

*The Cross and Justice*

Luke 4:14-21

Sermon

*Hobart, May 6th, 2012*

*Devonport, May 12<sup>th</sup>, 2012*

*Launceston, May 13<sup>th</sup>, 2012*

## **Isaiah 61:1-11**

- <sup>1</sup> The Spirit of the Sovereign LORD is upon me,  
for the LORD has anointed me  
to bring good news to the poor.  
He has sent me to comfort the brokenhearted  
and to proclaim that captives will be released  
and prisoners will be freed.
- <sup>2</sup> He has sent me to tell those who mourn  
that the time of the LORD's favor has come,  
and with it, the day of God's anger against their enemies.
- <sup>3</sup> To all who mourn in Israel,  
he will give a crown of beauty for ashes,  
a joyous blessing instead of mourning,  
festive praise instead of despair.  
In their righteousness, they will be like great oaks  
that the LORD has planted for his own glory.
- <sup>4</sup> They will rebuild the ancient ruins,  
repairing cities destroyed long ago.  
They will revive them,  
though they have been deserted for many generations.
- <sup>5</sup> Foreigners will be your servants.  
They will feed your flocks and plow your fields  
and tend your vineyards.
- <sup>6</sup> You will be called priests of the LORD, ministers of our God.  
You will feed on the treasures of the nations and boast in their riches.
- <sup>7</sup> Instead of shame and dishonor,  
you will enjoy a double share of honor.  
You will possess a double portion of prosperity in your land,  
and everlasting joy will be yours.
- <sup>8</sup> "For I, the LORD, love justice.  
I hate robbery and wrongdoing.  
I will faithfully reward my people for their suffering  
and make an everlasting covenant with them.
- <sup>9</sup> Their descendants will be recognized  
and honored among the nations.  
Everyone will realize that they are a people the LORD has blessed."
- <sup>10</sup> I am overwhelmed with joy in the LORD my God!  
For he has dressed me with the clothing of salvation  
and draped me in a robe of righteousness.  
I am like a bridegroom in his wedding suit  
or a bride with her jewels.
- <sup>11</sup> The Sovereign LORD will show his justice to the nations of the world.  
Everyone will praise him!  
His righteousness will be like a garden in early spring,  
with plants springing up everywhere.

## INTRODUCTION:

### I. EARLY THIS WEEK

#### A. THE EX-GOVERNOR OF THE RESERVE BANK CASTIGATED BOTH SIDES OF POLITICS FOR FAILING TO MAKE AUSTRALIA A FAIR AND COMPASSIONATE COUNTRY

"The last 20 years or so we've had conservative governments and Labor governments and in terms of my benchmark - competence, fairness, and compassion - they both failed and they're both failing," he said.

"Still, the more distressing thing is I don't see a way out from either side. For a long time I've thought Australia could become something of special country, a demonstration of a country that was competitive, fair, and compassionate, and I'm afraid those hopes have been dashed.

"We've had 20 years of uninterrupted growth - solid sustained growth for 20 years - and yet we've got more homelessness, the distribution of income and wealth is more unequal now than it was 20 years ago, we've got infrastructure, social and economic, that is breaking down and creaking."

### II. WE HAVE BEEN LOOKING AT HOW JESUS' CRUCIFIXION WAS NOT JUST ANOTHER TRAGIC DEATH

#### A. BUT AS THE SON OF GOD, FULLY HUMAN, AND FULLY DIVINE,

1. Jesus Christ changed the world in all aspects, then, now and forever

#### B. WE SAW THAT THE EFFECTS AND BENEFITS OF HIS DEATH HAVE THREE MAIN COMPONENTS:

1. Victory
2. Justice
3. Sacrifice

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**C. LAST TIME WE LOOKED AT THE VICTORY JESUS WON THROUGH HIS LIFE, DEATH AND RESURRECTION**

1. How he took on all we suffer
2. All the pain, the guilt, all the evils and injustices we, our neighbours and all the powers and governmental authorities have inflicted
3. And how he won a total victory over them all for us all
  - a) A victory won by love and humiliation, as opposed to violence and raw power

