

Jesus Envy (Christians Who Crucify Christ)

Matthew 21:33-43

#8 in our series "Stories Jesus Told"

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Last week, Kathleen preached a marvelous sermon from Psalm 1 about the man who "delights in the law of the Lord; who like a tree, planted by a stream, yields fruit in its season."

The week before that, I preached on a story Jesus told toward the start of His ministry about the man who built His house on the rock. It turns out that man is Christ, and we are His house, and He is also our foundation - the Rock.

This week we will look at a story Jesus told at the end of His ministry, and He is still talking about the Rock.

He tells the story at the temple, which was built on the foundation stone.



It is currently found in the Dome of the rock. It is on the temple mount.



The Jews believe it was the stone, on which God made Adam,



and on which Abraham also sacrificed Isaac. Adam—mankind, is founded on the Rock.

Around 600 BC, King Nebuchadnezzar of Babylon had a troubling dream about a rock. No one could interpret the dream, except for a young Jew named Daniel.

In the dream, the king saw a great image standing like a statue. Daniel tells the king that it represents four empires, traditionally understood to be: Babylon, Medo-Persia, Greece, and Rome (which was represented by the feet and the toes).

The king then saw a great stone cut from a mountain by no human hand. It fell to the earth, struck the image at the feet destroying the image and growing into a great mountain - a kingdom that filled the whole earth.

In Jesus' day, people believed that stone to be the Messiah, and they figured it was just about time for the stone to hit.

In Malachi 3, the last book in the Old Testament, Malachi prophesies the Messiah's coming. "Christ" is simply the Greek word for the Hebrew word Messiah. So it's fair to think of the religious Jews of Jesus' day as Christians. I mean by that, that they eagerly awaited the coming of Christ - the Cornerstone - as He's called in Psalm 118. He is the Rock that fills the whole earth in Daniel 2. He is the Lord who comes to His temple on the foundation stone after a messenger, like John the Baptist, prepares the way.

Malachi 3: 1-4

Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom you seek, shall certainly come to his temple, even the messenger of the Covenant, whom you delight in: "Behold, he shall come," saith the LORD of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like a Fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. (KJV)

They eagerly awaited His coming in Jesus' day, believing that He would destroy the kingdom of this world and establish the Kingdom of Israel forever.

I know Christians eagerly await His coming. They say He will obliterate the kingdom of this world after rapturing good Christians out of tribulation. And so we picture it like this:

Clip of an asteroid hitting Earth

The song "But who may abide the day of His coming?" from "The Messiah" by G.F. Handel plays in the background while an asteroid hits the earth. Fire spreads everywhere consuming everything on the planet until all of earth is a ball of spinning fire.

In *The Glorious Appearing*, book 12 of the *Left Behind* series, which has sold at least 65 million copies, Jesus returns to Earth. He's already raptured the Christians out of tribulation and now He is destroying sinners.

Listen to page 178: "God knew eventually sinners would grow weary of their own poverty, but his patience had a limit. There came a time when enough was enough."

In other words, "The steadfast love of the Lord ceases, and His mercy comes to an end," according to La Haye and Jenkins, and millions of satisfied readers.

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And that sword from his mouth, the powerful word of God itself continued to slice through the air reaping the wrath of God's final judgment. To this very minute God had offered forgiveness, reconciliation, redemption, salvation, but except for that now tiny remnant of Israel, that was seeing for the first time the one whom they had pierced, it was too late.

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Tens of thousands of foot soldiers dropped their weapons, grabbed their heads or their chests, fell to the knees, and writhed as they were invisibly sliced asunder. Their innards and entrails gushed to the desert floor, and as those around them turned to run, they too were slain, their blood pooling and rising in the unforgiving brightness of the glory of Christ.

What a phrase: "the unforgiving brightness of the glory of Christ." What is the glory of Christ? Is it unforgiveness?

Well, in the *Left Behind* books, the Lord whom you seek, suddenly comes to his reconstructed temple in Jerusalem to sit on his throne and rule, along with all the Christians he previously raptured, who now exercise his *exousia*-his power.

Well, there is so much that's absolutely biblical and right about that picture, and yet something that is a bit wrong, and that is, according to Scripture, it's already happened.

