在多變的世界裡的宣教

Mission in a changing world

A series of six Bible studies looking at mission in the Bible

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5 Luke 10:1–24
6 Habakkuk



前言

Introduction

In this anniversary year we want to take the opportunity to encourage Christians to think about mission in a fresh way. The past centuries may have seen mission change, but we believe that God's mission is unchanged.



We live in a world where mission is on our doorstep – and not just because globalisation has brought many new cultures to the West. The rapidly changing culture of 21st century Western society increasingly widens the gap between our 'churched culture', and the unchurched culture. We need to put into practice those missional principles learned overseas into our inter-cultural evangelism with our neighbours.

With this conviction OMF International offers a series of six Bible studies in this year's anniversary *Billions*. Each looks at mission in the Bible and seeks to apply principles both to the local and the global context. You could introduce them to your church Bible study group, or invite a group of friends to form a new group and spend some time studying mission together.

This Sept–Dec issue of *Billions* sees the fifth and sixth studies, focusing on Luke 10 and Habakkuk, written by Donna Jennings and Peter Rowan respectively.



差派去宣道

Sent Ahead to Speak Aloud

As Jesus 'set his face' for all that Jerusalem held for him (Luke 9:51), the disciples were sent out ahead of him. No longer just the 12 apostles (Luke 9:1–6), now a team of 72 are sent to Samaria where tensions between Jews and Samaritans run high. This passage is a set of Jesus' instructions for the disciples as they are 'commissioned', followed by a 'debrief' on their return.



i. Suggest some words or images that come to mind related to the concept of "mission".

Luke, in his gospel and in Acts, presents mission and discipleship as intrinsically linked. As you work through this study, consider how this is reflected in your own life and the life of your church.

Preparation v1–4

ii. What sense of urgency does Jesus give to the disciples for this mission? (v4)

iii. What implications might the disciples' limited resources have on their faith during this mission? (Refer to Luke 22:35)

iv. In what way were they at risk, being sent out like 'lambs among wolves'? (v3, v17–20)



Jesus sent the disciples on a short-term mission trip that was shaped by urgency ('greet no-one on the way'), reliance on God (limited resources) and risk in a hostile world ('lambs among wolves') v1–4.

v. How do you feel these three characteristics of mission relate to:

- yourself in your own context?
- your church in local community and culture?
- missionaries sent to work in another country and culture?

vi. Luke often links hospitality, meals and the gospel (v5, 7, 8). What place, and to which people, could your home play in evangelism and church growth?

The Message v5–16

i. Read verses 5–16: How do these themes relate to the gospel today?

- peace (shalom) (v5)
- kingdom is near (God's rule and reign) (v8,11)
- healing (v9)
- judgment (v14)

ii. The disciples were to address both individual homes and whole towns. How are these four themes proclaimed and demonstrated in:

- your own relationships?
- local church community and culture?

iii. Should the inevitable rejection of our message affect our proclamation? (v5–6, 10–11)



Debrief verses 17–24

i. Share a time when you were excited at the extension of God's Kingdom. What made you rejoice?

ii. In these passages, who is rejoicing and what is at the root of their joy?

- v17
- v21a
- v21b

iii. What is to be the source of our joy? What is the source of Jesus' joy in us? How does this motivate us to join in Jesus' mission to the world around us?

iv. The disciples speak of what they saw here and now, Jesus speaks of what he saw in another realm. How does Jesus' vision of 'Satan falling like lightning' influence our mission?



Who is Involved in this Mission?

i. Jesus' 'harvest' metaphor infers opportunity – where do you sense an opportunity for the gospel in your own context?

ii. Discuss the various participants' roles in this mission:

- Jesus (v1,3,18)
- 72 others (v1,17)
- God the Father (v2,20, 21, 22)

iii. How do these intertwining roles and the concept of being 'sent' help or challenge you to 'prepare the way for Jesus' in your own context?

iv. Jesus sends first the 12, then 72 and then instructs them to pray for more workers. Where will they come from? How does the disciples' mission produce more workers?