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**S.P.S:**

**D. TODAY WE ARE GOING TO LOOK AT THE JUSTICE ASPECT OF JESUS SAVING ACTS**

1. How Jesus mission is to bring about the fair, compassionate world we all long for

**E. PRAYER**

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**BODY:**

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**III. JUSTICE**

**A. WE OFTEN THINK OF JESUS' DEATH AS HIS TAKING ON OUR PUNISHMENT FOR OUR SINS**

1. And paying off God's anger by suffering and giving his life in our place
2. This is called a "forensic" salvation
  - a) Meaning a legal payment or exchange of equivalent value is made, that is accepted as payment for the outstanding debt.

b) In this view, Jesus atoning sacrifice is seen as a legal transaction, a repaying of debt, a satisfying of an angry judge demanding reparation

c) But this doesn't fit with the God of relationships and love

3. We will look at this more when we come to the topic of sacrifice another time

**B. JUSTICE MEANS AT A FUNDAMENTAL LEVEL, REPAYING LIKE FOR LIKE.**

1. Dealing fairly and equitably.

2. Which is at the heart of good relationships

**C. THE GREATEST INJUSTICE AND INEQUITY**

1. Is that we human beings have rejected the one who created us in love on this beautiful planet

a) With the intention of having us live and think and relate to God and one another, as God does

2. The result of this injustice against God, is called sin

a) And its consequences involve the increase of injustice

b) Of God, our fellow human beings, other life forms and our earthly environment being treated unfairly, and suffering as a result

3. The need then is for justice to be done, and restored

a) For wrongs and inequities to be set right

b) Relationships to be restored and lived rightly

**D. ONE WAY TO BRING ABOUT JUSTICE BETWEEN HUMAN BEINGS IS BY LAWS**

1. Laws that define and condemn injustice and require wrongs to be penalised and righted

a) The oppressed to be freed and have their respect and equality restored

b) Those who have been stolen from to have their property restored

c) Laws that cause those who have wrought injustice to restore relationships, rights and property

2. So God himself installed a set of laws for Israel in the interests of justice and proper relationships

- a) Both between Israel and God
- b) And between the people

**E. BUT WHAT IS IT THAT THE LAW LACKS IN BRINGING ABOUT TRUE JUSTICE AND RECONCILIATION BETWEEN HUMANS AND HUMANS AND GOD?**

1. Laws can compel, and threaten, and coerce and punish people into compliance

2. But what can't they do?

- a) They cannot change our hearts or make us righteous
- b) They can only try to limit sin and injustices

**F. GOD ALSO CANNOT COMPEL US TO CHANGE OUR HEARTS AND ATTITUDES**

1. To change from being sinful, independent and selfish

- a) From doing our own thing, without love and justice

2. He created us with the freedom to choose, and he won't take that away from us

- a) So he has voluntarily limited what he will do

3. And of course we haven't been able to change our hearts and attitudes by ourselves

**G. ROWAN WILLIAMS TALK**

If God exists and is active, if his will and action truly raised Jesus from the dead, then what we think and do and achieve as human beings is not the only thing that the world's future depends on. We do all we can, we bring our best intelligence and energy to labour for reconciliation and for justice - but the future of reconciliation and justice doesn't depend only on us.<sup>1</sup>

**H. SO GOD HIMSELF HAS ENTERED INTO OUR WORLD OF UNFAIRNESS AND INJUSTICE AND SIN**

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<sup>1</sup> Rowan Williams, Archbishop of Canterbury, *When the wall becomes a window: Living the Easter faith, Easter morning sermon delivered at Canterbury Cathedral*, 8 Apr 2012, <http://www.abc.net.au/religion/articles/2012/04/09/3473496.htm>

1. God takes the initiative in setting things right between the alienated parties.
  - a) He, not us, provides in Christ, the satisfaction, the sacrifice to right the wrongs we have committed against him
2. Jesus, the Son of God, and Son of Man, came to set things right
  - a) Not just to satisfy the anger or legal demands of an angry judge
  - b) But to deal with the injustices of the past
  - c) To restore relationship between God and man, and man and man, and man and the creation
  - d) And to make possible a change of heart and action, so that justice can grow in the present and become fully restored in the future
3. God refused to use the sinful, evil, forceful and violent methods of Satan and the world to do this
  - a) Jesus came and accomplished this without forcing us, without taking away our freedom

#### 4. Eamonn Mulcahy

Salvation ultimately is not a question of merit and satisfaction: it is about the restoring of personal relationships between God and humanity, freeing people for growth through the healing of personalities warped and distorted by sin. Jesus does this by living his human life according to the lifestyle God intended for all humanity. ...culminating in his self-gift on the cross.<sup>2</sup>

