

WORSHIPING ON THE LORD'S DAY

June 28, 2020

Worship, as God intended, is a supernatural event. As we enter into this service of worship, we cross the threshold of the secular to the sacred, from the common to the uncommon, from the profane to the holy. Prepare yourself therefore for this most holy convocation!

Prelude

Worship Theme

Christ is Immanuel

Isaiah 7:10-16: "Then the Lord spoke again to Ahaz, saying, 'Ask a sign for yourself from the Lord your God; make *it* deep as Sheol or high as heaven.' But Ahaz said, 'I will not ask, nor will I test the Lord!' Then he said, 'Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well? Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. He will eat curds and honey at the time He knows *enough* to refuse evil and choose good. For before the boy will know *enough* to refuse evil and choose good, the land whose two kings you dread will be forsaken.'"

God Calls us to Worship Before the Cross Mt. 2:11

+We Adore Him

Hymn #159, "O Savior, Precious Savior"

We Confess Our Sin

Great God of justice and judgment, we confess that we richly deserve the wrath which Your word promises to those who do evil and practice iniquity. But while we adore Your holy justice in punishing sin, we also trust in Your mercy and grace to forgive sinners; for you alone are good!

For Jesus' sake therefore, forgive us our pride, our haughtiness, our unbelief, and the countless sins which flow from them. By Your Spirit's power, replace them with meekness, lowliness, and faith, and lead us in the paths of righteousness for Your name's sake. Amen.

We Thank Him For His Forgiveness

Hymn #253, "There Is A Fountain"

God Calls us to Worship Thru Dedication Mt. 2:11

We Give Him Our Offering & Concerns

We Give Him Ourselves

Hymn #546, "The Sands Of Time Are Sinking"

God Calls us to Worship Thru Fellowship

Mt. 2:11

We Read His Word

Sermon

*Hymn #295, "Crown Him With Many Crowns"

God Blesses us in the Benediction

Welcome and Announcements

Postlude

(Containers have been placed at the front for communion cups and small trash)

+You are invited to raise your hands during the prayer of adoration.

Godly Living in a Hostile World: Living in Light of Eternity, Pt. 2

1 Peter 4:7-11

Study Notes for June 28, 2020

I. **Introduction:** Knowledge of the end of the world calls for action (e.g., 1 Thes. 4:18; 1 Jn. 3:3; Rom. 13:12-13a; 1 Pet. 4:7)...

II. Godly Living in a Hostile World: Living in Light of Tomorrow, 1 Peter. 4:7-11.

i. A Primer on the End of the World, v. 7a.

A. We Must Pray Intelligibly, v. 7b-c.

1. The Command, v. 7c.

It is gloriously predictable...

Prayer Defined

There are a variety of words used in the Bible for “prayer”...

1. There are words which refer to a wish or vow: εὐχομαι (euchomai), εὐχή (euchē) ~ cf. Rom. 9:3; Acts 18:18b.
2. There are words used in reference to supplication/the making of requests: δέομαι (deomai), ἐρωτάω (erotao), δέησις (deēsis) ~ Rom. 1:9-10.
3. There are words used in the context of an inferior addressing a superior: αἰτέω (aiteō), ἔντευξις (enteuxis) ~ cf. 1 Jn. 5:16.

Yet Peter chose not to utilize any of these words. Rather he chose the most common word in the Bible for prayer as well as the most general: προσευχή (proseuchē)!...

...its primary focus is that of devotion; it expresses a Godward look of dependence upon, communion with, and devotion to the Lord!

Yet Wishing Does Nothing...

2. The Qualification, v. 7b.

a. Be of Sound Judgment

The word speaks of a “a sane or balanced mind.” Thus, to have “sound judgement” is to think accurately not only about the world in which we live, but also and primarily about ourselves!...

What is the basis of “sound judgment”? It is a mind that is taught and controlled by God’s word (cf. 1 Pet. 1:13-14)...

...accordingly, that which we must endeavor to shape us as we interact and so fellowship with God (as we pray) is truth...

