

The Gospel Changes Everything

Week Eight

Living in Tension of "in but not of"

Jeremiah 29:1-14

Trike's Message Notes – Pastor Steve Treichler

November 8th, 2020

For His Glory and our joy!

Message Outline:

Introduction – *The joy of 2020?*

The Situation Judah found themselves in

Jeremiah 29:1-3

Short History of the Exile and the Babylonians Strategy

Expel

Subjugation

Assimilate

How did Israel respond?

Resist?

Become Tribal?

What does God advocate for?

Live in the City

Jeremiah 29:4-6

Seek the Shalom of the City

Jeremiah 29:7-9

Long for the New City

Jeremiah 29:10-14

Augustine's *The City of God*

OK, that's the OT. What about us now?

Matthew 5:14-16

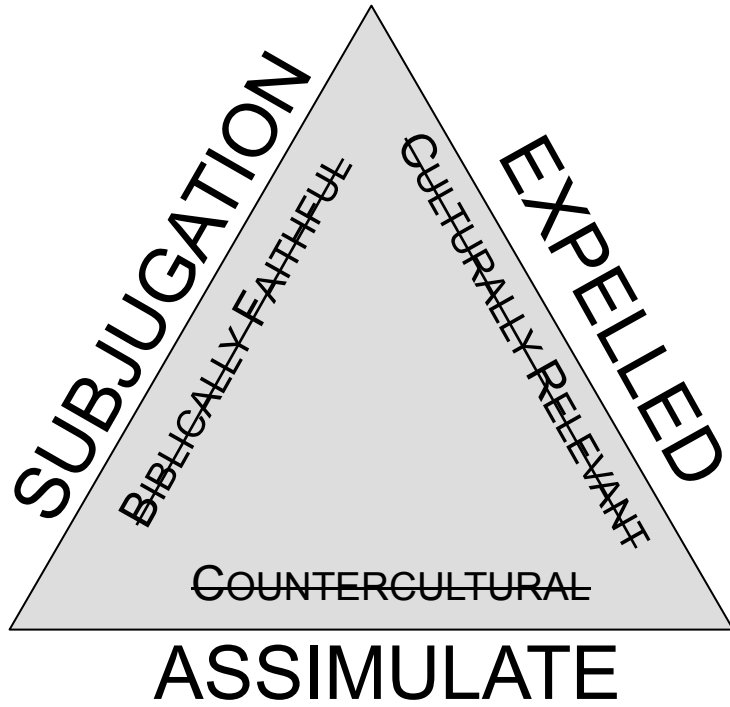
John 17:6-19

1 John 2:15-16

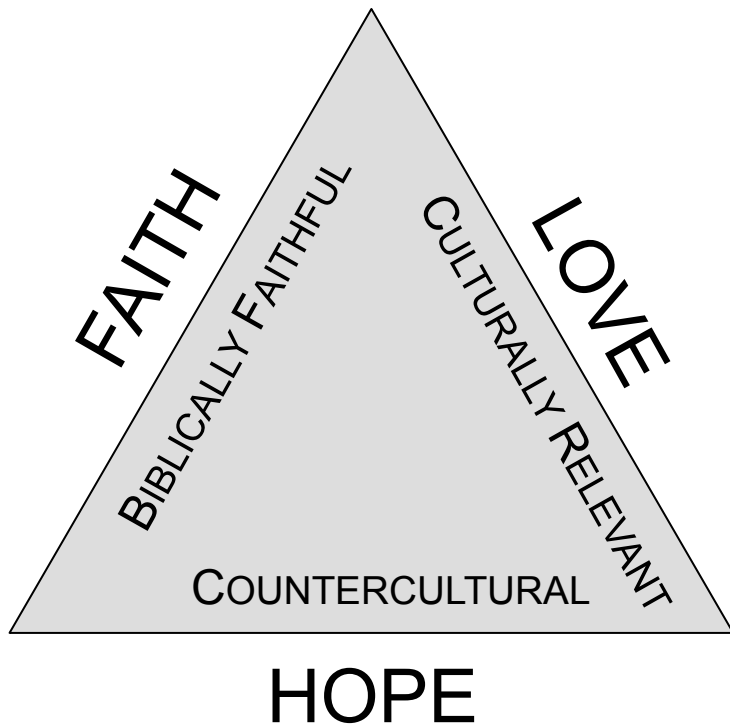
John 3:16-17

1 Peter 2:9-12

A summary:



Overcoming this:



Gospel Application – *In Jesus, will you be a person of faith, hope and love?*

Scripture Passages:

