

Living with Eternity in View
1 Peter 4:7-11

Introduction

Please turn to 1 Peter 4 as we continue our study of this chapter and Peter's application of the truths of the Christian's identity in Jesus Christ and submission to God to the manner in which we are to live in daily life even in the midst of suffering for the sake of righteousness. We examined the first six verses last week which concentrated more on what we are not to be like and this morning we will look at the next five verses which concentrate more on what we are to be like. Follow along as I read 1 Peter 4:1-11. This morning I will be reading this passage from the Legacy Standard Bible.

¹ Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose—because he who has suffered in the flesh has ceased from sin—² so as to no longer live the rest of the time in the flesh for the lusts of men, but for the will of God. ³ For the time already past is sufficient for you to have worked out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties, and abominable idolatries. ⁴ In all this, they are surprised that you do not run with them into the same excesses of dissipation, maligning you, ⁵ but they will give account to Him who is ready to judge the living and the dead. ⁶ For to this the gospel has been proclaimed even to those who are now dead, so that though they were judged in the flesh as men, they live in the spirit according to the will of God. ⁷ The end of all things is at hand; therefore, be of sound thinking and sober spirit for the purpose of prayer. ⁸ Above all, keep fervent in your love for one another, because LOVE COVERS A MULTITUDE OF SINS. ⁹ Be hospitable to one another without grumbling. ¹⁰ As each one has received a gift, employ it in serving one another as good stewards of the manifold grace of God—¹¹ whoever speaks, as one speaking the oracles of God; whoever serves, as one serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and might forever and ever. Amen.

Review - 1 Peter 4:1-6

You will recall from last week that the main verb and hence the key idea in verses 1-6 is the command to “arm yourself” which refers to the actions of a soldier preparing himself for battle by putting on his armor and taking up his weapons. We are in a spiritual battle and so we need to be prepared and equipped for the fight against sin and to live for the will of God in righteousness. There is nothing passive or casual about this. It is purposeful action that must be taken both defensively and offensively for the battle that is about to be entered.

Peter points out five ways in verses 1-6 by which you are to arm yourself. 1) Follow the example of Jesus Christ with His purpose and mindset to live your life according to the will of God. 2) Do not live any longer according to the former sinful manner of life you had but instead according to the will of God. 3) Be prepared to lose friends and even be blasphemed / slandered / disparaged by them because you will no longer join them in their sinful pursuits. 4) Remember that God will judge everyone according to their deeds. The unrighteous will be condemned for their sins while those made righteous by Christ will have their works judged and rewards dispensed accordingly. 5) Take to heart the promise of the gospel that death for the Christian is only a transition to eternal life with Christ so that even the threat of martyrdom is not a cause of fear.

Verses 7-11 is tied to the previous verses with the conjunction $\delta\acute{\epsilon}$ / de, “and” or “but” which is not included in all English translations, but it should be for this next paragraph continues with the same theme of arming yourself with the same purpose / mind set as Jesus. However, these next verses

concentrate on the positive side of what you are to do in following Jesus' example and especially in light of the fact that the end of all things has drawn near.

The End Draws Near - 1 Peter 4:7

Peter states, *"The end of all things is near."* What is this "end," τέλος / telos? The word denotes *"a point of time marking the end of a duration."* It marks reaching a goal, an achievement or even a victory with context revealing what end is in view. Using a sport analogy, is it the end of a play, a period, a game, a season or a career? Peter describes this end in an emphatic position as one of "all things." The context of this epistle and Peter's other writings make it clear he is talking about the event of the Lord's return which will result in the culmination of life on this earth as it is currently known for it will be replaced with a new earth and new heavens.

