

Intro to Spiritual Leadership Conference
CPC, Spring 2016

Session 2 - Ecclesial Evangelism

THESIS: What is God doing in the world? God purpose in the world is *not* simply selecting out individuals to get to heaven, but rather working to gather a community through Christ by the Holy Spirit into His presence on earth as it is in heaven!

1. Evangelism

1. Is it “us” superior people self-righteously looking down on others and trying to get them to agree with us? By no means!
 1. "This is not evangelism of a proselytizing, triumphalist sort that plots to destroy Islam. Rather it sets forth Jesus as the fulfillment of the hearts of all of us longing for peace with [Allah]. It is an expression of hospitality in which one wants to give only one's best to one's companion at the common meal. And the best we can offer is Jesus, the seal of the prophets. It is one beggar saying to another beggar, 'We have found bread; come, eat with us.'" - Harvie Conn
2. Is it the sinless teaching the sinful how to become sinless? By no means!
 1. Think, the gospel!
3. Does evangelism happen outside the church, where you make a decision? And only after you become a Christian do you come into the church? By no means!
4. **2Cor. 5.14-21** - *“For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. . . . Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; 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. Therefore, we are ambassadors for Christ. . . .”*
 1. Rather than a burden, "mission begins with a kind of explosion of joy. The news that the rejected and crucified Jesus is alive is something that cannot possibly be suppressed. It must be told. Who could be silent about such a fact? The mission . . . is more like the fallout from a vast explosion, a radioactive fallout which is not lethal but life-giving" (Newbigin, *The Gospel in a Pluralist Society*, 116).

2. What is Conversion? If it's the goal of evangelism, we have to understand it correctly!

1. **Repent and be baptized!** *Acts 2.36-41* - *“Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.” 37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” 38 And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” 40 And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” 41 So those who received his word were baptized, and there were added that day about three thousand souls. . . .”*

1. But don't let the section headings in your Bible determine your theology!
 1. Very next verses.... *"42 And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. 43 And awe came upon every soul, and many wonders and signs were being done through the apostles. 44 And all who believed were together and had all things in common. 45 And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. 46 And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, 47 praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved."*
 2. Where do you see the Covenant Word and Temple Presence working in tandem throughout this passage?
 1. If you take out Covenant or Temple, you end up hacking out chunks of Scripture!

2. WCF helping us understand Acts 2.36-47

1. **Effectual Calling, WCF 10.1** - "I. All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed time, effectually to call, by His Word and Spirit, out of that state of sin and death, in which they are by nature to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and, by His almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by His grace."
2. **Repentance and Faith, WCF 14.2** - "the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."
 1. **WCF, 15.2** - "II. By [repentance unto life], a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments."
3. **Baptism, WCF 28.1** - "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in the newness of life. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world."
4. **The Lord's Supper, WCF 29.1** - "I. Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and, to be a

bond and pledge of their communion with Him, and with each other, as members of His mystical body.”

5. **Communion of Saints, WCF 26.1-2** - “I. All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offers opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.”

3. **Conversion necessarily involves the church because being a Christian necessarily involves being in the church.**

