

## **Being the Church at Brentwood**

### **Trust in God**

**Psalm Ps 25:1-10 and Mark 1:9-15  
(Hymns – 358, 33, 462, 326)**

**February 26, 2012**

When people are acknowledged as trustworthy by God,  
and accept the call to be a blessing explicit in that trust,  
they get into trouble, they become disruptive.

That's what you can expect if you are serious about being the church,  
if you find yourself compelled by the Holy Spirit  
to move forward on the journey to the Kingdom of God  
with Jesus Christ as your companion and guide.

You will be troubled and disruptive within yourself  
until you find joy and peace by trusting God.

You will be trouble and disruptive for those who hurt and destroy others  
by trying to be gods over them.

You will be trouble and disruptive to those who exploit natural resources  
for their own profit and gratification.

Because God trusted him and he trusted God,  
Jesus caused that kind of trouble and disruption in his lifetime.  
It got him executed on a cross.  
It got Paul beaten, imprisoned, and mobbed,  
misinterpreted, disgraced, insulted, and punished,  
as we saw in last week's reading.

Jesus was a trouble-maker in the Jewish prophetic tradition of social disruption.  
He was baptized into the prophetic community  
represented by John the Baptist,  
himself an outspoken outsider  
who preached the coming of the Messiah  
promised in the prophetic traditions of the Jewish faith,  
especially as handed down in the books of Isaiah and Malachi.

The promise in Isaiah is the comfort of forgiveness  
leading to the glory/energy of the Lord being revealed  
as his people flourish in their service to global well-being/shalom.

That is the promise fulfilled in Jesus Christ  
as he is baptized, tempted, and supported  
in this passage we read this morning from Mark's gospel.

So, what's the trouble with that, you may well ask.

It's precisely this.

Love, forgiveness, and trust  
are not the normal way of being among humans.

Anger, resentment, and distrust  
too often characterize relationships  
among individuals, within families, across races and groups,  
and between nations.

To preach and practice this kind of shalom/peace  
causes trouble for those caught in and benefiting from  
the various kinds of hatred, conflict, confusion, and despair  
we see in our neighbourhood, our city, our province, our country,  
and around the world.

The prophetic tradition with which Jesus identified in his baptism  
is a clear and uncompromising call to return to God's way –  
the way of purity, knowledge, patience, and kindness.

Though complex and multi-layered,  
that prophetic tradition focused on God's restoration of his covenant  
to be the God of a people who trusted in the power of his Love,  
a people who used the gifts bestowed by that Love  
to bless everything around them.

If the authorities who claimed to know and control that covenant  
did not listen to God's Word and repent of their failures,  
warned the prophets in a variety of ways,  
then God would found a new community through which to work on earth.

That community was found by God in Jesus Christ  
and eventually came to be called the Christian church.  
In union with Jesus Christ, this community is the first fruits of a new humanity  
with which God is well pleased.

The faith of this community is built on repentance  
for ignoring or trying to control God.  
Such repentance leads to a turning to God  
in grateful surrender to the life that flows from God's trust in us.

In fact, it is out of God's trust in us that our trust in God flourishes.

Assured that, because of Jesus Christ, we are pleasing in God's sight,  
we find the resilience and resources  
to be pure, knowledgeable, patient, and kind.

That's the PK/PK or PK<sup>2</sup> we talked about last week –  
pure in our loving relationships,  
knowledgeable about the Love of God,  
patient in working together with God for the kingdom,  
and kind in everything we do.

What tempted Jesus in the wilderness  
were all those impulses and forces  
that might interfere with or pose a barrier to  
this kind of discipleship called for by God's trust in us.

He was not alone in facing those temptations.  
He was supported throughout  
by the Love of his heavenly Father through the work of the Holy Spirit.

He emerged from the wilderness  
tested and strengthened to begin his ministry of disruption.  
It's perhaps a strange word to use of the work of Jesus Christ,  
but I think it's appropriate.

To trust in God alone,  
as we see modeled in Jesus Christ,  
is to be disruptive of all other forms of trust –  
trust in self alone, trust in riches, trust in power, trust in force,  
trust in race, trust in military might and security,  
trust in mental and moral certainty.

To trust in God alone  
is to trust in the prophetic, disruptive promise of the Kingdom,  
a promise to bring Shalom/Well Being to all the earth  
through God's people, the church of Jesus Christ,  
the continuing body doing Christ's mission in the world.

To trust in God alone  
Is to resist the temptations to settle for anything less  
than the Kingdom's vision of new heaven and a new earth,  
filled and fueled by the loving energy of God.