



# THE SHEPHERD'S VOICE

## KCPC's 15th Anniversary Celebration

"Knowing the love of Christ together with all the saints." - Eph. 3:18-19

*Week Ending July 21st, 2018*



**Congregational Memory Verse for 2018—KCPC's 15<sup>th</sup> anniversary!** "For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ." -2 Peter 1:5-8

**Prepare for worship** by spending time in prayer each Saturday evening, preparing your hearts for the Lord's Day and praying for the worship of our God. Pray for the Holy Spirit's blessing on the preaching of the Word and our fellowship.

**Locust Street Film Night** on Fri., July 20<sup>th</sup>; we will continue our summer of westerns with Sam Peckinpah's "Ride the High Country" (1962). Dinner at 6pm, film at 7pm.

**Men's breakfast** this Sat., June 21<sup>st</sup>, from 8:30-10am; join us as we discuss wisdom with technology.

**Evening worship** this Lord's Day at 6pm; we will continue our series through John and enjoy a fellowship meal together.

**Welcome intern Ben Franks** and his family! Ben (a former PHC student) will be learning and serving alongside Pastor Biggs this summer; please welcome and pray for him, his wife Cherie, and their daughter Margaret. To contact Ben, call or text him at (316) 821-6936 or send him an e-mail at: [ben@franksfamily.net](mailto:ben@franksfamily.net). Cherie can be reached at (316) 644-3866 or [farinolac@gmail.com](mailto:farinolac@gmail.com).

**Coming this fall:** the men's and boy's breakfast will focus on John Owen's *Mortification of Sin*, we will resume our sermon series on the Books of Samuel, and your pastor and elders will teach a Sunday School class on the importance of being a confessional church in the midst of a hostile culture.

**How well do you know the Old Testament?** Join several KCPC highschoolers and parents in an Old Testament summer reading challenge! Visit <https://providenceprep.net/theology-course-2018-19> for a 90-day reading plan. While you're there, consider registering for Pastor Biggs' Old Testament survey class on Friday mornings, starting in September.

**Women's Bible studies** meet in the daytime on 2nd & 4th Tuesdays 12:30-2:30pm, going through William W. Harrell's *Let's Study 1<sup>st</sup> Peter* (contact Joanie Leake at [j2leake@gmail.com](mailto:j2leake@gmail.com) for details), and in the evening on 1<sup>st</sup> & 3<sup>rd</sup> Tuesdays at 7pm, studying Ecclesiastes using Zack Eswine's book *Recovering Eden* (for more information, contact Margaret Biggs at [missmargaretbiggs@comcast.net](mailto:missmargaretbiggs@comcast.net)).

*Watch your life and doctrine closely;  
A minister's life is the life of his ministry (1 Tim. 4:15-16).*

From Your Pastor  
***Kingdom and Culture, Part 1***  
-Rev. Charles Biggs

The Bible teaches that once Jesus ascended and was enthroned at God's right hand (Heb. 1:1-2; Psa. 2:6), the kingdom was restored to Israel through the apostles with the giving of the Spirit of God at Pentecost (Acts 1:6-8, 2:33-34; John 7:37-39). On this foundation, through the Spirit, the apostles and the church are called to take the gospel message of the kingdom to the ends of the earth (Acts 1:8).

The coming of the kingdom—the full manifestation of the rule and reign of God in Christ—will be gradual, but overwhelmingly successful (Matt. 13:31-33; 1 Cor. 15:24-28). When Jesus came, the kingdom was at hand (already), but Jesus taught us to pray “Thy kingdom come” (not yet). We must be confident, yet patient as the kingdom comes (James 5:7-8), neither under-realized nor over-realized in our gospel expectations!

As believers, when studying kingdom and culture, we should seek a balance between the realities of “already” and “not yet.” We should affirm truth where we find it (Acts 17:23-24, 28-29), but be ready to challenge with a biblical antithesis (“No!” See Acts 17:30-31) as we engage the culture around us. We should seek to connect and biblically correct, calling unbelievers to repentance as the Apostle Paul did in Acts 17.

Jesus said: “My kingdom is not of this world” (John 18); it is primarily a spiritual kingdom manifested in and through the church (a kingdom of the Spirit, not the sword). The Spirit-empowerment we receive to witness to Jesus' kingdom in our culture is not according to the power structures of this present age. Nevertheless, we can be confident of God's power in our weakness (2 Cor. 12:7-10; Acts 7; 14:22; Rom. 8:31-39). The Spirit gives power to face persecution and opposition, trusting God for spiritual success and the extension and expansion of His kingdom (Acts 28:30-31). Like the apostles, we can have confidence in Christ's power and grace as we faithfully witness in dependence upon Him (Acts 4:24-33).

This Spirit-empowerment has implications for spirituality, service/submission, and satisfaction: showing us the spiritual means by which God equips His people for service (word, sacrament, prayer, and fellowship); teaching us service and submission to Christ and one another in the faith; and giving us satisfaction in Christ through joy and peace with God (Rom. 14:17).

There have been four main views of kingdom and culture in church history. In each of these summaries, I have sought to define them and point out their possible strengths and weaknesses.

**Christ of Culture:** The church seeks to be relevant, meeting folks where they are (seeker-sensitive); it is especially interested in helping the poor, needy, marginalized, and underprivileged, but can become focused more on “grace” and detached from truth (Jesus is full of both “grace and truth”). There may not be much distinction between the church and the world. The church is active and culturally involved, but over-realized in its understanding of the coming of the kingdom, and insufficient in its gospel priority. This position stresses common grace without sufficiently understanding the common curse. This position affirms all culture without challenging it with a biblical antithesis.

**Christ Against Culture:** The church seeks to cultivate spirituality as God's people and embody what life should look like in God's world (theologically, sociologically, psychologically, and ecologically). This position can become too separated from or antagonistic towards culture, with an unhealthy “fortress mentality” or “evangelical ghetto” seeking to preserve what is good in the Church, while not seeking the lost through evangelism. It fails to understand the importance of being a preservative and a witness of salt and light in the world (Matt. 5:14-16). This position can become too passive in seeking change in the world, and while it rightly seeks to challenge with the antithesis between kingdom and culture, it usually does not affirm truth wherever it is found. This position tends to stress the common curse, withdrawing and separating from culture.

***“For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall My word be that goes out from My mouth; it shall not return to Me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.”***

**-Isaiah 55:10-11**

# THIS LORD'S DAY

## *Sermon:*

“The Priority of Proper Discipline”

-Mr. Ben Franks

## *Scripture Lesson:*

Matthew 18:5-20; 1 Corinthians 5

## *Sermon Text:*

Titus 1:9-16

## *Theme of Sermon:*

The Church is called to correct those who challenge the truth so that believers may pursue both pure practice and pure profession.

## *Hymns*

Christ Is Made the Sure Foundation, 343

I Love Thy Kingdom, Lord, 353

Almighty God, Your Word Is Cast, 383

*“Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”*

**-1 Corinthians 5:6b-8**

*“The shadow of a man’s character follows him into the pulpit.”*

**-Charles Spurgeon**