"Now the earth will be dissolved with fire." (2 Peter 3:7), however on us "the end of the ages has already come," according to Scripture. (1 Corinthians 10:11 and Hebrews 9) And it appears, that the Rock has *already* struck the earth. Daniel prophesies a remarkable timeline in chapter nine (70 weeks of years). It predicts the Rock will strike along about 33 AD, which happens to be just when Jesus is crucified.¹

¹ This is why the end times crowd is always talking about the 70th week being two thousand years long. I think they're twisting the words to fit their plan.

So, according to the book of Daniel, the Rock struck the earth a couple thousand years ago but even now it is growing. And according to the gospel, the Lord has already come to His temple, and even now, the fire is purifying the sons of Levi, the priesthood of all believers.

And if it is “an unforgiving brightness” that's because the brightness is forgiveness Himself. It is forgiveness, which tolerates no forgiveness. Unforgiveness is the unforgivable sin.

Well, in Matthew 21, “the Lord whom we seek certainly comes to His temple.” In verse 12, He overturns some tables belonging to moneychangers and appears to be liberating pigeons; that's kind of cool, but hardly what we call “apocalyptic”.

In verse 23 He comes back the next day, enters, and has a weird little dialogue with the priests, elders, and Pharisees about *exousia*-His power, His potency. Then He tells them about a father and two sons, and a vineyard. He tells the religious folks they are like the son who says he will do the father's will but doesn't do the father's will, and so doesn't work the vineyard. And He says the tax collectors and prostitutes are like the son who says he won't do the father's will but repents and *does* the father's will and works the vineyard. And now that the priest, elders, and Pharisees are really angry, He tells them another story that's recorded in all three Synoptic Gospels:

Matthew 21:33-45

Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. When the season for fruit drew near, he sent his servants to the tenants to get his fruit. And the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first. And they did the same to them. Finally he sent his son to them, saying, “They will respect my son.” But when the tenants saw the son, they said to themselves, “This is the heir. Come, let us kill him and have his inheritance.” And they took him and threw him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.

As you know, within one generation of Christ's death, the Romans utterly obliterate Jerusalem and the temple. But the Romans are not the Rock, they too get hit by the Rock. They're not the Rock or the Refiner's Fire - that's Jesus.

Jesus said to them, “Have you ever read the Scriptures:

The stone that the builder rejected
has become the cornerstone;
this was the LORD's doing,
and it is marvelous in our eyes?

Therefore I tell you the kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.” When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them.

And so, in four days, the religious folks in Israel, who supposedly delight in the Christ, deliver the Christ to the Romans so that they can take His life, on a tree, in a garden, by Mount Zion.

The Lord, whom they sought, suddenly came to His temple. And the Christ awaiters—the “Christians,” if you will, killed him. And He let them. In fact, verse 42: “This was the LORD's doing.” Wow!

I mean that is so unexpected and strange. It's no wonder American Christians seem to have missed the fact that the Rock already hit the earth, and the Lord has already come to His temple.²

I mean it is so unexpected and strange, and shocking, it ought to shake each of us right down to the core, down to the foundation, and make us ask this question: “If I would have been there that day, would I have crucified the Christ?”

Would you have crucified the Christ?

Well, are you a tax collector or a prostitute? If so, maybe not.
But if you call yourself a Christian, if you're a religious person like me, maybe so.

Soren Kierkegaard thought that there are three kinds of people, or three phases to life.

First is the Aesthetics phase.

That's a person that sees the good and just takes the good. That good might be some money, or a woman's body, or a new BMW, or a piano concerto, or even a philosophy or theology. Tax collectors and prostitutes are perhaps the most basic form of the aesthetic person. In Jesus' day the tax collector was a traitor to his people, a conman, and crook. A prostitute was prostitute.

They see the good—that is a delight to the eyes (Genesis 3: 6).

They see the good, take the good, and then the good dies.

Secondly, Kierkegaard described the Ethical phase or person.

The ethical person desires the good “to make one wise” (Genesis 3:6).

They take knowledge of the good to make themselves good, or at least act good.

They take the law, which describes the good, so they can act good and call the act good.

The Pharisees are a great picture of Kierkegaard's Ethical person.

² Maybe we still miss Him coming to His temple, and so donate money to Israel to build a new temple, so he could come to it, and fry our enemies.

"Contrary to a widespread modern opinion," writes Dr. J.C. McCann of Eden Theological Seminary, "the Pharisees were not the strictest of the Jewish parties. Their intent was to interpret the law so that it could be obeyed by ordinary persons under the conditions of daily existence."

