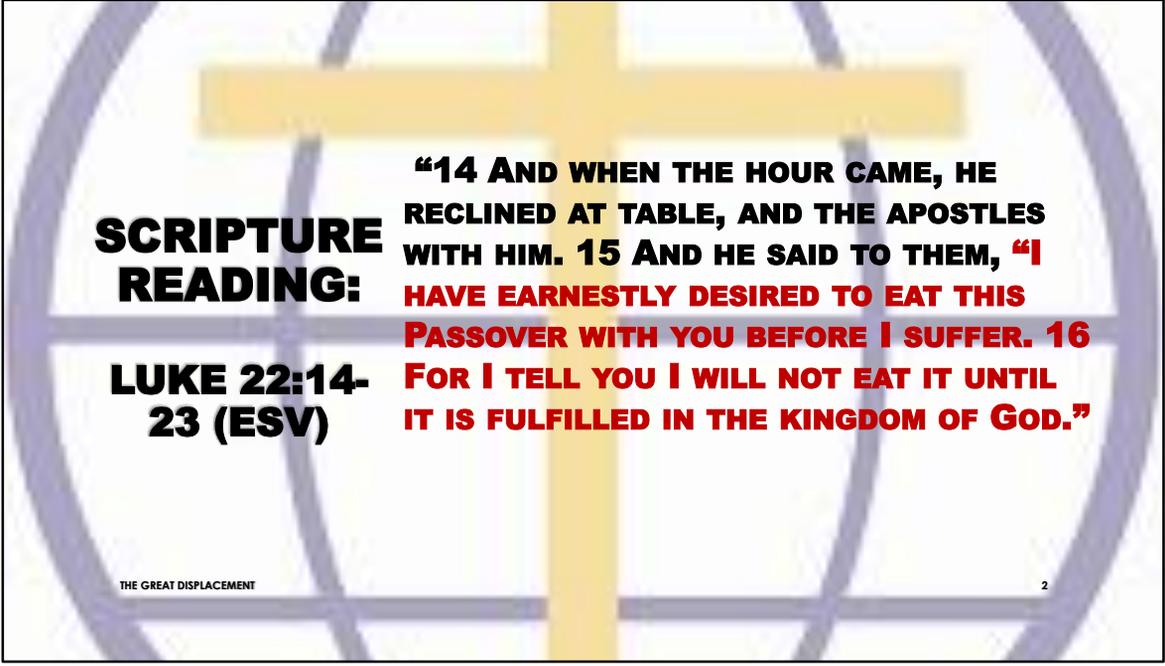
The background of the page features a stylized globe with a grid of latitude and longitude lines in a light purple color. A large, solid yellow cross is centered over the globe, extending across most of its width and height.

# **THE GREAT DISPLACEMENT**

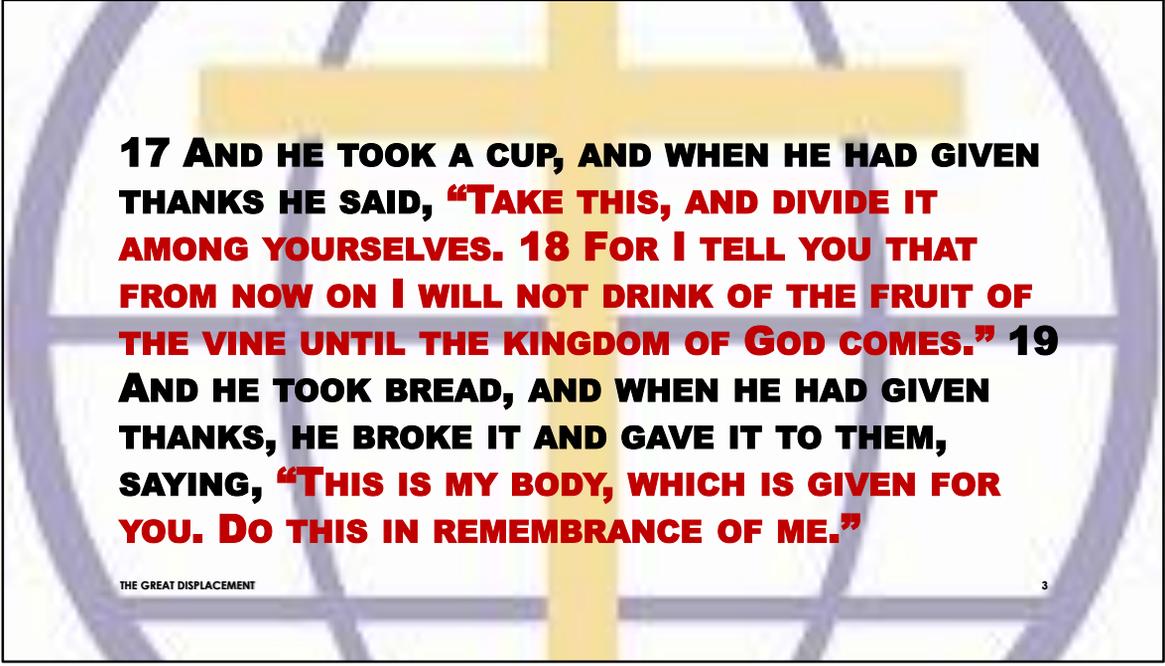
**Grace Communion International  
Minister: Eric Vautour  
Date: April 14, 2019**