Peter has already made many references to the coming of the Lord beginning in 1:3-4 with the living hope we have because of Jesus' resurrection that we will receive an imperishable, undefiled and unfading inheritance which is reserved in heaven for all those who have been caused to be born again by God's great mercy. In 1:5 Peter marks out our *"salvation ready to be revealed in the last time."* In 1:7 he encourages them in living out their faith to *"the praise and glory and honor at the revelation of Jesus Christ."* In 1:11 he points out the seeking of the prophets to know the time and manner of fulfillment of the prophecies concerning the Messiah's suffering and the glories to follow. He mentions the revelation of Jesus again in 1:13. Peter remarks in 1:20 that we are already in "the last times." Peter also makes reference to Jesus' future coming in the passages that follow. In 4:13 he refers to the "revelation of His glory" and in 5:4 the appearing of the Chief Shepherd who will give out the unfading crown of glory to elders that have served well.

We understand Peter's mindset even better regarding Jesus' return in his second epistle. In 2 Peter 3:10-13 begins with the day of the Lord beginning and then immediately jumping to the destruction of the present heavens and earth and the coming of new heavens and earth. He skips the Rapture, the Tribulation, the Second Coming and the Millennium to the conclusion of time and beginning of eternity in order to emphasize that we should *"be found by Him in peace, spotless and blameless."* Peter in essence is doing the same thing here by referring to the starting point of events that will invariably conclude with the end of all things of this current world and begin eternity.

The verb here for *"draw near"* is a perfect active indicative, so it would be more accurately translated as "has drawn near." It is something that has already occurred and continues to be which places an emphasis that this end is imminent. It could happen at any time. The imminent return of Jesus for His church is a doctrine that appears in Matthew, Luke, in six of Paul's epistles, Hebrews, James, 1 Peter, 1 John, Jude and Revelation. Jesus will return at *"an hour that you do not expect"* (Luke 12). We are to be *"awaiting eagerly the revelation of our Lord Jesus Christ"* (1 Corinthians 1:7). This is an "attitude of a burning expectation." In Philippians 3:20 Paul uses a different word translated as *"eagerly wait"* which describes "an intense yearning for the Lord's coming." It is also used in Hebrews 9:28. James 5:7-9 describes the Lord as *"being at hand"* and *"standing right at the door."* I have placed a paper on Imminence at the back of the church for those interested into looking into this more ([LINK](#)).

The doctrine of imminence means Jesus could return at any time for His church as described in 1 Thessalonians 4:15-17, but He does not have to come immediately. Nothing must happen, but many things could happen before His return. This doctrine is a great motivation to live holy lives of righteousness in service to our Lord as Peter points out here. Live your life mindful of Jesus' imminent return.

Sound Mind & Sober for Prayer - 1 Peter 4:8

Verse 8 continues, *"therefore, be of sound judgment and sober spirit for the purpose of prayer."* The "therefore" ties these two commands to the previous phrase as the reason for them. Because the end of

all things has drawn near, then be of sound judgment and sober spirit for the purpose of prayer.

Sound judgment (σωφρονέω / sōphroneō) refers to being of sound mind, to be rational in the sense of intellectually sound and purposeful in contrast to being senseless, foolish or childish. It is “*to have understanding about practical matters and thus be able to act sensibly*” (Louw-Nida).

Sober, (νήφω / nāphō), is set in contrast to being drunk. It is to be in control of how you think as opposed to losing control and being irrational (Louw-Nida). It is to be calm and collected in spirit, to be temperate, dispassionate, circumspect (GELNT).

Peter is giving them specific commands about how to respond to the teaching that the end had drawn near. A proper understanding of the doctrine of imminence should result in calm, rational thinking and actions. In 2 Thessalonians 3 Paul had to correct some believers who misunderstood this doctrine and had stopped working. Why work hard or even at all if Jesus is coming back today or tomorrow? They had become unruly, undisciplined and lazy. The other extreme would be those who get into an eschatological frenzy by being so focused on that one doctrine they seemingly forget the rest of Biblical doctrine. Peter wants them to be calm and rational to think through all that God has revealed and follow all of His commands beginning with prayer.

