

South East Asian Theological Schools, Inc.

SEATS

Schools of Ministry

Discipling Leaders

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SOM-02 The Church & Its Mission

Having studied the basic foundational truths of the Christian church, it is now time for us to examine more closely the church itself. Three basic questions need to be answered in relation to the church, namely What is the Church? How do we identify the church when we see it? and How is the church supposed to engage the world?

I. THE CHURCH & THE GATES OF HELL

Simon Peter tells Jesus that he believes him to be “the Christ, the Son of the Living God” (Mt 16:16). Jesus then makes the declaration that has been used by the church since then, as it’s hope in the midst of trouble:

“... on this rock I will build my church and the gates of hell will not overpower it.”

“... sa ibabaw ng batong ito ay itatayo ko ang aking iglesya at ang pintuan ng daigdig ng mga patay ay hindi magtatagumpay laban sa kanya ...”

Many have interpreted this verse as saying that we in the church need to be on the defense to fight off the attacks of the devil and his angels and that only by God’s grace will we prevail. A closer examination, however, of this verse reveals that it is in fact the church that is on the offense: Gates don’t advance or retreat so they cannot be attacking the church. The reality is that God has declared in the end the Church will triumph by breaking down the gates of Hell, thereby freeing all who are trapped within! What a great picture of victory! And we get to be a part of it!

So what must we know about the church that Jesus makes such powerful claims about? We will examine three facets of the church that will better help us know how we should think and act as the church. We will examine the Essence *o Katangian*, the Marks *o Palatandahan*, and the Functions *o Tungkulin* of the church.

What is the Church? *Ano ba ang iglesya?*

Isulat mo ang sagot mo sa ibaba / Write your answer below:

Here are some suggested definitions from other Christians:

“The Church is a people, a community of people, who owe their existence, their solidarity, & their corporate distinctness from other communities to one thing only – the call of God.” (John Stott)

“The CHURCH is the covenant community of the people of God.”

II. THE NATURE OR ESSENCE OF THE CHURCH / ANG MGA KATANGIAN NG IGLESYA

So what would we say is the essence or nature of the church? Removing all other unnecessary things, what is the church really?

Perhaps the first issue that we need to address relates to the relationship of the church with Israel. This has been debated for centuries. I have but three things to say.

Many may debate this idea today and would make a distinction between Israel and the church. Two things are important here. First, in Stephen’s final sermon as recorded in Acts 7, he makes reference to the time Israel was in the desert. Stephen identifies this assembly as the church by using the Greek word *ekklesia*. He says,

”This is the Moses who was in the assembly in the desert. Our ancestors and the messenger who spoke to him on Mount Sinai were there with him. Moses received life-giving messages to give to us” Acts 7:38

Ito'y yaong naroon sa iglesia sa ilang na kasama ang anghel na nagsalita sa kaniya sa bundok ng Sinai, at kasama ang ating mga magulang: na siyang nagsitanggap ng mga aral na buhay upang ibigay sa atin: Gawa 7:38

Stephen uses the word for “group” that is commonly interpreted as “church” in the New Testament. If he were referring to the specific Jewishness of the group he would have used its synonym synagogue. While this is by no means a definitive proof, we do need to ask why Stephen chose to use this word?

Second, Jesus did not come to create a new religion. Contrary to popular belief, the God of the OT and the God of the NT are one and the same. The common thread that carries through each one is the concept of the Kingdom of God/Heaven. It is obvious that this Kingdom is neither the nation of Israel nor the church. Rather these two examples from the Bible point the way to the Kingdom of God. In addition to this, the Bible is also very clear that Jesus is the only way to salvation, for those in the OT and those in the NT.¹ Thus, when we speak of the people of God in the OT or the NT we are speaking of people who are of the same heritage and who are saved in the same way.

¹ John 14:6 “Jesus said to him, I am the true and living way: no one comes to the Father but by me.” (BBE) Jesus was not declaring something that was starting at this moment, he was declaring a truth that was just now becoming obvious.

Third, it is clear from a reading of Revelation that both the 12 Apostles (and thus the church) and the 12 Tribes of Israel play a key role in the New Jerusalem.

Re 21:12-14 – It had a large, high wall with 12 gates. Twelve angels were at the gates. The names of the 12 tribes of Israel were written on the gates. There were 3 gates on the east, 3 gates on the north, 3 gates on the south, and 3 gates on the west. The wall of the city had 12 foundations. The 12 names of the 12 apostles of the lamb were written on them. (GW)

Pahayag 21:12-14 – Na may isang malaki at mataas na kuta; na may 12 pintuan, at sa mga pintuan ay 12 anghel; at may mga pangalang nakasulat sa mga yaon, na siyang sa 12 angkan ng mga anak ng Israel: Sa silanganan ay may 3 pintuan; at sa hilagaan ay may 3 pintuan; at sa timugan ay may 3 pintuan; at sa kalunuran ay may 3 pintuan. At ang kuta ng bayan ay may 12 pinagsasaligan, at sa mga ito'y ang 12 pangalan ng 12 apostol ng Cordero. (AB)

Essence #1: Called in Grace by God *Tinawag ng Diyos*

The church is essentially a group of people called by God. Once again, don't be afraid of the Old Testament references. It is clear that there is continuity from the OT to the NT when it comes to the people of God.