### **I. TEMPTATION**

1. Just before Jesus began his ministry, Satan tried to tempt Jesus into bringing justice by unjust and ungodly means. By power, raw authority and ego.
2. But Jesus refused to gain rulership and power by those means

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<sup>2</sup> Eamonn Mulcahy, *The Cause of Our Salvation: Soteriological Causality According to Some Modern British Theologians, 1988-1998*, Gregorian University Press, Rome, 2004, p.352

## **J. TOO OFTEN GOD IS PICTURED AS FIXING THE WORLD'S EVILS AND BRINGING SALVATION BY FORCE AND SOVEREIGN POWER**

1. As Pfleiderer says, this would mean God suspends his just and loving character in order to defeat evil

2. He writes that in this scenario;

it is merely power, and not the interior, supremely moral quality of God, through which God overwhelms evil. ...In this model, the good power defeats the evil force with its own weapons. ...this would mean that God accepts the rules of evil, which are war and not peace, hate and not love.

Setting the grounds for an order in which life, peaceful life, is possible, is the first attribute and work of the Trinitarian God; as such, it is also the basic idea of atonement.

The atonement provided in Jesus Christ, with its power of a new creation, overcomes 'structural evil' in all its forms and disguises, estrangement, self-estrangement, unjust structures in the political and social orders of societies—which seem beyond the reach of individual actions.<sup>3</sup>

3. He then goes on to talk about how bringing about true justice is at the heart of what atonement, or reconciliation, are all about, being the "installation, or reinstallation" of justice "as the divine order of life."

## **K. SATAN KNEW THAT JESUS WANTED TO RULE THE WORLD**

1. And tried to get Jesus to do it immorally

2. But Jesus refused to bring atonement, salvation and justice by resorting to any ungodly methods

## **L. STANLEY HAUERWAS**

1. Article, *What's love got to do with it? The politics of the cross*

when Jesus was told by the devil that he would be given the power to turn stones to bread, he refused; when Jesus was offered authority over all the

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<sup>3</sup> Georg Pfleiderer, 'The Atonement', chapter in *Trinitarian Soundings in Systematic Theology*, ed. Paul Louis Metzger, t&t clark, 2005, p.132-133.



kingdoms of this world, he refused; when he was offered the possibility he would not die, he refused. Note that Jesus was offered the means to feed the hungry, the authority to end war between peoples, and even the defeat of death itself. But he refused these goods. He did so because Jesus knows God's kingdom cannot be forced into existence using the means of the devil.

But note that Jesus's refusal to play the devil's game does not mean that the kingdom he proclaims is not political. Jesus's work is political, but the kingdom politics he represents is one that comes through the transformation of the world's understanding of how to achieve good results. Jesus refuses to use the violence of the world to achieve "peace." But that does not mean he is....not about the securing of peace.<sup>4</sup>

### **Luke 4:14-21**

#### **M. WHAT JESUS READ IN THE SYNAGOGUE AFTER THE TEMPTATION,**

1. is interesting and significant
2. He read from Isaiah 61:1-2;

<sup>14</sup> Then Jesus returned to Galilee, filled with the Holy Spirit's power. Reports about him spread quickly through the whole region. <sup>15</sup> He taught regularly in their synagogues and was praised by everyone.

<sup>16</sup> When he came to the village of Nazareth, his boyhood home, he went as usual to the synagogue on the Sabbath and stood up to read the Scriptures. <sup>17</sup> The scroll of Isaiah the prophet was handed to him. He unrolled the scroll and found the place where this was written:

<sup>18</sup> "The Spirit of the LORD is upon me,  
for he has anointed me to bring Good News to the poor.  
He has sent me to proclaim that captives will be released,  
that the blind will see,  
that the oppressed will be set free,

<sup>19</sup> and that the time of the LORD's favor has come.\*"

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<sup>4</sup> Stanley Hauerwas, *What's love got to do with it? The politics of the cross*, <http://www.abc.net.au/religion/articles/2012/04/05/3471386.htm>

\* Or *and to proclaim the acceptable year of the LORD*. Isa 61:1-2 (Greek version); 58:6.

<sup>20</sup> He rolled up the scroll, handed it back to the attendant, and sat down. All eyes in the synagogue looked at him intently. <sup>21</sup> Then he began to speak to them. “The Scripture you’ve just heard has been fulfilled this very day!”

