

Church as Missionary²

Luke 9:1-11

Sermon Prepared for WellSpring Church

February 6, 2011

Introduction

Engage

Review

Church is called. Why? (No one seeks)

It is inaccurate for us to call people seekers if by seekers we mean seekers after God. The Scripture plainly tells us that no one seeks God

But God is a seeking God

Shepherd and the 99

Come to seek and to save those who are lost.

People seek what only God can give, but not God.

Church is Gathered Why?

We the Church are gathered—teaching, learning, healing, encouragement, worship

This is a traditional way of looking at the Free Church, or the non-State church.

But this gathering is never the “end” of the church

It is never the goal of the local church to gather more people to itself.

and they had been taught be the master (at least to some degree)

Church is sent

Sentness is important, But

The church cannot become imbalanced between going and gathering

A Church that is only gathered will become fat, lazy, self-centered, quarrelling, spiteful, discontent and critical—and increasingly incapable of reaching its world.

he come and see, come be like us Attractional model will be consumed in its own centripetal vortex.

A church that only goes will soon run out of steam and will forget why it exists. It will “Fly Apart”

The church can only go after it has come.

We come first to God through Christ

We come often together as the church for encouragement, refreshment, re-focus, getting “back on the tracks”—Psalm 73

The church is a sent organism—this is what we call the missional aspect of the church

Preview: Today we will focus on the method and the message that Jesus gives to his disciples.

Big Idea

Subject: The Kingdom of God is here, it has come

Complement: and that changes everything both present and future. And because it changes everything—we are called to announce it and to live it.

The Mandate: Go! This is what we looked at last week. The commandment to go and be going.

The Mandate Authority—The Right

The Mandate with power—The might

Power without authority is insurrection, authority without power is impotence.

Badge and Gun.

The Message

Preach the Kingdom Of God

Two Questions: What is Preach, What is the Kingdom

First, What is Preach?

To proclaim

to herald

To announce—In the Bible this announcement often takes the nature of a warning or a call to repentance and change. The king sends an ambassador to call people back to a proper submission and allegiance.

This is why people do not like preaching. They want to be affirmed in their present allegiances and their submission to their own ideas and opinions and lusts. Instead of preaching we are being told that we need to speak in conversational tones, to dialogue, to speak as though we are discussing things in a fire side chat. This is not preaching. I admit that sometimes the tone of voice is all wrong

Preachers are the appointed and empowered representatives of God sent to speak on behalf of the Great King and to announce his reign and his rule. Always the content of preaching is to be the Good News of God.

What is the Kingdom of God? This is an important question for at least three reasons:

The phrase is used in all four gospels and in Acts. Over 100 times in the NT and 30x in Luke alone.

The term is never precisely defined in the NT. Sometimes it seems material and temporal, sometimes it seems present, other times future. Sometimes it...

It is being misunderstood in various sectors of Christianity

Some sectors of the Charismatic movement push what is known as “Kingdom Now” which connects the kingdom (and in the present passage healing and demons) with gifts of tongues, healing and power over demons.

There are those who would connect the kingdom of God with an earthly political power. They want to topple bad governments and bring changes in social justice and some a return to the legal setting of Old Testament Israel under the law of Moses.

Some see the Kingdom as completely in the future—(Many dispensationalists fall into this category)

As the church—Augustine’s “City of God”

Others see the kingdom as the most important teaching in the New Testament since the term occurs over 100 times. However, these contemporary writers whose ranks include N.T. Wright, Rob Bell, Brian McLaren others what is called the Emergent

Church are guilty of an imbalance. They will stress that the Kingdom of God is the work of God's people to establish, justice, practice compassion and to bring healing into the world by living life as Jesus taught us to live.

