

November 1 - Preaching: Bold, Biblical, Timeless

1. Dealing with one contemporary cultural wave transgenderism, with the truth of Christ's Word
 - a. **Preaching [Preparation]** – *"Now in those days John the Baptist *came, preaching in the wilderness of Judea, saying, ² "Repent, for the kingdom of heaven is at hand."*
(Matthew 3:1)
 - i. 1st New Testament mention of "preaching" – John is also the one who "prepares the way" – you must prepare the way before preaching on transgender issues
 - ii. It's a short sermon – [not typically my style]... "Repent" - literally *metanoio* – *change your mind*... "We have the mind of Christ..." (1 Cor. 2:16) – we typically resist thinking like other people – we have to think like Christ, especially as His Body the Church, confronted with the distortions of the devil, the world and the flesh - and TGD issues. Law/Gospel/Wisdom/Peace
 - iii. Especially when there is a monarch (or perceived monarchy) there is a natural resistance in the land to submission to authority... unless of course the King dies for you. His "kingdom of God" Law or Gospel? I think more Gospel – see Mk. 1:15 – the challenge of ministry with TGD is for the hearers to hear the preaching of Christ without the response, taking up the cross.
 - iv. We recall that not all preparation is received with interest (the wedding feast Mt. 22:4)
 - v. John the Baptist was to be a road builder and heart turner – think of layers of preparation when preaching on a complex and volatile cultural issue
 - b. **Bold** - *"On the day I called You answered me; You made me bold with strength in my soul."* (Psalm 138:3)
 - i. This royal Psalm magnifies the Lord, in the face of "gods" (either the hollow gods of the heathen who could wield great power over them by the faith that the people invest in them, or an allusion to the rulers of the faithless who could manipulate them. (Gal. 4:8)
 - ii. Acts 19 and the Ephesian artisans serves as a nice metaphor for a cultural influence based on fear more than thought
 - iii. Boldness in our soul comes from our baptismal identity – consider Luther's explanation to the Introduction to the Lord's Prayer "with all boldness"
 - c. **Biblical** – *"Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him"* (Acts 8:35)
 - i. **Acts 8 is a pivotal chaotic chapter** – it is Chaos! Yet such is the environment of mission
 - ii. This account of the eunuch offers a reminder that the TGD movement is driven by an identity crisis – our greatest and most enduring identity is our baptismal identity (consider Gal. 3:26-29); we grow "IN" that identity (Eph. 4:5)
 - d. **Timeless** - *And I saw another angel flying in midheaven with an eternal gospel to preach to those who live on the earth, and to every nation, tribe, language, and people; and he said with a loud voice, "Fear God and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth, and sea and springs of waters."* (Revelation 14:6,7)
 - i. The "eternal Gospel" means that God intended for redemption, before creation.