## **N. THIS IS THE REST OF THE ISAIAH 61:**

### **1. Notice the emphasis on Justice**

#### **Isaiah 61:2-11**

He has sent me to tell those who mourn  
that the time of the LORD’s favor has come,\*  
and with it, the day of God’s anger against their enemies.

<sup>3</sup> To all who mourn in Israel,\*  
he will give a crown of beauty for ashes,  
a joyous blessing instead of mourning,  
festive praise instead of despair.

In their righteousness, they will be like great oaks  
that the LORD has planted for his own glory.

<sup>4</sup> They will rebuild the ancient ruins,  
repairing cities destroyed long ago.  
They will revive them,  
though they have been deserted for many generations.

<sup>5</sup> Foreigners will be your servants.  
They will feed your flocks  
and plow your fields  
and tend your vineyards.

<sup>6</sup> You will be called priests of the LORD,  
ministers of our God.  
You will feed on the treasures of the nations  
and boast in their riches.

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\* Or to proclaim the acceptable year of the LORD.

\* Hebrew in Zion.

<sup>7</sup> Instead of shame and dishonor,  
you will enjoy a double share of honor.  
You will possess a double portion of prosperity in your land,  
and everlasting joy will be yours.

<sup>8</sup> “For I, the LORD, love justice.  
I hate robbery and wrongdoing.  
I will faithfully reward my people for their suffering  
and make an everlasting covenant with them.

<sup>9</sup> Their descendants will be recognized  
and honored among the nations.  
Everyone will realize that they are a people  
the LORD has blessed.”

<sup>10</sup> I am overwhelmed with joy in the LORD my God!  
For he has dressed me with the clothing of salvation  
and draped me in a robe of righteousness.  
I am like a bridegroom in his wedding suit  
or a bride with her jewels.

<sup>11</sup> The Sovereign LORD will show his justice to the nations of the world.  
Everyone will praise him!  
His righteousness will be like a garden in early spring,  
with plants springing up everywhere.

## **O. THIS IS WHAT GOD’S JUSTICE LOOKS LIKE**

1. It is the kingdom of God in action
  - a) It is the life Jesus lived, and that he has invited us to participate actively in, in this life and the next, with him
2. Bultmann pointed out that Jesus, his life and death on the cross were all designed

a) to put an end to the “tyranny of things” over people, so they could be made free for genuine personal relations with others.<sup>5</sup>

3. Jesus in his life and death, continually prioritised loving people, freeing them so they could become who they were created to be in relationship with God and one another.

### **P.BACK TO MARK 4:**

#### 1. Mark 4:22-

<sup>22</sup> Everyone spoke well of him and was amazed by the gracious words that came from his lips. “How can this be?” they asked. “Isn’t this Joseph’s son?”

<sup>23</sup> Then he said, “You will undoubtedly quote me this proverb: ‘Physician, heal yourself’—meaning, ‘Do miracles here in your hometown like those you did in Capernaum.’ <sup>24</sup> But I tell you the truth, no prophet is accepted in his own hometown.

<sup>25</sup> “Certainly there were many needy widows in Israel in Elijah’s time, when the heavens were closed for three and a half years, and a severe famine devastated the land. <sup>26</sup> Yet Elijah was not sent to any of them. He was sent instead to a foreigner—a widow of Zarephath in the land of Sidon. <sup>27</sup> And there were many lepers in Israel in the time of the prophet Elisha, but the only one healed was Naaman, a Syrian.”

<sup>28</sup> When they heard this, the people in the synagogue were furious. <sup>29</sup> Jumping up, they mobbed him and forced him to the edge of the hill on which the town was built. They intended to push him over the cliff, <sup>30</sup> but he passed right through the crowd and went on his way.

#### *Jesus Casts Out a Demon*

<sup>31</sup> Then Jesus went to Capernaum, a town in Galilee, and taught there in the synagogue every Sabbath day. <sup>32</sup> There, too, the people were amazed at his teaching, for he spoke with authority.

<sup>33</sup> Once when he was in the synagogue, a man possessed by a demon—an evil\* spirit—began shouting at Jesus, <sup>34</sup> “Go away! Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One sent from God!”

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<sup>5</sup> Mulcahy, p.391

\* Greek *unclean*; also in 4:36.