You cannot pray properly if you are not thinking rationally and self-controlled to see life from God’s view point of eternity instead of whatever crisis there may be at the moment. Frankly, this is a major lack in the prayers of most Christians. There are many things that prevent or pervert proper prayer that are easily cured if Peter’s commands here were followed. James 4:3 warns about selfishness in prayer. 1 John 5:14 speaks of the necessity of praying according to God’s will. Jesus’ model for prayer in Matthew 6:9-13 places the focus on God and His glory, kingdom and will which is then followed by personal petitions for physical provision, forgiveness and protection from sin is mindlessly recited by many people without any consideration of actually following that model for their own prayers. They pray only when there is a crises. They pray in order to get what they want from God instead of aligning themselves with God’s will. They pray with a view of only the temporal, the immediate concerns, instead of what is best in relationship to God’s kingdom and righteousness and for the long view.

Prayer for physical healing is probably the dominate prayer request, and certainly compassion compels us to ask for God’s mercy on us and others for we are only frail physical creatures. However, what about the aspects of praying that God would use the sickness to draw that person to Himself for salvation or closer to Christ? Or that the Christian will respond to it as a positive witness for Christ. Or to give praise to God that He has promised to give us glorified bodies that are immortal and incorruptible when He comes and the manifold curses of sin will come to an end?

Peter’s command is that in view of the coming return of Jesus which could take place at anytime, be serious minded and disciplined in your prayers. Do not let selfishness, short-sightedness, or emotion skew your prayers away from their proper purpose.

The Priority of Love - 1 Peter 4:8

Peter next applies this same principle of keeping the nearness of eternity in view to the highest priority that Christians have in relationship to one another. “*Above all, keep fervent in your love for one another, because love covers a multitude of sins.*” Peter transitions to this point with the preposition and adjective, “above all,” πρὸ πάντων / pro pantōn, which means “first in importance.” If you mess up on all the rest, make sure you do this. Peter obviously paid attention to what Jesus taught about the love Christians are to have for one another.

This is ἀγάπη / agapā love, the love that seeks out what is best for the other even at personal sacrifice. Jesus’ command to His disciples in John 13:34-35 was “*A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.*”³⁵ “*By this all men will know that you are My disciples, if you have love for one another.*” Jesus repeats this same command twice more in John and it is repeated 10 times in the epistles of the New Testament. It is a specific

application within the church, the body of Christ, of the more general command God gives to *“love your neighbor as yourself”* with the love of Jesus being the higher standard than your natural love of self. That is a huge difference which is why Jesus calls it a “new commandment.” Even sinners can show compassionate love to others and assist them at some sacrifice to themselves. Family members commonly show love to each other in practical ways far beyond what they will do for strangers or even friends. But Jesus demonstrated His love for us in that while we were yet sinners, alienated and antagonistic to Him, He died on the cross of Calvary to bear the penalty of those sins in order to offer redemption, forgiveness and adoption into His family to all who will place their faith in Him.

I want you also to note that Peter uses the word fervent to describe the manner in which this love is to be maintained. Fervent, ἐκτενής / ektenās, comes from a word that means “to stretch out” signifying intense strain. The word is used to describe a horse at full gallop or the taunt muscles of an athlete straining in a competition. Christian love demands effort. It is not a sentimental emotion. It takes mental and spiritual effort to bring your own desires under self control and then control of the Holy Spirit to learn to respond lovingly to a brother or sister that may even be quite irritating at the moment. It can take physical work and self sacrifice to put into practical application this love, such as meeting the physical and practical needs of others. 1 John 3:17 rhetorically points out this practical aspect of Christian love. *“But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?”*

Peter continues on in the verse to point out a very practical aspect of Christians having this love for one another, *“because love covers a multitude of sins.”* This statement appears to be a summary of a few Proverbs that express this idea. Proverbs 10:12, *“Hatred stirs up strife, but love covers all transgressions.”* Proverbs 12:16, *“A fool’s anger is known at once, But a prudent man conceals dishonor.”* Proverbs 17:9, *“He who conceals a transgression seeks love, But he who repeats a matter separates intimate friends.”*