Kevin DeYoung strings together some sentences from Brian McLaren:

“The Kingdom message is a summons to participate with God in His dream for humanity. His revolution of love and reconciliation. It is an invitation to join the party of God and be part of His worldwide mission to heal and be healed. It is a call to join the network of God that breaks down the walls of racism, nationalism, and ecological harm. Hey kingdom of God is like a dance of love, vitality, harmony, and celebration.” (Kevin DeYoung, Why we are not Emergent, 184)

"Rooted in the work of N.T. Wright, emerging churches embrace the gospel of the kingdom as revealed in Mark 1:15-16. At the outset of the Gospel narrative, the good news was not that Jesus was to die on the cross to forgive sins, but that God had returned and all were invited to participate with him in this new way of life, in this redemption of the world. It is this gospel that the emerging church seeks to recover. As one leader confided privately. 'We have totally reprogrammed ourselves to recognize that the good news is a *means* to an end--that the kingdom of God is here. We try to live into that reality and hope. We don't dismiss the cross; it is still a central part. But the good news is not that he died but that the kingdom has come.' (notice that the author says the cross is **a** central part, not **the**)

"The kingdom is present wherever Jesus is present. Each person experiences the kingdom through God's invitation, healing, and restoration. The cross of Christ provides the supreme demonstration of the sacrificial love of both the Son and his heavenly Father as well as the God-provided means to reconciliation. The kingdom is both the pathway *to* the cross and the pathway Christians walk throughout their lives *with* the cross as those who have died to self with Christ in order that they might live in his grace and power." (Eddie Gibbs and Ryan K. Bolger, Emerging Churches, p. 54)

“But where is the good news in this? Our cursed world needs more than a plan for refurbished morals. It needs a Savior because it is so full of sinners... People are not basically good. Diverting money away from weaponry to fight the causes of conflict like ‘injustice, lack of compassion, racism, corruption, lack of free and ethical press, and poverty—and the fear, hatred, ignorance, and lust that fuel them’ may or may be a good... strategy. But it certainly won't rid the world of violence and war. First of all because ‘the heart is deceitful above all things, and desperately sick; who can understand it?’ (Jer. 17:9) And second, because the New Testament... shows us a picture of righteousness and wickedness growing in conflict right until the very end.” (DeYoung, p. 188)

Two imbalances

Social Justice at the expense of the atonement
too much earthly and not enough not heavenly.

What is the Kingdom of God? Some preliminary answers:

Well for one thing it is equated with Proclaiming the Good News (compare v. 2 with

Because it is proclaimed only and not explained it should be understood as

something that the Jews were expecting and had an idea about.

The Monarchy had come to an end with the exile of the Jews to Babylon in the 7th Century BC

There were prophecies of the restoration of the Theocracy with a King (Messiah)

They monarchy had never been reestablished

The priesthood had been

the royal lines were known

but the monarchy had not been established in its former sense. Israel remained a vassal territory for all but a few years between the return in Ezra/Nehemiah and the Time of the coming of Christ. The Kingdom reestablishment was yet future for the people of Jesus' day.

The rise of the Kingdom, the establishment of the Davidic monarchy and the Messianic prophecies converged into one set of expectations.

So then, What exactly is the kingdom of God?

First of all it is not precisely defined in the Bible. It is described often by metaphors

Second it is not a place, nor does it have geographical boundaries. Our modern conception of a kingdom is either geographical or has to do with people under a king's rule. Neither of these is what the Bible means when it speaks of the kingdom of God.

It is a present spiritual reality,

It is the present realm where God exercises his kingly dominion through his Risen and ascended Son.

This rule is primarily understood to be over human beings, but also over all things. God is sovereign in every aspect of his creation.

This rule is redemptive—it brings forgiveness and reconciliation between sinful humans and an offended Holy God

The realm of God's rule is at present in human hearts who have been freed from the bondage of evil

This Rule brings with it the present blessings of God's mercy and grace

We have an advocate

We have a helper

We have a new life

We have a new nature

we have a new filial relationship with God the Father

we have also the call and desire to extend the Good News of the new redemptive rule in our lives to the lives of others.

It is also future It is also a future inheritance to be conferred upon God's people at the second coming of Christ

The future realm will be attended with great glory

Every knee will bow and every tongue confess

we shall be gathered together with all saints of all times

we shall feast.

Web Resources: Kingdom of God

HYPERLINK "http://beginningwithmoses.org/bt-articles/232/the-kingdom-of-god" <http://beginningwithmoses.org/bt-articles/232/the-kingdom-of-god>

HYPERLINK "http://gospelpedlar.com/articles/Last%20Things/kogladd.html" <http://gospelpedlar.com/articles/Last%20Things/kogladd.html>

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PAGE

PAGE 1