<sup>35</sup> Jesus cut him short. “Be quiet! Come out of the man,” he ordered. At that, the demon threw the man to the floor as the crowd watched; then it came out of him without hurting him further.

<sup>36</sup> Amazed, the people exclaimed, “What authority and power this man’s words possess! Even evil spirits obey him, and they flee at his command!” <sup>37</sup> The news about Jesus spread through every village in the entire region.

## 2. Jesus lived that victory over evil powers and authorities (that we saw last time)

- a) And he set things right, he brought justice, he set people free from injustice so they could participate in living Jesus’ life of freedom, love and justice

### *Jesus Heals Many People*

<sup>38</sup> After leaving the synagogue that day, Jesus went to Simon’s home, where he found Simon’s mother-in-law very sick with a high fever. “Please heal her,” everyone begged. <sup>39</sup> Standing at her bedside, he rebuked the fever, and it left her. And she got up at once and prepared a meal for them.

## 3. Jesus set things right in Simon’s mother in laws health

- a) And once restored, she was able then to serve others

<sup>40</sup> As the sun went down that evening, people throughout the village brought sick family members to Jesus. No matter what their diseases were, the touch of his hand healed every one. <sup>41</sup> Many were possessed by demons; and the demons came out at his command, shouting, “You are the Son of God!” But because they knew he was the Messiah, he rebuked them and refused to let them speak.

### *Jesus Continues to Preach*

<sup>42</sup> Early the next morning Jesus went out to an isolated place. The crowds searched everywhere for him, and when they finally found him, they begged him not to leave them. <sup>43</sup> But he replied, “I must preach the Good News of the Kingdom of God in other towns, too, because that is why I was sent.” <sup>44</sup> So he continued to travel around, preaching in synagogues throughout Judea.

## **Q. SO WE SEE THAT AS HE SAID, JESUS TRULY FULFILLED ISAIAH 61**

### **Luke 4:18-21**

<sup>18</sup> “The Spirit of the LORD is upon me,  
for he has anointed me to bring Good News to the poor.  
He has sent me to proclaim that captives will be released,  
that the blind will see,  
that the oppressed will be set free,

<sup>19</sup> and that the time of the LORD’s favor has come.\*”

<sup>20</sup> He rolled up the scroll, handed it back to the attendant, and sat down. All eyes in the synagogue looked at him intently. <sup>21</sup> Then he began to speak to them. “The Scripture you’ve just heard has been fulfilled this very day!”

## IV. OUR SINS FORGIVEN

### A. AS WE DISCUSSED LAST TIME;

1. The Greek word *kattalage*, means atonement, reconciliation, the restoration of relationships, bringing enemies back into a friendly, harmonious relationship
2. Part of Jesus’ atonement, that he brought about between God and man through all of his incarnation,
  - a) His birth, life, death, resurrection and ascension
  - b) And that he continually works in our lives to bring about, through the Holy Spirit, and will complete at his return
  - c) Is his dealing with our guilt, our sins and injustices, our unfair treatment of God, each other and our world

### B. AT THE CROSS JESUS TOOK ON ALL THE GUILT OF SIN AND INJUSTICE IN OUR LIVES, AND ATONED FOR IT ALL

1. He suffered the results of all the piled up injustices, evils and broken relationships
  - a) All of our rebellion against God
  - b) And nailed them all to the cross,

\* Or *and to proclaim the acceptable year of the LORD*. Isa 61:1-2 (Greek version); 58:6.

## 2. But he did more than that;

- a) In his resurrection and ascension, he brought us into his life, the life of God, in order to change our unjust attitudes from within, so that our outward actions could be changed

### **C. PFLEIDERER**

...atonement/reconciliation will only happen if people are able to internalize the law. True reconciliation is not only to be conceived as the act of reinstalling the social order (of justice); it is also the act which makes individuals actually capable of acting rightly. Atonement only happens where people are able to internalize the law to act morally.

...a genuine change of interior attitudes and behaviour, which is the aim and result of true atonement, is not possible without, so to speak, input from 'outside'.<sup>6</sup>

### **D. THIS IS HOW GOD'S KINGDOM COMES**

1. This is how atonement, true justice and godliness is brought into the world
  - a) How our lives are changed, set right
2. Not by law, not by our efforts to fix things
  - a) But by God's own loving, powerful, life changing and atoning actions

### **Colossians 2:11-15, 3:1-4**

<sup>11</sup> When you came to Christ, you were "circumcised," but not by a physical procedure. Christ performed a spiritual circumcision—the cutting away of your sinful nature.