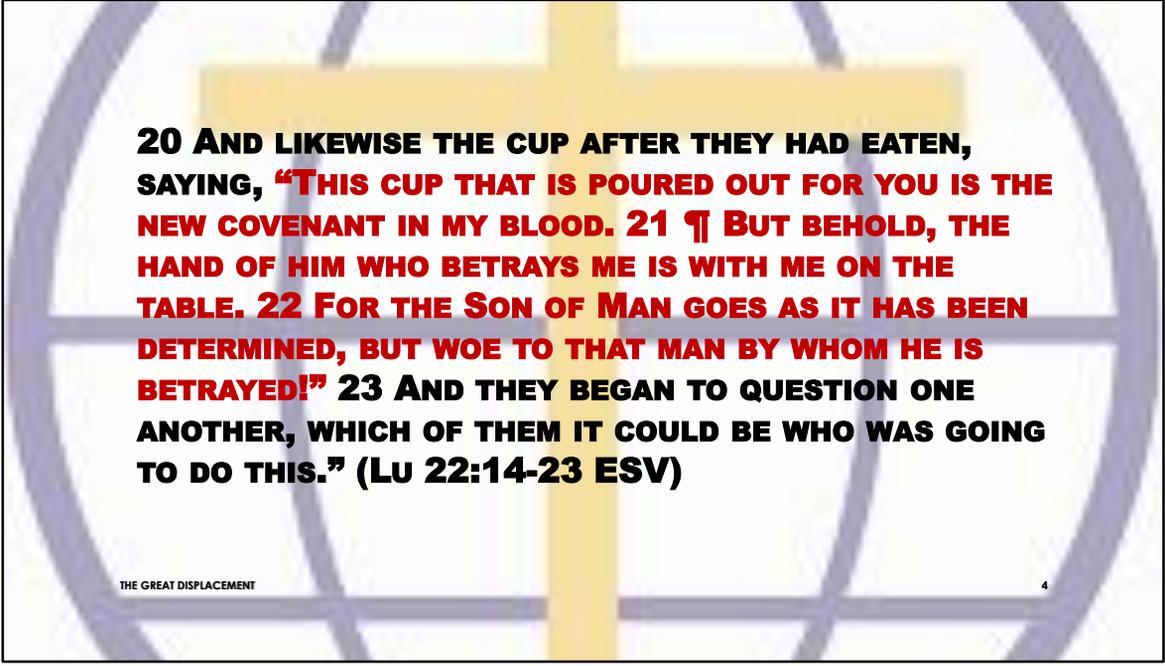
**SCRIPTURE  
READING:**

**LUKE 22:14-  
23 (ESV)**

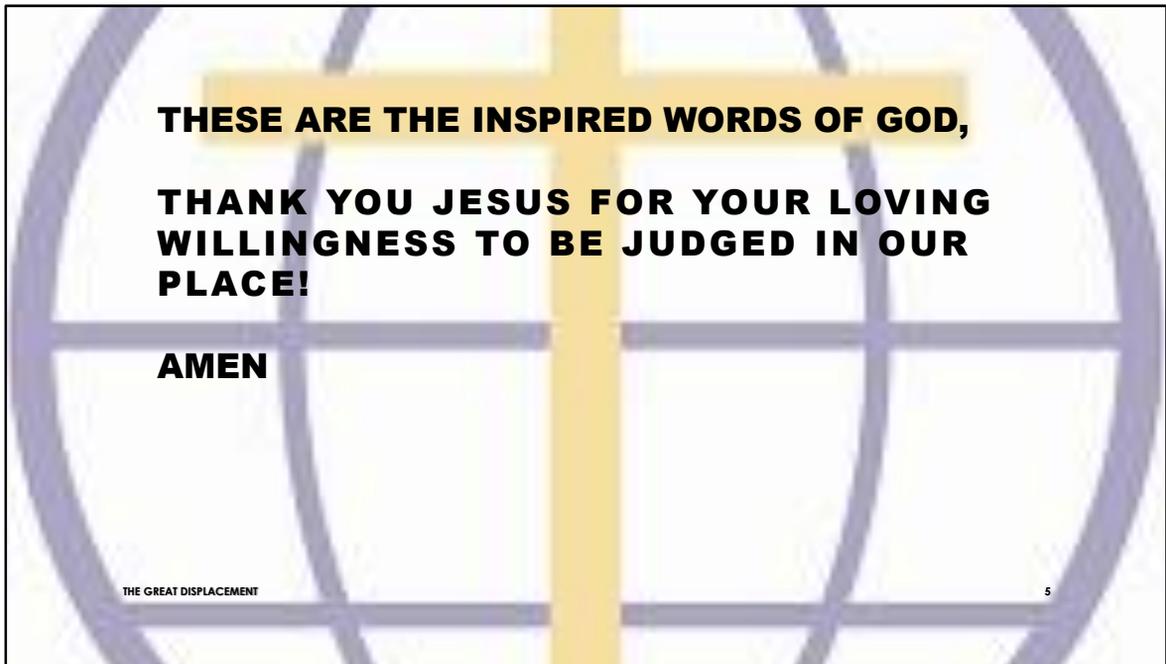
**“14 AND WHEN THE HOUR CAME, HE RECLINED AT TABLE, AND THE APOSTLES WITH HIM. 15 AND HE SAID TO THEM, “I HAVE EARNESTLY DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER. 16 FOR I TELL YOU I WILL NOT EAT IT UNTIL IT IS FULFILLED IN THE KINGDOM OF GOD.”**



**17 AND HE TOOK A CUP, AND WHEN HE HAD GIVEN THANKS HE SAID, “TAKE THIS, AND DIVIDE IT AMONG YOURSELVES. 18 FOR I TELL YOU THAT FROM NOW ON I WILL NOT DRINK OF THE FRUIT OF THE VINE UNTIL THE KINGDOM OF GOD COMES.” 19 AND HE TOOK BREAD, AND WHEN HE HAD GIVEN THANKS, HE BROKE IT AND GAVE IT TO THEM, SAYING, “THIS IS MY BODY, WHICH IS GIVEN FOR YOU. DO THIS IN REMEMBRANCE OF ME.”**



**20 AND LIKEWISE THE CUP AFTER THEY HAD EATEN, SAYING, “THIS CUP THAT IS Poured OUT FOR YOU IS THE NEW COVENANT IN MY BLOOD. 21 ¶ BUT BEHOLD, THE HAND OF HIM WHO BETRAYS ME IS WITH ME ON THE TABLE. 22 FOR THE SON OF MAN GOES AS IT HAS BEEN DETERMINED, BUT WOE TO THAT MAN BY WHOM HE IS BETRAYED!” 23 AND THEY BEGAN TO QUESTION ONE ANOTHER, WHICH OF THEM IT COULD BE WHO WAS GOING TO DO THIS.” (LU 22:14-23 ESV)**



In commemoration of the death of Jesus on our behalf and the celebration of his resurrection, during today's sermon, we are going to consider two very important accomplishments of Jesus: his displacement of fallen human beings us judges and secondly the important institution of the sacrament of communion.

Today Christians all over the world are celebrating Palm Sunday. It is a commemoration of Jesus coming to Jerusalem on a colt. On his way to Jerusalem, the crowd followed and praised Jesus!

Britannica.com describes the triumph march of the victorious general coming back from war in the following manner and I will summarize:

- the triumphant March was the highest honour given to a victorious general in the ancient Roman Republic;
- it was paid for by the Senate and enacted in the city of Rome;
- to have this great honour, from their point of view, a general would have had to kill at least 5000 of the enemy and end the war;
- 3 the ceremony would begin with a solemn procession from the triumphal gate in one of the temples of their god;
- the streets would be adorned with garlands in line with the people shouting

"triumph";

- in the procession, there would be musicians, the spoils of war followed by chained prisoners, etc. to honour the triumphant general.

Jesus came to Jerusalem very humbly riding on a donkey. He was coming to Jerusalem not to make war but as the King of peace. He had no weapon. His purpose for coming to Jerusalem was very different than the conquering kings and generals of the world he lived in.

