

**ZION CHAPEL VISION
ENGAGING OUR WORLD**

**By Steve Chupp
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Zion Chapel Vision

- Encountering God
 - A God encounter is anytime we interact with God in a meaningful way.
 - **Ephesians 2:18**
 - *For through him we both have access to the Father by one Spirit.* NIV
 - *It is through Christ that all of us...are able to come in the one Spirit into the presence of the Father.* TEV
- Encouraging one another
 - People who are encouraged by God encourage one another.
 - **1 Thessalonians 5:11** *Encourage one another and help one another, just as you are now doing.* TEV
- *Engaging our world*

1. Encountering God is the **basis of engaging our world.**

- Moses encountered God at the burning bush, and then engaged his world.
 - **Exodus 3:7-10** *The LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them ...And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."* NIV
- God sees, hears, cares, and comes down to rescue suffering people.
 - He rescues people by sending us.
 - "I have come down to rescue them...So now, go. I am sending you."
- There is untold human suffering in our world.
- When we encounter God, we hear his heart for the suffering.
 - And we go because he cares and he sends.
- We are his people, the body of Christ.
 - We go in his name and carry his presence.

We have a guest with us today who is engaging her world.

- She is taking Christ's presence to women in crisis.
- RETA is a ministry partner of Zion Chapel.

Roxana Konopinski – RETA report followed by DVD

- “Does anybody see her?”
- Do we see what God sees, hear what he hears?
- How can we engage the suffering people around us?
- How did God do that?

2. God **fully engaged** our world through his Son, Jesus Christ.

- He came to a suffering world.
 - The suffering was unjust as well as self-inflicted.
- **God did not **end** all suffering in the world.**
 - **He did so much more. He **entered** it.**
- **Hebrews 2:10** *In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. NIV*
- **Hebrews 2:14-18** *Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil— 15 and free those who all their lives were held in slavery by their fear of death. 16 For surely it is not angels he helps, but Abraham's descendants. 17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. 18 Because he himself suffered when he was tempted, he is able to help those who are being tempted. NIV*
- He did not come to alleviate all human suffering.
 - He came to experience it and show a way through it.
- He didn't stop the suffering.
 - He sent someone to help them.
 - Ill., Hans Ewen story of caring for his dying wife. **(Video clip??)**

Hebrews 5:8 *Although he was a son, he learned obedience from what he suffered. NIV*

Suffering will continue to the end of time.

- For reasons only fully understood by God, the suffering that mankind's sin brought into the world must continue until the end.
- In order for all suffering to be alleviated, judgment must take place first.
 - A just God cannot judge one aspect of creation without judging all of it.
 - That is why final judgment must take place before all sin and suffering ceases for those who commit their lives to Christ.
- That is why even Satan is not fully judged yet.
 - His power is broken, but his judgment isn't complete.
- Heaven is the place where all suffering has ceased.

3. God **sends us to fully engage the world in the same way he did.**

- **John 20:21** *As the Father has sent me, I am sending you.* NIV
- He still doesn't end all suffering.
 - He just asks us to enter it.
- **Hebrews 13:3** *Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.* NIV
- **Isaiah 6:1, 8, 9** *In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple...Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" **And I said, "Here am I. Send me!"** He said, "Go..."* NIV

4. Engaging our world will **cost us something.**

- **Hebrews 13:12-14** *And so Jesus also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore. For here we do not have an enduring city, but we are looking for the city that is to come.* NIV

Our church is sending a team to Malaysia next week.

- They are going to encourage those who are engaging their world in China.

Ken Holderman, Zion Chapel Missions Team leader

- Introduce members and purpose of Malaysia Team

Engaging your world

- Settle the cost of engaging your world.
- Look for suffering that gets God's attention.
- Ask God for a way you can address that suffering.
 - "Here am I. Send me!"
- Go and engage suffering people.

Colossians 1:13-14 *For he has rescued us from the one who rules in the kingdom of darkness, and he has brought us into the Kingdom of his dear Son. God has purchased our freedom with his blood and has forgiven all our sins.* NLT

Explaining the Paraclete

The Karre language of equatorial Africa proved to be difficult for the translators of the New Testament, especially when it came to the word paraclete. How could they describe the Holy Spirit?

One day the translators came across a group of porters going off into the bush carrying bundles on their heads. They noticed that in the line of porters there was always one who didn't carry anything, and they assumed he was the boss, there to make sure that the others did their work. However, they discovered he wasn't the boss; he had a special job.

He was there should anyone fall over with exhaustion; he would come and pick up the man's load and carry it for him. This porter was known in the Karre language as "the one who falls down beside us."

The translators had their word for paraclete.

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