

The Proclaimed Kingdom

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[0:00] Let's turn to Luke 19 as we begin this morning. Luke 19, a familiar parable, but I want you to especially notice the reason for the parable.

And we'll return to it in our lesson this morning. Luke 19, verse 11. They're making their way to Jerusalem, and we're just around the corner from the triumphal entry.

Luke 19, 11. While they were listening to this, he went on to tell them a parable because he was near Jerusalem. And the people thought that the kingdom of God was going to appear at once. He said a man of noble birth went to a distant country to have himself appointed king and then to return. So he called ten of his servants and gave them ten minas.

Put this money to work, he said, until I come back. But his subjects hated him and sent a delegation after him to say, We don't want this man to be our king.

[1:08] He was made king, however, and returned home. Then he sent for the servants to whom he had given the money in order to find out what they had gained with it.

The first one came and said, Sir, your mina has earned ten more. Well done, my good servant, his master replied. Because you have been trustworthy in a very small matter, take charge of ten cities.

The second came and said, Sir, your mina has earned five more. His master answered, You take charge of five cities. Then another servant came and said, Sir, here is your mina.

I have kept it laid away in a piece of cloth. I was afraid of you because you are a hard man. You take out what you did not put in and reap what you did not sow.

His master replied, I will judge you by your own words, you wicked servant. You knew, did you, that I am a hard man, taking out what I did not put in and reaping what I did not sow.

[2:13] Why then didn't you put my money on deposit, so that when I came back I could have collected it with interest? Then he said to those standing by, Take his mina away from him and give it to the one who has ten minas.

Sir, they said, he already has ten. He replied, I tell you, that everyone who has, more will be given. To everyone who has, more will be given.

But as for the one who has nothing, even what he has will be taken away. But those enemies of mine who did not want me to be king over them, bring them here and kill them in front of me.

Well, we're down to the last two weeks in our overview of the whole Bible. We're using Vaughn Roberts' book, God's Big Picture.

And my plan is next week to give you a very helpful handout that he has produced that puts the material that we've covered in one chart. And I'm going to try to make it small enough that you can just slip it into your Bible and have there that chart that is the general flow of the whole Bible at one glance.

[3:33] And stretching from the beginning to the end of the Bible is the theme of God's kingdom being established here on earth. And what is God's kingdom, class?

God's people and God's place under God's rule and blessing. Good. One more week of that. So far we've looked at six of the eight stages of that kingdom being progressively realized throughout the scriptures.

They all begin with P and we've seen six of them. Let's say them together. We'll just say the one word. We have the pattern, the perished, the prophesied, the partial.

I'm sorry, I said it wrong, didn't I? It was the promised, right. After the perished kingdom, it was the promised kingdom to Abraham and his descendants. And then it was partially fulfilled to his offspring.

And then the prophesied kingdom. And then the present kingdom. All right. That's what we've had so far. Last time we saw that with the coming of Christ the king, the kingdom of God at last was

present again on earth.

[4:57] From the very beginning of the New Testament, the four gospels are eager to show that Jesus Christ is the fulfillment of what was promised and prophesied in the Old Testament.

We don't mean that the kingdom has never had been on earth before. We've seen it partially fulfilled and so on. But with the coming of Christ, there is the announcement that the kingdom of God is now at hand.

That was what our Lord himself said. And it is the fulfillment of all that the Old Testament promised and prophesied of. Now, as soon as the disciples realized that truth, they expected the kingdom to come in all of its grandeur and glory and fullness.

The prophets had said that the time of Messiah's king would be that God would, that at that time, God's enemies would be punished and vanquished. That God's people would be vindicated and graciously rewarded and all wrongs would be put right.

Everything would be made new forever in the new heaven and new earth. So the disciples are expecting sudden glory at any moment. You remember, as they're going to Jerusalem, they're arguing about who's the greatest and who's going to have the seats of honor in Jesus' kingdom.