<sup>12</sup> For you were buried with Christ when you were baptized. And with him you were raised to new life because you trusted the mighty power of God, who raised Christ from the dead.

<sup>13</sup> You were dead because of your sins and because your sinful nature was not yet cut away. Then God made you alive with Christ, for he forgave all our sins. <sup>14</sup> He canceled the record of the charges against us and took it away by nailing it to the cross.

<sup>15</sup> In this way, he disarmed the spiritual rulers and authorities. He shamed them publicly by his victory over them on the cross.

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<sup>6</sup> Pfleiderer, p. 134

## **E. AT THE CROSS, JESUS DEFEATED THE POWERS OF INJUSTICE**

1. He justified us, removing our record of law breaking, of injustice, unfairness, selfishness and hurtful actions and attitudes
2. He restored and reconciled us to God, so we can have his life in us, be made like him
  - a) So we can live just and fair lives
    - (1) **Treating God and others with love and generosity**
      - (a) Showing humble, loving respect and honour in our attitudes and actions
    - b) This is what leads to real peace and justice in the world
      - (1) **This is what the Kingdom of God Jesus proclaimed and brought is about**
      - (2) **This is the new life we are included in, and called to live and spread, now and forever**
        - (a) As we read Paul elaborate on last time in Colossians 2 and 3

<sup>16</sup> So don't let anyone condemn you for what you eat or drink, or for not celebrating certain holy days or new moon ceremonies or Sabbaths.

3. Laws, even the laws God gave to Israel, cannot bring about the justice of God, the life of love and faithfulness and peace on earth
  - a) Just as God fixing the world by force and authority alone, doesn't solve things in a Godly and just way

<sup>17</sup> For these rules are only shadows of the reality yet to come. And Christ himself is that reality. <sup>18</sup> Don't let anyone condemn you by insisting on pious self-denial or the worship of angels, saying they have had visions about these things. Their sinful minds have made them proud, <sup>19</sup> and they are not connected to Christ, the head of the body. For he holds the whole body together with its joints and ligaments, and it grows as God nourishes it.

4. It is only when our lives are connected to Christ, when our old self has died and been atoned and reconciled to God, that we can live the free and holy life of God



<sup>20</sup> You have died with Christ, and he has set you free from the spiritual powers of this world. So why do you keep on following the rules of the world, such as, <sup>21</sup> “Don’t handle! Don’t taste! Don’t touch!”? <sup>22</sup> Such rules are mere human teachings about things that deteriorate as we use them. <sup>23</sup> These rules may seem wise because they require strong devotion, pious self-denial, and severe bodily discipline. But they provide no help in conquering a person’s evil desires.

## 5. Laws and observances don’t change our inner sinful nature

a) Our works tend to make us feel more proud and righteous of our selves, and to look down on others

### *Living the New Life*

**3** <sup>5</sup> So put to death the sinful, earthly things lurking within you. Have nothing to do with sexual immorality, impurity, lust, and evil desires. Don’t be greedy, for a greedy person is an idolater, worshiping the things of this world. <sup>6</sup> Because of these sins, the anger of God is coming.\*

## 6. God is totally against all that which harms us, our relationship with him and each other.

<sup>7</sup> You used to do these things when your life was still part of this world. <sup>8</sup> But now is the time to get rid of anger, rage, malicious behavior, slander, and dirty language. <sup>9</sup> Don’t lie to each other, for you have stripped off your old sinful nature and all its wicked deeds. <sup>10</sup> Put on your new nature, and be renewed as you learn to know your Creator and become like him. <sup>11</sup> In this new life, it doesn’t matter if you are a Jew or a Gentile, circumcised or uncircumcised, barbaric, uncivilized, slave, or free. Christ is all that matters, and he lives in all of us.

## CONCLUSION:

### A. SO WE SEE THAT ALL OF JESUS’ HUMAN LIFE;

1. His birth, his life, his teaching, his healing, his death and resurrection, and his ascension, and his future return

\* Some manuscripts read *is coming on all who disobey him.*

2. All work together to bring about the ultimate atonement and reconciliation, the new kingdom of justice, righteousness, peace and love

**B. THIS IS THE GOSPEL, THE GOOD NEWS OF GOD'S KINGDOM ON EARTH**

1. This is the new way, the new government policy,

2. Stanley Hauerwas;

Jesus is the politics of the new age, he is about the establishment of a kingdom, he is the one who has created a new time that gives us the time not only to care for the poor but to be poor. Jesus is the one who makes it possible to be nonviolent in a violent world.

