

The Gospel Changes Everything

Week Eleven

“To Change the World”

December 6th, 2020

For His Glory and our joy!

Message Notes:

Introduction – *“We’ve come a long way, baby!”*

Summary of “The Gospel Changes Everything”

- Creation Mandate (Genesis 1:28-29)
- Wisdom
- The Social World we live in
- Politics (and other idols)
- Gospel Power vrs Worldly Power
- The church as Biblically Faithful, Culturally Relevant and Counter-cultural community
- Humility – not “expressive individualism” but getting the log out first

This week’s message:

To Change the World!

1 Peter 2:4-12

Is “changing the world” the right goal?”

A dive into 1 Peter 2:4-12

The Living Stone and the living stones

1 Peter 2:4-5

One Stone. Two Reactions.

1 Peter 2:6-8

The status, honor and responsibility of those living stones

1 Peter 2:9-10

How do we live now? How do we change the world for Christ?

1 Peter 2:11-12

Some practical examples:

www.hopecc.com/city

Hope Academy – www.hopeschool.org

Gospel Application: How is God calling you to:

1. Live as a foreigner and exile?

2. War against sinful desires?

3. Live the new life among the city?

Scripture Passages

1 Peter 2:4-12

⁴As you come to him, the living Stone—rejected by humans but chosen by God and precious to him—⁵you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. ⁶For in Scripture it says:

“See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.” [Isaiah 28:16]

⁷Now to you who believe, this stone is precious. But to those who do not believe,

“The stone the builders rejected has become the cornerstone,” [Psalm 118:22]

⁸and,

“A stone that causes people to stumble and a rock that makes them fall.” [Isaiah 8:14]

They stumble because they disobey the message—which is also what they were destined for.

⁹But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

¹⁰Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

¹¹Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. ¹²Live 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.

Quotes:

From Karen Jobes Commentary on 1 Peter

On 1 Peter 2:5

Even if Peter's readers find themselves alienated from their society and suffering a loss of status, Peter assures them that they have become part of a much grander and everlasting community. It is by the values and convictions of this new community that they must now understand themselves, not as self-centered individuals, but as each taking his or her place in the spiritual house.¹

On 1 Peter 2:9

In biblical theology, Israel's deliverance from exile in Babylon is the typological forerunner of the greater deliverance achieved by Jesus Christ, deliverance of God's people out of darkness into light. Peter here makes the radical claim that those who believe in Jesus Christ—whether Jew, Gentile, Greek, Roman, Cappadocian, Bithynian, or whatever—though from many races, constitute a new race of those who have been born again into the living hope through the resurrection of Jesus Christ. Here is the foundational cure for the evils of racism in human society.²

On 1 Peter 2:11

Peter's readers need to reorient their self-understanding with respect to the society in which they live. The terms Peter uses to describe them basically mean that as Christians they are citizens first of God's holy nation and therefore not primarily citizens (i.e., aliens and foreigners) of the society in which they live, to whatever extent the two conflict...Because all Christians are citizens of God's holy nation, they are to understand themselves as resident aliens and foreigners wherever they may be residing.³

From James Hunter's Book:

Consider the matter in this way: a young leader in the emerging church movement recently made the case that Christians "must redeem entire cultures, not only personal souls." It is difficult to know what this might mean practically, but the phrase is interesting, for it is a new iteration of an old way of speaking about the world and the way the church should engage it. I call attention to this because I have argued throughout this treatise that we need a new language for how the church engages the culture. It is essential, in my view, to abandon altogether talk of "redeeming the culture," "advancing the kingdom," "building the kingdom,"

¹ Karen H. Jobes, [1 Peter](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2005), 149.

² Karen H. Jobes, [1 Peter](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2005), 159.

³ Karen H. Jobes, [1 Peter](#), Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2005), 168-169.

“transforming the world,” “reclaiming the culture,” “reforming the culture,” and “changing the world.” Christians need to leave such language behind them because it carries too much weight. It implies conquest, take-over, or dominion, which in my view is precisely what God does not call us to pursue—at least not in any conventional, twentieth- or twenty-first-century way of understanding these terms.

~ Hunter, James Davison. *To Change the World* (pp. 279-280). Oxford University Press. Kindle Edition.

. . . A business in Kansas City was restructured on the basis of a different view of human nature. Abandoning the notion that people should be “managed,” the leadership team was restructured around the concept of “mentoring.” Mentoring makes sense when work is a calling rather than a career, performed with colleagues rather than employees, and the focus is profession as much as production. In this way, mentoring instills a code for life—as it ought to be, is, can be, and will be—including work. Work, in this model, has become a source of meaning that has transformed all associated with the company.