1. Concerning God
2. Concerning ourselves (cf. Rom. 3:11-18)

Cranfield wrote, “When Christians measure themselves by themselves or their neighbors, they... are sure to have too high (or else too low) an opinion of themselves; but when they measure themselves by the standard which God has given them in their faith, they then- and only then- achieve a sober and true estimate of themselves as... sinners revealed in their true colors by the judgement of the Cross and also the objects of God's undeserved and triumphant mercy in Jesus Christ.” (*Romans*, Vol. II, pg. 616).

Swindoll, describing the essence of Peter’s exhortation here, “When something alarms you, pray. When current events confuse you, pray. If the world looks like it’s spinning out of control, pray. Prayer sharpens our awareness so that we are able to be more discerning. It gives us genuine hope and confidence in Christ in the midst of confusion. When you’re panicking, you’re not praying. When you’re reacting, you’re not trusting in your sovereign God.” (*Insights on James and 1 & 2 Peter*, SNTC, p. 218)

b. Be Sober

The word for “sober” is νήφω (*nēphō*) which in Bible times had the literal connotation of not being controlled by wine. In time the word came to be used figuratively of any thought, worldview, impulse, relationship, or inclination outside of Christ which can take control of a person’s thinking or emotive process.

***Point:** Taken together the picture here is of a person bound not by his fleshly wants, desires, fears, or needs nor by the mind of the world (its wants, desires, fears, or needs). Rather, the picture is of the Christian living in light of eternity and so praying, depending on, and so communing with God!

Thomas Schreiner put it this way, “The nearness of the end has led some believers to lose their heads and act irrationally. On the contrary, believers should think sensibly as they contemplate the brevity of life in this world. Those who know the contours of history are able to assess the significance of the present. Their sensible and alert thinking is to be used for prayer, for entreating God to act and move in the time that still remains. The realization that God is bringing history to a close should provoke believers to depend on him, and this dependence is manifested in prayer, for in prayer believers recognize that any good that occurs in the world is due to God’s grace.” (*1, 2 Peter, Jude*, NAC, p. 211)

B. We Must Maintain Mutual Love for One Another, v. 8.

1. The Command, v. 8a.

The word for “**fervent**” (ἐκτενής [*ektenēs*]) is a physiological term which means, “to stretch to the furthest limit of a muscle’s capacity.” Metaphorically, the word means to go all out and so to reach the furthest extent of something.

The word used here for “**love**” is ἀγάπη (*agapē*) which references a strong, non-sexual affection/love for a person and their good. In this context, it translates to a life characterized by the willing forfeiture of one’s rights or privileges on behalf of another! Accordingly, notice that...

1. The love spoken about here is not firstly an emotion.
2. Our relationship with one another is not determined by anything in the object of our love, but by the intentionality of the one who loves.

Unlike anything in or on this earth which if stretched too far will snap, Biblical Love has NO breaking point! How is that?...

The Depth of our Forgiveness, Mt. 18:27-28...

Jack Miller put it this way, “Who are you choking today?... Are there areas of weakness or sin you tolerate in yourself, but cannot tolerate in others? We often assume that the sins of others are much bigger than our own sins... ¶ Whenever we contemplate the sin of another against us, we must see that it is tiny in comparison to our own sin against God. The picture Jesus paints is this: Here is a fellow lifting one hand up pleading for mercy and for forgiveness of a tremendous debt, while at the same time reaching down with the other hand and choking a fellow servant who owes him a pittance. This is the spiritual condition of many of us. You must grasp the fact that if you’re reaching out to God for forgiveness, you need both hands. You don’t have any hands left with which to choke anyone else.” (Quoted in a Sermon Preached on Mt. 18:21-35)

2. The Consequence, v. 8b.

There is debate as to the reference here: God, Man, or Both?

Does this mean we should endorse other people’s sin? Absolutely not! Rather, Peter is saying that the grace of God puts forgiveness, mercy, and compassion in such a prominent position in our lives that our relationships with others ought to be governed and so eclipsed not by the sin of others, but by Calvary love!!

Illustration: Lev. 16:13a & 1 Cor. 13:5d