The gospel is the proclamation of a new age begun through the life, death, and resurrection of Jesus Christ. That gospel, moreover, has a form, a political form. It is embodied in a church that is required to be always ready to give hospitality to the stranger. The gospel is a society in which difference is not denied but used for the discovery of goods in common. It is... a society called into being by Jesus who gave them a new way to live.

He gave them a new way to deal with offenders - by forgiving them. He gave them a new way to deal with violence - by suffering. He gave them a new way to deal with money - by sharing it. He gave them a new way to deal with problems of leadership - by drawing on the gift of every member, even the most humble. He gave them a new way to deal with a corrupt society - by building a new order, not making the old. He gave them a new pattern of relationships between man and woman, between parent and child, between master and slave, in which was made concrete a radical new vision of what it means to be a human person. He gave them a new attitude toward the state and toward the "enemy nation."

That is the politics begun in Christ. That is the "good news" - that we have been freed from the presumed necessities that we inflict on ourselves in the name of "peace," a peace that too often turns out to be an order established and continued through violence.<sup>7</sup>

3. N.T. Wright;

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<sup>7</sup> Stanley Hauerwas, *What's love got to do with it? The politics of the cross*, <http://www.abc.net.au/religion/articles/2012/04/05/3471386.htm>.

...The resurrection of Jesus is the beginning of the final putting-to-rights of all things. In the light of the resurrection, the church must never stop reminding the world's rulers and authorities that they themselves will be held to account, and that they must do justice and bring wise, healing order to God's world ahead of that day. ... we who celebrate our risen Lord today must bear witness to Easter, God's great act of putting-right, as the yardstick for all human justice.<sup>8</sup>

#### 4. Eamonn Mulcahy adds;

Whenever men and women in their own lives are willing to pay the price of refusing to give ultimate value to what is only finite and when they give themselves unconditionally in love to others they are effectively recreating the reality of the cross in their own lives and becoming more authentically human. The constitutive meaning of the cross is identical with the constitutive meaning of Jesus' whole life, namely, his self-giving love in absolute fidelity to *Abba* his Father which leads to his self-giving love to each person he encountered. This then is part of what we mean when we say we are "saved by the cross".<sup>9</sup>

### C. LET US LEARN MORE OF THIS KINGDOM AND ITS JUSTICE AND RIGHTEOUSNESS

1. And let the Father, Son and Spirit share the life of that kingdom with us, and through us to the rest of the world

### Colossians 3:10-11

<sup>10</sup> Put on your new nature, and be renewed as you learn to know your Creator and become like him. <sup>11</sup> In this new life, it doesn't matter if you are a Jew or a Gentile, circumcised or uncircumcised, barbaric, uncivilized, slave, or free. Christ is all that matters, and he lives in all of us.

### D. PRAYER

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<sup>8</sup> N.T. Wright, Jesus' resurrection & the "putting-to-right of all things", Sermon, Durham Cathedral, Easter 2008, <http://theologyforum.wordpress.com/2008/03/24/jesus-resurrection-the-putting-to-right-of-all-things-%c2%bb-nt-wrights-easter-sermon/>

<sup>9</sup> Eamonn Mulcahy, p.392

## LORD'S SUPPER

### V. BREAD

#### A. JESUS' WHOLE LIFE AS ONE OF US

1. Was dedicated to righting wrongs and injustices
  - a) To healing and making whole that which was sick and broken
2. He came to fill us with his righteousness, his faithfulness
  - a) To live in us and through us the life of the Trinity
3. In him we have new life
  - a) A life in partnership with him
  - b) A life in which we are enabled to live God's quality of life because he lives in us and with us

### VI. WINE:

#### A. JESUS GAVE HIS LIFE TO SET THINGS RIGHT, TO FREE US FROM SIN

1. Jesus came to bring in the New Covenant
2. To forgive us of all the injustices and sins we have committed in living apart from God
3. To begin the Kingdom of God on earth
4. To replace the old way of man living apart from God, and the ways of the kingdoms of this world with his kingdom of love and justice