. . . Three college classmates from a large state university started a magazine that showcased “signs of life in music, film, and culture.” Avoiding the aesthetic and moral squalor often depicted in rock ‘n’ roll magazines, the magazine celebrated musical quality and promoted cultural products that ennobled the human spirit. It has grown to having today over 100,000 subscribers—the third-largest music magazine in the United States—and has been repeatedly nominated for the top national magazine award. When the magazine was faced recently with declining advertising revenue, loyal subscribers who valued its unique voice contributed over \$220,000 to a “save the magazine” campaign.

. . . And last, not least, is a woman who rang up and bagged groceries and whose sphere of influence was only six square feet. Every day she greeted her customers with genuine enthusiasm, remembering customers’ names and asking about their families. She would end every conversation by saying that she was going to pray for their family. Over time, this caused problems, for people wanted to get in her aisle, which resulted in large lines. People would wait, though, because they enjoyed being with her, encouraged just by her presence. At her funeral, years after she retired, the church was packed to standing-room-only capacity, and she was eulogized again and again by people whom she had encouraged for years.

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Will engaging the world in the way discussed here change the world? This, I believe, is the wrong question. The question is wrong in part because it is based on the dubious assumption that the world, and thus history, can be controlled and managed. This idea continues to be championed by some of the most prominent leaders in American Christianity...As the logic goes, the world is ours to engineer so long as these efforts are in keeping with our overall objectives of history. By this logic, our actions are justified only by the outcomes they promise to bring about. The question is wrong because, for Christians, it makes the primary subservient to the secondary. By making a certain understanding of the good in society the objective, the source of the good—God himself and the intimacy he offers—becomes nothing more than a tool to be used to achieve that objective. When this happens, righteousness can quickly become cruelty

and justice can rapidly turn into injustice. Indeed, history is filled with the bloody consequences of this logic and the logic is very much present, even if implicit, on all sides and in all factions of the ongoing culture war.

To be sure, Christianity is not, first and foremost, about establishing righteousness or creating good values or securing justice or making peace in the world. Don't get me wrong: these are goods we should care about and pursue with great passion. But for Christians, these are all secondary to the primary good of God himself and the primary task of worshipping him and honoring him in all they do. This, I would insist, is not a cheap pietism...Against the present realities of our historical moment, it is impossible to say what can actually be accomplished. There are intractable uncertainties that cannot be avoided. Certainly Christians, at their best, will neither create a perfect world nor one that is altogether new; but by enacting shalom and seeking it on behalf of all others through the practice of faithful presence, it is possible, just possible, that they will help to make the world a little bit better.

~ Hunter, James Davison. *To Change the World* (pp. 285-286). Oxford University Press. Kindle Edition.

From Wikipedia about The Epistle of Mathetes to Diognetus

(**Greek:** Πρὸς Διόγνητον Ἐπιστολή) is an example of **Christian apologetics**, writings defending **Christianity** against the charges of its critics. The Greek writer and recipient are not otherwise known. Estimates of dating based on the language and other textual evidence have ranged from AD 130^[2] (which would make it one of the earliest examples of apologetic literature), to the late 2nd century, with the latter often preferred in modern scholarship.^[3]

The text itself does not identify the author. The word "mathetes" is the Greek word for "student" or "disciple," and it appears only once in the text, when the author calls himself a "student of the Apostles" (ἀποστόλων γενομένος μαθητής). Hence it is not a proper name at all, and its use in the title is strictly conventional. The writer, whoever he or she was, sounds to many like a **Johannine Christian**, inasmuch as he uses the word "Logos" as a substitute for "Christ" or "Jesus."^[4]

Nothing is known either about its recipient, Diognetus. It is likely that he was the tutor of the same name to the emperor **Marcus Aurelius**.^{[5][6]} It is entirely possible, without verification of the author, that we have a fictitious character, since the name "Diognetus," means "God-born" in Greek.^[7]

A portion of "The Epistle of Mathetes to Diognetus"

Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities . . . and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and

confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honor; they do good, yet are punished as evil doers.

~ https://earlychurchtexts.com/public/epistle_to_diognetus.htm

Hope Academy History

In 1998, two men, Russ Gregg and Jeff Bird, did not know one another. That year, Jeff was in a Bible study when he felt a calling to start a school.

Having worked as an insurance lawyer and never as an educator, he spent a year praying, to discern if it was from the Lord.

That same year, Russ Gregg worked as an administrator for a Christian school in Edina. He lived in the Philips neighborhood with his family and dreamed of one day starting a Christian school for his inner city neighbors. However, he thought God would use someone else to complete such a task.

In 1999, Russ and Jeff had a divine appointment, and shared their mutual call. They met for six weeks to discuss the vision for the school,

but a friend warned Jeff that “an administrator would never take the risk.”