Some commentators argue this is a reference to the love of God and the atonement of Christ for our sins. While God’s love is certainly demonstrated in that as already mentioned, that does not fit the context here very well since these are directives and encouragements given to believers concerning their own behavior. Neither does the idea that the “covering” here is a reference to atonement. The word καλύπτω / kaluptō refers to something covered over / concealed as described in the Proverbs. We recognize that Christians are still in a battle against sin and we are to encourage one another (1 Thess. 5:11), accept one another (Rom. 15:7), help the weak and be patient with one another (1 Thess 5:14), restore the one caught in sin in a spirit of gentleness and bear one another’s burdens (Gal. 6:1-2) and be forgiving each other (Eph. 4:32). When we admonish one another (Rom. 15:14) it is alongside all of these other attitudes. Even church discipline is carried out with a spirit of love and a motive to get the one in sin to repent so that they can be restored. It only escalates beyond personal confrontation when someone is stuck in sin and refuses to repent, and even then it is done in steps. We are to love each other which includes seeking to protect the reputation of others instead of either gossiping about or announcing the failures of others. We do not have church police looking to pounce on anyone that stumbles. We are brothers and sisters who seek to help each other walk with Christ.

Hospitality Without Complaint - 1 Peter 4:9

In verse 9 Peter brings up a very practical way in which Christians can show love for each other. *Be hospitable to one another without complaint.*

Hospitality, φιλόξενος / philoxenos, means love or fondness for strangers, aliens. Hospitality was primarily related to providing for the needs of travelers, people who were strangers to the place they were traveling through. Public houses where a traveler could stay and get a meal where often dangerous if one even existed in the area. The tie to this is still seen in that hotels and restaurants are part of the hospitality industry of our own times. The scriptures have many examples of God fearing people

providing for travelers (Genesis 18; Judges 19) including Abraham in Genesis 18 when he welcomed and provided a meal for the three men that had come to him. Job defended his own righteous character saying, *“The alien has not lodged outside, for I have opened my doors to the traveler”* (Job 31:32).

For God fearers, the concept of hospitality is tied to love of neighbor (Luke 10:30-37), and for Christians it is tied to love for one another as already discussed. There is also Jesus’ teaching concerning the sheep and goat judgment in Matthew 25:31-46 in which the King, a reference to Himself, welcomes the sheep into His kingdom giving their acts of righteousness as a reason for it. Included in those acts was inviting strangers (ξένος / xenos) into their homes.

Being hospitable is to be a mark of Christian love as Peter points out here and Paul points out in Romans 12:13. It is included in both 1 Timothy 3:2 and Titus 1:8 as a requirement for those who would be elders. Hebrews 13:2 gives the general command to believers, *“Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.”* Abraham in Genesis 18 and Lot in Genesis 19 are two recorded cases of this actually happening.

While it is certainly easier to practice hospitality if you are economically advantaged or have a large house. Diane & I are very grateful that the parsonage is so large because that has made it easier to show hospitality. However, hospitality arises from your heart condition, not your economic one. One of the most hospitable couples I have ever known are Paul & Margo Wilson who lived in Reseda, California at the time. They had a small, two bedroom adobe house and three daughters, yet they were nearly always the first to offer to house and feed visitors to the church. In my own travels, I have stayed in some humble places filled with love and warm fellowship with family members giving up their own beds to sleep on the couch so that I would have the better place to sleep.

Peter sets out hospitality as a practical expression of Christian love, and then adds that it is to be done *“without complaint.”* The term here, γογγυσμοῦ / goggusmou, originally referred to dove cooing and was used to describe murmuring, grumbling, complaint given in a secretive manner. That addition to the command indicates that hospitality can be difficult and may require sacrifice. At the same time it also exposes the heart attitude, because if being *“hospitable”* results in complaint, then it was done out of some sort of unwanted obligation instead of love and therefore was not actually hospitality - a love of strangers. Keeping in view that the end has drawn near gives proper perspective that any inconvenience or even sacrifice made in being hospitable is minor and nothing to complain about.

