

Why Did Jesus Come the First Time? (part one)
Thoughts on the **Negative** Purposes of the Incarnation

Introduction: Both Negative and Positive reasons for the Incarnation are revealed in the Gospels. Today we will begin looking at the 7 negative reasons, why He did NOT come. In two weeks, we will begin looking at the 15 positive reasons.

1) He did not come to destroy the demons—Mark 1:24 (1:21-28)

- This is stated during the spring or early summer of 31 AD.
- This is re-stated one year later in Matt. 8:29 in the summer of 32 AD.
- Christ heals a demoniac on Sabbath—1:21-28
 - This is the first Sabbath (holy **time**) controversy with the Pharisees and their Law-experts (scribes).
 - This is the first synagogue (holy **space**) controversy.
- a) They are overwhelmed/astounded at Jesus' teaching content and style. (1:22)
 - i) Jesus possesses authority, the scribes quote authorities.
- b) Note the following about the demonized man and the demon.
 - It is a strange commentary on the spiritual situation in Capernaum that a demoniac could worship in the synagogue with no sense of incongruity, until confronted by Jesus, and indeed apparently with no initial desire to be delivered from his affliction. (R. A. Cole)
 - i) He uses personal pronouns (1:24)
 - ii) He recognizes hostility between their opposing forces (1:24)
 - iii) He knows the threat of Jesus' ability (1:24)
 - iv) He knows some things concerning Jesus (1:24) (cf. 1:34)
 - (1) The demon knew Jesus from the first moment of creation until the demon's rebellion with Satan against God's authority.
 - v) He submits to the commands of Jesus (1:26)
- c) They are surprised/startled, first, at His fresh teaching and, second, at His ability to cast out demons. (1:27-28)
- d) Jesus' point is this: Now is not the time. Everything must be done according to the Father's timeline. There is no rush.

2) He did not come to call the righteous to repentance—Mark 2:17 (2:13-17)

- This is stated during the fall of 31 AD, or @ six months after # 1.
- Christ calls Levi/Matthew—2:13-17 (ministry to broken people)
- a) What does Levi do?—2:13-15
 - i) He **sits in the tax booth**
 - (1) He is a tax collector [*telones*] at the tax booth [*telonion*], collecting taxes for Herod Antipas and the Romans.
 - (a) The tax booth was on the road through Capernaum from Damascus to the Mediterranean Sea. The taxes may have included those on the fish caught on the Sea of Galilee.
 - (2) His position is below that of Zaccheus [*architelones*] (Luke 19:2).

- (3) He is possibly the brother of James the son of Alphaeus (cf. 3:18).
 - (a) This would make three sets of brothers among Jesus' disciples:
Peter & Andrew, James & John, Levi and James.
 - (4) He is considered morally and ritually unclean. Worse than a leper?
- ii) **He follows** Jesus immediately upon being called. (2:14)
 - (1) Following is an act that involves risk and cost; it is something one does, not simply what one thinks or believes. (James Edwards)
- iii) He **hosts** Jesus and His disciples. (2:15) (cf. Luke 5:29)
 - (1) Apparently, these friends are following (cf. 2:14) Jesus' teaching.
- b) The Law-experts respond—2:16
 - i) The Law-experts ask a hostile, accusatory Why-question about Jesus' inappropriate associations. (2:16)
- c) **Jesus responds to the question of the Law-experts. (2:17)**
 - i) Those who are "sick" and "sinners" are those who genuinely admit their guilt and their need of forgiveness.
 - ii) Those who are "healthy" and "righteous" refuse to recognize their guilt and their need for forgiveness.

3) He did not come to destroy the Law and the Prophets—Matt. 5:17

- This is stated during March-April of 32 AD.
- a) **Prohibition**—5:17a
 - i) Do not think wrongly:
 - (1) This summarizes the views of Jesus' opponents.
 - ii) Jesus was not in opposition of the OT but is bringing it to fruition. He was the sole object to which it all pointed.
- b) **Clarification**—5:17b
 - i) Do think properly:
 - ii) But how can Jesus say this if sacrifices are no longer needed? If food laws are no longer employed? Etc.
 - (1) The normal 3-fold division of the Law into moral, civil, and ceremonial appears to go back to the Catholic teacher Thomas Aquinas, who lived 1225-1274.
 - iii) Jesus gives examples of His completing the OT in the rest of the chapter, dealing with murder/hatred, adultery/lust, divorce, oaths, retaliation, and loving enemies.
- c) **Explanation**—5:18
 - i) The timing—*until heaven and earth pass away*,
 - ii) The timelessness—
 - (1) The double negative used here eliminates the idea as being even a possibility.