De 7:7-8 – The Lord set his heart on you and chose you, even though you didn't outnumber all the other people. You were the smallest of all nations. You were chosen because the Lord loved you and kept the oath he swore to your ancestors. So he used his mighty right hand to bring you out. He freed you from slavery under Pharaoh (the king of Egypt).

De 7:7-8 – "Pinili niya kayo at inibig hindi dahil mas marami kayo kaysa ibang mga bansa, sa katunayan, kayo pa nga ang pinakakaunti sa lahat. 8 Pinili niya kayo dahil sa pagibig niya sa inyo, at sa kanyang pangako sa inyong mga ninuno. Ito rin ang dahilan kaya niya kayo iniligtas sa kamay ng Faraon sa pamamagitan ng kanyang kapangyarihan.

Eph 4:4 – There is one body and one Spirit, even as you have been marked out by God in the one hope of his purpose for you;

Ef 4:4 – Mayroong isang katawan at isang Espiritu kung papaanong tinawag din kayo sa isang pag-asa ng inyong pagkatawag.

Jn 1:17 – The Teachings were given through Moses, but kindness and truth came into existence through Jesus Christ.

Jn 1:17 – Dumating ang Kautusan sa amin sa pamamagitan ni Moises; ngunit sa pamamagitan naman ni Jesu-Cristo ay dumating ang kagandahang-loob at katotohanan

1Jo 3:1 – Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1Jo 3:1 – Narito, kung gaano kalaki ang pag-ibig ng Ama na ipinagkaloob sa atin upang tawagin tayong mga anak ng Diyos. Ang dahilan kaya hindi tayo kilala ng sanlibutan ay sapagkat hindi ito nakakakilala sa kaniya.

As a group of people called by God, the church

Essence #2: *Gawa sa pamamagitan ng Pananampalataya kay Kristo*

- **Ep 2:8-9** – Sapagkat dahil sa kagandahang-loob ng Diyos kayo ay naligtas sa pamamagitan ng pananampalataya; at ang kaligtasang ito'y kaloob ng Diyos at hindi sa pamamagitan ng inyong sarili; hindi ito bunga ng inyong mga gawa kaya't walang dapat ipagmalaki ang sinuman.
- **Ac 4:12** – Kaya't sinabi ni Pedro sa mga tao, "Mga Israelita, bakit kayo nagtataka sa nangyaring ito? Bakit ninyo kami tinitingnan nang ganyan? Akala ba ninyo'y napalakad namin siya dahil sa sarili naming kapangyarihan o kabanalan?"

Essence #3: *Isang Iglesya* (Ep 4:4-6; 1:22-23)

How many churches are there in the Philippines today? According to the Bible there is only one. The Bible describes the church as being the body of Christ. Christ does not have more than one body, therefore there is only one church. However, each body has many parts, which partly explains the vast variety we see within the christian world today. *Sabi ng Biblia na meron isang Katawan, isang Ulo, pero maraming Bahagi ang Iglesya* (1 Co 12).

- Komunidad

Essence #4: *Katangian ng Iglesya*

- Makikita at 'di makikita
- Local & Universal
- Organism & Organization

III. THE MARKS OF THE CHURCH / ANG MGA PALATANDAAN ng Iglesya

Now that we have seen what the church is, how do we identify it when we see it in the world? What are the defining characteristics of a true, biblical church? What marks, or identifying characteristics would such a church have? This next section will examine four marks of the church, namely Worship, Word, Sacrament, and Government.