Good Stewards of God’s Gift - 1 Peter 4:10

Peter continues in verse 10 with a general statement about the duties of a Christian as a steward of what God has given them. *“As each one has received a gift, employ it in serving one another as good stewards of the manifold grace of God.”*

The word gift here, χάρισμα / charisma, refers to the particular gift given by God’s grace to an individual Christian by which he serves within the body of Christ. Ed talked about this a few weeks ago in his sermon from Ephesians 4:11-16 ([LINK](#)) and I have covered it many times in discussion of either Romans 12 or 1 Corinthians 12. There are several lists of spiritual gifts in the New Testament, but none are comprehensive nor are all of them together adequate to describe the various ways God enables His children to serve Him within the church. From my studies in the Scriptures, I believe God gives a mixture of particular spiritual gifts to individuals by which they are to serve Him in particular ministries in particular ways as they are empowered by the Holy Spirit. ([LINKS](#))

Peter succinctly refers to all of that here with an encouragement to use it in ministry to one another pointing out that this is in keeping with being a good steward of God’s manifold or varied grace. Or to put it another way, it is part of sound and sober thinking to humbly serve (διακονέω / diakoneō) other Christians for that is the proper way to use the abilities and fulfill the responsibilities God has entrusted to you according to the particular grace God has given you among the many varied gifts, ministries and empowerment He has graciously given to His people.

Speaking & Serving to the Glory of God - 1 Peter 4:11

Peter gives two specific categories of ministry in verse 11 by which God equips believers to minister with encouragement to do so in a godly manner. I like the way the ESV more simply translates this verse, *“whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ.”*

Whoever speaks can refer to a multiplicity of ways the revelation of God can be proclaimed and taught to others. Included would be preaching, teaching, counseling, singing, and just personally talking with someone else. And since what is written can also be spoken, I think you can add here written communication of various types and forms. Peter states that when this is done, it is to be as a saying, an oracle of God. This is not a reference to God giving new divine revelation through you despite claims by some to be modern prophets or apostles or the Charismatics who claim to receive a “word of wisdom” or a “word of knowledge.” It is simply a matter of historical record that the apostolic or “sign” gifts ended by the end of the first Century as the Apostles died out. Those making these claims are treading on very dangerous ground for God will hold them accountable.

To what then is Peter referring? Simply to the word of God itself. The word used here, *λόγιον* / *logion*, translated as “oracles” by many translations (ESV, NKJV, LSB), refers to sayings traced back to a deity. Those speaking about the things of God need to make sure they are diligent that they are being accurate to what God has said. People need to hear what God has declared and not the musing of men. The former results in people knowing and walking with Christ while the later results in ignorance and stumbling in immaturity, aberration and heresy.

Whoever serves, (*διακονέω* / *diakoneō*), refers to any of the practical ministries Christians are to carry out to one another which would include things such as administration, leading, helps, mercy, giving and faith. Such serving needs to be done in the strength supplied by God. As Paul points out in 1 Corinthians 12:4-7, the gift, ministry and empowerment you have to serve others comes from God for the purpose of the common good of the body of Christ. That means that what God asks you to do is not dependent on your own ability but His ability to use you. It also means that whatever ministry you do is to be done with humility and gratefulness to God for the privilege. There is no room for the Christian to be proud, arrogant or boastful in what they do whether related to speaking or serving for, as Peter reminds them in the next phrase, *“so that in all things God may be glorified through Jesus Christ.”* That is the purpose of your salvation. That is the purpose of your existence.

