FOR THE KINGDOM

LONDON AND THE WORLD FOR CHRIST

Kingdom Mission

2 Corinthians 5:17–21 • Part Five

Kensington Temple London City Church
Energise Conference • 7.00 pm • 23 October 2026

THE CENTRAL VISION

In Christ, new creation has begun. God reconciles the world, and the Church joins his Kingdom mission in London and among the nations.

NEW CREATION, RECONCILIATION AND KINGDOM

The vision "London and the world for Christ" is not a programme of institutional expansion. It is a confession that Jesus Christ is Lord, that his Kingdom has come near, and that through his death and resurrection God has begun the reconciliation and renewal of all things. In 2 Corinthians 5:17–21, Paul describes salvation not merely as personal improvement but as "new creation". What God will finally do for the whole creation has already begun in the risen Christ.

The cross deals with sin, the resurrection breaks the dominion of death, and the Spirit forms a people whose common life anticipates God's promised future. The world is the scope of God's reconciling purpose; Christ is its centre; and the Church receives both the message and ministry of reconciliation. The congregation therefore exists not for itself but as a people drawn into the mission of the Triune God.

"God was reconciling the world to himself in Christ … and he has committed to us the message of reconciliation."

2 CORINTHIANS 5:19

GOD ACTS	CHRIST REIGNS	THE CHURCH PARTICIPATES
Reconciliation begins in the	The Kingdom comes near in	Grace draws a people into

initiative of God. Jesus. God's mission.

1 THE KINGDOM REVEALS THAT RECONCILIATION IS GOD'S WORK

Matthew 4 gives the public shape of Jesus' mission. He announces that the Kingdom of heaven has come near, teaches the truth of that Kingdom, proclaims its good news and heals sickness. The Kingdom is God's sovereign and saving rule arriving in the person and ministry of Jesus. It restores what sin has disordered, liberates what evil has bound and calls people to repentance, faith and a new allegiance under Christ's lordship.

Paul's account of reconciliation describes the same divine movement. God is the subject before the Church is given anything to do: God initiates, God acts in Christ, God brings new creation into being, and then God entrusts a ministry to his people. This is the missio Dei. The Church does not possess a mission into which it occasionally invites God; God has a mission into which he graciously draws the Church.

Christ precedes the Church

Vincent Donovan's missionary reflection in Christianity Rediscovered challenges the assumption that Christians carry an absent Christ into untouched territory. The missionary task is to discern where Christ is already at work and join him there. This does not weaken evangelism. Donovan's own practice centred upon telling the biblical story and calling people to respond to Christ. It does mean that the risen Christ, by the Spirit, precedes the Church into every place to which he sends it.[1]

Matthew develops precisely this pattern. In chapter 4, Jesus is already proclaiming and demonstrating the Kingdom. In chapter 9, the disciples are invited to see what Jesus sees: people who are harassed and helpless, and a harvest that belongs to God. In chapter 10, they are sent to participate in the mission he has begun. They neither invent the mission nor own the harvest; they enter the field of the Lord of the harvest.

Alan Roxburgh brings this insight into contemporary neighbourhood mission. Rather than beginning with institutional anxiety about preserving or expanding the church, congregations should attend patiently to the Spirit's activity among the ordinary people and stories of their neighbourhoods.[2] Discernment precedes strategy: the Church listens for the hunger for God, the hidden suffering, the people of peace and the places where reconciliation and justice are already being sought.

DISCERN	PROCLAIM	PARTICIPATE
Where is the Spirit already preparing the ground?	**Name Jesus and announce the good news clearly.**	**Join Christ with humility, courage and obedience.**

Across KTLCC's churches in London, we must never imagine that God arrived in a neighbourhood when we opened a building or held our first service. We bear witness to the Christ who has gone before us. Kingdom mission begins with attention to God's prior action and continues in faithful participation.

2 THE COMPASSION OF JESUS GIVES RECONCILIATION PUBLIC FORM

Matthew 9 repeats the pattern of teaching, proclamation and healing, but then reveals its source: when Jesus sees the crowds, he has compassion because they are harassed and helpless, like sheep without a shepherd. He sees people in the fullness of their lives. Spiritual alienation, bodily suffering, social vulnerability and failures of leadership are held together within the compassionate gaze of God.

Reconciliation therefore cannot be confined to private spirituality. Sin alienates people from God, but it also deforms relationships, communities and institutions. The good news must be spoken because people need to know that Christ died for sins, rose from the dead and is Lord. Compassion must also be practised without manipulation because every person bears God's image. Word and deed remain distinguishable, but the Kingdom mission of Jesus refuses to separate them.

Mercy, justice and the common life

Scripture places the poor and vulnerable within the moral centre of covenant life. The Law protects the stranger, widow and orphan; the prophets confront worship divorced from justice; Proverbs 31 commands speech on behalf of those whose voices are disregarded; and James rejects a faith that honours wealth while humiliating the poor. Advocacy is therefore not an optional supplement to the gospel. It arises from the character and justice of God.

Sometimes compassion requires immediate relief: food, shelter, companionship or practical assistance. At other times compassion must deepen into advocacy, asking why hardship persists, why some neighbourhoods bear disproportionate deprivation, and why those most affected by decisions often possess the least power to shape them. Mercy tends the person wounded on the road; justice also asks why the road remains dangerous.

Luke Bretherton's public theology helps to frame this engagement. Politics is more than party competition or government administration; it concerns the ordering of common life, the distribution of power, the negotiation of difference and the pursuit of conditions in which all may flourish.[3] The Church neither seeks domination nor retreats into private morality. It participates in public life for the good of its neighbours, bringing biblical conviction with humility, courage and a willingness to listen.