In other words, they made the law practical.

They explained the Good, so you could do the good, and think you made yourself good.

Which in my experience is the very reason that most people come to church:

"Pastor explain the good, so I can have knowledge of the good, so I can do the good and make myself good."

Neither, the aesthetic person nor the ethical person are what Kierkegaard would call a real Christian—that is someone who has faith. For Kierkegaard, Jesus and Saint Paul, Abraham—who was willing to sacrifice what was absolutely everything to him, epitomized the man of faith. He was willing to sacrifice Isaac to God on the foundation stone, not because he understood what was good, but because he knew the One who *is* Good.

He knew The Good, because the Good knew him.

He didn't use the good, or simply act good.

He trusted The Good. The Good is a person.

Well it's fascinating that in the presence of Jesus, the tax collectors and prostitutes saw the Good and realized that they weren't Good and surrendered to the Good and bore the "fruit that befits repentance" (Matt. 3:8). That is, they gave birth to the Good.

But in the presence of Jesus, the religious folks saw the Good, hid their hearts from the Good, trying to act good, and then crucified the Good—God in flesh, hanging on a tree.

In Romans 5:20, Paul writes that "the law" (which is knowledge of good and evil) "came in to increase the trespass," which seems to clearly indicate: if you really want to get evil you can't just be a crook or a whore; you have to get religious.

Who was it that crucified the Christ—that committed the greatest evil in history? Was it a raging band of tax collectors and harlots—or someone else?

In the *Screwtape Letters*, C.S. Lewis has a senior devil that gives advise to a junior devil. At one point, the senior devil says,

All said and done, my friends, it will be an ill day for us if what most humans mean by "religion" ever vanishes from the earth.... The fine flower of unholiness can grow only in the close neighborhood of the

holy. Nowhere do we tempt so successfully as on the very steps of the altar.

Theologian, T. F. Torrance points out that revelation about God has the effect of “disclosing the natural offence to God deeply embedded in the human heart.” So, *those* who receive the most knowledge of God, most deeply resent God because they’re not God—that is they’re not Good.

Israel had more knowledge about the Good, who is God, than any nation in history. Well, like Paul wrote, “The law came in to increase the trespass...”

Now don’t get me wrong, Satan tempts people to greed, crime, adultery, prostitution and taking the good because one desires the Good. It’s just that after a person realizes that *all they’ve taken* has now died—Satan pulls out the big guns and tempts that person with religion.

So he tempts you to “take the Good”—the Aesthetic phase. And when you see that you’re bad, he tempts you to cover the bad and pretend to be good—the Ethical phase. He tempts you with self-righteousness.

For some reason, we don’t seem to talk about that too much or the Pharisees all that much in the Modern American Evangelical Church... Instead, we seem to just warn folks about prostitutes, pornography, bad taxes and criminals—the danger of pleasure, the danger of taking the good. But we don’t warn folks of the danger of trying to make your self good
—the danger of human religion.

And that’s what got Jesus crucified. It wasn’t a band of bunnies from the “bunny ranch.” It was the priests that God had charged with caring for His vineyard. Verse 38: They wanted “the son’s inheritance.”

What is the Son’s inheritance?

Well, it’s the fruit of the vineyard, and it’s the vineyard.

Isaiah 5:7

The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah are his pleasant planting.”

The Son’s inheritance is the fruit of the vineyard, the vineyard, and even the tenants in the vineyard. Actually according to Jesus, in John 3:

The Son’s inheritance is all things.

The Son’s inheritance is everything and everything good.

Heaven is the Son’s inheritance.

How many of you want heaven? Isn’t that just what the tenants in the vineyard wanted? And isn’t that what the priests and Pharisees wanted? Isn’t it just what every child of Adam has wanted? And yet, none of us are too sure of just what it is. We just see that God has what we want.

So, how do we get what we want?

That is: How do we get the Son's inheritance?

This week, I kept asking myself, "If I would've been there, would I have crucified the Christ?" And then I started asking myself, "Do I crucify the Christ?" Think with me who is Jesus the Christ? He said, "I am the Way, the Truth and the Life." He is, according to the Scripture Love: "God is Love in flesh." And check this out: Scripture says that I am His Temple. So what do I do when the Truth comes to my temple? What do I do when the Son comes to His vineyard? Do I surrender the Fruit?