As he rode towards Jerusalem, we read in Matthew 21 that the crowds who went before him and who followed him were shouting, **“Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”**

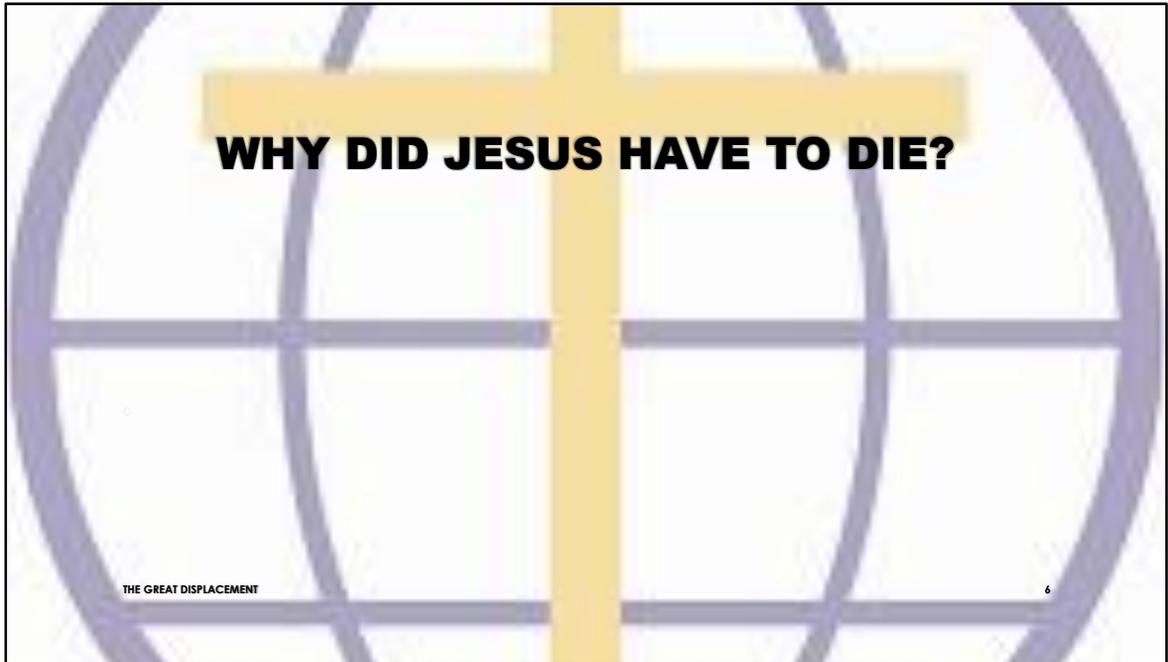
It is interesting to note when he entered Jerusalem, the whole city was stirred up, saying, **“Who is this?”** And the crowds said, **“This is the prophet Jesus, from Nazareth of Galilee.** They did not know who Jesus was.

We also read in Luke 19 that as he drew near and saw the city of Jerusalem, he wept over it. He cried over Jerusalem because the citizens did not know the things that made for peace. The things that made for peace were hidden from their eyes.

He wept because he knew their sinfulness and the suffering that they would endure when Jerusalem would be devastated by the Roman armies, when people would be killed by the thousands and the great Herodian temple would be completely destroyed and wasted. His major concern was the mass killing the people in Jerusalem would have to endure. This great tragedy happened in 70 A.D.

**During the First Jewish–Roman War (66–73 CE), the population of Jerusalem was estimated at 600,000 persons by Roman historian Tacitus, while Josephus estimated that there were as many as 1,100,000 who were killed in the war. Josephus also wrote that 97,000 Jews were sold as slaves.** (Google Search)

When Jesus was riding to Jerusalem, he knew that he was coming to die. He knew he would be betrayed. He knew he would have to suffer the ordeal of the crucifixion. (Next slide)



This is a very important event. Jesus coming to earth was not purposeless. He was God who took on our flesh. He invaded the kingdom of this world to defeat it, to conquer it and to replace it.

The kingdoms of this world will never bring peace on earth. We human beings desire peace but we do not know the way of peace.

Why did he need to do this?

As we think about this, it is very important to go back to our beginning as found in Genesis 2 and 3.

In her book, **THE CRUCIFIXION, Understanding the Death of Jesus Christ**, Fleming **Rutledge** describes very well the original sin of humanity. I will simply paraphrase in my own words what she writes on page 518 as she discusses Karl Barth's writing about Jesus' incarnation, death and resurrection.