1. Consider how many aspects of the New Testament either explicitly or implicitly: address Christians as already in community; address Christians with or under ecclesial authority; try to mitigate communal disputes; attempt to setup communal structures; give commands that require a community or that cannot by definition be obeyed alone; and/or define what Christ accomplished as reconciling groups of people into one (Jew-Gentile, slave-free, male-female, etc.)
 1. See Eph. 2.1-22; 4.1-16; 1Peter 2; 1Cor. 3, 6, 10, 12; Romans 12-15; Titus 1; 1Tim. 3, 5; Rev. 2-5; Matt. 16, 18. Just to name a few! It's so overwhelming that it's basically assumed.
 2. “The society of Christians is . . . not an accidental or voluntary union which has grown up of itself: it is a union designed beforehand, **appointed** from the beginning by God, and plainly contemplated and required in every page of the NT. There are **precepts** in the Bible addressed, not to believers separately, but to believers associated together into a corporate society; there are **duties** that are enjoined upon the body, and not upon the members of which it is composed; there are **powers** assigned to the community, to which the individuals of the community are strangers; there is a **government**, an order, a code of laws, a system of ordinances and officers described in Scripture, which can apply to none other than a collective association of Christians. Without the existence of a Church, or of a body of believers, as contradistinguished from believers individually, very much of what is contained in the Bible would be **unintelligible, and without practical application.**” - James Bannerman
2. **The Place where Jesus reigns as King** - In evangelism, “we do not invite people to make Jesus their king; we tell people that Jesus is their king. We do not invite people to Jesus; we warn people that they will meet Jesus as their conquering king, either through the gospel or as their judge on the final day. We do not offer a gospel invitation; we command people to repent and submit to the coming king.” (Chester & Woodrow) - we tend to treat evangelism like a salesman selling to the consumer who's “always right”, rather than inviting them into the community where Jesus the King reigns fully and redemptively

3. Becoming a Christian means becoming a part of a whole new way of life and community - "Pagan converts to the [Christian] mainstream did not, for the most part, first understand the faith and then decide to become Christians; rather, the process was reversed: they first decided and then they understood. More precisely, they were first attracted by the Christian community and form of life. . . they submitted themselves to prolonged catechetical instruction in which they practiced new modes of behavior and learned the stories of Israel and their fulfillment in Christ. Only after they had acquired proficiency in the alien Christian language and form of life were they deemed able intelligently and responsibly to profess the faith, to be baptized." - George Lindbeck, *The Nature of Doctrine*

4. Admission into the Church - Discerning a "Credible Profession of Faith"

1. "From Child's Baptism to the Lord's Supper" - See 2 documents under Shepherd Leader Training's Session 9, "Ecclesial Conversion" at <http://cpcnewhaven.org/shep>
 1. **The Lord's Supper as communion with Christ** - 1Cor. 10-14-18 - "*Therefore, my beloved, flee from idolatry. I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel: are not those who eat the sacrifices participants in the altar.*" "Participation" as the deeply meaningful word *koinonia*
 2. **The Lord's Supper as communion with the body of Christ, the church** - 1Cor. 11.17-34 - "*But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, 19 for there must be factions among you in order that those who are genuine among you may be recognized. 20 When you come together, it is not the Lord's supper that you eat. 21 For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. 22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. 23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." 25 In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. 27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28 Let a person examine himself, then, and so eat of the bread and drink of the cup. 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30 That is why many of you are weak and ill, and some have died. 31 But if we judged ourselves truly, we would not be judged. 32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. 33 So then, my brothers, when you come together to eat, wait for one another — 34 if anyone is hungry, let*

him eat at home — so that when you come together it will not be for judgment. About the other things I will give directions when I come.”

3. WLC 177 - “Q. 177. Wherein do the sacraments of baptism and the Lord’s supper differ? A. The sacraments of baptism and the Lord’s supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to infants; whereas the Lord’s supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.”
 2. **Becoming a “communicant” member** of the church means one becomes able to discern the body and blood of Christ (repentance and faith) and can assume for themselves the responsibility of being a member of the church (bearing burdens, supporting church’s purity and peace, submission to authority, etc.).
 1. The Church acting corporately through the elders are tasked with discerning this for each individual, as the holders of the “keys” of the kingdom of heaven. For a fuller discussion on this, the class notes from “Confessional Theology” (<http://cpcnewhaven.org/confessional-theology>) and “Shepherd Leader” (<http://cpcnewhaven.org/shep>) on Church Government and authority.
3. **If Conversion and Evangelism involves the church, what exactly is the church?**
1. **What the church is not:**
 1. Theater
 2. Product to offer consumers
 3. Most pragmatic way to grow
 4. Something Christians came up with to help each other
 2. **What the church is:**
 1. **The Body of Christ** on earth, as it is in heaven (ordinarily, not necessarily)
 2. **The Fullness of Christ** - Ephesians. 1.22-3, “*And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.*”
 3. **Holy Priesthood** - “*As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.*” (1Peter 2.4-5)
 4. **Temple of God** - Eph. 2.19-22 - “*So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit.*”
 5. **Household of God** - Eph. 2 above; 1Tim. 3.14-15 - “*I hope to come to you soon, but I am writing these things to you so that, if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.*”