Jeremiah 29:1-14

¹This is the text of the letter that the prophet Jeremiah sent from Jerusalem to the surviving elders among the exiles and to the priests, the prophets and all the other people Nebuchadnezzar had carried into exile from Jerusalem to Babylon. ²(This was after King Jehoiachin and the queen mother, the court officials and the leaders of Judah and Jerusalem, the skilled workers and the artisans had gone into exile from Jerusalem.) ³He entrusted the letter to Elasah son of Shaphan and to Gemariah son of Hilkiah, whom Zedekiah king of Judah sent to King Nebuchadnezzar in Babylon. It said:

⁴This is what the LORD Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: ⁵“Build houses and settle down; plant gardens and eat what they produce. ⁶Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. ⁷Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper.” ⁸Yes, this is what the LORD Almighty, the God of Israel, says: “Do not let the prophets and diviners among you deceive you. Do not listen to the dreams you encourage them to have. ⁹They are prophesying lies to you in my name. I have not sent them,” declares the LORD.

¹⁰This is what the LORD says: “When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. ¹¹For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. ¹²Then you will call on me and come and pray to me, and I will listen to you. ¹³You will seek me and find me when you seek me with all your heart. ¹⁴I will be found by you,” declares the LORD, “and will bring you back from captivity. I will gather you from all the nations and places where I have banished you,” declares the LORD, “and will bring you back to the place from which I carried you into exile...”

John 17:6-19

⁶“I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. ⁷Now they know that everything you have given me comes from you. ⁸For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. ⁹I pray for them. I am not praying for the world, but for those you have given me, for they are yours. ¹⁰All I have is yours, and all you have is mine. And glory has come to me through them. ¹¹I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one. ¹²While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. ¹³“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. ¹⁴I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. ¹⁵My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶They are not

of the world, even as I am not of it. ¹⁷Sanctify them by the truth; your word is truth. ¹⁸As you sent me into the world, I have sent them into the world. ¹⁹For them I sanctify myself, that they too may be truly sanctified.”

1 John 2:15-16

¹⁵Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. ¹⁶For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world. ¹⁷The world and its desires pass away, but whoever does the will of God lives forever.

John 3:16-17

¹⁶For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but to save the world through him.

Matthew 5:14-16

¹⁴“You are the light of the world. A city on a hill cannot be hidden. ¹⁵Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. ¹⁶In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

1 Peter 2:9-12

⁹But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. ¹⁰Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. ¹¹Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. ¹²Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

Quotes:

Tim Keller on 3 ways to deal with an unruly nation:

Babylon had brought the Jewish exiles, and they had an agenda for how they wanted the Jewish exiles to relate to Babylon. What was it? The Babylonians were experts, geniuses, at how to deal with unruly nations. How do you deal with unruly nations? Postmodern theorists today say there are three ways you can oppress or exclude a group of people. The Babylonians were very smart about which was the best one. Here are the three ways.

The first way is you can *expel* them, drive them out. Well, the Babylonians found that if you drove out an unruly nation, they tended to come back madder than before. They got mad, and they would come back. So expulsion was one way to exclude and oppress people, but that wasn’t the most effective way.

The second way to exclude and oppress people is *subjugation*. You don't drive them out; you push them down. You enslave them. You chain them up. You make them do menial labor and that sort of thing. You whip them. But there's a problem with that approach too. With expulsion, you drive them out, but they come back madder than ever. With subjugation, you push them down, but they keep doing these uprisings, madder than ever. Insurrections, you know, are terrible things, very bloody, and they keep getting madder and madder. The more you push them down, the more they come back up.

The postmodern theorists say the third way to exclude and oppress people is *assimilation*. With assimilation, you say, "Oh, you can live with us, and you can have all of the best jobs, as long as you become just like us." That's why the Babylonians, when they took an unruly nation, instead of expelling them or enslaving them, brought them to Babylon, and they gave them the education. If any of you have ever read the book of Daniel, which we studied a few years ago, Daniel was given a pagan name, Belteshazzar, which means "my God is Bel (one of the pagan gods of Babylon)." Daniel and his colleagues were given the best education in all of Babylon.

Do you see what the goal is? Do you see the strategy? You assimilate the people group intellectually, socially, culturally, and spiritually, so that community loses its ability to have its own distinctive understanding and interpretation of the world. Within a couple of generations, they're gone. They want the jobs. They want the money. They want the power. In order to get it, you have to become culturally and spiritually and intellectually and socially just like the Babylonians. In a couple of generations, they're gone.¹

Keller on Tribalism

Here's what we do in tribalism. See, *assimilation* means I go into the city and I engage it for my own individual power and wealth, so I just fit right in and I assimilate. *Tribalism* is where on the outside, I smile, but on the inside, I disdain. I despise the society, and I only deal with it to the degree I need to in order to make my family, my tribe, my little group more powerful.

