

## Vintage Jesus 6

### What Did Jesus' Death Accomplish on the Cross?

*Q&A*

- The question is in some traditions, particularly Catholic traditions, there's not just a cross, there's Jesus on the cross. And for some, they would say why do you have the cross without Jesus on the cross? And within Catholicism, and I was raised Catholic and an altar boy, and I can genuflect and do all the prayers and stuff. But view of mass is, so what we would call church, they would call mass and mass for them very Old Testament. That the church is like the temple and the presence of God is there. That the priest is literally the mediator between you and God. Now, we don't believe that there is a priest in that sense. The Bible says that we're a priest to the believers. But then I would say that that's why you confess your sins to the priest, that he mediates between you and God. The Bible says 1 Timothy 2, "There's only one mediator between us and God, the man Christ Jesus." They would also say that what happens in the Eucharist or what we would call communion or the Lord's table, it's the centerpiece of the Catholic service. In the protestant tradition, it's the preaching of the word. But in the Catholic tradition, it's the Eucharist. And they believe that at that moment the church is like the Old Testament, Holy of Holies. The priest is a priest and that the elements literally are transubstantiated into the literal body and blood of Christ. That's why an altar boy, and I was an altar boy, we'll make sure we don't drop a little bit of the host or a drop. And that's why at the end of the communion the priest will drink all of the wine because we don't wanna waste Jesus' literal body and blood. And so what they would believe in the Eucharist or in communion or Lord's table is our language is that every week Jesus gets re crucified in the mass. Therefore when they hang the cross up he has to stay on the cross 'cause every week where we crucifying him, literally, they would say that the elements literally become the body and blood of Christ. They would take it as literal. Martin Luther asks what I think was an interesting question. He was a former monk he's like, "So if I eat Jesus and I go to the bathroom, what happens to Jesus?" It was like, I didn't ask that question, but that is an interesting question. And then the monks basically said, "Well, the elements are just sort of mystically adopted within the body." That's a nice way of saying don't ask. So for us, the cross is crucial, but for us the resurrection is really the issue. So in the book of Acts over and over and over and over, is there 22 chapters in the book of Acts? I think there's 22 chapters. Is there 22 chapters in the book of Acts? There's 28 chapters in the book of Acts. So I think it's out of the 20 chapters in the 28 chapters of Acts, in 20 of the 28 chapters if memory serves me correct, they preach about the resurrection of Jesus. So if you look at the early church, they would talk about the crucifixion, but they never talked about it separated from the resurrection, because of Jesus died on the cross for your sins, that's great. But if he's still dead, there's no conquering of death, there's no ultimate salvation of sinners. So for the Christian, the cross and the resurrection is one unit of activity; the death, burial, resurrection, and if all you get is the death and/or the burial, but not the resurrection, that's not the totality of the good news of Jesus Christ. And so there are some places where they'll preach the cross, preach the cross, preach the cross, which is great, providing you don't miss the resurrection. And the confusion can be, if the goal every week in church is to re crucify Christ, right? The Bible says that Christ died once, the godly for the ungodly, died once. We don't re crucify Christ, that Christ died once for sins, that's the point over and over and over and over. And so for us, we do believe in the cross of Jesus but we believe it was a historical one-time event, followed by the resurrection. Therefore, when we think of Jesus we don't think of him as he was on the cross, we think of him