1. TRADITIONAL – “Qualities”

- Unity
- Holiness
- Catholicity
- Apostolicity

2. EXPERIENTIALLY

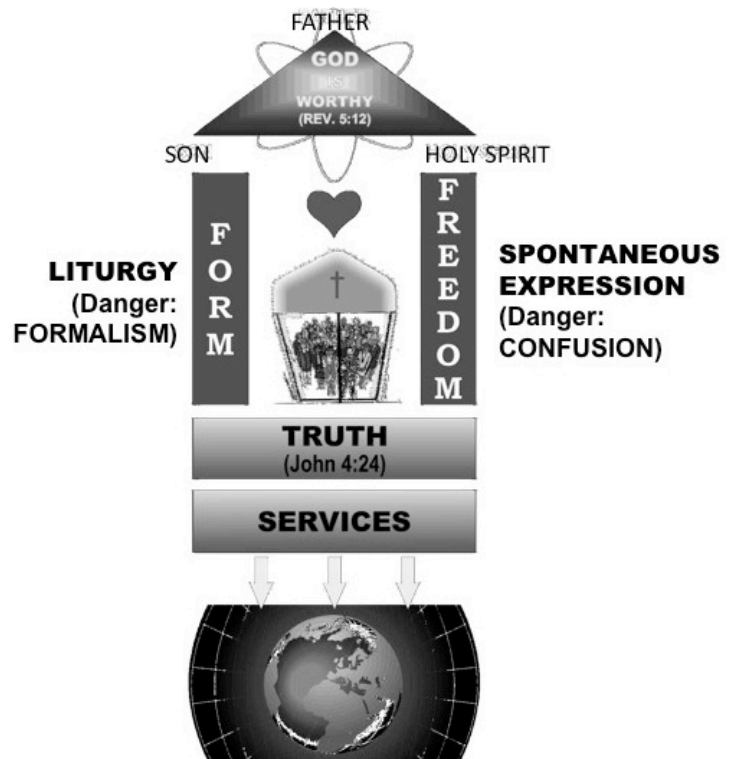
Two defn: Luther & Calvin

- Worship
- Word
- Sacrament
- Government

1. Mark #1: WORSHIP *Pagsamba*

- Common Concept as Praise
- A Framework
- Sacred History Reenacted

2. Mark #2: WORD *Salita ng Diyos*



- General Overview:
 1. 1,200 yrs
 2. 40 writers
 3. 60 generations
 - Statement: “The Bible is the supreme norm for faith and practice.” *Ang Biblia ay Salita ng Diyos & ang pinaka-batas Supreme Norm ng Pananampalataya & Gawain*”
 - Authoritative Because...
 1. Inspired (God-breathed) in its Original Copy
 2. Inerrant (no mistakes)
 3. Infallible (authority)
 4. Plenary (all words)
 5. Internal Witness – Prophecy & Transforming Power
 6. Archeology
 - OT Validation by Christ. The fact the Christ himself used the Old Testament as an authoritative document validates its authority for us.
 - NT Validation by the Holy Spirit.
- 3. Mark #3: SACRAMENTS (ORDINANCES)**
- **Baptism**
 1. As a sign & seal of covenant
 2. Token of salvation – symbol of reality
 - **Lord's Supper**
 1. Transubstantiation is the view held by the Roman Catholic church. It claims that the bread and the cup actually become the body and blood of Christ. They are no longer bread and wine.
 2. Consubstantiation is the view held by the Lutheran church. It claims that while the bread and wine remain bread and wine, they also contain the “real presence” of the body and blood of Christ. In a sense, they become a blending of the two.
 3. Commemoration is the view held by most protestant denominations, including BCPI. It claims that the bread and wine were used by Christ to symbolize what would happen during his death and how we would be free from sin. There is no actual change that takes place in the bread or the wine.
- 4. Mark #4: GOVERNMENT**
- **Structure**
 1. Nature of God – Order (1 Co 14:33)
 2. Demand of the Body – System. If the church is truly the body of Christ, then, as a body, there needs to be order and structure for it to function properly.
 3. Authority to do good & punish evil (Ro 13: 1-5). The fact that the church has been given the authority to do good and punish evil means that there must be some type of structure or government that is able to carry out these commands. There has to be an organised group that exists in order for these instructions to be properly governed.
 - **Discipline** (Mt 18:15-20)

1. Ethical Demand of God (Is 6:3; De 7:6; 1 Pe 1:16)
2. Holy Standard (Ex 20:17)
3. Orderly (Mt 18: 15-20)
 1. One on One
 2. With Witness (cf. De 19:15)
 3. Congregation (or through Officers)
4. Purifying Effect (Pr 22:15)
5. Restoration
 1. Repentance
 2. Forgiveness
 3. Forgetting

THE FUNCTIONS OF THE CHURCH / ANG MGA GAWAIN ng Iglesia

When a famous chef cooks a meal he first picks the menu. Then he prepares the food and sets up the proper conditions for its cooking: He cuts up the vegetables, he prepares and measures the spices, and he gets together all the equipment he needs in order to cook the food. Then he cooks it, taking care to make sure the taste and temperature are the best needed for the best food. Then he puts it on a plate in such a way that it is not only a feast for your stomach, it is also a feast for your eyes. Finally he carefully takes the plate to the table and watches as you, the customer, eat the food, savouring every bite.

Imagine if the last step was eliminated from the process. Imagine if, after cooking a wonderful meal, you were not able to eat it? It would truly be a meal. It would be prepared to eat. But no one would actually taste the food. That would be a shame.

The church is like gourmet food prepared by a master chef. We have seen the menu God has in store for the church – the essence of the church. We have also seen the preparations God has made for cooking the meal – the marks of the church. But unless the meal gets eaten, all of the work is in vain. Next we will look at the functions of the church in order to answer the question: How shall the church witness for Christ?

In the Pixar animated feature, *Toy Story 2*, there is a character named “Stinky Pete.” As a toy, Stinky Pete is in perfect condition. In fact, he has never been taken out of the box! In the toy-collecting world, he is the most valuable type of toy there is. In fact, the other toys in the story look up to him because of his valuable status. What becomes clear, however, as the story progresses, is that Stinky Pete is really not a nice guy. Finally he explodes into a rant where he reveals the reason for his unfriendliness – as a new toy, he waited on the shelf for some child to buy him and play with him. As the years passed, his excitement slowly gave way to sorrow and finally anger at the world. No one wanted him. Finally he was no longer a toy; he was a collector’s item. In the end, we find out that he was really too afraid to be a toy – he wanted to remain separated from the world.