That's what the prophets said. "Don't move into the city. Exploit the city. Use the city. Disdain the city." The Babylonians said, "No, come on in. Take all of the jobs and love the city in the sense of just coming on in and assimilating and taking all of the values." God doesn't do either. God says, "No, neither."²

What Shalom means for us?

Shalom is comprehensive peace. "More than the absence of conflict and death," says Clifford Green, "this rich term fills out the word community by embracing well-being, contentment, wholeness, health, prosperity, safety, and rest." *Shalom* means order, harmony, and happiness. It means that all is right with the city. God hereby commands Christians to do anything and everything to further the public good. Seeking the peace of the city means being a good

¹ Timothy J. Keller, [The Timothy Keller Sermon Archive](#) (New York City: Redeemer Presbyterian Church, 2013).

² Timothy J. Keller, [The Timothy Keller Sermon Archive](#) (New York City: Redeemer Presbyterian Church, 2013).

neighbor. It means shoveling the sidewalk. It means cleaning the street. It means planting a tree. It means feeding the poor. It means volunteering at the local school. It means greeting people at the store. It means driving safely and helping people with car trouble. It means shutting down immoral businesses. It means embracing people from every ethnic background with the love of Christ.³

Augustine on “The Two Cities”

This race we have distributed into two parts, the one consisting of those who live according to man, the other of those who live according to God. And these we also mystically call the two cities, or the two communities of men, of which the one is predestined to reign eternally with God, and the other to suffer eternal punishment with the devil.⁴

James Boice on Two Cities

According to St. Augustine, who gave us the distinction between “the two cities” ... Scripture unfolds the history of two distinct groups of people, each having a distinct origin, development, characteristics and destiny. These are two cities or societies. The earthly society has as its highest expression the city cultures of Babylon and ... Rome. The other is the church, composed of God’s elect. The former is destined to pass away. The latter is blessed by God and is to last forever.⁵

³ Philip Graham Ryken, *Jeremiah and Lamentations: From Sorrow to Hope*, Preaching the Word (Wheaton, IL: Crossway Books, 2001), 414.

⁴ Augustine, *The City of God*, ed. Philip Schaff, Nicene and Post-Nicene Fathers, First Series, Vol. 2 (Peabody, MA: Hendrickson, 1994), XV.1.

⁵ James M. Boice, *Two Cities, Two Loves: Christian Responsibility in a Crumbling Culture* (Downers Grove, IL: InterVarsity, 1996), p. 35.

December 31, 2020 11:59 PM



December 31, 2020 11:59 PM

December 31, 2020 11:60 PM





The Gospel Changes Everything



Fall
2020
Series



The Gospel Changes Everything



*The church as a Biblically
Faithful,
Culturally Relevant, &
Countercultural
Community*

Fall
2020
Series



**The Gospel
Changes
Everything**



***Living in tension of
“in but not of”***

Fall
2020
Series

The situation Judah was in

Jeremiah 29:1-3

¹This is the text of the letter that the prophet Jeremiah sent from Jerusalem to the surviving elders among the exiles and to the priests, the prophets and all the other people Nebuchadnezzar had carried into exile from Jerusalem to Babylon. ²(This was after King Jehoiachin and the queen mother, the court officials and the leaders of Judah and Jerusalem, the skilled workers and the artisans had gone into exile from Jerusalem.) ³He entrusted the letter to Elasah son of Shaphan and to Gemariah son of Hilkiah, whom Zedekiah king of Judah sent to King Nebuchadnezzar in Babylon. It said:



Babylon had brought the Jewish exiles, and they had an agenda for how they wanted the Jewish exiles to relate to Babylon. What was it? The Babylonians were experts, geniuses, at how to deal with unruly nations. How do you deal with unruly nations? Postmodern theorists today say there are three ways you can oppress or exclude a group of people. The Babylonians were very smart about which was the best one. Here are the three ways.



The first way is you can *expel* them, drive them out. Well, the Babylonians found that if you drove out an unruly nation, they tended to come back madder than before. They got mad, and they would come back. So expulsion was one way to exclude and oppress people, but that wasn't the most effective way.