In the Garden of Eden, Adam and Eve made the decision that they would accept the serpent's lies to decide for themselves what is right and what is wrong. In other words,

Adam and Eve decided that they would be the judge of what is right and wrong apart from God by taking from the knowledge of the tree of good and evil.

Their decision affected the whole of humanity and more than that it caused the bondage of all creation, as we read in Romans 8:20-23.

When Adam and Eve made the decision to decide for themselves what is good and what is evil apart from God, a process of mutual blame began in trying to protect their innocence which they in fact had lost. In their lost innocence, they set themselves up as judges of what is right and what is wrong.

As we reread Genesis 2 and 3, following this fatal and sinful decision, Adam and Eve hid from God. When God asked them why they were hiding from him, Adam blamed Eve; Eve blamed the serpent. They did that in an effort to prove their innocence and to minimize their guilt.

We also see that God kept all three responsible for their behaviour. God told them very clearly the consequences of their rejection. In other words, God was very clear that they were responsible for their behaviours. God first address the serpent, then Eve and then Adam (Genesis 3). He told him very clearly what would happen as a result of their rejection of God.

Human beings continue in the pattern of this behaviour of self-justification and blaming the other. This includes us. We tend to explain away our sinfulness so that we look more or less innocent. In other words, having taken of the knowledge of the tree of good and evil, we decide what is right and what is wrong. We become judges based on a false foundation, as we follow in the steps of Adam and Eve rejecting the tree of life.

Just like Adam and Eve, we minimize our sinfulness by various means:

- We compare ourselves usually in a favourable light compared to others. If the other person is bad, it seems that we are relatively good.
- We tend to finger point and say the problem is elsewhere but not in us.
- We try to justify our sinful behaviours by putting the blame on others.
- We can also attack others. We can hold grudges and we want to get even if we perceive that the other has wronged us in any way.
- We can go through long explanations to point the other person's fault while denying our own.

Jesus described his condition while when he said, **"2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. 3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the**

**speck out of your eye,' when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." (Mt 7:2-5 ESV)**

*All this is caused by the fact that we have made ourselves judges both of others and ourselves by taking from the knowledge of the tree of good and evil.*

Jesus came to our world to completely displace us as judges by refusing to take of the tree of the knowledge of good and evil. He chose the tree of life.

God is the judge of what is right and what is wrong. We are not. In Jesus, God came to the world to rectify this awful situation that we human beings found and still find ourselves in.

Jesus did displace us as judges not by being a warrior but by entering our condition leaving behind his glory to humble himself becoming nothing. This is what the apostle Paul writes in Philippians as he says the following about Jesus, **"who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on the cross" (Philippians 2:6-8).**

As Fleming Rutledge writes, **"To displace humanity from its self-directed seat of judgment, God must act aggressively, with 'humiliating power.' (Page 519).**

Although Adam and Eve tried to proclaim their innocence when God met with them in the garden, they had lost their blamelessness. Their innocence was simply an illusion. They were guilty of having accepted to live and decide for themselves what was right and what was wrong.

Deciding what is right and wrong creates a lot of problems for humanity. We try to decide what is good ethical conduct. When it comes down to the crunch, human beings have different perspective of what is right and what is wrong. When we think we're right, which is most of the time, we perceive the other as being in the wrong. When we do wrong, when we sin, we have a tendency to blame others. We perceive others to be more guilty than we are. We perceive others to be not as good as we are. We see our standards better than that of the other based in our own estimation and not based in Christ. This is how the prophet Isaiah says it, **'Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!'** (Isa 5:20 ESV)

Jesus came to the earth to undo our decision to take of the tree of good and evil. God,

in the second person of the Godhead, came down to the earth to be one of us. Jesus who knew perfectly what is right and wrong took our human flesh and submitted his will completely to God the Father. Jesus, the Son of Man, rejected the tree of the knowledge of good and evil and took of the tree of life during all of his earthly life.

He did for us what we could never do for ourselves.

With Adam and Eve, the power of sin had invaded our life. There was no way that we could get from under the destructive and killing power of sin which brought death.

The perfect Judge accepted to be judged taking upon himself the complete aberration of sin. As human beings, in the hands of the Jews and Romans, which represent all of us, we judged Jesus as being unworthy, a Samaritan, a sinner, a blasphemer and a demon-possessed man, amongst other accusations.

Jesus accepted that we made ourselves judges of what is right and wrong. He accepted and submitted to our judgment of him that he was sinful. He submitted to our verdict, our judgment rooted in ourselves of what is right and what is wrong. We could not accept that we were the guilty one and that he was innocent. We rejected him. We express our animosity towards him acting as his enemies.