6. **Embodiment of God's Mission and Reign** - the church is "the presence of the reign of God in foretaste . . . the sign of the inbreaking of the kingdom. The Church is not so much the agent of the mission as the locus of the mission" (Newbigin, 118-9)
7. WCF 25.1-2 - "I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that fills all in all. II. The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."
8. **Divine Institution**, from James Bannerman
 1. "In becoming one with Christ, he becomes at the same time, in a certain sense, one with all who are Christ's."
 2. Public profession is not one of choice, but of obligation and command from God - very entrance into life is through a public testimony
 3. "A solitary Christian is seen to be a contradiction in terms."
 4. Contrary to seeing the Church merely as voluntary and humanly devised, there is a "positive institution of a society by Christ Himself"

4. (Re-)Understanding God's Mission

1. **"Be fruitful and multiply"** - **God's Holy Presence spreads from one family, to one nation of families (Israel, starting in Exodus), to families of nations in Christ**
 1. *Humanity's purpose as the Image of God* - Gen. 1:26-8; (cf. Gen. 9:1-7, with Noah after the flood);
 2. *Unconditional Covenant with Abraham* - Gen. 17:1-8 - "... I am God Almighty; walk before me and be blameless, that I may make my covenant between me and you, and **may multiply you greatly**. . . . my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for **I have made you the father of a multitude of nations. I will make you exceedingly fruitful**. . . ." (cf. Gen. 28:3; 38:4; and 48:4; Deut. 7:13)
 1. What's the key difference between what God said to Adam (and Noah) and what God said to Abraham about being fruitful and multiply?
 3. *Fulfilled in Christ* - Jer. 23:3-6 - "Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and **they shall be fruitful and multiply**. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the Lord. 'Behold, the days are coming, declares the Lord, when **I will raise up for David a righteous Branch**, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The Lord is our righteousness'".

1. "Fruitful and multiply" can be understood as being both God's royal representatives who steward the earth on His behalf, as well as royal emissaries who declare His kingship and enact it through the gospel
- 2. God's Word IS Redemptive History - the story of God chasing after sinners**
1. *From Genesis to Revelation, the Covenant of Grace* - "Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second [Gal. 3.21; Rom. 3.20-1, 8.3; Gen. 3.15; Isa. 42.6], commonly called the covenant of grace; wherein He freely offers unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved [Jn. 3.16; Rom. 10.6-9; Gal. 3.11], and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe" [Ezek. 36.26-7; Jn. 6.44-5]. (Westminster Confession of Faith, 7.3)
- 3. God's Mission in the OT Fulfilled and Climaxed in Christ's Life, Death, Resurrection, and Ascension**
1. *Life* - Jesus fulfills the holy requirements of the law on our behalf, becoming human
 2. *Death* - Jesus satisfies the punishment and death required by our sin
 3. *Resurrection* - Jesus defeats death and exhausts the punishment of sin, to begin the new age
 4. *Ascension* - Jesus is enthroned in heaven, in the heavenly tabernacle, so that we too may approach God in heaven
4. **During Ascension** - God's judgment having begun on Christ, our time in history now is "between Christ's ascension and his coming again, the time when his reign at the right of God is a hidden reality, that time in which signs are granted of that hidden reign but in which the full revelation of its power and glory is held back in order that all the nations - all the human communities - may have the opportunity to repent and believe in freedom" (Newbigin, *The Gospel in a Pluralist Society*, 128)
1. **Matt. 28:17-20** - "*And when they saw him they worshiped him, but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*
5. **Planting new churches becomes THE evangelistic strategy**, because it is how people of all cultures gain access to "The presence of the reign of God in foretaste . . . the sign of the inbreaking of the kingdom. The Church is not so much the agent of the mission as the locus of the mission" (Newbigin, 118-9).
1. Social engagement with the people of the Church becomes engaging with the "flesh" of Christ. Not all the transformations largely due to involvement in a new community, with new sorts of people doing all of life in a different way.
 2. The Church "must itself be a new social order . . . the **foretaste of a different social order**. Its members will be advocates for human liberation by being themselves liberated" (231).