The second way to exclude and oppress people is *subjugation*. You don't drive them out; you push them down. You enslave them. You chain them up. You make them do menial labor and that sort of thing. You whip them. But there's a problem with that approach too. With expulsion, you drive them out, but they come back madder than ever. With subjugation, you push them down, but they keep doing these uprisings, madder than ever. Insurrections, you know, are terrible things, very bloody, and they keep getting madder and madder. The more you push them down, the more they come back up.



The postmodern theorists say the third way to exclude and oppress people is *assimilation*. With assimilation, you say, “Oh, you can live with us, and you can have all of the best jobs, as long as you become just like us.” That’s why the Babylonians, when they took an unruly nation, instead of expelling them or enslaving them, brought them to Babylon, and they gave them the education. If any of you have ever read the book of Daniel, Daniel was given a pagan name, Belteshazzar, which means “my God is Bel (one of the pagan gods of Babylon).” Daniel and his colleagues were given the best education in all of Babylon.

“Do you see what the goal is? Do you see the strategy? You assimilate the people group intellectually, socially, culturally, and spiritually, so that community loses its ability to have its own distinctive understanding and interpretation of the world. Within a couple of generations, they’re gone. They want the jobs. They want the money. They want the power. In order to get it, you have to become culturally and spiritually and intellectually and socially just like the Babylonians. In a couple of generations, they’re gone.

~ Timothy J. Keller, October 5th, 2003 Sermon, *The Meaning of the City*, quoted from *The Timothy Keller Sermon Archive* (New York City: Redeemer Presbyterian Church, 2013).

How did Israel Respond?

How did Israel Respond?

Resist?

How did Israel Respond?

Resist?

Become Tribal?

Here's what we do in tribalism. See, assimilation means I go into the city and I engage it for my own individual power and wealth, so I just fit right in and I assimilate. Tribalism is where on the outside, I smile, but on the inside, I disdain. I despise the society, and I only deal with it to the degree I need to in order to make my family, my tribe, my little group more powerful. That's what the prophets said. "Don't move into the city. Exploit the city. Use the city. Disdain the city." The Babylonians said, "No, come on in. Take all of the jobs and love the city in the sense of just coming on in and assimilating and taking all of the values." God doesn't do either. God says, "No, neither."

~ Timothy J. Keller, October 5th, 2003 Sermon, *The Meaning of the City*, quoted from *The Timothy Keller Sermon Archive* (New York City: Redeemer Presbyterian Church, 2013).

What was God advocating for?

What was God advocating for?

1. Live in the city

Jeremiah 29:4-6

⁴This is what the LORD Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: ⁵“Build houses and settle down; plant gardens and eat what they produce. ⁶Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease.

What was God advocating for?

2. Seek the *Shalom* of the City

Jeremiah 29:7-9

⁷Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper.” ⁸Yes, this is what the LORD Almighty, the God of Israel, says: “Do not let the prophets and diviners among you deceive you. Do not listen to the dreams you encourage them to have. ⁹They are prophesying lies to you in my name. I have not sent them,” declares the LORD.

Shalom is comprehensive peace. “More than the absence of conflict and death,” says Clifford Green, “this rich term fills out the word community by embracing well-being, contentment, wholeness, health, prosperity, safety, and rest.” *Shalom* means order, harmony, and happiness. It means that all is right with the city. God hereby commands Christians to do anything and everything to further the public good. Seeking the peace of the city means being a good neighbor. It means shoveling the sidewalk. It means cleaning the street. It means planting a tree. It means feeding the poor. It means volunteering at the local school. It means greeting people at the store. It means driving safely and helping people with car trouble. It means shutting down immoral businesses. It means embracing people from every ethnic background with the love of Christ.

~ Philip Graham Ryken, *Jeremiah and Lamentations: From Sorrow to Hope*, Preaching the Word (Wheaton, IL: Crossway Books, 2001), 414.

What was God advocating for?

3. Long for the New City

Jeremiah 29:10-14

¹⁰This is what the LORD says: “When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. ¹¹For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. ¹²Then you will call on me and come and pray to me, and I will listen to you.

What was God advocating for?

3. Long for the New City

Jeremiah 29:10-14

¹³You will seek me and find me when you seek me with all your heart. ¹⁴I will be found by you," declares the LORD, "and will bring you back from captivity. I will gather you from all the nations and places where I have banished you," declares the LORD, "and will bring you back to the place from which I carried you into exile..."