[6:15] I want to be on his right and on his left. And they get to arguing. They're expecting immediate exaltation in the kingdom of Christ. But that's not what happened.

God's enemies remained in power and God's people remained oppressed. And in fact, Jesus repeatedly told them that he must die at the hands of his enemies.

And Peter and the others simply could not fathom that. That their Messiah king, the one promised of old, would die at the hand of his enemies? Never, Lord.

This will never happen to you, he rebuked the Savior. It's the very opposite of what they expected to happen in the kingdom of God that he was bringing.

And that's why they were so devastated when Jesus did finally die. They still had not understood from the Old Testament prophets that Jesus had to die for God's kingdom to be fulfilled.

[7:17] So their hopes for the kingdom died when their king died. You remember how those two on the road to Emmaus said it, to the risen, freshly risen Jesus. We had hoped that he would be the one who was going to redeem Israel.

But that's past tense, that hope. Our hope was dashed. They killed him. But hope sprang to life as Jesus revealed himself to them.

And they saw that indeed on the third day he did arise, just as he had said, victorious over death.

And so surely now, we're going to see the kingdom come immediately in power and in glory.

We missed the cross. We were blindsided by it. We should have seen it. It's everywhere in the Old Testament. But we missed it. But now that that's behind us, surely now, with resurrection power, our king is going to bring in the kingdom full force.

And yet, not all that the prophets pointed to came true. Indeed, Jesus taught them that he was going to go away.

[8:27] He was going to go back to heaven and then stay away for a while. And that the prophecies about the kingdom of God would not be completely fulfilled until he returned a second time to the earth.

So they still must wait for the full completion of the kingdom of God. Now, that's the background to the reading from Luke 19. To some who were expecting the kingdom of God to arrive at once, Jesus told that parable.

No, the man of noble birth goes away to a far country. And there's this period of time that he's away. And his servants will be working. And there will be time.

And then he'll come back and reward his servants and punish those who did not serve the king. So, that was a corrective to the wrong-headed thinking about, Surely now, after Jesus' death and resurrection, we will have the kingdom blessings full force.

So today, we're looking at this phase of the kingdom of God between his first coming and his second coming. We saw last time the kingdom of God is present. It's present at Jesus' coming.

[9:40] He came and he brought the kingdom. But now we're looking at the kingdom from his first coming to his second coming. And especially after his departing back into heaven.

The Bible calls this whole period between his two comings the last days. Sometimes we think of the last days as just the tail end of history of what will happen right at the end before Jesus returns.

Not so. That's not the way the Bible talks about it. More often than not, and in many places, when the Bible speaks of the last days, it's talking about the period between his first coming and his second coming.

So far, that period has been how long? About 2,000 years. Of what? Of the last days. This is the period of the kingdom in its last days.

So during this period, the kingdom of God is a present reality. Jesus brought his kingdom to earth. And he established his kingdom. He talked about people entering his kingdom while he was here.

[10:48] And we enter that kingdom by the new birth and by faith in Jesus Christ. But the kingdom of God is also said to be something future. Now, isn't that interesting? It's said to be something present.

And yet it's also spoken of as something future. Something we must wait for until Christ comes back. For then he will say to those on his right hand, Come, you who are blessed by my Father. Inherit the kingdom prepared for you since the creation of the world. And if we have repented and trusted in Christ, we already belong to the kingdom of God.

We have been rescued, past tense, from the kingdom of darkness. And have been brought into the kingdom of the Son he loves. A kingdom of light and love and righteousness.

Right now we are members of the kingdom of God by faith. And yet, not all is yet put right. We still live in a cursed world full of injustice and sin.

[11:48] And are still very much in the battle within and without. And this tension marks this period of God's kingdom in the last days.

This period that we're in. There's a tension of the kingdom having come and yet not having come in its fullness. And it creates this tension.

Something that sorely tries the faith and patience of God's people. That the kingdom is here and yet it's future.