He had lost his purpose in life. He was made to be a toy and to bring happiness to a child. Instead, because of neglect and fear, he lived a lonely existence, sitting on a shelf, looking pristine, but living a life of loneliness and bitterness.

We can think of the church in the same way.

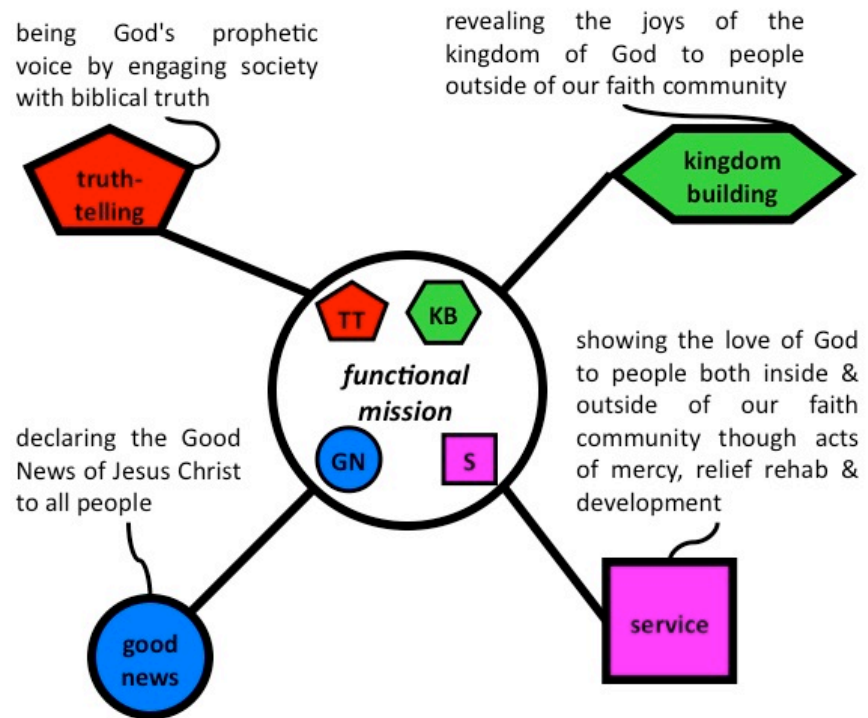
It is not simply enough for the church to be properly defined or for it to simply exist. Unless the church does the things it's supposed to, it is really useless. Of course, the functions of the church are sometimes misunderstood. *Kung hindi gumagawa ang Iglesia ng mga gawain niya, walang silbi itong iglesia. Siyempre, mahirap maintindihan minsan ang mga gawain ng iglesia.*

Many functions of the church have been identified throughout the ages. Millard Erickson identifies the following four as being essential.

1. EVANGELISM
2. EDIFICATION
3. WORSHIP
4. SOCIAL CONCERN (Erickson, M.J.)

For the purposes of our study we will focus on the following four functions of the Church: *Sa purpose ng ating pagaralan, titingnan natin ito'ng apat ng MGA GAWAIN o TUNGKULIN ng Iglesia:*

1. FELLOWSHIP / *Pakikipag-isa*
2. PROCLAMATION / *Pagpapahayag ng Mabuting Balita*
3. SERVICE / *Serbisyo*
4. WITNESS / *Pagiging saksi sa kabutihang ng Diyos*



Function #1: FELLOWSHIP (KOINONIA) / *Pakikipag-isa*

Fellowship is the demonstration of the character of the Kingdom of God on earth. The Bible promises a great future that it identifies as the "Kingdom of God." We often think of this as something that will happen in the future, perhaps when we get to heaven. However, there is a verse in Revelation that talks about the relationship of "the World" with the "Kingdom of God."

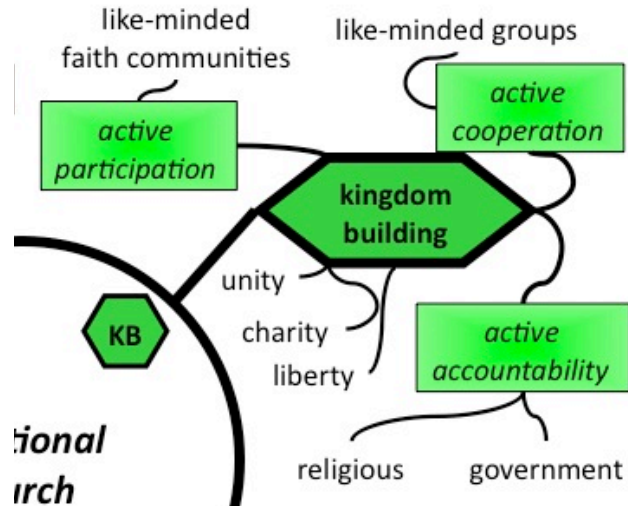
“For the Kingdom of the World has become the Kingdom of our Lord and of his Messiah, and he will rule as king forever and ever” (Re 11:15). There is a relationship between our world and the Kingdom of God. Part of the function of the church is to exemplify this Kingdom that is but is not yet.