4) He did not come to bring peace—Matt. 10:34

- This is stated during the spring of 32 AD, about one year before His death.
- a) The wrong assumption—10:34a

- b) The shocking statement—10:34b
- c) The explanation—10:35-39
 - i) **Quoting Micah 7:6**—10:35-36
 - ii) **Priority of love**—10:37
 - iii) **Priority of self-denial**—10:38
 - iv) **Willingness to be misunderstood**—10:39

Why Did Jesus Come the First Time? (part two)
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5) He did not come to destroy men's lives—Luke 9:56 (9:51-56)

- This is stated during the late-summer of 32 AD.
- a) The final phase begins—9:51-52a
 - i) **Determination**—9:51
 - (1) His purpose, direction, and goal are firmly and clearly established.
 - (2) He knowingly faces opposition that will culminate in His death and resurrection.
 - ii) **Authorization**—9:52a
 - (1) This is most likely the first of three final trips to Jerusalem, probably for the Feast of Tabernacles of 32 AD. Cf. John 7:2-52.
- b) The disciples prepare for Jesus—9:52b-56a
 - i) **Rejection**—9:53
 - (1) The Samaritans despised any Jew heading to Jerusalem. To go to Jerusalem to worship was to repudiate the Samaritan temple on Mt. Gerizim. (Thomas)
 - (2) These were half-breed Jews/Gentiles from 2 Kings 17.
 - ii) **Zealous retaliation**—9:54
 - (1) They had just seen Elijah at Jesus' Transfiguration.
 - (2) They were asking God for the wrong thing with the wrong attitude. Those who reject Christ are not the enemy; they are the mission field. John eventually learns his lesson by God's Spirit in Acts 8:25.
 - iii) **Rebukes their ignorance**—9:55
 - (1) Now is the time for patience, not judgment.
 - iv) **Merciful restraint**—9:56a
- c) They depart from this unknown village—9:56b

6) He did not come to be served—Mark 10:45 (10:35-45)

- This is stated during March of 33 AD, about one month before His death.
- a) Jesus responds to their inconsiderate request with a question—10:35-36
 - i) He makes no promises without knowing the question itself.
 - ii) Perhaps they assume the journey to Jerusalem will result in Jesus setting up His kingdom?
 - (1) There appears to be at least some faith that Jesus will set up His kingdom.
- b) The request of James and John for special privilege—10:37-40
 - Their mother Salome (possibly Mary's sister) was directly involved. (Matt. 20:20-21)

- i) Their request is rooted in self-centeredness ambition and ignorance—
10:37-38a
 - (1) They want the two highest seats of honor.
- ii) Their request is rooted in naïve self-confidence—10:38b-39
 - (1) Jesus' question assumes a "No" answer.
 - (2) They will suffer for their allegiance to Jesus.
- iii) Their request is denied based on Jesus' submission to the Father's plan—
10:40
- c) The response of The Ten and Jesus' teaching about humility—10:41-45
 - i) The Ten are furious with James and John—10:41
 - ii) Jesus compares worldly leadership with Godward service—10:42-45
 - (1) The authoritarian domination that pleases the world—10:42
 - (a) This is what Mark's Roman readers were familiar with.
 - (2) The humble serving of others that pleases God—10:42-45
 - (a) The emphasis on Christ's death is not the extent of the ransom but His substitutionary self-sacrifice for many.
 - (b) Jesus is most likely referring to Is. 52:13-53:12.

7) He did not come to judge the world—John 12:47 (12:44-50)

- This is stated during the Passion Week, on Monday, March 30, 33 AD.
- a) Jesus speaks—12:44
 - i) Shouted like in John 7:28, 37
 - ii) John uses Jesus' own words to wrap up his section on Jesus' public ministry.
- b) **Positive response** to Jesus, the divine agent of God the Father—12:44-46
 - i) The ultimate object of faith is God the Father—12:44b "*He who believes* [pres. act. ptc. πιστεύω] *in Me*, ...
 - (1) Negatively—*does not believe* [pres. act. ind. πιστεύω] *in Me*
 - (2) Positively—*but in Him who sent Me*, (i.e. God the Father)
 - (3) Remember the Jewish expression, "One sent is as he who sent him."
 - ii) The result of faith—12:45
 - (1) Remember John 1:18. Look ahead to John 14:9.
 - (2) This is not the heresy of modalism, such as TD Jakes and Oneness Pentecostals.
 - iii) The merciful consequence of faith—12:46 ⁴⁶ **I** [emphatic] *have come into the world as Light* [emphatic],
 - (1) Why? Because of God's merciful gift ... *so that* [ἵνα] *everyone who believes* [pres. act. ptc. πιστεύω] *in Me will not remain in darkness.*
 - (2) We will not see God apart from the Light.
- c) **Negative response** to Jesus, the accurate speaker for God the Father—
12:47-48
 - i) The dangerous possibility of hearing but not trusting—12:47 ⁴⁷ *And if* [3rd class condition] *anyone hears My words and does not keep them, I do not*

- judge him;*
- (1) Why?
 - (a) Negatively—*I did not come to judge the world,*
 - (b) Positively—*but [ἀλλά] to save [σώζω] the world.*
 - (2) Remember John 3:17
 - ii) The certainty of judgment upon superficial faith expanded—12:48
 - (1) The **basis** of judgment—12:48a ⁴⁸ *The one who rejects [pres. act. ptc. ἀθετέω, to set aside] Me and by not receive My words,*
 - (2) The **certainty** of judgment—12:48b
 - (3) The **authority** of judgment—12:48c
 - (4) The **finality** of judgment—12:48d
 - (a) There *IS* a last day; do not delay any longer.
 - d) Why?—12:49-50 The reason for the positive (12:44) and the negative (12:47) responses
 - i) Negatively—12:49a
 - ii) Positively—12:49b-50
 - iii) The reason we should listen to Jesus is this: to listen to Jesus is to listen to the Father because Jesus accurately communicates the Father's words. Jesus is God's self-expression in human form. Those who oppose Jesus oppose the God who appointed Jesus.