That it's begun and yet it's not perfected. Now, the million dollar question is why. Why would God delay the coming of his kingdom in power?

Why the wait? What's the reason? He surely must have some good reason to put his people through such a trial of their faith and patience.

[12:46] Turn to 2 Peter chapter 3. It's hard enough fighting sin themselves and their own doubts and questions about the promise.

But there's going to be many skeptics along the way that will laugh at Christians and say, Where is this coming that he promised? Why does God put his people through such a period?

Well, here in 2 Peter chapter 3 verses 8 and 9, we're encouraged as we wait knowing two things. Notice them. Do not forget this one thing.

2 Peter 3.8 Do not forget this one thing, dear friends. With the Lord a day is like a thousand years and a thousand years are like a day. The Lord is not slow in keeping his promise as some understand slowness.

He is patient with you, not wanting anyone to perish, but everyone to come to repentance. So we're to be encouraged as we wait knowing these two things.

[13:54] The first thing, he's not slow in keeping his promise. Now, 2,000 years is a long time to us, and he knows that, but to him, a thousand years, a day is like a thousand years.

So he wants to remind us that we're on eternal time, not Eastern time. We're on eternal time. And he's not dragging his heels.

He's not slack in any way. He's right on time with his plan for his kingdom. That's the first thing we need to remember as we wait in these last days of the kingdom.

And then secondly, we need to be encouraged by the fact that he is being patient. He is being patient so that all those that the Father has given to the Son might hear the gospel and be saved and brought into the kingdom of God.

That's why he's delaying during this period. That's why it's stretched on for 2,000 years, so that more and more can be brought into the kingdom. Now, if he had come 100 years ago, how many of you would be in the kingdom of God today?

[15:08] All right. You're a good count, Mark. You helped me counting this one. If he had come 50 years ago, how many of you would not be in the kingdom of God? If he had come 50 years ago, how many of you would not be in the kingdom of God?

All right. I'm making you think a little. If he had come five years ago, how many of you would not be in the kingdom of God? Look around. There's our brother Kevin. There's Aaron.

I had a young man tell me this week that if Jesus had come last Friday, I don't mean Friday, a week ago Friday, he'd never be in the kingdom of God, but that last Sunday the Lord laid hold of him, and he was brought into the kingdom.

Can you see the reason for the delay? Does that help you, dear Christian, as your faith and patience is being tried?

Why does God let this world go on with this tension that is so difficult? Just remember, there are Aaron's and Kevin's and others around us and around the world who are joining the kingdom, even as the Father planned and gave to his Son.

[16:29] So that's the reason. It's the most gracious reason. So if the reason for this period of delay in God's kingdom is kingdom expansion, then what is the agenda for this age of the kingdom?

Let me give you a hint. It's Jesus the king's last words. What's the agenda for the kingdom today in these 2,000 years?

Anyone? Make disciples. Preach the gospel. Where? Everywhere. The Great Commission.

The Grand Command. Every gospel ends with it in one form or another. Go into all the world.

Preach the gospel to every creature. Make disciples of all the nations, baptizing and teaching them to obey everything I commanded.

As the Father sent me, so am I sending you. Repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things.

[17:37] Again and again, we're hit with it. The agenda for this stage of the kingdom is the king's final command.

Be my witnesses. Preach the gospel. Proclaim the good news of the kingdom of God. And that's why this phase of the kingdom is called the proclaimed kingdom.

That's number seven. After the present kingdom, we're now living. Yes, the kingdom's present, but it's an era of the proclaimed kingdom. When the kingdom of God is to be proclaimed to the ends of the earth.

It's the reason for delaying his second coming. It's the agenda for this time. Listen to what Jesus said in Matthew 24, 14.

This gospel of the kingdom will be preached in the whole world as a testimony to the nations, and then the end will come.

[18:38] You get it? He's laying out his agenda, and he's laying out something of the timeline of the kingdom of God. We're now in this period. The kingdom of God is here. But it's to be proclaimed where?