Jesus was guiltless yet we pronounced him guilty.

Jesus was the guiltless one. He always took of the tree of life. (Next slide)

○ **“So JESUS SAID TO THEM, “TRULY, TRULY, I SAY TO YOU, THE SON CAN DO NOTHING OF HIS OWN ACCORD, BUT ONLY WHAT HE SEES THE FATHER DOING. FOR WHATEVER THE FATHER DOES, THAT THE SON DOES LIKEWISE.” (Joh 5:19 ESV)**

○ **“49 FOR I HAVE NOT SPOKEN ON MY OWN AUTHORITY, BUT THE FATHER WHO SENT ME HAS HIMSELF GIVEN ME A COMMANDMENT—WHAT TO SAY AND WHAT TO SPEAK. 50 AND I KNOW THAT HIS COMMANDMENT IS ETERNAL LIFE. WHAT I SAY, THEREFORE, I SAY AS THE FATHER HAS TOLD ME.”” (Joh 12:49-50 ESV)**

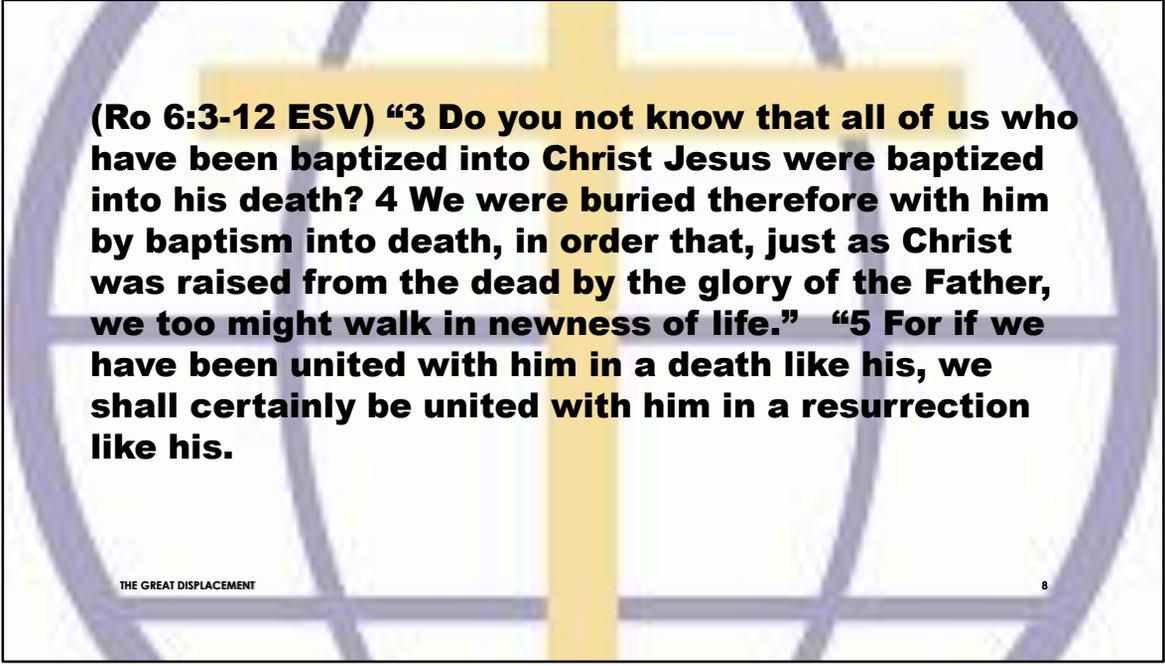
What we read in these verses and in others is that Jesus lived perfectly in our place. He did what none of us in the for us. He died to sin in our place.

We cannot die to sin. We cannot die to ourselves. If we try to die to sin, it becomes a work of the flesh which is worth nothing. On our own, we cannot climb out of the hole we have dug ourselves into. At the Garden of Eden, we have shut ourselves in a prison ruled by a horrible oppressor—SIN. Being under the power of sin, we humans have been under the power of the ruler of this world which the New Testament describes as Satan the devil.

The good news is that Jesus went into this hellhole of Sin. He submitted himself to its power. Because he was sinless, death, which is the consequence of sin, could not hold him in that state of deadness, of lifelessness.

