

I. THE GOSPEL'S PRIORITY THROUGH THE LENS OF JESUS IDENTITY

A. Mt. 1:1

1. *"Jesus, son of David, son of Abraham..."*

a. *Son of David*

(1) *2 Samuel 7*

b. *Son of Abraham*

(1) *Gen. 12-22*

B. John 1:1

1. In the beginning was the "word" and the word was with God and the word was God.

a. The Jews are the only people who possessed in written form a book that claimed to have God's actual words in it. This people had been entrusted by God, the creator, to steward these words. Without these words being stewarded and carried by a people, we would have no foundation for the story we believe. As with Matthew, the first verse of His Gospel points us backwards to understand something.

(1) Rom. 3:1 "What advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, they were entrusted with the oracles of God."

C. Jn. 1:31

1. "Behold the Lamb of God who takes away the sin of the world... so that He might be manifested to Israel I came baptizing with water."

a. Lamb of God

(1) Can only be understood through the revelation recorded in one book- The book of Torah. Otherwise, this is an ambiguous phrase.

(2) Finds its roots and context for understanding within a Jewish feast performed for thousands of years and still performed today.

(3) Baptism derives its roots from the Mikveh, a Jewish ritual washing.

(4) Sentence rendered from within their understanding: Behold, this is the man that the passover feast prophesied of and finds its true purpose within. Just as the passover lamb was the substitute for the firstborn child to not die, this Man will become our substitute so that we also will not die. I am performing this Mikveh in the wilderness as a sign to Israel that the promised Messiah is here to wash away their sins if they will believe in this passover Lamb whom God has given.

2. Manifestation
 - a. manifest: adjective
 - (1) clear or obvious to the eye or mind
 - b. verb [with object]
 - (1) display or show (a quality or feeling) by one's acts or appearance; demonstrate.
3. "He might be manifested"
 - a. YHWH was manifesting Himself to His people in the flesh. Whereas at Sinai they saw no form, here they beheld YHWH in the flesh.
4. Manifested to Israel
 - a. The act itself of the manifestation of YHWH in the flesh in ISRAEL shows priority, and continuity of something. He could have been born anywhere, but had He been, the previous story would have had no meaning. He would have been a random figure as the others who are worshipped throughout history.
 - (1) Is this not the Jesus people worship today? Is He Jewish, or is he not?

D. 1:45

1. *We have found the one whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth, the son of Joseph.... You are the son of God, the King of Israel.*
 - a. *Curse: Expelled from the Garden*
2. John 1's titles of Jesus:
 - a. Word of God
 - b. Lamb of God
 - c. Son of God- By relation of YHWH's choices, and the Father and Son being ONE, we must conclude they in errantly agree with the Father's previous significance of Israel.
 - d. Rabbi within one day becomes...
 - e. Messiah- Him of Whom Moses in the Law and also the Prophet's wrote
 - f. Jesus of Nazareth
 - g. Son of Joseph
 - h. King of Israel
 - i. Son of Man- Daniel 7

E. John 4:22

1. You Samaritans comprehend very little about the one you worship; we Jews worship with knowledge and understanding, because it is from the Jews that salvation comes.
 - a. To attach the entire understanding of the theme of our hope and existence as “Christians” to having its inception and fulfillment within the Jewish people is paramount. Yet it remains oddly and dramatically overlooked in “Christian” theology.
 - (1) It is not a good enough answer to say that Jesus is the fulfillment here because of the context of the story.
 - (2) Jesus is rebuking a gentile woman for:
 - (a) not knowing YHWH
 - (b) For worshipping what she did not know.
 - (c) For not having knowledge or understanding
 - (d) For divorcing themselves in bitterness from the Jewish people as if they could attain to salvation another way.
 - (i) Insert modern church

II. Priority in the Book of Acts

A. 1:6-7

1. The right question: “Lord, is it at this time you are restoring the kingdom to Israel?”
2. Jesus answer: It is not for you to know the times or epochs the Father has fixed by His own authority.”
 - a. This answer actually confirms that the Father has fixed the restoration of the kingdom to Israel by His own authority, but that it's not for them to know the time, at that time.