To the whole world. And then what's going to happen? The end will come. He'll return. Judgment. New heavens. New earth. It's over. When?

After the preaching of the gospel in the whole world as a witness to all the nations. So what's the agenda? For this period. It's very clear, isn't it? It's world evangelization.

It's telling sinners the gospel of the kingdom that Jesus reigns. Turn with me to Acts chapter 1.

That's no small task for these few disciples of Jesus to think about.

To preach the gospel to the ends of the earth. Well, here in Acts 1, 4 and 5, as he gathers with them before his ascension, he tells them that he has something for them.

[19:48] Indeed, he has someone for them to help them in this task. On one occasion, verse 4, 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.

For John baptized with water, but in a few days you will be baptized with the Holy Spirit. So you're going to need to be clothed with power from on high to carry out this task, the agenda of the day.

And that's why I'm going to send the Holy Spirit to equip you as you witness. Now, in verse 6, the disciples' question shows their ongoing lack of understanding about the kingdom of God.

Remember, they were always thinking, Oh, now Jesus is here. The king's here. We're going to have the kingdom. Oh, no. He's dead. Now he's alive again.

Surely now we're going to have the kingdom. Verse 6. See if you don't sense that in their question.

So, when they met together, they asked him, Lord, are you at this time going to restore the kingdom to Israel?

[21:04] Their question shows a lack of understanding about both when and who of the kingdom. First, when. They still think it's something to happen very soon.

Are you at this time going to restore the kingdom? Here we are. We're under the heel of the Romans yet, Lord. Even after your resurrection? Is it going to happen now?

They still don't realize a long period of delay between his going away and his return to establish the kingdom in its fullness.

So, they were mistaken about the when. They were mistaken about the who. They still think it's something limited to Israel. Are you going to restore now, at this time, the kingdom to Israel?

The natural descendants of Abraham. Now, Jesus' reply answers both errors. Verses 7 and 8. He said to them, It is not for you to know the times or dates the Father has set by his own authority, 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.

[22:16] Notice how he corrects the when question. Are you at this time going to restore the kingdom? The timing is none of your business, man. It's not for you to know the times and the dates.

Being my witnesses of the gospel and the power of the Holy Spirit, that is your business. Now, get busy. That's the when question corrected.

What about the who question? Man, my kingdom is not just for Israel. The kingdom that I am restoring is not just going to be a little Israelite thing for the descendants, the physical descendants of Abraham.

That's why you are to be my witnesses not only in Jerusalem and in all Judea, but out there to Samaria, the half-breeds, and on out to the ends of the earth, the Gentiles, the nations.

They, too, must be a part of my kingdom. It's always been my plan to include the nations. That's what I promised Abraham, that through your offspring, blessing would flow to the nations.

[23:23] And that's what I'm still intent on doing. So, no timing. The timing's not your business. Bearing witness is. And not just within Israel, but to the ends of the earth.

And then follows what? The sending of the Holy Spirit on the day of Pentecost, 50 days after Passover, there in Jerusalem. The ascended Lord Jesus, now at his Father's right hand, together with his Father, pour out the Holy Spirit upon his church.

A once-for-all event. No more repeatable than the resurrection or crucifixion or incarnation. The once giving of his Spirit to his church happens at Pentecost.

And that blood-bought gift of the Spirit is poured out upon the infant New Testament church. And what happens when the Spirit comes? They speak in tongues.

Slash languages. That's the word. They speak in languages. In other words, not gibberish, but real languages.

[24:32] Like I'm speaking in Adios and all the other languages. Real languages that real people from other places in the world can understand.

And why other languages? Because there were people in Jerusalem from all these different nations. And they all heard the gospel in their own native language. The message is clear.

The Holy Spirit has come. And he's here to help his church proclaim the gospel to the ends of the earth. To all the nations. With all their languages and cultural differences, the Spirit will help you.