Well, let's read this story in context remembering that we are His Temple and we are His vineyard.

Matthew 21: 23-26

And when he [The Truth] entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority—exousia are you doing these things, and who gave you this authority?"

They want His power... but don't know what it is.

Jesus answered them, "I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. The baptism of John, [which Malachi mentioned in his prophecy] from where did it come? From heaven or from man?" And they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'From man,' we are afraid of the crowd, for they all hold that John was a prophet."

Did you notice what just happened?

The Truth is standing right in front of them, but they don't care about the Truth. They care about manipulating the Truth in order to get the *exousia* that belongs to the Truth.

They try to move the foundation to accommodate their house.

They won't surrender to the Truth.

They want to use the Truth.

Have you ever considered the fact that the Truth is a person?

So when you hide from the Truth, or deny the Truth or break the Truth, you hide from Jesus, deny Jesus and maybe you crucify Jesus. MAYBE HE'S COMING TO HIS TEMPLE ALL THE TIME.

Matthew 21:27-31

So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things. "What do you think? A man had two sons. And he went to the first and said, 'Son, go and work in the vineyard today.' And he answered, 'I will not,' but afterward he changed his mind and went. And he went to the other son and said the same. And he answered, 'I go, sir,' but did not go. Which of the two did the will of his father?" They said, "The first." Jesus [Who is the Word of Love] said to them, "Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him.

Tax Collectors and Prostitutes use people, and so, turn people into things, and then those people die to them, for things can't love. They don't love Love, They use Love... and Love dies. But when Love in the flesh came to them, they recognized their sin and repented, bearing the "fruit that befits repentance (Matt. 3:8)" as John the Baptist calls it.

- Remember the tax collector that beat his breast, weeping upon his knees in the temple? – I guess that's fruit!
- Remember Zacchaeus, who sold his goods and freely gave to the poor? – I guess that's repentance!
- Remember the prostitute who dumped the ointment on Jesus feet and wiped them with her hair? –fruit, repentance!

They saw their sin and surrendered to Grace and bore the fruit that befits repentance—they believed in God's Word of Love—Jesus.

So, tax collectors and prostitutes use people, and turn them into things.

Religious folks often use God and turn Him into their thing...
in order to get His things—*exousia*.

They've been doing it since the dawn of time.

They turn Love into law.

The law describes Love.

But Love is a person.

Law is a thing.

God is Love.

And Love is the Good.

Law describes the Good.

That's why Love fulfills the law.

Religious folks often use God, the way tax collectors and prostitutes use people, but they have a hard time seeing how they use God because they use knowledge of God to hide from God and justify themselves before God. They use knowledge of the Good, to hide from the Good and justify themselves before the Good.

So anyway, when Love comes to your temple, do you ever turn Him into law? Then do you use the law to hide yourself and justify yourself? Saying things like:

- “Well whose my neighbor?”
- Or “I tithe mint, rue, dill, and cumin... don’t tell me about Mercy.”
- Or even, “Leave me alone, Jesus, I cannot be forgiven.”

If you turn Love into a law, to hide yourself or justify yourself, or condemn yourself, you don’t delight in the law, you probably despise the law and hate what it describes... which is Love and God is Love. Never use Love, only surrender to Love.

When you reduce Love to a law maybe you crucify Love. Well, it shouldn’t surprise us that when Truth in Love Himself came to His temple, it was the religious folks that nailed Him to a tree in a garden. They killed Him.

Next verses: Matthew 21:33-38

Hear another parable... [And Jesus tells the story of the tenants in the Vineyard] Finally he [the master] sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’

So what is Jesus’ inheritance?

Well, it’s the fruit of the vineyard... that’s wine. They called it the “blood of the grape.” Paul writes that the fruit of the Spirit (that’s Christ’s Spirit) is Love (And God is Love. And Love poured out is Grace)... Love, Joy, peace, patience, kindness, goodness...

Do you ever think, that because you’ve been good, you deserve something, as if the goodness was yours with which to purchase the things you want?

Patience, kindness, goodness, gentleness, faith...

Have you ever thought that because you had faith, you deserved something, as if you created faith and so could bargain with faith and purchase your salvation?

Goodness, gentleness, faith... control of self

You can’t control self with self; self-control must not be your own creation.

Jesus said, “I am the vine, you are the branches, abide in me that you may bear much fruit.” The Fruit comes from the Life in the Vine. The life is in the

blood. The wine is blood. All Fruit is the Fruit of God's Mercy.