Peter closes with a doxology, an expression of praise and glory to God, that arises directly from this statement of purpose that in all things God may be glorified through Jesus Christ, *“to whom belongs the glory and dominion forever and ever. Amen”* Commentators get into some debate whether the “whom” in this doxology refers to God the Father or Jesus Christ, but frankly that is a bit of a frivolous debate since Jesus the Son, and God the Father are co-equal persons along with God the Holy Spirit, in the singular triune God-head. Praise and glory belong to the whole Trinity. As Jesus Himself pointed out in John 17, He had glorified the Father on the earth and He asked the Father to *“glorify Me together with Yourself, with the glory which I had with You before the world was.”*

Conclusions

Peter begins this section with a command to *“arm yourselves also with the same purpose”* as Jesus who suffered in the flesh. We prepare ourselves defensively against evil and sin by: 1) Follow the example of Jesus Christ with His same mindset toward the purpose of our lives. 2) No longer live according to your former sinful manner of life but instead according to the will of God. 3) Be prepared to lose friends and even being blasphemed by them because you will no longer join them in their sinful pursuits. 4) Remember that God will judge everyone according to their deeds, the unrighteous in condemnation, and those made righteous by faith in Christ with rewards. 5) Take to heart the promise of the gospel that death for the Christian is only a transition to eternal life with Christ.

We arm ourselves to live in righteousness by: 1) Keep in mind that the end of all things has drawn near. 2) Be of sound judgment and sober minded for the purpose of prayer. 3) Keep fervent in your love for one another. 4) Be hospitable. 5) Minister to one another as a steward of what God has given you whether the gift, ministry and empowerment is related to speaking or serving. 6) Do all things to the glory of God through Jesus Christ our Lord.

We close with the doxology in Jude 24–25, ²⁴ *“Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,* ²⁵ *to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.”* Amen - Let it be so!

Introduction - 1 Peter 4:1-11

Review - 1 Peter 4:1-6

“*Arm yourself*” like a soldier preparing for _____ by putting on his armor and taking up his weapons
Follow the example of Jesus Christ with His purpose and _____ to live your life according to the will of God
Do not live any longer according to the former _____ manner of life but instead according to the will of God
Be prepared to _____ friends & even be blasphemed because you will no longer join them in their sinful pursuits
God will judge _____ according to their deeds - the wicked for condemnation, the righteous for rewards
Take to heart the promise of the gospel that death for the Christian is only a transition to _____ life

The End Draws Near - 1 Peter 4:7

The end - *a point of time marking the end of a duration* - the reference is to the beginning of the _____
Peter refers to the Lord’s _____ or the last time in 1:3-4, 5, 7, 11, 13, 20; 4:13 & 5:4
2 Peter 3:10-13 begins with the day of the Lord and then jumps to the beginning of _____
“*draw near*” in perfect tense - it has already occurred & continues to be - emphasizes _____
The imminent _____ of Christ appears in Matt., Lk., 6 of Paul’s letters, Heb., James, 1 Pet., 1 John, Jude & Rev.
Imminence - Jesus _____ return at any time (1 Thess 4:15-17), but He does not have to come immediately

Sound Mind & Sober for Prayer - 1 Peter 4:8

Sound judgment - of sound mind, _____, intellectually sound in contrast to senseless, foolish or childish
Sober is in contrast to being drunk. _____ in thinking as opposed to losing control & being irrational
Imminence should result in _____, rational thinking & actions instead of theological frenzy or being lazy
Proper prayer is impossible without thinking rationally & self-control to see life from _____ view point of eternity
In view of Jesus’ imminent return, be serious minded & disciplined in your _____

The Priority of Love - 1 Peter 4:8

Christian sacrificial love for one another is a “_____ priority” - John 13:34-35, etc.
Fervent, ἐκτενής / ektenās, is “to stretch out” signifying intense _____ like an athlete - love can take hard work
Love _____ a multitude of sins - Proverbs 10:12, 12:16; 17:9
This is not a reference to God’s love for sinners or for atonement. It is concealing by practicing the “_____”
One another: encourage, accept, help, be patient, restore, bear with, _____, love, etc.