And so Pentecost is a reversal of the Tower of Babel. Where God divided and scattered the people into different nations through the confusion of their language.

Into different languages. And so now there are many nations. But Pentecost, through the power of the Spirit being poured out on his church.

[25:33] And sending them out into all the nations to proclaim the gospel. God is now gathering and uniting people into one kingdom.

One nation. The nation of God. So instead of scattering the people through the confounding of the languages. God now through the work of the Spirit in sending the gospel to the nations.

Is bringing them back into one family. One nation. One kingdom. The kingdom of Christ. Well the Jews think that these people speaking in different languages are drunk.

I mean to them it sounded like gibberish. Like a drunken man. But Peter explains it differently in Acts 2. He says it's the prophet Joel. His words are being fulfilled right now today.

He says. What words? Acts 2.17. In the last days. What did we learn about the last days? It's that period.

[26 : 31] From Christ's first coming to his second coming. In the last days. God says I will pour out my Spirit on all people. That's what's happening here.

God's Spirit is being poured out on all people. They're all hearing the gospel in their own languages. And before the day was out.

That same Spirit dwelt in them. Because 3,000 of them repented and believed. And were baptized and added to the church. And received the Holy Spirit.

Yes. In the last days. The Holy. God will pour out his Spirit. On all people. So the last days. Could be called the age of the Spirit.

Because the kingdom's message is to be proclaimed to all the earth. By the power of the Holy Spirit. Now the rest of the book of Acts. Just traces out the obedience of the church to Jesus' grand command.

[27 : 32] Starting in Jerusalem. And you can read through. See how they evangelized in Jerusalem. And God added thousands of people in Jerusalem. And then on out. Into all Judea, Samaria. Ends of the earth.

There's this crossing of boundary lines. Some physical. Some cultural. Some languages. But it ends up to the ends of the earth. And the book of Acts ends.

How? With Paul proclaiming the gospel in the kingdom of Rome. Rome. At the center. In the Roman Empire. The center of the Roman Empire.

Of the whole world. There in Rome. Paul's preaching the gospel. Of Jesus' reign. And now 2,000 years later. Still in the last days.

God's still being patient. Still delaying his return and judgment. So more can hear the gospel. And be saved. And join his everlasting kingdom. And lo and behold. Here we are.

[28 : 25] We're in. Aren't we? We're in. Because he delayed. For us. And the task now falls to us. To take this message.

And to tell the good news of Jesus Christ. In the power of the spirit. To as many people as we can. At home. And abroad. To the ends of the world. I trust the application is clear.

Is your life clearly in line with the program. The agenda of God for his kingdom in this period. We live in this period.

The last days. The agenda. The last command. The marching orders for every one of us. Is to be his witnesses. How much of my life is inextricably bound up.

In fulfilling that responsibility. The grand command. We have people all around us. Totally ignorant of the gospel. Tell them. We pray on Wednesday nights.

[29 : 22] For kingdom expansion. At home and abroad. Join us. We have mission projects. That we're presenting to you soon. That need finances.

Support them. Give of your monies. To enrich others eternally. This is the day. This is the phase of the kingdom. When the spirit is moving his church.

To proclaim the gospel to the ends of the age. Now. You recited what the kingdom is. It's God's people. And God's place.

Under God's rule and blessing. Let's just look at that. In this phase that we're presently living at. We saw some of it the last time. In the kingdom of God being present. Let's look again.

Who are God's people in this phase of the kingdom now. Between the two comings of Christ. God's people. Well it's the church. And she's called the Israel of God.

[30 : 20] She is the new Israel of God. A great change has happened to Israel. The people of God. They're viewed as an olive tree in Romans 11. And a great pruning off has happened.

Of some of the natural branches. As they've been lopped off. With the pruning shears. And other wild branches have been grafted in. Look at Acts chapter 3.