Get the picture? The *Good* in you is the *Life of Christ* in you.

He said "I am the Life." When you call your life, "my life," and claim the fruit as your own:

Aren't you taking the Son's inheritance as your own?

And aren't you taking *His life* as your own?

As *if* He were fruit hanging on a tree in a Garden somewhere,
And you just took it?

Maybe, whenever you manipulate the Truth, use Love, or feel the least bit proud of yourself... *as if* you created yourself... you take the Life of Christ on the Tree. And when you take His Life, you destroy your own life, because He is the Life. Your Life is His Life.

You are His inheritance, and get this: He is yours. He is your life—your true and eternal Life. He is your Life and He's come to the vineyard to give you all things. (Romans 8:32—God gave us His Son and all things. He comes to the vineyard to give us Himself and all things with Him. But He can't give you all things, if you take all things like a crook or a harlot. And He definitely can't give you all things, if you think you have earned all things, like a Pharisee... And that's the darkest lie isn't it?—That you could earn anything or deserve anything.

I mean you can't earn anything, for you have nothing to earn it with. You see a self-righteous, religious person is a crook and a harlot, except that they've convinced themselves they're not. They believe that they are their own creator and savior. They think, "I am Salvation," so when "God is Salvation," comes to their temple they're threatened and jealous and take His life on the tree.

They think, "I am Salvation" and so hate "God is Salvation," and don't delight when God saves, when He saves anyone that they judge unworthy of salvation. They think, "I am Salvation" and so hate "God is Salvation," and can't know salvation for God Himself is Salvation.

God is Heaven.

God not only has *what* you want,

God is *who* you want;

God is Love.

They think, "I am Salvation" and so hate "God is Salvation," which you know forms a name and the name is Jesus-Yeshua. Jesus is the foundation. Self-righteous religious people hate their own foundation.

Jesus is the Word of God that creates all things out of no-thing so every thing is Grace.

Self-righteous religious people hate their own creation and end up wishing for everyone's desecration because they hate Grace. It burns them like a wall of unforgiving forgiveness. It's not that they will never enter the Kingdom,

but they will have to watch the tax collectors and prostitutes enter first (as Jesus said), just as Jerusalem will have to watch Sodom and Samaria restored in her midst (as Ezekiel said).

The fruit of the vineyard is Wine that is Blood; It's Mercy and it burns arrogance like Fire.

The Self-righteous are jealous of Jesus' power but don't know what it is. It's not the control of God, but surrender to God, and God is Love.

- They try to use Love to create themselves...
instead of surrendering to Love so they can be created.
- They try to take the Good to create themselves...
instead of receiving the Good, so they can be created.
- They try to take the Good to create themselves...
instead of receiving the Good, so they can be created.

They think, "I am Salvation," so when "God is Salvation" comes to their temple they're threatened and envious and so take His life on the tree—Body Broken and Blood Shed. They take His life on the tree, and He *gives* His life on the tree—Body Broken and Blood Shed.

- And that's when the Rock, hewn by no human hand, hits the earth and begins to grow toppling the principalities and powers of this world. It is the Kingdom of God.
- That's when the foundation shakes and the temple made by man begins to crumble and another begins to grow on the foundation that is Christ.
- That's when and where Christ purifies the sons of Levi, that they might make offerings in righteousness—that we might love God in freedom.
- That's when the vineyard becomes fruitful beyond measure as Christ tramples the winepress of the fury of the wrath of God transforming all our sins into a river of wine that is blood—His life is in the blood.
- That's when and where we're all exposed as crooks and harlots.
- That's when and where He turns crooks into disciples, and harlots into brides.
- That's when we stop *using* God and begin to *worship* God for we see that He is Good for He gives us Himself.

"The law came in to increase the trespass" writes Paul, "but where sin increased, grace abounded all the more."

And it was all according to His Plan—For we are His Bride and He is our Groom... and from the foundation of the world, from first to last, He has longed to show us the depths of His Love, so we would trust Him, who is Love, and surrender to Love, filled with Love, bearing the fruit of Love.

In Matthew 21:39-43 **Jesus says:**

"And they took him and threw him out of the vineyard and killed him."

When therefore the owner of the vineyard comes, what will he do to those tenants?" They [the religious leaders] said to him [Jesus], "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures:

'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits."