According to John Stott, the relationships we have in the Kingdom revolve around three concepts, as follows:

- Common Inheritance (*what we share IN together*)
- Cooperative Service (*what we share OUT together*)
- Reciprocal responsibility (*what we share WITH one another*)

Fellowship does not only speak of what the future will be like, it also speaks to our relationships. Filipino has some great ways of expressing this: *Pakikipag-isa, pakikisama, Pagsasama-sama, Makipag-isa,*

*Pakikibahagi, Magsama, Pagkakataong makatulong, Maging bukas ang palad, Mga kamanggagawa, Pagkakaisa, Makihatid sa kanyang mga hirap, Pagkakabit-kabitan, Kasosyo, Pagtangi-tangiin, Papanig, Nagkakaisa, o Ang mga kasama*²



The Bible talks about our relationship with God as being KOINONIA. In fact, Fellowship begins with our relationship with God. Ep 1 talks about our union with Christ _____. As Christians, we become a part of his body (1Co 12:12). But it goes beyond this. It also talks of our relationships with others. For example Ephesians 4 talks about our unity with one another and compares it to the unity the Trinity has. It is not merely some kind of theoretical union. John 17:21 calls us into a unity with other followers of Christ that we experience – it is real for us.

- In Union with Christ (Ep 1)
- Induction Into His Body (1 Co 12:12)
- Spiritual Unity with One Another (Ep 4) – indissoluble as the Trinity
- Called to Experiential Unity (Jo 17:21)
- 1Co 1:9 –
- 1Co 10:16 –
- 2Co 3:14 –
- Ephesians 3:9 – relates to the plan of God.
- Philippians 2:1 –
- Philippians 3:10 –

So what are the principles that govern our relationships?

FELLOWSHIP – PRINCIPLES

- In Matters Essential – *Unity*
- In Matters Non-Essential – *Liberty*

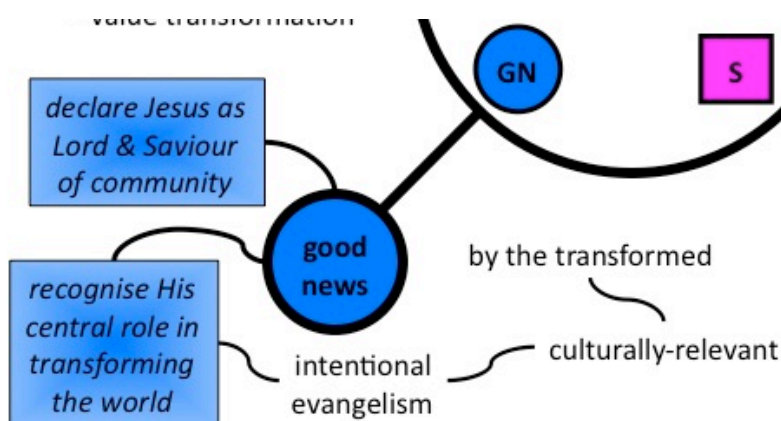
² These are all words used to translate *KOINONIA* in the *Magandang Balita Biblia*.

- In All Other Matters – *Charity*

Function #2: PROCLAMATION (*KERYGMA*) *The Gospel of Jesus*

Proclamation is the proclamation of the Good News that calls for repentance of sin & faith in Christ. But the Good News, of course, goes much farther than this. Rather than simply being something that helps me personally, it is clear from the life and teachings of Jesus that he had the redemption of all of creation in mind.

Oftentimes we think of proclamation as evangelisation where we simply “share” or “give our testimony.” The basic concept behind the Good News, however, implies something much more forceful than this – it points to a declaration of who Jesus is and how he relates to our world. We don’t just tell people about Jesus, we proclaim him to be the king. In many ways we can think of the act of the Philippine government to “Proclaim” the winners of elections, whether they be local, municipal, or national. Unless this proclamation takes place there is no new leadership. As Christians, we proclaim that Jesus is the King of kings and Lord of lords; that there is no other name under heaven or earth by which we can be saved; that all the promises God has made throughout the Bible have been fulfilled in Jesus.



Jesus own description of His mission to earth can be found in Luke 4:18-19. Here Jesus declares what his Good News really is all about:

"The Spirit of the Lord is with me. He has anointed me to tell the Good News to the poor. He has sent me to announce forgiveness to the prisoners of sin and the restoring of sight to

the blind, to forgive those who have been shattered by sin, to announce the year of the Lord's favor."

We can see that Jesus saw his mission as including more than simply dying and being raised from the dead. In fact, that doesn’t even appear in these verses he quoted from Isaiah! Rather, the Good News that Jesus is proclaiming is a message for the poor, the prisoner, the blind, and those whose lives have been destroyed by sin. It is not simply a message of hope to come – it is a message of hope in the here and now. He is saying, “Before, your lives were miserable because you thought you were far from God. I have news for you – God is looking upon you with favour!”