B. 2:5-39

1. The Holy Spirit is given first to the Jews, and Jewish proselytes
 - a. v5. “Now there were Jews living in Jerusalem, devout men from every nation under heaven...both Jews and proselytes...”
 - b. V. 22”Men of Israel, listen to these words...”
 - c. SERMON- Intense Jewish orientation without explanation of terms
 - d. “Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ- this Jesus whom you crucified.”

e. v.39 "This promise is for *you and your children*"

(1) 11:15 "...the Holy Spirit fell upon them as it did upon us at the beginning."

C. 3:26

1. *For you First.* God raised up His servant and sent Him to bless you by turning every one of you from your disked ways."

D. 5:30

1. "The God of **our Fathers** raised up Jesus, whom you had put to death by hanging Him on a cross. He is the one whom God exalted to His right hand as a Prince and Savior, to grant repentance to Israel and forgiveness of sins."

E. 10:34-36

1. Peter then said some very weighty things: "I now realize truly and certainly that God judges all people by the same standard; indeed, in every nation the person that fears him and does what is righteous is in his sight pleasing and acceptable. The message he sent to the people of Israel, proclaiming the gospel of peace through Jesus the Messiah, who is Lord over all mankind."

2. V45. "All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also."

F. 26:23

1. "that the messiah was to suffer and that by reason of HIs resurrection from the dead He wold be the first to proclaim light both to the jewish people and to the gentiles."

III. Romans

A. 1:1-6 "From Paul, a slave of Messiah Jesus, summoned and commissioned as an apostle, set apart for the task of proclaiming the gospel of God— the gospel He promised ahead of time through his prophets in the Holy Scriptures concerning His Son, who sprang from the seed of David with respect to His human descent, who was appointed "Son of God" with authority according to the Spirit of holiness by resurrection from the dead—Jesus the Messiah, our Lord, through whom we have freely received God-given ability and authority as apostles to bring about faith and obedience among all the Gentiles on behalf of His name..."

1. Israel's election for the Gospel has a God-orchestrated outcome- to bring about the "obedience of faith among gentiles." You could say that this is the bullseye of Israel's election, as well as the centerpiece of the mission of the Gospel.

2. Me must then "Contend earnestly for **the faith** that was once for all handed down to the saints" Jude 1:3

a. The NT writers clearly believe there is a correct teaching of the gospel; one without confusion and ambiguity.

b. *Gal. 1:8 "but even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received he is to be accursed!"*

- B. *1:16 "I'm not ashamed of the gospel, you see, because it is the very power of God, saving all who humbly place their faith in Him—Jews first, and also gentiles."*
- C. *2:9 "There will come upon all the evildoers of mankind affliction and anguish—upon Jews first, and also upon Gentiles."*
- D. *2:10 "There will be granted to everyone who persists in doing what is right, however, glory and honor and peace—to the Jews first, and also to Gentiles."*
- E. *9:1-3 "...the people of Israel. They are the ones who were chosen and delivered as God's firstborn son, who were blessed with the glory and the covenants and giving of the Torah and the priestly service and the promises, who descend from the Patriarchs and from whom, with respect to human descent, came the messiah, who is God over all creation, blessed into the ages. Amen."*
- F. *Rom. 11:*
- G. *15:8-9 For I tell you this: The Messiah has become a servant to the Jews, to show that God is faithful to his word, confirming the truth and reliability of the promises made to the patriarchs, while the gentiles glorify God for showing them such great mercy.*

1. "The hope of Israel had been that the temple should, on 'the Day of the Lord' (when the Kingdom of God should be revealed), stand upon its lofty hill as the religious centre of the whole world. Jesus says, on the contrary, that, now that the Kingdom of God has come, the temple has no further place; it will be sunk, hill and all, into the sea. The 'faith' by which this comes about is the acknowledgment that the Kingdom of God is here. . . . It is the fig-tree that is to be cast into the sea. The fig-tree, we know, was a symbol of the people of God. Whether it is the temple, or the Jewish community, the meaning is much the same. And here we probably have a clue to the episode of the blasted fig-tree (Mk. xi. 12–14, 20) which introduces the Marcan saying about the mountain. The 'fig-tree' is Israel, now doomed to perpetual sterility." (C. H. Dodd, *The Parables of the Kingdom*, 3rd ed. (p. 63, n. 1)

a. *You can see here that the trajectory of scholarship over the last 80 years has been primarily based from this type of idea which has led to the churches current state.*

2. Steve Whalley

IV. Does theology affect behavior?

A. Jim Jones