Now some argue that this means the kingdom is taken away from the Jews and given to the Presbyterians or Lutherans or something. I think it would be more accurate to say, "The kingdom is taken away from those who believe they can justify themselves with works of the flesh—according to the law, and given to former tax collectors and prostitutes who are so overwhelmed with the Grace of God, revealed in Christ Jesus, that they cannot help but worship with everything they have and are; they cannot help but Love.

And that means that *if* you want to enter the Kingdom:

You must admit that you are an old harlot and that your righteous deeds were an act. You must die to the harlot and die to the act. And that will only happen when you see that Christ Jesus has already made you His Bride.

He's told you: You just haven't believed Him.

Several years ago, Susan and I saw a movie that I certainly wouldn't recommend for family viewing. It was titled *Original Sin* and it was an amazing expose of original sin.

Antonio Banderas plays a wealthy Cuban plantation owner named Luis who sends away for an American mail order bride named *Julia*. On the passage across the Atlantic, a harlot, in cahoots with a crook, learns of Julia's plans and disposes of Julia and takes her place. The harlot's name is *Bonnie Cassel*, played by Angelina Jolie.

Well, Luis marries his bride the very day she gets off the boat.

He treats her with the utmost respect and falls madly in love with her.

After several months when her act is about to be exposed by circumstance, Bonnie, posing as Julia, plans to kill Luis and take all his inheritance—all his possessions.

In this scene, they sit at a table. Her evil partner, to whom she is enslaved waits outside. She's given her bridegroom a cup of coffee filled with poison.

Then she realizes that he knows. He's found out: It was all an act, and he knows she plans to kill him.

This is what it looks like

When the Rock hits the earth,

When the Lord suddenly comes to His Temple,

When Jesus purifies the sons of Levi and we stop *using* Love
and *surrender* to Love.

This is what it looks like when God turns Israel, the Harlot, into His Bride...
And His vineyard begins to bear the Fruit, purchased with His own Blood.

Clip from *Original Sin*

[A cup of coffee is placed on the table. A man and woman sit and converse.]

Luis: *Lies, all of it?*

Bonnie: *Not all of it. No*

Luis: *Do you love me for how stupid I have been, how blind?*

Bonnie: *No*

Luis: *Laugh now when I tell you this. I love you Julia.*

Bonnie: *Julia is not here, Julia is dead.*

Luis: *Laugh...when I tell you I still love you.*

Bonnie: *No, not me. You don't love me.*

Luis: *Oh yes, you, not Julia of Russel. Not Monte Castle.*

You. I love you, as I know you, because I know you.

As you are good and bad, better, worse. (Laughs) I told you this already. You didn't believe me.

Tonight you will. (Luis pulls out a gun)

(Bonnie tears up)

Bonnie: *Don't do this.*

Luis: *No other love. To us, no other love but you.*

From first to last, start to finish. Don't change Julia. Don't ever change.

[Luis drinks the coffee that was placed in front of him.]

Bonnie: *No, no, no!*

[Luis collapses to the ground and begins to foam at the mouth.]

The scene switches and Luis is in Bonnie's arms. Shaking and dying.]

Bonnie: *Stay! Stay, stay! [Cries.] I love you.*

Luis: *Say it again,. Say it again.*

Bonnie: *I love you. I love you! I love you!!*

[Gasps for air.]

Bonnie: *No, no, no!!*

Of course, He dies... and is miraculously revived...
as her act dies and the harlot dies...
and she is revived and becomes the bride,
the bride that he always knew her to be.

Communion

So we're sitting at a table with Jesus.

He died once and for all—for all time and for every sin.

We've all twisted the truth, used love, and taken His life as our own.

We're all conmen, crooks, and harlots.

We've delivered Him up to death time and time again.

And He drinks our poison, and let's us break His body.

Then He breaks the bread and says, *“This is my body given to you. Take and eat. This cup is the covenant in my blood. [It’s a marriage covenant.] Drink of it all of you.”*

This is the foundation; He is the foundation
Don’t be threatened by Him.
Don’t be jealous of Him,
Don’t try to use Him or manipulate Him.
Right now, don’t even try to imitate Him.
Just see Him and you will worship Him.
Worship Him, and we will be built by Him into His House.

Disclaimer: This document is a draft and has not been edited by the author. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt, please refer to the audio version of the sermon on this website and don’t be shy about informing us of errors.