



"Rhythms" Part 8

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Missional Presence

- “Perichoresis” is a metaphor of an eternal dance of love between Father, Son, and Holy Spirit. a God-in-community, lovingly dancing in attentive relationship.
- John 18:20-22 NIV: “My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. 22 I have given them the glory that you gave me, that they may be one as we are one— 23 I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.”
- “Deeply formed mission is first about who we are becoming before what we are doing. Our most effective strategy in reaching a world for Christ is grounded in the kind of people we are being formed into. The quality of our presence is our mission.” Rich Villodas

- “God is in the business of calling broken, fearful, hotheaded, inconsistent, pessimistic, doubting people like you and me. That’s what makes the gospel good news. Just look at Jesus’s first disciples. As Jesus was arrested and crucified, his disciples deserted him. He was left alone to suffer and die. After his death, burial, and resurrection, the disciples locked themselves in a room for fear that they would be next to die. These disciples had failed Jesus. They’d dropped out. Who would want these people on their team? The answer is no one except Jesus. Jesus went back to his failed disciples and instead of bringing up their mistakes, he sent them on mission. After coming face to face with his friends, he said, “Peace be with you. As the Father has sent me, even so I am sending you.” And after he said this, “he breathed on them and said to them, ‘Receive the Holy Spirit’ ” (John 20:21–22). This is the good news of the gospel. Even when you make mistakes, don’t perform, and can’t get your act together, Jesus comes to you and says, “I want you. I’m calling you, and I’m sending you.” Jesus knows[...]

 – Rich Villodas

- The initial and ongoing posture of belief and engagement for missional presence must always be that God is for the world, not against it. We begin with God’s love, not with human fallenness.

- John 3:16 AMP: “For God so [greatly] loved and dearly prized the world, that He [even] gave His [One and] only begotten Son, so that whoever believes and trusts in Him [as Savior] shall not perish, but have eternal life.”

- “When we see people with a “Make America Great Again” hat, we can see them from a posture of God’s commitment toward them or from the perspective of our own boundary making. When we see a woman of color with a #blacklivesmatter T-shirt, we can see her through the lens of God’s heart of mercy toward her or reduce her entire humanity to a hashtag. When we see an immigrant, we can see him through the lens of God’s tender love or through the lens of fearful scapegoating.” – Villodas

- Deeply formed missional words: patience, empathy, curiosity, discernment, incarnational, noncoercive, invitational, justice, and service.

- Shallowly formed missional words: impatient, rude, transactional, coercive, obtrusive, demanding judgmental, disembodied, and anxious.

- The Practice of Hospitality

- The Practice of Justice

- “Biblical justice is more than punishment of wrongdoing. The Hebrew word for justice is mishpat. Although the meaning of this word in Scripture includes the punishment of wrongdoing, it predominantly means giving people what they are due as human beings made in the image of God. In the words of pastor and apologist Tim Keller, mishpat ‘is giving people what they are due, whether punishment or protection or care.’”–Villodas

- Luke 4:18-19 NIV: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,¹⁹ to proclaim the year of the Lord’s favor.”

- o Practicing Justice Doesn’t Have to Be “Big”
- o Practicing Justice Means Being Near God and the Vulnerable
- o Practicing Justice Requires Us to Name Our Burdens
- o “God calls us to the place where our deepest burdens surface.”--Villodas
- o Practicing Justice Means Raising Our Voices
- o Practicing Justice Requires Community and Collaboration
- o Practicing Justice Means Taking Up One’s Cross