That same Sunday, September 13, 1999, Russ was in church. At the conclusion of a sermon on Romans 4:13-15, the pastor challenged the congregation to

“venture something for God that is a little bit crazy.” Russ felt it was God’s word for him, and that to not take this step of faith would be disobedient.

The next day, Russ called Jeff and said, “I quit my job. Let’s start this school.” The next fall, Hope Academy began with just 35 students in grades K-2.

~ About Hope Academy, from their website - <https://hopeschool.org/aboutus/our-history/>



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The Creation Mandate

Genesis 1:28

²⁸God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”

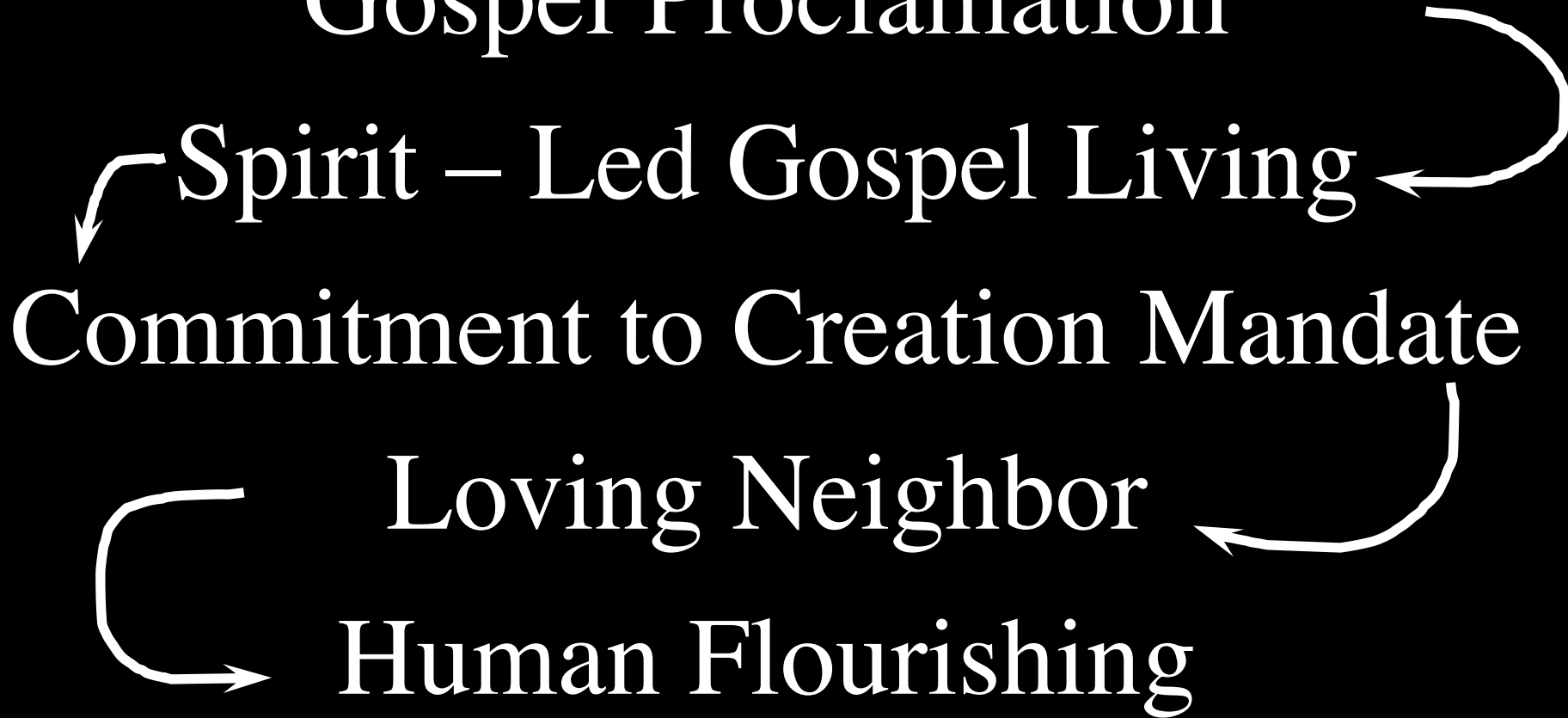
Gospel Proclamation

Spirit – Led Gospel Living

Commitment to Creation Mandate

Loving Neighbor

Human Flourishing



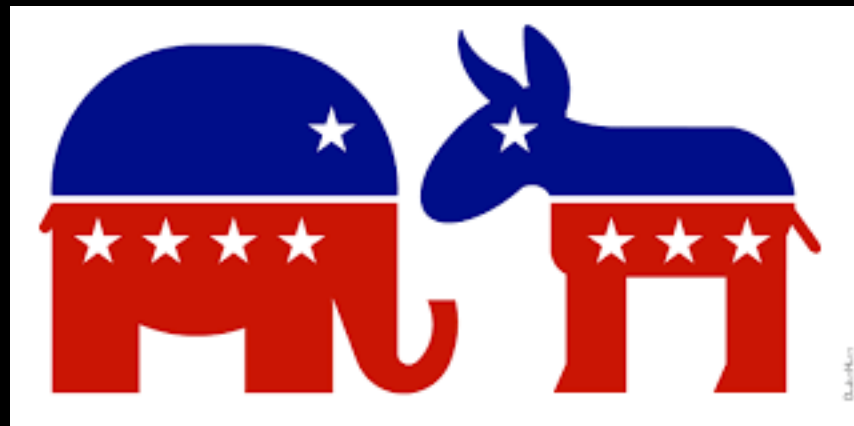
Everything starts with God

Proverbs 1:1-27

¹The proverbs of Solomon son of David, king of Israel:

²or gaining wisdom and instruction; for understanding words of insight; ³for receiving instruction in prudent behavior, doing what is right and just and fair; ⁴for giving prudence to those who are simple, knowledge and discretion to the young — ⁵let the wise listen and add to their learning, and let the discerning get guidance — ⁶for understanding proverbs and parables, the sayings and riddles of the wise.

**⁷The fear of the LORD is the beginning of knowledge,
but fools despise wisdom and instruction.**





Power in the life of Christ Followers

Gospel Power is NOT trying to lord it over others

Matthew 20:24-28

²⁴When the ten heard about this, they were indignant with the two brothers. ²⁵Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. **²⁶Not so with you.** Instead, whoever wants to become great among you must be your servant, ²⁷and whoever wants to be first must be your slave — ²⁸just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