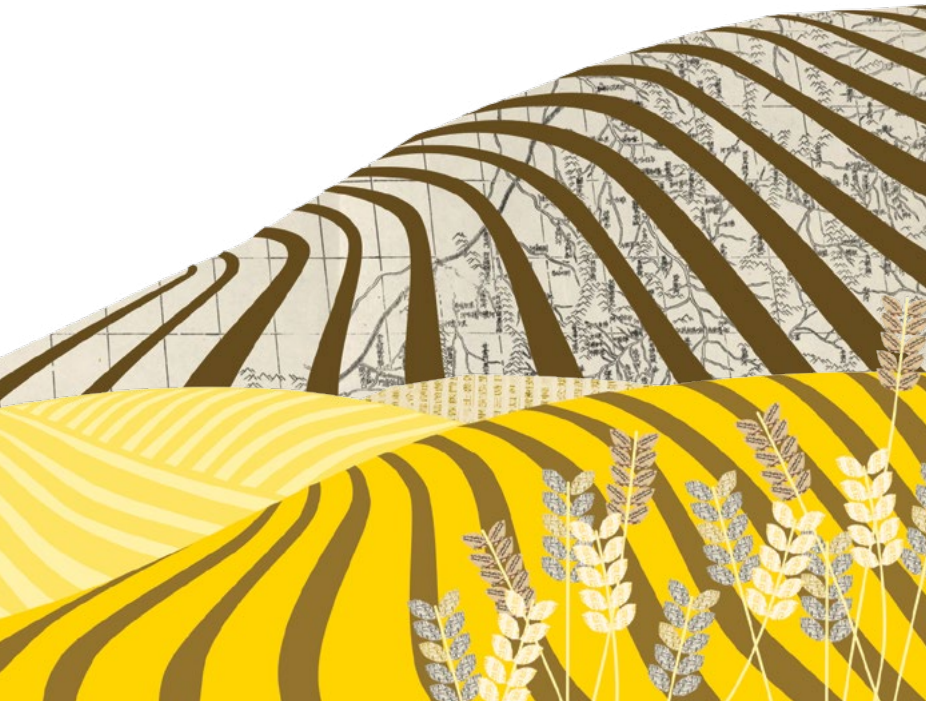
v. OMF's vision refers to the term 'church planting movements'. Discuss the term church planting movement and how it could or should apply to your local church.



Summary

vi. Which aspects of this passage speak to you about your role in mission:

- Those who have received the gospel must in turn help deliver it.
- The fields are white to harvest, come and join the work.
- We are sent into a hostile world, and a spiritual battle.
- People will respond to you as they respond to God.
- The gospel impacts both individuals and the broader culture.
- We rejoice ultimately in our secure place in the Kingdom, not our achievements for the Kingdom.
- It is the sovereignty of God that opens eyes to see and love the Son.



STUDY 6

雜亂的世界裡的宣教信仰

Missional Faith in a Troubled World

Habakkuk lived in violent times and in a society that had turned its back on God.



Biblical narratives are set 'always in the shadow of empire' (Walter Brueggemann). Habakkuk's ministry probably took place after King Josiah's death in 609 BC. In those years Babylonian power was growing, and eventually would invade Judah and destroy Jerusalem.

i. Violence is a common theme in this story as well as in modern times. How many times does the word 'violence' occur in Habakkuk's prophecy?

ii. The Church often exists in places where violence and persecution are daily realities. Can you identify such contexts today? What can you do to be better informed about these situations?

Habakkuk is bold in confronting God with his questions – 'How long, O Lord?... Why?... Why?' (Hab 1:2–3). OMF lays great emphasis on prayer: 'Prayer as an expression of faith is an integral part of our life and service.'

iii. How would you describe Habakkuk's relationship with God?

iv. What part should complaint and lament have in our prayer life?

v. How do we ensure that our prayers are characterised by 'believing confrontation' without descending into 'bitter cynicism'? (1:12)

vi. Can you identify other prayers like this in the Bible? How might they help shape your intercessory prayers for people and communities whose Christian witness is under severe pressure?



Habakkuk struggled with the fact that God was going to use the Babylonian empire as an instrument of judgment on his own people.

So Habakkuk says to God, 'Why are you silent while the wicked swallow up those more righteous than themselves?' (1:13) But he then has to realise that there is no one righteous and the Babylonians are to have their day of reckoning too (2:7)

i. What will make the difference so that Habakkuk and others like him are not swallowed up? (2:4)

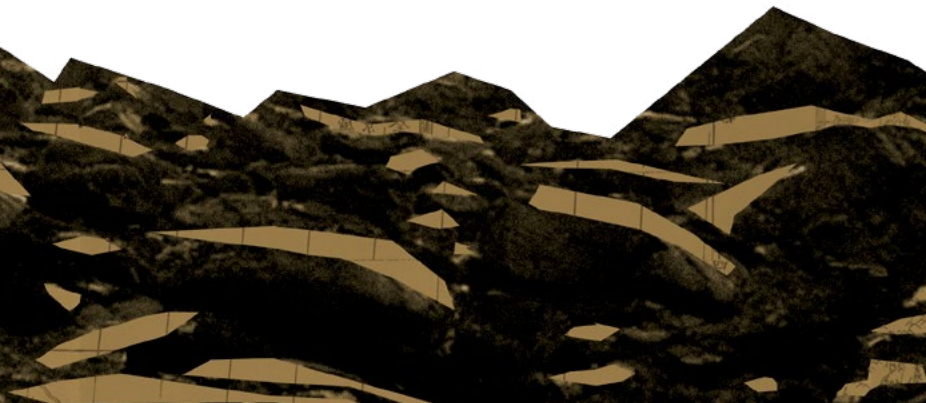
ii. Paul and Luther found the heart of Christianity in the words of 2:4. Where and how does Paul use this verse in his letters?