Hospitality Without Complaint - 1 Peter 4:9

Hospitality, φιλόξενος / philoxenos, means love or fondness for _____, aliens - primarily related to travelers
Examples: Abraham (Gen. 18), Lot (Gen. 19), the Ephraimite (Judges 19), _____ (31:32)
Hospitality is tied to love for _____ (Lk 10:30-37); Christian love for one another (Jn 13:33-34; Rom 12:13)
It is a requirement for _____ (1 Tim. 3:2; Titus 1:8), and you may entertain angels (Heb. 13:2)
Hospitality arises from your _____ condition, not your economic position or size of your home
Hospitality can be difficult, but complaining (grumbling) demonstrates _____ obligation, not love

Good Stewards of God’s Gift - 1 Peter 4:10

Gift, χάρισμα / charisma, the particular _____ given by God’s grace to a Christian by which he serves others
_____ use what God has given you to serve Him and His people

Speaking & Serving to the Glory of God - 1 Peter 4:11

Speaks - includes preaching, teaching, counseling, singing, and just personally _____ with someone else

Be diligent to be accurate to what _____ has said instead of giving the musings of men

Serves - any _____ ministry including administration, leading, helps, mercy, giving and faith

1 Cor 12:4-7 - the gifts, ministry & empowerment ____ come from God for the good of the church - so be humble

All things are to be done so that God may be _____ through Jesus Christ - no room for pride or boasting

Doxology - an expression of _____ and glory to God

Each member of the _____ is to be praised & glorified - Jesus glorified the Father & the Father glorified Jesus

Conclusions

Arm yourself with the same purpose as Jesus both _____ against sin and offensively for righteousness

Follow the _____ of Jesus Christ with His same mindset toward the purpose of our lives

No longer live according to your _____ sinful manner of life but instead according to the will of God

Be prepared to lose friends & be blasphemed by them because you will no longer join them in their _____ pursuits

God will judge everyone according to their _____, the unrighteous in condemnation, the righteous with rewards

Take to heart the promise of the gospel that death for the Christian is only a transition to eternal _____ with Christ

Keep in mind that the end of all things has _____

Be of sound judgment and sober minded for the purpose of _____

Keep _____ in your love for one another

Be _____ without complaint

Minister to one another as a _____ of what God has given you whether it is related to speaking or serving

Do all things to the _____ of God through Jesus Christ our Lord

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times the word "end" is used. 2) Discuss with your parents how remembering that Jesus is coming back can help keep you from sin and live for righteousness.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. Why do you need to "arm yourself"? What are some ways you can arm yourself against sin? What is the connection between 1 Peter 4:1-6 and 7-11? To what does "the end of all things" refer and why has it "drawn near"? Explain. Read 2 Peter 3:10-13 and explain its relevance to understanding what Peter means in 1 Peter 3:7. Explain the doctrine of the imminent return of Christ? What Scriptures support this doctrine? Are there any Scriptures that contradict it? What is the meaning of Sound judgment (σωφρονέω / sōphroneō)? What is the meaning of Sober, (νήφω / nāphō)? What is their relations to both the expectation of Jesus' return and prayer? How do selfishness, irrationality and emotion distort prayer from being proper? What love is Peter referencing in 1 Peter 4:8? Why is this love of first importance? What is the meaning of "fervent" and how can love have that characteristic? How can love cover a multitude of sins? Explain. What is hospitality and how is it related to fervent love? Give some Old Testament examples of hospitality? Are you hospitable? If not, what needs to change so that you are? Can a person be hospitable and also complain about it? Explain. What is the source of your spiritual gift(s), ministry, empowerment? What is the relationship with serving others with your God given gift(s), the end being near and being of sound judgment and sober? List some of the various spiritual gifts related to speaking. List some of the spiritual gifts related so serving. What do you think your spiritual gift(s) might be? What ministries are you involved in? What ministries would you like to be involved in? Are you living so that God may be glorified through Jesus Christ in your life? If not, what needs to change? What is a doxology? What would you include if you wrote a doxology?