*Abridged for modern readers,
with a Foreword by Vernon J. Bourke*

CITY OF GOD

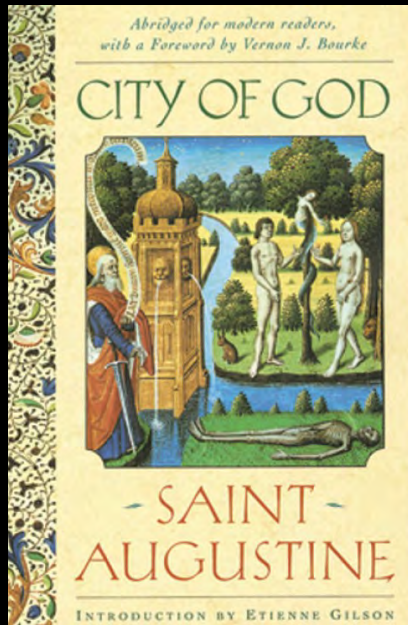


- SAINT -
AUGUSTINE

INTRODUCTION BY ETIENNE GILSON

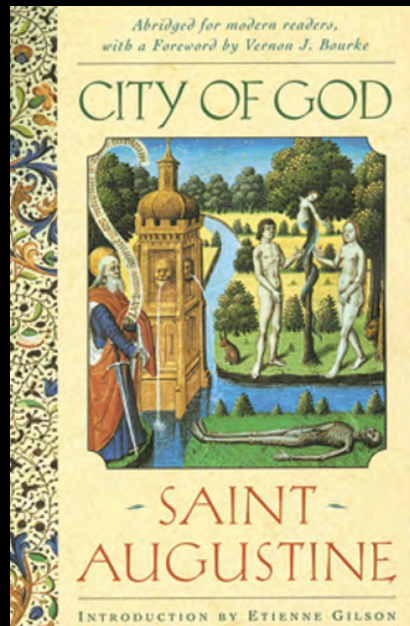
“This race we have distributed into two parts, the one consisting of those who live according to man, the other of those who live according to God. And these we also mystically call the two cities, or the two

communities of men, of which the one is predestined to reign eternally with God, and the other to suffer eternal punishment with the devil.



~ Augustine, *The City of God*, ed. Philip Schaff, Nicene and Post-Nicene Fathers, First Series, Vol. 2 (Peabody, MA: Hendrickson, 1994), XV.1.

“According to St. Augustine, who gave us the distinction between “the two cities” ... Scripture unfolds the history of two distinct groups of people, each having a distinct origin, development, characteristics and destiny. These are two cities or societies. The earthly society has as its



highest expression the city cultures of Babylon and ... Rome. The other is the church, composed of God's elect. The former is destined to pass away. The latter is blessed by God and is to last forever.

~ James M. Boice, *Two Cities, Two Loves: Christian Responsibility in a Crumbling Culture* (Downers Grove, IL: InterVarsity, 1996), p. 35.

What does this look like for us?

What does this look like for us?

John 17:6-19

⁶“I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. ⁷Now they know that everything you have given me comes from you. ⁸For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. ⁹I pray for them. I am not praying for the world, but for those you have given me, for they are yours. ¹⁰All I have is yours, and all you have is mine. And glory has come to me through them. ¹¹I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one.

What does this look like for us?

John 17:6-19

¹²While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. ¹³I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. ¹⁴I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. ¹⁵My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶They are not of the world, even as I am not of it. ¹⁷Sanctify them by the truth; your word is truth. ¹⁸As you sent me into the world, I have sent them into the world. ¹⁹For them I sanctify myself, that they too may be truly sanctified.”

What does this look like for us?

1 John 2:15-16

¹⁵Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. ¹⁶For everything in the world – the lust of the flesh, the lust of the eyes, and the pride of life – comes not from the Father but from the world. ¹⁷The world and its desires pass away, but whoever does the will of God lives forever.

What does this look like for us?

John 3:16-17

¹⁶For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷For God did not send his Son into the world to condemn the world, but to save the world through him.

What does this look like for us?

Matthew 5:14-16

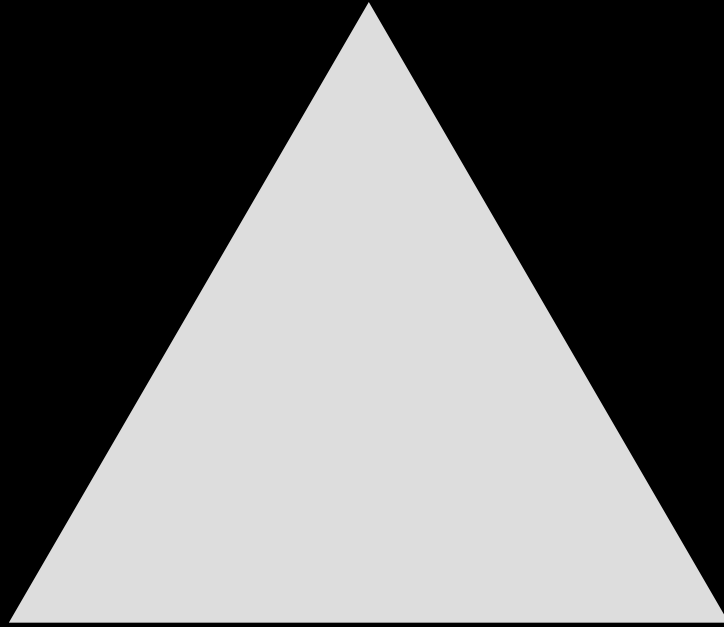
¹⁴“You are the light of the world. A city on a hill cannot be hidden. ¹⁵Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. ¹⁶In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