Since we're right here. And as the gospel is going forth. In this stage of the kingdom. Notice the message to these Jews in Jerusalem. As they were reminded of this prophet.

That Moses said the Lord will raise up. Verse 22. For Moses said the Lord your God will raise up for you. A prophet like me from among your own people. You must listen to everything he tells you.

Anyone who does not listen to him. Will be completely cut off. From among his people. Who is that great prophet that Moses talked about?

[31 : 23] No trick. Jesus. Jesus. And if any Jew did not listen and believe and obey the Lord Jesus.

What was to happen to him? Cut off from his people. We're asking who are God's people? Well in the old covenant.

If you were circumcised. You're in God's people. The general nation of Israel. The covenant people of Israel. Didn't mean they were all saved. But you were in this old covenant people. In the new covenant.

In which we now live. You're only in if you believe in Jesus. Doesn't matter who. If you have pure blood of Abraham flowing in your veins. Because there was to be a transformation of Israel taking place.

And the first thing was. Was to remove all the unbelieving branches. If you don't believe. Anyone who does not listen to him. Will be completely cut off from among his people.

[32 : 23] Romans 9 and verse 6 says. Not all who descended from Israel. That is from Isaac. Are Israel. There are some physical descendants. Of Israel.

Isaac. Who are not Israel. Nor because they are his descendants. Are they all Abraham's children. On the contrary. It's through Isaac. That your offspring will be reckoned.

In other words. It's not the natural children. Like Esau. Who are God's children. But it's the children of the promise. Isaac. Who are regarded as Abraham's offspring. Those who were supernaturally born.

I tell you the truth. Unless you're born again. You cannot enter the kingdom of heaven. Those are the ones. That belong to the kingdom. The supernaturally born of God ones.

So in Romans 11. If you can flip over there quickly. Romans 11. Verse 17 to 21.

[33 : 23] He's talking about this olive tree. This Israel of God. And this great change that's taking place. The pruning out. And the grafting in.

11.17. If some of the branches have been broken off. Those are the unbelieving Jews. And you. Though a wild olive shoot. You Gentiles.

Have been grafted in among the others. And now share in the nourishing sap from the olive root. Do not boast over those branches. Ha ha. You're out and I'm in.

Don't do that. With those unbelieving Jews. If you do consider this. You do not support the root. But the root supports you. You will say then. Well branches were broken off.

So I could be grafted in. And granted. But they were broken off. Because of what? Unbelief. They didn't believe in Jesus. And that's why they were broken off.

[34 : 19] And you. Stand. In the. Tree. How? By faith. By faith. So do not be arrogant.

But be afraid. For if God did not spare the natural branches. He will not spare you either. If you don't go on believing in Jesus. He will cut you out.

Of his people. So you see the. The great transformation happening. Within Israel. Unbelieving. Jews. Cut out. Removed. Gentile believers. Grafted in. And Paul.

Insists. In his letters. That these. Grafted in. Gentiles. Are saved as. Gentiles. They don't have to become Jews. In order to get grafted in. They don't have to be circumcised. They don't have to keep the old ceremonial laws.

[35 : 13] No. Just as they are. Uncircumcised. They get in. By faith in Jesus Christ. So Romans 2. 28. A man is not a Jew. If he is only one outwardly. Nor is circumcision.

Merely outward and physical. No. A man is a Jew. If he's one inwardly. And circumcision is that of the heart. By the spirit. Not by the written code. So the new Israel of God.

Is believers in Jesus Christ. Both from the Jews. Yes. There was a remnant. Within Israel. That trusted in their Messiah. But also. The Gentiles.

So Paul can say in Galatians 3. 29. If you belong to Christ. Then you are Abraham's seed. And heirs according to the promise. Galatians 6.

15 and 16. Neither circumcision. Nor uncircumcision. Means anything. We're talking now. In the kingdom of God. Now. As it is. You must learn this principle.