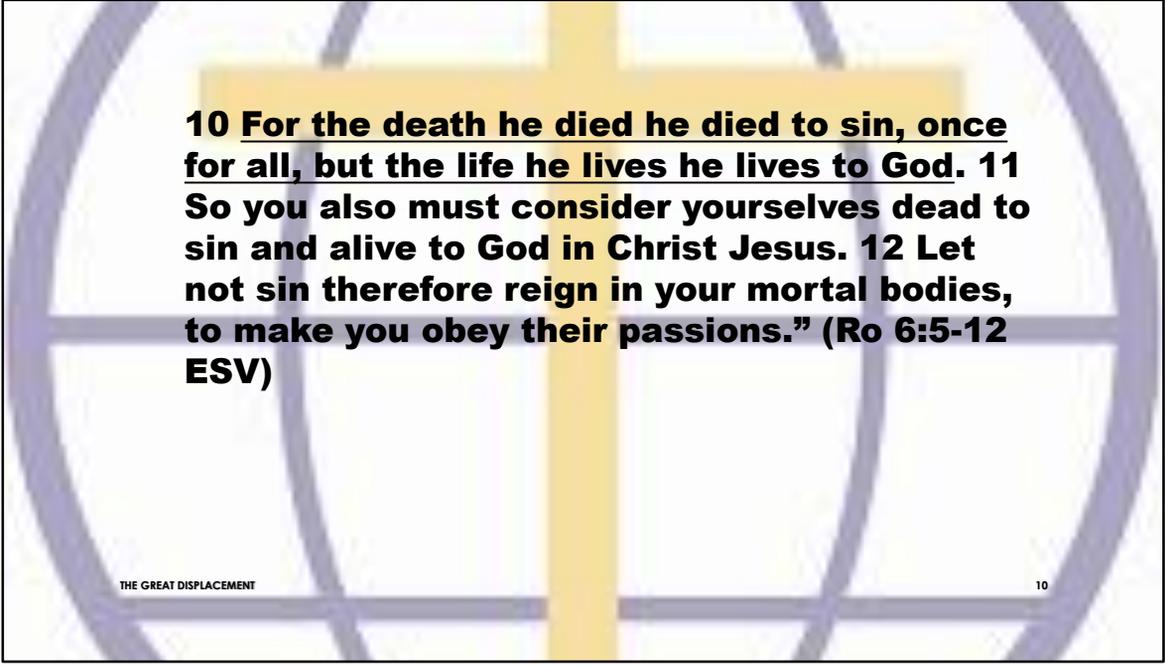
Because Jesus is God and man in his one person, when he died, he represented all of humanity.

The following is what the apostle Paul writes in Romans. It is such an encouraging passage of Scripture.



**(Ro 6:3-12 ESV) “3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.” “5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.**

**6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For one who has died has been set free from sin. 8 Now if we have died with Christ, we believe that we will also live with him. 9 We know that Christ being raised from the dead will never die again; death no longer has dominion over him.**



**10 For the death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus. 12 Let not sin therefore reign in your mortal bodies, to make you obey their passions.” (Ro 6:5-12 ESV)**

We cannot die to sin on our own. Jesus did it for us. We died with him and because we died with him, we believe that we will also live with him.

Death has no power over Jesus. Jesus died to sin for all of us and as the perfect high priest, he ascended to heaven, being both God and man, he lives to God. Jesus is on the God side being one with the Father and the Holy Spirit, the one God and also on humanity's side being the perfect man, the perfect mediator, representing all of us.

Because Jesus has died for us, we are to consider ourselves dead to sin and living for God in Jesus Christ.

What is our response? Our response is one of participation, of accepting our new reality. The following verses describe our participation (next slide).

**“12 Let not sin therefore reign in your mortal bodies, to make you obey their passions. 13 Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.” (Ro 6:12-14 ESV)**

In God’s church, we have the privilege of knowing our new state in Christ.

That is why it is so important to take communion, the sacrament Jesus inaugurated prior to his death.