What does this look like for us?

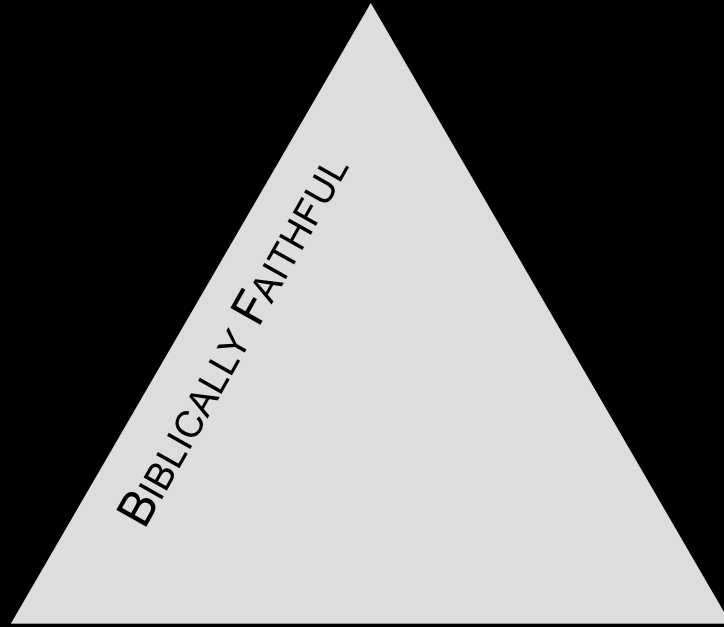
1 Peter 2:9-12

⁹But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. ¹⁰Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. ¹¹Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul. ¹²Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

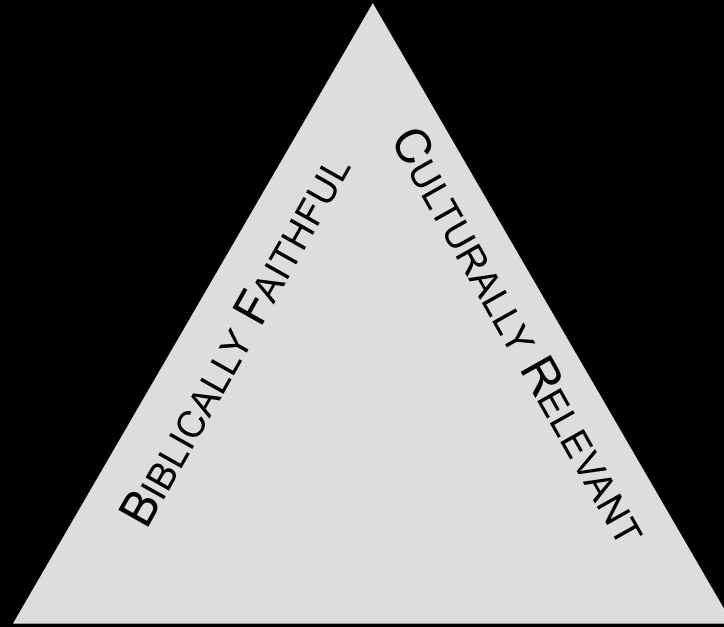
What does this look like for us?



