JESUS AND THE CHURCH

Scripture: Matthew 16:13-21
Prayer: Matthew 6:9-13; John 17:1-26
Hymn: 504 "The Church's One Foundation"

SETTING THE PROBLEM:

The attempt of 18th and 19th century scholars to deal with church history as a purely human and natural phenomenon without the supernatural
The Christ-myth battle
The Liberals vs the eschatological school
Form criticism
Redaction criticism
The idea that Jesus was a Jewish reformer who never intended to establish anything new—that the idea of the church began with his disciples after His death—the disciples put in his mouth the sayings about the church.

MATTHEW 16:18 AS A PROBLEM

LOOKING AT THE RECORDS:

The fact of the Messianic Hope: Israel was expecting the Messiah and his kingdom
The King: Isaiah 9:6,7; 11:1-5; 42:1-4; 49:6; 53:1-12; Daniel 7:13f; Micah 5:2,3
A New Covenant and a New Age: Jeremiah 31:31f; 32:40; Ezekiel 16:60; Daniel 2:44; Isa. 2:2
A New Community: the house of the Lord—gathering his peoples Isa. 2:1-4; Micah 4:1-3; Daniel 2:44; Isa. 43:1,2,5-9,25; 56:8; 60:4
The coming of the Holy Spirit: Isa. 42:1; 59:20; 61:1-3; Joel 2:28,29; Ezekiel 36:27
Forgiveness of sins: Isa. 53:1-12; Ezediel 36:22-31; Zechariah 13:1; Malachi 3:1-5

Jesus claimed to be the agent of God with power and sovereignty:
Cast out evil spirits
Moved among the outcasts of society, seeking and saving the lost
He offered forgiveness
He spoke with authority
He taught a new way of life
He announce that all was possible to the believer
He taught prayer in his name
He promised to send the Spirit from the Father
The sovereignty of God was evident in his earthly life

Jesus' conception of messiahship implied the gathering of a new community

The good news that Jesus proclaimed included the idea of a new covenant and a new people of God.
Jesus in his teaching called out a little flock to be the true people of God—the true Israel. He called and taught disciples and sent them on missions to call the people—the 12 and the 70. The disciples proclaimed a new era in word and deed. He promised the disciples the Spirit to guide them and to empower them for their work.

In his teaching Jesus prepared these people for the life they would live as the true Israel. Both Sermon on the Mount and the parables are for the community he is calling.

Jesus preaching the kingdom and the kingdom implied a community.
He preached the kingdom was at hand, Mark 1:15
He taught the disciples to pray for the kingdom to come, Matthew 6:10
Luke 11:20 If I by the finger of God cast out devils, then the kingdom of God has come upon you.
Mark 9:47 Good to enter the kingdom of God with one eye, rather than having two eyes to be cast into hell.
Matthew 7:21 Not everyone that says Lord, Lord, shall enter the kingdom.
Matthew 23:13 Woe to those who shut up the kingdom to men
Luke 11:52 Lawyers hindering others from entering
Luke 16:16 Kingdom preached and men enter violently
Mark 10:14-15 Of such is the kingdom of God
Matthew 21:31 Publicans and harlots go into the kingdom before Jews
Matthew 11:11 Least in kingdom greater than John
Luke 13:29 Come from east, west, north and south and sit down in the kingdom
Matthew 8:11-12 Come from east and west to sit in kingdom with Abraham, Isaac, and Jacob, but sons of kingdom cast out
Matthew 11:5 Tell John what you see—implies kingdom being manifest
Matthew 5:19 Least in kingdom
Luke 19:28 Leaving all for kingdom
Luke 22:30 Eat and drink at table in kingdom and sit on thrones judging

This community is the church: the instrument of God's saving purpose for mankind. It is the community of the interval between his ascension and his second coming.

Jesus foretold the end of the old order and the coming of the new
Mark 13:2 not one stone left on another
Jews understood he spoke of the end of the old:
Mark 14:58 and Matthew 26:60,6; Acts 6:14
Jesus' cleansing of the temple pointed to the purification of worship in the coming age.
Mark 12:1-9 Parable of Vineyard—would give it to new men.
Mark 11:13-20 Cursing of fig tree a threat to the old
Luke 12:32 Father to give kingdom to his little flock
Jesus claimed to be the rejected stone that would become the chief corner stone of the new temple of God. The end of the old temple implied a new worship would replace it.

Parable of Mustard Seed pictured growth of church. Mark 4:30-32.

At the Last Supper Jesus spoke of the New Covenant and new people:
Matthew 26:26-29; Mark 14:22-25; Luke 22:14-21;

The mission of the new community is declared in his Great Commission when he sent forth his disciples.

FROM THE BEGINNING THE CHURCH LOOKED TO JESUS AS ITS FOUNDER AND HEAD AND PROCLAIMED ALLEGIANCE TO HIM:

Jesus was preached as Christ and Lord, Acts 2:36
He purchased the church with his blood, Acts 20:28
God exalted Jesus to be head of the church, Ephesians 1:15-23;
Colossians 1:18
Believers confessed Jesus
Baptism was in his name
The Lord's Supper was in his memory
The Lord's Day remembered his resurrection
Prayer was in his name
Maranatha—Come Lord!

THE FINAL PREPARATION FOR THE BEGINNING OF THE CHURCH:
The once disappointed and scattered disciples gathered around the resurrected Lord. He taught them about the kingdom and gave them the Great Commission. They waited in prayer for the signal to begin. See Acts 1.

The Gospel of the church was the death, burial and resurrection of Jesus, 1 Corinthians 15:1-4. The resurrection was the crowning proof that Jesus was the son of God, Romans 1:4. The resurrection changed timid disciples into powerful missionaries.

The influence of one's view of the resurrection on the church history he writes—especially the beginnings. One came whom men could not and did not forget.