1. In a hopeless and disillusioned world, we must be "indwelling the gospel story . . . able steadily and confidently to live in this attitude of eager hope. . . . as sign, instrument, and foretaste of God's redeeming grace for the whole life of society" (232-3)

6. Discipleship as Community Formation - from an essay by Richard Hays on 1Cor.

1. "The advice that he offers is not merely generic and conventional, as though he were a first-century Ann Landers, answering everybody's cards and letters in terms of a lowest common denominator of common sense. Rather, he is seeking to shape the life of a particular community in accordance with his vision; his exhortations are aimed at defining and maintaining a **corporate identity** for his young churches, which are emphatically countercultural communities. Thus, his letters should be read primarily as instruments of **community formation**. Their rhetoric consistently aims at reinforcing group cohesion and loyalty within the community of faith.
2. "Paul's strong thematic emphasis on community is not, however, merely a matter of practical expediency, nor is it to be understood solely in terms of sociological models. Rather, Paul develops his account of the new community in Christ as a **fundamental theological theme in his proclamation of the gospel**. Indeed, the focus on community is a part of the gospel itself. How so? If we ask, "What is God doing in the world in the interval between resurrection and parousia?" the answer must be given, for Paul, primarily in ecclesial terms: God is at work through the Spirit to **create communities that prefigure and embody the reconciliation and healing of the world**. The fruit of God's love is the formation of communities that confess, worship, and pray together in a way that glorifies God (see, e.g., Rom 15:7-13). Such communities are palpable signs of God's reconciliation of the world."

5. Being Missional in Different Cultures; or, Encountering/Becoming the "Word" in every "Flesh"

1. **Jesus says it's BETTER** that he departs and ascends because: 1. We will see "greater works" among us than during his incarnation, and 2. He will send the Holy Spirit, another Advocate - see John 14-16
 1. The Temple of God can now go global, and be experienced in all cultures and languages!
2. **Paul's understanding of himself as a missionary** - *"For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings."* (1 Cor. 9:19-23)

3. Implications for Worship

1. Worship is not like going the movies or seeing a great speaker or trying to get people to a decision, it is participating in the kingdom of God on earth
2. **Christian worship is:** [from TF Torrance's *Worship, Community, and the Triune God of Grace*]
 1. "our **participation** through the Spirit in the Son's communion with the Father, in his vicarious life of worship and intercession" (15).
 2. "in **response** to the one true offering made for us in Christ, our response of gratitude to God's grace, our sharing by grace in the heavenly intercession of Christ" (15)
 3. must "be said in the light of the gospel of grace . . . [it must] **convey the gospel**" (15).
3. **Jesus' Role in Worship:** Since Jesus is the "leader of our worship" (Heb. 8:2), Christ's baptism is our baptism, Christ's sacrifice is our sacrifice, Christ's worship is our worship. **Jesus Christ is the real agent in all true worship.**
 1. "**There is only one true Priest** through whom and with whom we draw near to God our Father. . . There is only one offering which is truly acceptable to God, and it is not ours. . . . That is why the Reformers, in their critique of certain medieval concepts of priesthood, stressed the sole priesthood of Christ, and reinterpreted the church as a royal priesthood participating in the priesthood of Christ" (21).
4. We participate in Christ only through the gospel, experienced through four movements
 1. Adoration & Praise - God is great!
 2. Confession & Absolution - We are sinful, and God is merciful!
 3. Word & Sacrament - God speaks and renews His covenant with us!
 4. Coronation & Benediction - We crown Him as King, and He blesses us as His subjects.
5. Must be in our language, culture and "flesh", or we do not have access to the New Covenant Temple on earth as it is in heaven
 1. Test Case - have you ever worshiped or prayed in a different language? or in a church that was very much NOT your culture? What was it like and how did it impact your relationship to God?
6. For a fuller discussion of worship, see sessions 18-19 at <http://cpcnewhaven.org/confessional-theology>