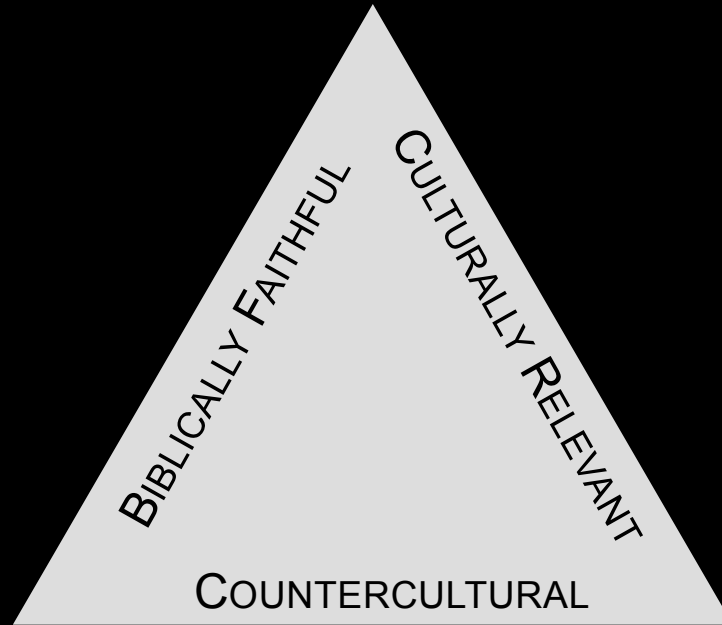
What does this look like for us?



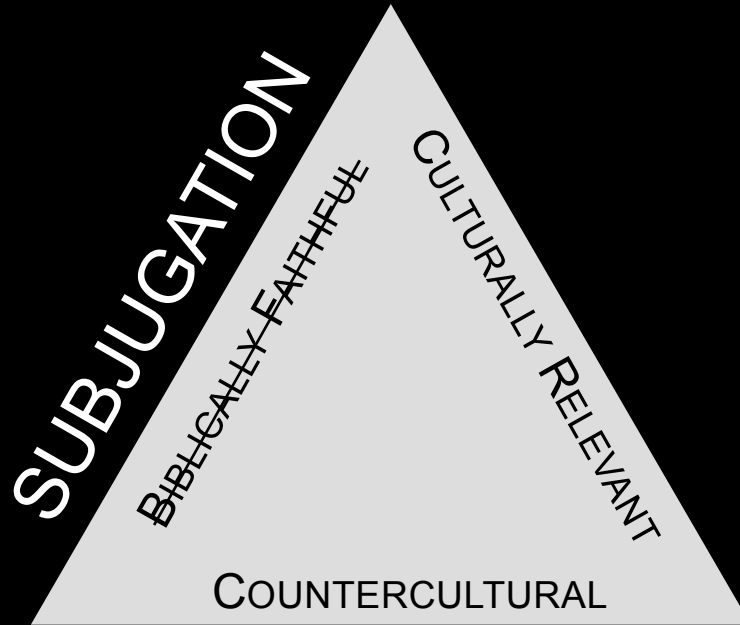
What does this look like for us?



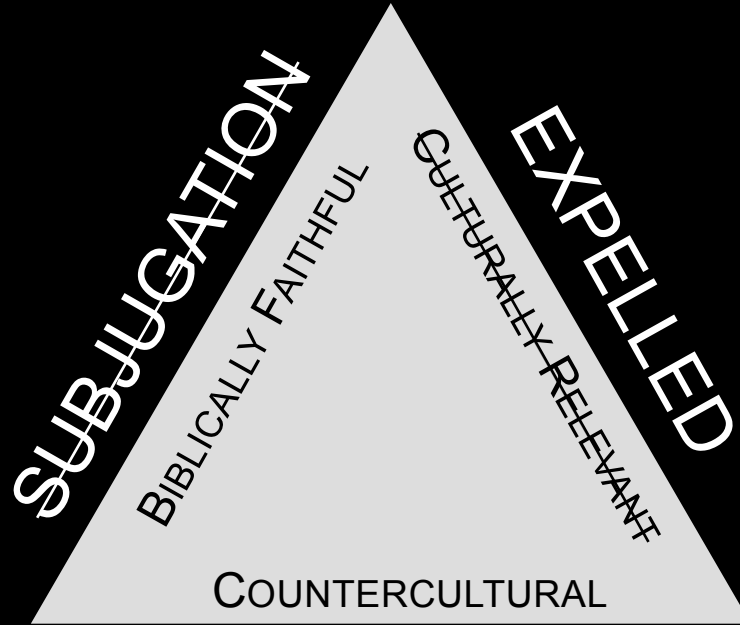
What does this look like for us?