This is perhaps one of the best explanations of the good news I have seen:

“The term has recently been translated as ‘good news.’ That sounds attractive, but it

falls far short of the order of magnitude of what is actually meant by the word

evangelion. This term figures in the vocabulary of the Roman emperors, who understood themselves as lords, saviors, and redeemers of the world.... The idea was that what comes from the emperor is a saving message, that it is not just a piece of news, but a changing of the world for the better.

“When the Evangelists adopt this word, and it thereby becomes the generic name for their writings, what they mean to tell us is this: What the emperors, who pretend to be gods, illegitimately claim, really occurs here – a message endowed with plenary authority, a message that is not just talk but reality.... the Gospel is not just informative speech, but performative speech – not just the imparting of information, but action, efficacious power that enters into the world to save and transform. Mark speaks of the ‘Gospel of God,’ the point being that it is not the emperors who can save the world, but God. And it is here that God’s word, which is at once word and deed, appears; it is here that what the emperors merely assert, but cannot actually perform, truly takes place. For here it is the real Lord of the world – the Living God – who goes into action.

“The core of the Gospel is this: The Kingdom of God is at hand.”

Itong salita ay inilipat sa “Magandang Balita.” Pero, kahit maganda ang dating ng salitang ito, kulang ito sa totoong ibig sabihin ng salitang “evangelion.” Ginamit itong salita ng mga Emperador ng Roma, na akala nila na sila ang panginoon, mga tagapagligtas, at mga taga-tubos ng mundo ... ang konsepto nito na ang galing sa emperador ay ang mensahe na makakapagligtas, hindi lang isang pirasong balita kundi ang isang pagbabago ng mundo.

Noong ginamit ng mga may-akda ang salitang ito, at naging common na ito para sa kanilang mga pagsulat, ang ibig nilang sabihin ay: Kung ano ang sinasabi ng mga Emperador, na hindi totoong diyos, na sila’y mga panginoon, tagaligtas, at taga-tubos ng mundo, ay nangyari dito – isang mensahe na may buong kapangyarihan, isang mensahe na hindi salita lamang kundi katotohanan ... ang Gospel ay hindi lang pagsalita na nagbibigay kaaalaman, hindi lang nagbibigay impormasyon kundi may gawa, kapangyarihan na pumapasok sa mundo para iligtas at baguhin. Ang punto ni Marcos patungkol sa Mabuting Balita, Ang salita ng Diyos na minsa’y naging salita at gawa, at nakita, Na hindi ang mga Empero ang makakapagligtas kundi ang Diyos lamang ang makakagawa. Ito ang sinasabi ng mga Empero na may paninindigan ngunit hindi nila talaga kayang gawin. Sapagkat nandito ang tunay na Panginoon ng mundo – Ang Diyos na buhay –na Syang kumikilos.

“Ito ang centro ng Mabuting Balia: Dito na ang Kaharian ng Diyos!”³

³ Pope Benedict XVI, *Jesus of Nazareth*, pp 46-47.

When we proclaim the Good News we declare Jesus as Lord & Saviour of our community. We also recognise His central role in transforming the world. This is done through intentional, culturally-relevant evangelism by those who themselves have been transformed.

So what are some Essentials for Transformation? *Ano ba'ng mga Pangangailangan ng Pagbabago?* When we are in the process of evangelism, we need to appeal to three parts of the human psyche, namely: Intellect / *Pag-iisip* A person needs to understand a minimum theological content before accepting the Good News of Jesus Christ; Emotions / *Damdamin* – A person also needs to feel repentance and remorse as an appropriate response to the Good News; and Will / *Kalooban* – A person needs to make a decision to follow Jesus in faith. When all three conditions have been met, a person is able to make a decision to follow Jesus.

Where should the Good News be Proclaimed? The Proclamation of the Gospel is Indispensable (Mt 24:14) both in the Church (Mt 13:25, 30, 36; 25:32) and everywhere else (Ac 1:8).

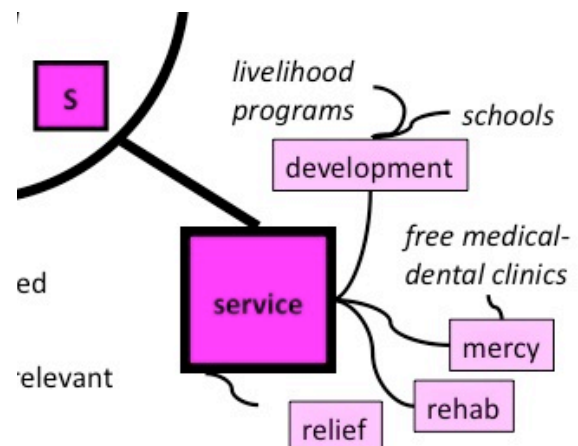
How do we think about the Authority of Proclamation? On what basis are we able to proclaim something so great?

Evangelical Theology is a response to Divine Revelation. Because God has revealed himself through Jesus, we are able to make an appropriate response to him. We then are able to share our experience with others so they too will encounter him. Evangelical theology is also answerable to God. We do need to present the Good News as he presented it. We can't come up with something new. It all must be based in him and his plan as outlined in the Bible and exemplified by Jesus Christ.