4. Implications for "Empowerment" in General

1. Leadership, discipleship, spiritual gifts, mercy, etc. - see *Vision Anabaino*, issue 2 - <http://anabaino.org/vision-anabaino>

6. Being Missional in Your Culture - Becoming a "Sympathetic Insider" AND "Critical Outsider"

1. **Becoming a "Sympathetic Insider" - Knowing the other person/culture well enough to know its longings and noble dreams**

1. D.T. Niles - *“Before you can really understand any religion you have to be tempted by it”*
 1. If you want to understand a religion, you must try to feel and sense what questions they are asking. What are the fundamental longings?
 2. Knowing and listening to the other - *“The first task of contextualization is to immerse yourself in the questions, hopes, and beliefs of the culture so you can give a biblical, gospel-centered response to its questions. When Paul began to speak to the philosophers in Athens, he began by saying he had carefully studied their objects of worship (Acts 17:23). We should do the same.”* - Keller
 3. **“A Beliefs” - Where the Gospel Agrees**
 1. *“When we enter a culture, we should be looking for two kinds of beliefs. The first are what I call ‘A’ beliefs, which are beliefs people already hold that, because of God’s common grace, roughly correspond to some parts of biblical teaching”* - Keller
 2. We enter the culture by pointing people to the overlapping beliefs they can easily affirm: Do you see this in your culture? Do you see this well-known belief? The Bible says the same thing – even more strongly, even more clearly!
2. **Becoming a “Critical Outsider”**
 1. **Seeing where it’s not enough** - Our task is to hear the cry of the heart and say, we believe your religious beliefs will never answer this but Christ is the only answer.
 1. Beginning with the common heart longings, will enable you to invite them further into a discussion about Christianity. If you believe ‘A’ about God – and you are right – how can you believe in ‘B’?
 2. **“B Beliefs” - Defeaters** - “. . . beliefs of the culture that lead listeners to find some Christian doctrines implausible or overtly offensive. ‘B’ beliefs contradict Christian truth directly at points we may call ‘B’ doctrines. . .
 1. *“In Manhattan, what the Bible says about turning the other cheek is welcome (an ‘A’ belief), but what it says about sexuality is resisted (a ‘B’ belief). In the Middle East, we see the opposite – turning the other cheek seems unjust and impractical, but biblical prohibitions on sexuality make sense.”* - Keller
3. **Example with Islam** [for studies from this perspective on Judaism, Buddhism, and Hinduism, see notes from our class, “Missionary encounters with other faiths” at <http://cpcnewhaven.org/missionary-encounters-with-other-faiths>]
 1. **Being a Sympathetic Insider**
 1. God is the creator and sustainer of the universe, and he relates to them in a personal way.
 2. God controls history and will bring it to an end in judgment.
 3. God has revealed his will to people through prophets and apostles, and sacred scriptures.
 4. All men, women and angels have the privilege and duty to worship God.
 5. Part of our duty to God is to exercise social and moral responsibility.
 6. Security in life is dependent upon the mercy and compassion of God.
 7. Men and women may bring their requests to God in prayer, knowing that he will hear them and can effect his will in the world.
 2. **Being a Critical Outsider**