as he is in the kingdom. Because right now the Bible tells us that he's high and exalted and seated on a throne and ruling and reigning over all creation. The next time that we see Jesus; it will be in glory, not in humility; it will be in victory, not in death. And so to me, you can go one of two errors. You can focus so much on the resurrection and the power of the spirit and new life and victory and authority, that you forget human sinfulness and the need for repentance and faith in Jesus. Or you can focus so much on the death of Jesus that you never get to the new life and the new power and the new hope that Christ gives in new life through him. And so, in my opinion, I think that some of my Pentecostal and charismatic friends, they're really gonna stress the resurrection not so much the cross. My Catholic friends are gonna stress the cross not so much the resurrection. And so sometimes even if you go to a Catholic mass, and I went first half of my life every week feels like a funeral, it feels like a funeral. See, why does it feel like a funeral? 'Cause we're killing God again this week. We killed him last week, we're killing them this week, we're killing him again next week. Christ suffered and died once, the ungodly for the godly. Excuse me, the godly for the ungodly. I'm obviously tired tonight. To bring you to God. And so any theology that says, not only did Jesus die but the right man in the right room can re crucify him, to me that's false teaching. And what it means is that what Jesus did for us on the cross apparently was not sufficient, 'cause we need to keep redoing the events over and over and over. And that to me is a very critical and serious problem. So the reason that we don't have Jesus hanging on the cross is very simple. He's not on the cross. That's not where he is today. And he's never going to be hung on the cross again. That was a one and done situation for all eternity. So, he's asking the question, when Jesus is on the cross, "Eloi, Eloi, lama sabachthani" My God, my God, why have you forsaken me? Why would he ask that question? I think he asked it for those present and for us. And what he did there, he quoted Psalm 22:1. So if you go look at the context of Psalm 22, for those that were Jewish and they were present and they knew the scriptures, is gonna be like, I know that verse. And he was showing that he was the fulfillment of it. And by him asking it publicly, why have you forsaken me? That would be the question that everyone else should be asking. If I'm there watching Jesus dying and he's like, why am I forsaken? That's a really good question. Why is he forsaken? For me. So that was the answer. I think it was evangelistic. It was another way of Jesus almost asking publicly, why am I dying? Everyone present would need to answer that question. You know what? That's a good question. Why is he dying? 'Cause even the man who oversaw his crucifixion and was present said, "This was a righteous man." Even the guy who murdered him said he didn't deserve this. Then why, why? And Jesus said, he said very clearly in that moment, "My God, my God, why have you forsaken me?" He was making it very, very clear that the punishment that he was enduring was from God the Father. And any person present would have to ask, okay, either he is our savior or he's an evil man who God is punishing because of his choices in life. Those would be the only two options. If you're a devout Jew there present, you're like either he is cursed of God and being punished or he is cursed of God of being punished for us. So it's either his sin or our sin. He's dying for sin, whose sin is it? And I believe that at that moment there were some present who probably started to ask the question if he was the savior, and if they had put him to death. But at that moment, "My God, my God, why have you forsaken me?" I think part of it too, is for those of us who would come to faith in Jesus Christ years later, that is haunting to hear. I mean, I'm a little tired, maybe this analogy doesn't work well, I'll try and close with it. I got three sons, two daughters. How many of you are parents? The father is watching his son die and he hears the son, cry out, father, you have you forsaken me in my moment of greatest need and deepest pain and suffering. Like is it dad, I can't even, I mean, emotionally I can't even. There's my kid enduring absolutely

the worst possible horror in the history of the world and I turned my back on him. And you go, why would God do that? So that he could turn his face toward you. I mean, that's literally what happened. It's like the father and the son were face to face and then Jesus is suffering and dying in our place for our sins. My God, my God, why have you forsaken me? The father turns around and says, I'm now gonna love you like I love him. And as a Christian, I mean that honestly, emotionally, it is very hard to bear that if you really understand the significance of it. That's why the gospel is foolish to some, it's offensive to others. But the father would either have his back toward us and his face toward the son or his back toward the son and his face toward us. And in that moment he turned his back toward the son so he could set his face toward us. And then when Jesus died so sin could be forgiven, he turned his face toward the son and then all of us were reconciled together so that we all receive the father's face. And so, I think part of it too is just for the believer, because what we tend to think is that what Jesus endured was just some sort of legal forensic punishment, which it was, but also the relational pain and suffering. I mean the highest treasure, that the greatest treasure of Jesus was his relationship with the father and the spirit. And in that moment he gave up that relationship so that we could have that relationship. I mean, to me that's the mystery of the gospel. That's why I know that nobody wrote the Bible 'cause no human being would make this up. Nobody would envision us being that bad and God being that good, and the relationship with God costing that much, but that's what it is. So as I hear that in the moment, I think, oh my gosh, Jesus, the father turned his back on you. But in that moment, the father turned his face toward me. I mean, that's the profound mystery of the gospel. The worst thing for him was the best thing for me, and that's how we know that Jesus loves us, because he did what was worst for him, but best for us. And that's what love is, love is doing what is for the best of the beloved. That makes sense..