How active is MMBC at winning? Are we appealing to Intellect, Emotion, and Will in our efforts? Are those who are winning already won themselves (ie do you have an experience with God that you can share)?

Function #3: SERVICE (DIAKONIA) Lifestyle of Service

Service or DIAKONIA relates to the responsibility of the church to be involved in reconciliation, healing, & other forms of service. John Calvin divided ministry up into four categories, namely: *pietas* (duty or piety) or personal reverence or spirituality; *leitourgia* (liturgy) or the service of God through public worship; *caritas* (charity) or acts of love for others; and finally, *diakonia* (service) or service of neighbor. These he derived from Mark 12:30-31 – _____. He further went on to identify each of these duties as being inseparable even though they are not equal. Of course, when we look further into the practices of the church as described in Acts 4, we find that these four concepts are key to the group that was formed from the disciples of Christ.



Of course, those who have been in the church for a while are familiar with the Greek of this word: *diakonia*. It is the word we get “deacon” from. Essentially it means “servant” and has commonly been used to describe the members of the board of a church.

Acts 6 tells us about a group of men who were chosen and appointed to take care of the distribution of food and other essentials to the widows of the Jerusalem church. These men were needed so that the Apostles could dedicate their time to other issues. Since the word used to describe them is *diakonia*, we commonly call them the first deacons. It is interesting to note, however, that the work the Apostles were doing, namely “praying and serving in ways that are related to the word” is also described using the word *diakonia*!

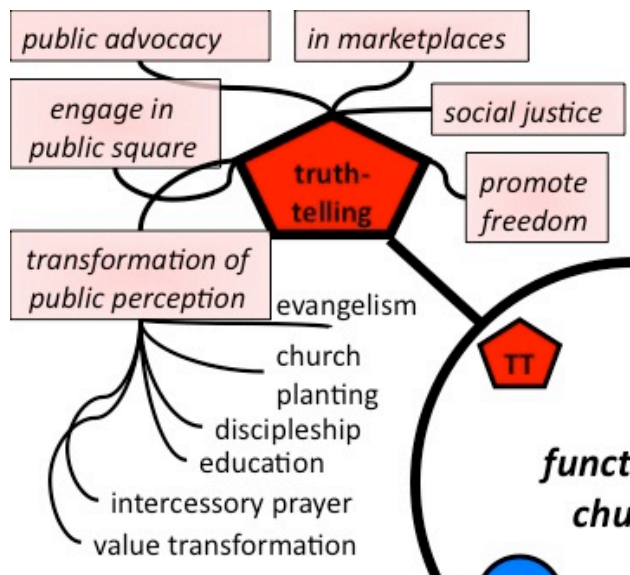
This leads us to ask the following question: What does our church do to love or serve our community? *Ano ba'ng ginagawa ng simbahan natin para mahalín o tulungan ang ating komunidad?*

There are four facets to Service: Relief, Rehabilitation, Mercy, and Development.

1. Relief is responding quickly to an immediate need, such as a typhoon, a fire, or a flood.
2. Rehabilitation is stage two of the process. Once people’s immediate needs are met, they are still in need of rehabilitation so that their lives can return to where they were before the disaster struck.
3. Mercy is provided on a periodic basis to meet a felt need of a particular community. Medical-Dental Missions are an example of acts of Mercy.
4. Development is the process where people’s situation in life is improved through things such as livelihood programs and schools. It results in the next generation being better off than the generation before them.

Function #4: TRUTH TELLING (*MARTURIA*)

Witnessing, or Truth-Telling is becoming Christlike & witnessing to the ends of the earth, even unto death. It is a sharing of one’s personal experience with God – the act of being a witness to the participation of God in their life. In many ways it is also being God’s prophetic voice by engaging society with biblical truth.



It leads us to the question: What is your experience with God? Or How is the Good News good for you? *Ano ba'ng naranasan mo sa Diyos? O Paano naging mabuti ang Mabuting Balita sa iyo?*

If it is true that we proclaim Jesus as the Lord of the world, then what should we as a church do? There are two parts of this task as it relates to truth-telling.

Part One is to Make Disciples. Disciplemaking is perhaps one of the most overlooked aspects to the task of the church. Why this is I am not sure. What we are sure about, however, is that the command of Jesus is not to “make believers” but to “make disciples.” So what is a disciple? *Ano ba’ng isang alagad?*

1. Obedience to be Christlike
 - Be mature (Ep 4:13)
 - Be imitators (1 Co 1:11)
2. Life of contemplation, prayer, growing in the Word, constantly filled with the Holy Spirit, doing His will
3. Faithful & fruitful in vocational calling.