EVANGELISM	COMPASSION	PUBLIC WITNESS
Proclaim reconciliation with God through Christ.	**Respond to suffering without turning people into projects.**	**Seek justice and the flourishing of the common life.**

Neighbourhood engagement and hospitality

Our churches should know the communities in which God has placed them. That means listening to residents, schools, councils, healthcare workers, voluntary organisations and employers, especially to people whose experience is frequently interpreted by others but rarely heard in their own words. Neighbourhood engagement is not market research for church growth. It is disciplined attention to the people whom God loves.

Hospitality gives reconciliation a social form. Biblical hospitality is not merely entertaining friends; it is the generous reception of the stranger. In a city marked by extraordinary diversity and acute loneliness, the Christian table can display the welcome of God. Making room for the newcomer, honouring the overlooked and receiving those who cannot repay us are public practices of the Kingdom.

> *"When he saw the crowds, he had compassion on them, because they were harassed and helpless."*
>
> MATTHEW 9:36

3 THE SENDING OF JESUS MAKES THE WHOLE CHURCH MISSIONARY

At the close of Matthew 9, Jesus commands prayer that the Lord of the harvest will send workers. Matthew 10 then records the calling, authorising and sending of the twelve to proclaim that the Kingdom has come near. The movement is deliberate: in Matthew 4 Jesus inaugurates Kingdom mission; in Matthew 9 the disciples learn to perceive the world through his compassion; in Matthew 10 they are sent to participate in his work.

Second Corinthians 5 supplies the theological meaning. The God who reconciles us gives us the ministry of reconciliation. Grace does not terminate upon its recipients. Reconciled people are incorporated into God's reconciling purpose. The Church is not an audience admiring the mission of Jesus but a community formed and sent to share in it.

From everywhere to everywhere

This is a deeply Pentecostal conviction. The Spirit who rests upon Jesus for Kingdom mission is poured out upon the Church. At Pentecost, cultural and linguistic differences are not erased; the mighty works of God are heard across them. Amos Yong reads this Spirit-shaped movement from creation to new creation and summarises its global horizon as people of all nations reaching people of all nations.[4] Mission is polycentric: from everywhere to everywhere, because the Spirit has formed a global Church.

This is why "London and the world for Christ" belongs together. London is not merely a base from which the nations are reached; it is itself a meeting place of the nations. The languages, cultures, histories and gifts gathered across our London churches belong to our missionary vocation. At the same time, the

global Church is not simply the recipient of British mission. We serve as partners, ready to give and receive, speak and listen, teach and learn.

LONDON	THE NATIONS	PARTNERSHIP
Every church is sent into its particular neighbourhood.	The gospel crosses cultures without exporting British church culture.	The global Church shares one Spirit and one mission.

The holiness of every vocation

The whole Church is sent. Education, healthcare, business, the arts, law, politics, science, technology and social care are not areas outside Christian mission. Every lawful vocation can become a place of faithful Kingdom presence when work is offered to God, disciplined by the character of Christ and directed towards the service of others.

A teacher honours God by recognising the dignity and possibility of every child. A business leader bears witness by resisting exploitation and creating dignified work. A healthcare professional treats the patient as a whole person rather than a clinical problem. A public servant seeks policies attentive to those who carry the least social power. These practices do not replace verbal proclamation; they form the missionary life in which that proclamation is heard.

The challenge is therefore not merely to add more missionary activities to a crowded church calendar. It is to recover our identity as a missionary people. That question reaches budgets, buildings, discipleship, preaching, influence and neighbourhood relationships. It asks whether the poor are merely recipients of ministry or participants in our common life, whether cultural diversity carries genuine authority, and whether believers are being formed for faithful vocation in every sphere of society.

THE CALL: LONDON AND THE WORLD FOR CHRIST

Paul declares that new creation has begun and that God has entrusted to the Church the ministry of reconciliation. Matthew shows the public form of that reconciliation when the Kingdom comes near in Jesus: the gospel is proclaimed, people are taught, suffering is confronted, the vulnerable are seen, compassion becomes action and disciples are sent.

For KTLCC, “London and the world for Christ” means proclaiming Jesus as Saviour and Lord, inviting people into reconciliation with God, and forming communities in which new creation becomes visible. It means discerning where Christ is already at work, engaging neighbourhoods with humility, practising hospitality towards the stranger, serving people in their vulnerability, advocating for those whose dignity is neglected and entering public life for the common good.

It also means receiving the nations among us, going to the nations beyond us and serving with the global Church as partners in the one mission of God. Through the cross, God has dealt with sin; through

the resurrection, new creation has begun; through the Spirit, the Church has been empowered; and through the whole people of God, the message and ministry of reconciliation continue to move into the world.

THE CALL

Discern where Christ is working. Proclaim the gospel. Practise compassion. Seek justice. Welcome the stranger. Serve London. Bless the nations.

When Jesus tells us to ask the Lord of the harvest to send workers, we must understand that we are the people for whom we are praying. We go for the reconciliation of people to God, the healing of communities, the flourishing of our neighbours, the good of London, the blessing of the nations and, above all, for God's Kingdom.

"London and the world for Christ."

KINGDOM MISSION

NOTES

1. Vincent J. Donovan, Christianity Rediscovered: An Epistle from the Masai, 25th anniversary ed. (Maryknoll, NY: Orbis Books, 2003). The formulation in the summary is a paraphrase of Donovan's missionary posture, not a direct quotation.
2. Alan J. Roxburgh, Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time (New York: Morehouse Publishing, 2015).
3. Luke Bretherton, Christ and the Common Life: Political Theology and the Case for Democracy (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019), 1–42.
4. Amos Yong, Mission after Pentecost: The Witness of the Spirit from Genesis to Revelation, Mission in Global Community (Grand Rapids, MI: Baker Academic, 2019), 15.