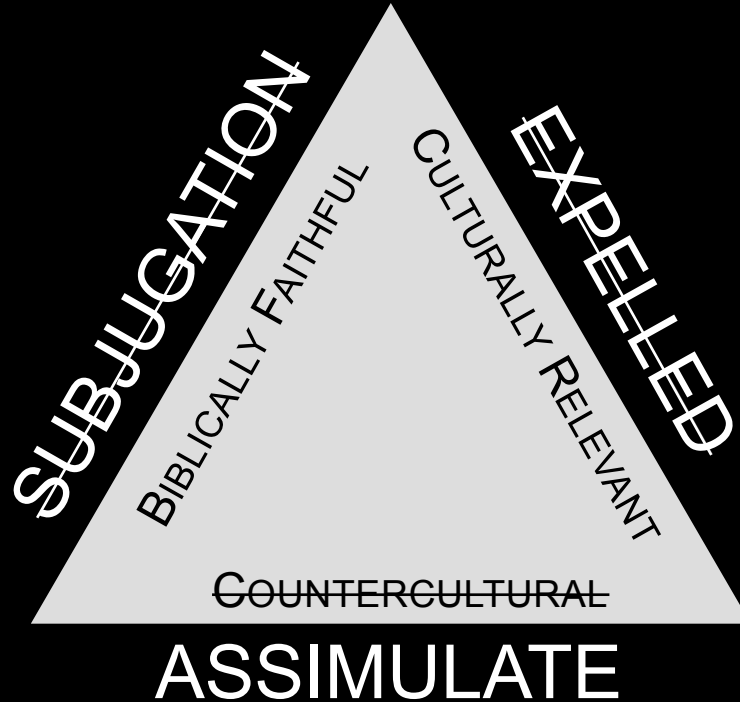
What does this look like for us?



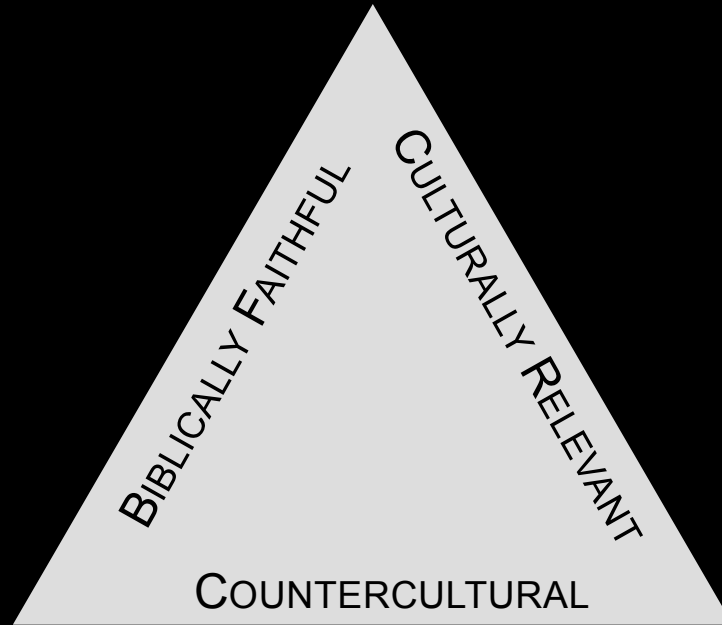
What does this look like for us?



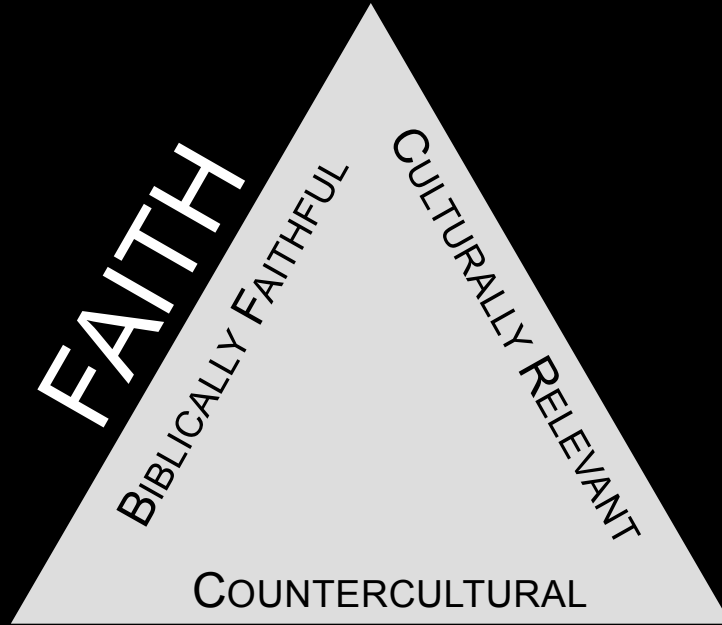
What does this look like for us?



What does this look like for us?



What does this look like for us?



What does this look like for us?



What does this look like for us?



Gospel Application

*In Jesus strength and longing for the
New City one day, will you live for the
Shalom of our City today?*