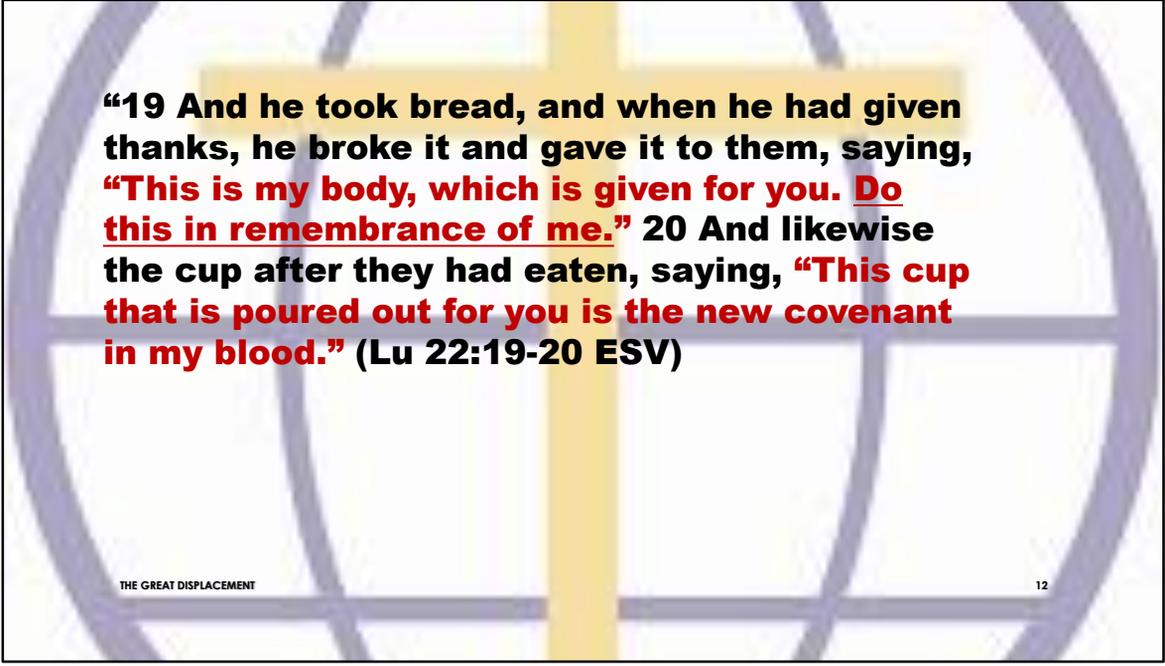
When we see Judah betraying Jesus, we can identify with him because, like the rest of humanity, we have turned our backs on Jesus. We have all sinned and fallen short of the glory of God, as we read in Romans 3:23. The good news is that we are justified by his grace as a gift, through the redemption that is in Christ Jesus (Romans 3:24).

***“23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,” (Ro 3:23-24 ESV)***

Jesus instituted the sacrament of communion to remind us of the extent of his love for all of us. The sacrament of communion reminds us, as often as we take it, of the love of God for each and every one of us.

The sacrament of communion reminds us of the love of the one God, Father, Son and Holy Spirit for humanity.

In dying for all of us, Jesus really took away the sin of the world. Most people on the earth do not yet know it but they're not knowing doesn't change the fact that in Christ, God the Father was reconciling the world to himself. ***"19 that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. 20 Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. 21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."*** (2 Co 5:19-21 ESV).



**“19 And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” 20 And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.” (Lu 22:19-20 ESV)**

As we read this passage, you will notice that there are two cups. The 1st cup is not the institution of the sacrament of communion. It is simply a statement that he will drink of the fruit of the vine until the kingdom of God comes.

Afterwards, he Instituted the sacrament of communion. He began by taking the bread and letting them know what the bread signified or typified. It represents his body given to us.

It is well said is it not? Jesus gave himself completely to us. We are to take this bread in remembrance of Jesus. You will notice that there’s absolutely no mention of any timing because what Jesus did inaugurate a completely new covenant. The old covenant becoming obsolete.

The old covenant was time regulated. The new covenant is not.

After they had eaten of the bread, he presented the cup—filled with wine, representing his shed blood which is the new covenant. Jesus is the ultimate sacrifice that the old covenant was pointing to.

Jesus gave his whole being for us so that we could be liberated from the oppression of sin, death and the devil.

On the cross He was judged in our place completely dislodging and displacing the old Adam who had become a flawed, unfit and dysfunctional, judge of what is right and wrong.

Jesus is the last Adam, the perfect judge in whom we can trust.

In him his life.

In him death is destroyed.

Let us trust him.

Let us believe him.

Let us abide in him.

We are united to God in Jesus being able to participate through him and in him in the wonderful relationship of the one God, Father, Son and Holy Spirit now and for all eternity.

The good news is that Jesus came to usher a brand-new kingdom, the kingdom of God. This kingdom will become a full reality when Jesus returns to the earth in full glory. He is the one who is going to completely dislodge and destroy all traces of evil from this world (1 Corinthians 15:24-26). It will be a time when only the tree of life will exist. At that time, we will always be in perfect relationship with God and one another united to Jesus in God's triune relationship of perfect love. Praise God!

Let us pray.