



# HOPE

## LOWERTOWN

ST. PAUL



# HOPE COMMUNITY CHURCH IN 2020

## **This Weeks Sermon**

*“What is the Kingdom of God: Authenticity”*

*Luke 18:9-17*

What do we know about this Kingdom?

## Acts 1:1-11

In my former book, *Theophilus*, I wrote about all that Jesus began to do and to teach <sup>2</sup> until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. <sup>3</sup> After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. <sup>4</sup> On one occasion, while he was eating with them, he gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. <sup>5</sup> For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”

<sup>6</sup> Then they gathered around him and asked him, “Lord, are you at this time going to restore the kingdom to Israel?”

## Acts 1:1-11

<sup>7</sup> He said to them: “It is not for you to know the times or dates the Father has set by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

<sup>9</sup> After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

<sup>10</sup> They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them.

<sup>11</sup> “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

What do we know about this Kingdom?

*A definition*

The kingdom of God...first indicates the ruling activity of God and then the divine rule in its saving operation on the one hand and in its judicial action on the other hand. Then it also refers to the field where the rule of God is exercised and finally to the divine rule as it will at the end of time be fully realized and exist through eternity. (*Basileia*) may mean, "dominion", "royal sovereignty", "royal territory", "kingdom", and even "royal majesty"

No doubt can be entertained that both in the Old Testament and in Jewish literature, (*basileia*), when applied to God, means always the 'kingly rule', never 'the kingdom' as if it were meant to suggest the territory governed by Him.

~Norval Geldenhuys, *The New International Commentary on the New Testament: The Gospel of Luke*, (Eerdmans: Grand Rapids, 1979), 179.

What do we know about this Kingdom?

*It's like little children*

## Luke 18:15-17

<sup>15</sup> People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them.

<sup>16</sup> But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. <sup>17</sup> Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.”



What do we know about this Kingdom?

*It's humble like a child*

## Luke 18:9-14

<sup>9</sup> To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: <sup>10</sup> “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people – robbers, evildoers, adulterers – or even like this tax collector. <sup>12</sup> I fast twice a week and give a tenth of all I get.’

<sup>13</sup> “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

<sup>14</sup> “I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

What do we know about this Kingdom?

*It's authentic*

## Luke 12:1-5

Meanwhile, when a crowd of many thousands had gathered, so that they were trampling on one another, Jesus began to speak first to his disciples, saying: “Be on your guard against the yeast of the Pharisees, which is hypocrisy. <sup>2</sup> There is nothing concealed that will not be disclosed, or hidden that will not be made known.

<sup>3</sup> What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs.

<sup>4</sup> “I tell you, my friends, do not be afraid of those who kill the body and after that can do no more. <sup>5</sup> But I will show you whom you should fear: Fear him who, after your body has been killed, has authority to throw you into hell. Yes, I tell you, fear him.

## 1 Peter 2:11-12

<sup>11</sup> Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. <sup>12</sup> Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

Your walk talks, and your talk talks, but  
your walk talks louder than your talk talks.

## Luke 11:37-44

<sup>37</sup> When Jesus had finished speaking, a Pharisee invited him to eat with him; so he went in and reclined at the table. <sup>38</sup> But the Pharisee was surprised when he noticed that Jesus did not first wash before the meal.

<sup>39</sup> Then the Lord said to him, “Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness. <sup>40</sup> You foolish people! Did not the one who made the outside make the inside also? <sup>41</sup> But now as for what is inside you — be generous to the poor, and everything will be clean for you.

## Luke 11:37-44

<sup>42</sup> “Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone.

<sup>43</sup> “Woe to you Pharisees, because you love the most important seats in the synagogues and respectful greetings in the marketplaces.

<sup>44</sup> “Woe to you, because you are like unmarked graves, which people walk over without knowing it.”

Form without function is hypocrisy

# Questions on Handout

# Gospel Application

*Are we living authentic lives?*

# Gospel Application

*Are we living authentic lives?*

*Are we simply going through the motions of religion?*