1. **Jesus** - he is considered as a very prominent prophet, but not the Savior, not divine, and didn't die on a cross
2. **The Cross** - this is an utter scandal to Muslims (as it should be to everyone!) because it seems to say that God is weak. The need of sacrifice for the forgiveness of sins is not a part of Islam. For Islam, we make ourselves righteous, God does not make us righteous.
3. **God's love** - Muslims teach that God is loving, compassionate and merciful, but not in the same way as Christians. Again, this will depend on each individual Muslim, but there is no question that it does not hold the center of the religion as it does for Christians.
4. **Intimacy with God** - because of their concern for monotheism and God's transcendence, God does not enter the world and there is no human fellowship with Him.
5. **Sin** - For Islam, sin comes from ignorance, bad habits, lack of judgments, etc., and so can be effected and curbed by moral and social adjustments.
6. **Assurance** - with everything from above, Muslims can obviously not have assurance of heaven or God's favor, and the amazing grace that we can should be a focus for our lives and interactions with Muslims!

7. Different Ways to Discuss the Gospel

1. **Different Angles on the Atonement - What did Christ accomplish on the Cross?**

1. **Sacrifice** - removing the shame barrier
 1. **Sin** is impurity, a defilement that makes us unfit for community. This creates shame and a sense of being unacceptable.
 2. **But** on the cross Jesus was shamed and excluded (Matt 27:46; Heb 13:11-13) so that we could be purified and cleansed from sin (Heb 1:3, 9:13-14).
2. **Debt** - removing the debt-barrier
 1. **Sin** is a broken obligation (cf. Matt 6:12). When we cannot pay our debts this entails slavery (in ancient cultures) or bankruptcy (today).
 2. **But** on the cross Jesus paid a ransom (Mark 10:45) so that we could be redeemed out of bondage (1 Tim 2:6; 1 Cor 6:20).
3. **Battle** - removing the power of evil over us
 1. **Sin** is an evil force of self-centeredness and power-accrual that works in the world and in our hearts.
 2. **But** on the cross Jesus unmasks and disarms evil powers (Col.1:12-14, 2:14-15; Jn 12:31-33) by a complete reversal, through self-sacrifice and service (1 Cor 1:18-31).
4. **Relationship** - removing the hostility-barrier
 1. **Sin** is a broken relationship, refusing God his rightful centrality in our hearts. God is alienated from us and us from him (Rom 5:10).
 2. **But** on the cross Jesus removes God's anger from us (Heb 9:5; Eph 2:3-5; 1 Jn 2:1-2) and turns our hearts to him as Mediator and Advocate.
5. **Law** - removing the guilt-barrier
 1. **Sin** is a violation of God's righteous character and law. This creates guilt.

2. **But** on the cross Jesus stood in our legal place (Is 53:11, 12; cf. Lk 22:37) and took the judgment we deserved (1 Pet 3:18; Rom 3:21-26; Gal 3:13) so we can get the treatment he deserved (2 Cor 5:21).

2. **Substitution as the Heart of all These** - "The concept of substitution may be said, then, to lie at the heart of both sin and salvation. For the essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man. Man asserts himself against God and puts himself where only God deserves to be; God sacrifices himself for man and puts himself where only man deserves to be. Man claims prerogatives which belong to God alone; God accepts penalties which belong to man alone." – John Stott

3. **Aspects of Penal Substitution:**
 1. Retribution - Wrath is a just penalty of which all men are without excuse and without hope of escape apart from Christ. (Rom.1:18ff)
 2. Solidarity - Christ is the second Adam. He carries our identity at the cross. (2 Cor. 5:14)
 3. Mystery - Such love is mysterious to us. (Rom. 5:8); The "God-man" is mysterious to us.
 4. Salvation - Freed from the bondage and oppression of sin
 5. Divine Love - Not of a kind that merely placates a fierce Father, but one that is compatible with the father's justice AND love.