What does this look like for us?







PLANK EYE
DISEASE

Holy Discontent

Gospel Reality

Utter Holy Spirit Dependence

Pathway

Accountability

Holy Discontent

Holy Discontent

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The Living Stone and living stones

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One Stone. Two Reactions

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How do we live now? How do we change the world for Christ?

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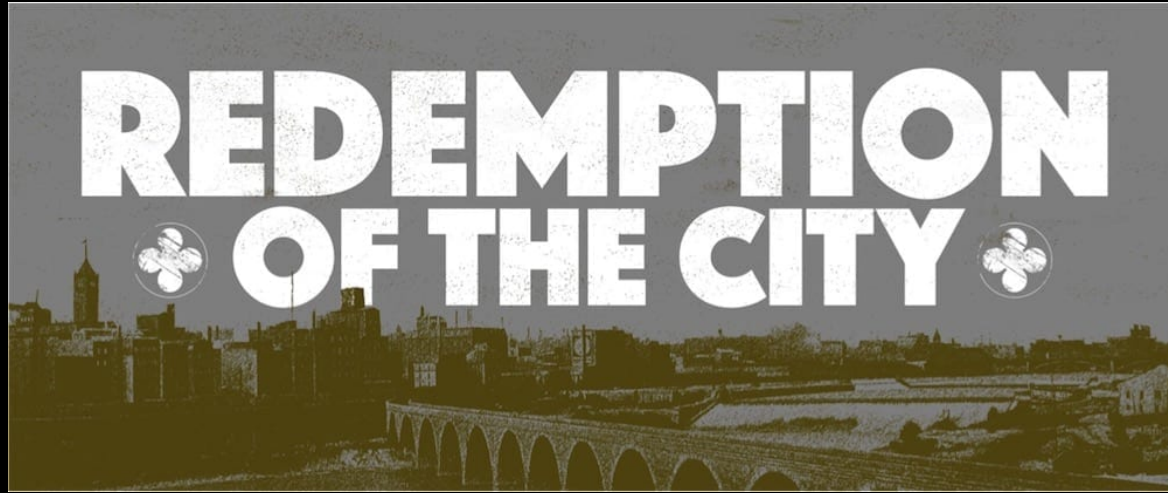
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**Great. But, practically,
what does that look like?**

“... A business in Kansas City was restructured on the basis of a different view of human nature. Abandoning the notion that people should be “managed,” the leadership team was restructured around the concept of “mentoring.” Mentoring makes sense when work is a calling rather than a career, performed with colleagues rather than employees, and the focus is profession as much as production. In this way, mentoring instills a code for life — as it ought to be, is, can be, and will be — including work. Work, in this model, has become a source of meaning that has transformed all associated with the company.

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www.hopecc/city

A photograph of two male students sitting at a desk in a classroom, laughing heartily. The student on the left is wearing a light blue polo shirt, and the student on the right is wearing a dark blue polo shirt. Both shirts have a small logo on the chest. The background shows wooden lockers. The image has a red overlay.

MISSION & VISION

Gospel Application

How is God calling you to:

1. Live as a foreigner and alien?
2. War against sinful desires?
3. Live the new life among the city?