Part Two is to Be Missional. Missionary is also a widely misunderstood word. We often think of a missionary as someone who goes to another country or place in order to bring the message of the Good News of Jesus Christ. The term can be best understood as someone who joins the mission of God

1. Doing missions at home & overseas (Mt 28: 19-20)
2. Planting healthy, holistic, harvesting churches
3. Developing Christian culture & values in societies
4. Working with God to establish His reign & realm in the whole world (Re 15:11)

FUNCTIONAL CHURCH SUMMARY

In summary, the Church has two main roles in society. On the one hand the church is to be **PRIESTLY**. This means that it is the church’s responsibility to help us offer acceptable spiritual sacrifice of praise & prayer (Ro 12:1-2). On the other hand, the church is also to be **MISSIONARY**. This means that it is the church’s responsibility to declare to others the excellencies of their God (1 Pe 2:5, 9-10).

The church is actually doing a pretty good job of taking care of its Priestly Responsibilities. However, if the church is to maintain its missional role, it must be functional: *KOINONIA* – the demonstration of the character of the new society; *KERYGMA* – the proclamation of the gospel that calls for repentance of sin & faith in Christ; *DIAKONIA* – reconciliation, healing, & other forms of service; and *MARTURIA* – becoming Christlike & witnessing to the ends of the earth, even unto death.

THE CHURCH ENGAGING SOCIETY

Jeremiah 29:1-14

The prophet Jeremiah sent a letter from Jerusalem to the rest of the leaders among the captives. He also sent it to the priests, the prophets, & all the people that Nebuchadnezzar took away as captives from Jerusalem to Babylon. (This was after King Jehoiakin & his mother, the court officials, the leaders of Judah & Jerusalem, the craftsmen, & metal workers left Jerusalem.) He sent the letter with Shaphan's son Elash & Hilkiah's son Gemariah, whom King Zedekiah of Judah had sent to King Nebuchadnezzar in Babylon.

Nagpadala ng sulat si Propeta Jeremias mula sa Jerusalem para sa nalalabing matatandang bihag, mga pari at mga propeta, at lahat ng taong dinalang-bihag ni Nebucadnezzar sa Babilonia. Ito'y ginawa niya matapos lisanin ni Haring Jeconias ang Jerusalem, kasama ang kanyang inang reyna, mga eunuko, mga pinuno at mga panday ng palasyo. Ang sulat ay ipinadala ng propeta kina Elasa, anak ni Safan, at Gemarias, anak ni Hilkiyas, na sinugo ni Haring Zedekias kay Haring Nebucadnezzar sa Babilonia.

Para Kanino Itong Mensahe?

- Captives from Jerusalem taken to Babylon
- They are no longer in their beloved country / *Wala na sa kanilang Lupang Hinirang*
- In a faraway land / *Sa ibayo*
- They are foreigners in a foreign land / *Mga Dayo sila*
- *Kung ikaw yun, ano ba'ng naramdaman mo?/ What would you be feeling if you were in their situation?*
- *Ano ba'ng gusto mong mangyari sa iyo? Sa mga taga-Babylonia? What would you want to happen to you? To the Babylonians?*

Jeremiah 29:1-14

The letter said: This is what the LORD of Armies, the God of Israel, says to all those who were taken captive from Jerusalem to Babylon: Build houses, & live in them. Plant gardens, & eat what they produce. Get married, & have sons & daughters. Find wives for your sons, & let your daughters get married so that they can have sons & daughters. Grow in number there; don't decrease. Work for the good of the city where I've taken you as captives, & pray to the LORD for that city. When it prospers, you will also prosper.

Ganito ang sinasabi sa sulat: "Ito ang sinasabi ni Yahweh na Makapangyarihan sa lahat, ang Diyos ng Israel, sa lahat ng mga taga-Jerusalem na dinalang-bihag sa Babilonia: Magtayo kayo ng mga bahay at diyang kayo tumira; magtanim kayo at inyong kanin ang bunga niyon. Mag-asawa kayo upang magkaanak; bayaan ninyong mag-asawa ang inyong mga anak, nang sila'y magkaanak din.

Ano ba'ng dapat nilang gawin?

- Build houses, & live in them / *Magtayo kayo ng mga bahay at diyan na kayo tumira;*
- Plant gardens, & eat what they produce / *magtanim kayo at inyong kanin ang bunga niyon.*
- Get married, & have sons & daughters / *Mag-asawa kayo upang magkaanak;*
- Find wives for your sons, & let your daughters get married so that they can have sons & daughters / *bayaan ninyong mag-asawa ang inyong mga anak, nang sila'y magkaanak din.*

- Build houses, & live in them / *Magtayo kayo ng mga bahay at diyan na kayo tumira;*
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- Get married, & have sons & daughters / *Mag-asawa kayo upang magkaanak;*
- Find wives for your sons, & let your daughters get married so that they can have sons & daughters / *bayaan ninyong mag-asawa ang inyong mga anak, nang sila'y magkaanak din.*
- Grow in number there; don't decrease / *Magpakarami kayo, at huwag ninyong hayaang kayo'y umunti.*
- Work for the good of the city / *Ngunit pagyamanin ninyo ang lunsod*
- pray to the LORD for that city / *Idalangin ninyo sila kay Yahweh sapagkat kayo rin ang makikinabang kung sila'y umunlad.*
 - where I've taken you as captives / *na pinagdalan ko sa inyo.*