[36 : 10] That neither circumcision. Nor uncircumcision. That was the great division. In the Old Testament. Between the people of God. And those who were out. But now. In this phase of the kingdom.

Neither circumcision. Nor uncircumcision. Means anything. What counts. Is a new creation. A new creation.

The new birth. Peace and mercy. To all who follow this rule. Even to the Israel of God. Who is it that follows this rule?

The rule that says. You only get into the kingdom of God. By faith in Jesus Christ. By being born again. By becoming a new creation.

Who follows that rule? It's the church. Everybody who's in. Follows that rule. We're not resting on our circumcision. Or our uncircumcision. We come.

[37:05] And we need a new birth. We need to believe on the Messiah. And in believing in him. We are brought into. What? The Israel of God.

That's what he calls us. In Galatians 6.16. So Peter 2. Takes these terms. That were used only of Old Testament Israel. And he applies them to the church.

To all believers. Including Gentile believers. 1 Peter 2.9 and 10. He says to all believers. You are a chosen people. You are a royal priesthood. A holy nation.

A people belonging to God. Once we were not a people. But now we are the people of God. Once we had not received mercy. But now we have received mercy. Who are the people of God?

It's all those who have received God's mercy. And Jesus Christ. We are the people of God. So that's God's people. In God's place. What is God's place? Where does God dwell with men today?

[38:01] Well we saw that. God's place was in Eden. Then it was in the temple. And the tabernacle. And the promised land. And now we saw last time.

That Jesus is the temple. And he. In him we have God and man brought together. So if you want to meet with God. You must get to Jesus. Because in Jesus. God and man come together.

And so your body. Paul tells the Corinthian Gentile Christians. Your body is a temple of the Holy Spirit. Who is in you. Therefore you need to honor him with your body.

Because it's the place he now dwells. What is the place? Your body. And believers. All of you together. He says in 1 Corinthians 3.16. Don't you know that you yourselves.

Plural. Are God's temple. And that God's spirit lives in you. And so together. We comprise. The body of Christ. The temple.

[38:58] Where he meets. And I trust something of that anticipation will meet us today. We've come. As the. As the temple. To meet. With God. The place where his presence is.

Not a physical temple. But his people. And God's rule and blessing. Yes. God's law is still. God's moral law is. Is still. The righteous. Holy.

True. Revelation. Of how his people are to live. Because Christians experience. In the last days. Is not yet perfect.

Neither is our obedience. And therefore. Our obedience. Being imperfect. Our enjoyment of the blessing. Is yet imperfect. And we feel that tension.

Yes. We obey God's law. But we don't obey it. As we ought. We find ourselves. Falling short of it. And so our enjoyment of the blessing. Is yet imperfect. Perfect. But God has given us the spirit.

[39:54] To help us to obey. Ezekiel 36. 26 and 27. He's put his spirit in us. To make us careful. To obey God's commands. Thank God for that.

His spirit is at work within us. To move us to obey. And yet. Because of our indwelling sin. We still struggle. And we have this tension. You see. Part of this present reality.

We've tasted the first fruits of the spirit. And it causes us to groan inwardly. Because we already have tasted. What that new life is like. And yet it's not.

What it's going to be. It's like a bird. That's feeling his wings. And he's been born. And made to fly. But he's still locked up in the cage. And he can't wait for the day. When the door is open.

And he can fly. And that's the Christian. We've got new life in us. We've got the spirit of God in us. We're tasting of the kingdom. That is coming. And what it means to obey God. And to enjoy his blessing.

[40:49] But it's still. Not the full feast. And that's what causes groaning. And frustration. Romans 8. Mourning. Longing. Pursuing. Of the kingdom.

Well it's not to go on forever. Brothers and sisters. There is coming. A perfected kingdom. And that will be our final study. Next week. As we wrap up. Our subject. The king is coming.

Let's worship. In the anticipation of it. And give ourselves to the work of. Proclaiming the gospel of the kingdom. We're dismissed.