The Buddhist scriptures say: 'Evil is done by self alone, by self alone is one stained; by self alone is evil undone, by self alone is one purified. Purity and impurity depend on one's self. No man can purify another.' Thai Buddhists have a favourite saying from Gautama the Buddha: 'a man can depend upon no-one except himself.'

iii. How does what Paul teaches in his letters contrast with this teaching?

Habakkuk 2:4 is also quoted in Hebrews 10:38.
Read Hebrews 10:32–11:40, Mark 11:22, and reflect on Hudson Taylor's motto– 'Hold on to the faithfulness of God.'

iv. How can we develop an unshakable faith in God's faithfulness?



In 3:17–19 we find an example of living by faith – faith at work in the harsh realities of life.

Habakkuk's trust in God was a way of life. He was prepared to have it stretched, put on the line, proved in the crucible of experience, and to have it deepen with the testing of life. These final verses of Habakkuk are a picture of total destruction, a war zone where everything is stripped bare.

v. How do you explain Habakkuk's choice in 3:18 – 'the "yet" after the triple "though" of death' (Walter Brueggeman)?



Habakkuk was able to see the crisis facing his society and his own personal struggles from the vantage point of the end.

Things were going to get worse in the short-term, but he was given a glimpse of God's bigger picture (2:14).

God's judgment on Babylon and all future 'Babylons' is spoken of in the context of God's global glory. The Babylonians and every empire, together with everything hostile to the glory of God will, in the end, be swallowed up.

i. How should Hab 2:14 and Rev 11:15 shape the way we live now in the present?

ii. What does God's glory mean? What does it speak of? (Ex 3:18–19; 34:29–35; Is 6:1–6; Ez 36:22; 43:1–12).

iii. If God's works of judgment, of disciplining his people, of restoration and salvation are motivated by his concern for his glory among the nations, what would you say to someone who said that God's emphasis on his own glory is egotistical?



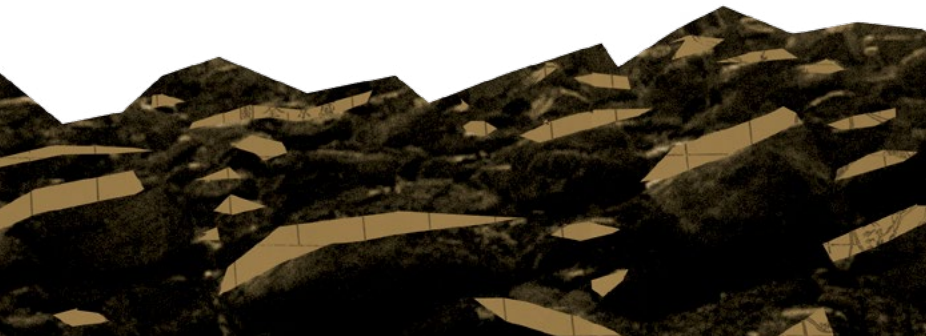
Reflect on the following explanation and construct an answer using texts and examples from the New Testament:

> 'If, as a matter of fact, only divine holiness brings life and only divine glory brings joy to humankind, God's directing of human creatures to himself is no egoism. On the contrary, to conceal from human creatures knowledge of the true fount and glory of goodness would be to rob them of both the meaning and the joy of creaturely existence. Glory and goodness are intrinsically connected in God (Ex 33:18–19), and God's direction of his action to his own glory is a comprehensive and inclusive movement designed to unite God and humankind perfectly in participation in eternal life.'
> (Stephen N. Williams)

iv. What does it mean for you to anticipate the vision of Hab 2.14 and to live for the glory of God?

v. OMF's mission statement says 'We share the good news of Jesus Christ in all its fullness with East Asia's peoples to the glory of God'. What other motives are there for mission?

'In the midst of such violence in our own day, and in the midst of the despair and the futility eating away at cities and nations, we do well to ask ourselves constantly: is it not from the LORD of hosts…? For the earth will be filled with the knowledge of the glory of LORD (14).'(David Prior)



About the Authors

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Donna, with her husband Nathaniel, are OMF Area Mobilisers for Ireland, based in Belfast. Formerly they worked as missionaries in Bangladesh for a number of years.

Peter Rowan

Peter is the National Director of OMF International UK, a role he shares with his wife Christine. They have four children and spent over ten years working in East Asia.

For further stimulating reading:

For Their Rock is not as Our Rock. An Evangelical Theology of Religions by Daniel Strange. IVP 2014, ISBN 9781783591000.

Saving God's Face: A Chinese Contextualization of Salvation through Honor and Shame, by Jackson Wu. William Carey International University Press 2013, ISBN 978–0865850477

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