Concluding Thoughts

What to look for in a missional church:

Just the church being the church with the whole world present is God's missionary strategy to the world (John 1:14, 20:21)! This makes our approach to evangelism and discipleship participatory and not simply declarative.

- An emphasis upon participational apologetics vs. just declarative apologetics.
- Non-Christians participating in the life of the church and worship.
- Worship that both, and at the same time, is a participation in the mystery of Christ's transcendent otherness yet is accessed through the incarnate presence of Christ with local mannerisms.
- A willingness to suffer all things for the sake of the "elect"— both unchurched and churched— no false dichotomies.
- A confidence in the outward means of grace as a missionary strategy to our world (preaching, sacraments, community, prayers)
- A church that assumes a missionary mentality both locally and globally.

What to look for in a communal church:

- A communal, vs. individual, approach to everything– such as to change the way we think about our possessions, time, decisions ethics– everything in relation to one-anothering!
- A community that shares its burdens with one another.
- A community that values the Christian village in child raising
- A communal consciousness that feels the relation of the part to the whole, both in flourishing as each member flourishes and in suffering as one member suffers.
- A missional method that focuses less on the individual evangelist and more on the communal evangelist as a strategy for reaching those not yet Christians.
- Intentional shepherding and life on life (vs. just curriculum on life) discipleship.

Excursus: A Glimpse into the Early Church - Notes from Michael Green's *Evangelism in the Early Church on their Passionate, Offensive, and Radical Communities*

1. **Passion and the Victory in Christ** - "The militaristic analogies favoured by Christian writers from St Paul to Tertullian, despite the fact that the Christians refused to enter the army, suggest a coherence, a recognition of spiritual battle, and a fierce (and frequently apocalyptic) commitment . . . The first Christians were rather like the early Communists: small groups bound together by an overmastering passion. . . . But our Western churches show little of that spirit. They prefer to see themselves as a hospital rather than an army. Yet this almost military vision, commitment and sacrifice is a major characteristic of the overflowing churches in Africa, Asia and Latin America today. Without something like it in the West, how will anyone in our jaded society be moved? They may be pardoned for reflecting, 'These people are Christians, are they? Very nice for them, if they like that sort of thing. But it has nothing to offer me.' Not until we in the West burn with a passion which is almost a pain to reach people with the gospel will they be likely to take the matter seriously." – 18
 1. "There was no trace of compromise in their preaching. They looked for nothing less than total surrender to the Lord and Saviour Jesus Christ. Indeed they went out of their way to ridicule pagan gods. Had they been willing to practise their Christianity while remaining silent about other deities they could have had a comparatively safe passage. But they insisted that there was no other God than the Father of Jesus Christ. He was a jealous God. . . They lived in a world more relativist and far more pluralist than our own. And yet they would not make any compromise on this issue." – 21
2. **Radically Different Communities** - "The Church had qualities unparalleled in the ancient world. Nowhere else would you find slaves and masters, Jews and Gentiles,

rich and poor, engaging in table fellowship and showing a real love for one another. That love overflowed to outsiders, and in time of plague and disaster the Christians shone by means of their service to the communities in which they lived. . . . love without strings attached.” – 20

1. *On what a pagan man who's married to a Christian woman would have to "put up" with* - “If there is a fast to be observed, the husband that same day arranges a supper party. If a charitable journey has to be made, never is family business more pressing. For who would allow his wife, on the pretext of visiting the brethren, go round from street to street to other men's homes, and, worst of all, to the poorer cottages? Who will willingly put up with her being away from his bed at nightly meetings? Who will, without anxiety, endure her absence all night long at the Easter Vigil? Who will, without suspicion, send her off to attend that Lord's Supper of which so many defamatory things are said? Who will allow her to creep in person to kiss a martyr's bonds? Who will allow her to meet any of the brethren to exchange the kiss?” – 66