

## WORSHIPING ON THE LORD'S DAY

June 12, 2016

*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!*

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Prelude

Worship Theme

God is Triumphant

Exodus 15:1-3: "Then Moses and the sons of Israel sang this song to the Lord, and said, 'I will sing to the Lord, for He is highly exalted; the horse and its rider He has hurled into the sea. The Lord is my strength and song, and He has become my salvation; this is my God, and I will praise Him; my father's God, and I will extol Him. The Lord is a warrior; the Lord is His name.'"

**God Calls us to Worship Before the Cross** Ps. 98:1

+We Adore Him

Hymn #164, "O For A Thousand Tongues To Sing"

We Confess Our Sin

Blessed Lord Jesus, before Your cross we kneel, and see the heinousness of our sin, our iniquity that caused You to be "made a curse," the evil that excites the severity of divine wrath. Show us the enormity of our guilt by Your crown of thorns, pierced hands and feet, bruised body, dying cries.

Thy blood is the blood of incarnate God, its worth infinite, its value beyond all thought. Great is the evil and guilt, that demands such a price. Sin is our malady, our monster, our foe, our viper, born in our birth, alive in our life, strong in our character, dominating our faculties, following us as a shadow, intermingling with our every thought, our chain that holds us captive in the empire of our soul. Sinner that we are, why should the sun give us light, the air supply breath, the earth bear our tread, its fruits nourish us, its creatures subserve our ends?

Yet Your compassions yearn over us; Your heart hastens to our rescue; Your love endured our curse; Your mercy bore our deserved stripes. Let us walk humbly in the lowest depths of humiliation, bathed in Your blood, tender of conscience, triumphing gloriously as an heir of salvation. In

Christ's name. Amen!

We Thank Him For His Forgiveness

Hymn #69, "Thy God Reigneth!"

**God Calls us to Worship Thru Dedication**

Phil. 4:6-7

We Give Him Our Offering & Concerns

We Give Him Ourselves

Hymn #587, "Who Is On The Lord's Side"

**God Calls us to Worship Thru Fellowship**

Ex. 15:17

We Read His Word

Sermon

\*We Partake Of The Lord's Supper

Hymn #431, "A Parting Hymn We Sing"

**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.

\*Visitors, please see note below on the Lord's Supper.

## Perspectives on the Second Coming of Christ, Pt. 2

### 1 Thessalonians 4:13-5:11

Study Notes for June 12, 2016

#### I. Introduction

A. *The New Yankee Workshop*

B. Again, God gives us teaching on the Second Coming of Christ not to make us prophets, but to give us hope, confidence, and trust in the Lord- to grow us in the faith!...

Recall the words of Graeme Goldsworthy which I read when we examined Daniel. In describing the purpose of the book of Revelation, he wrote, "The problem of Christian existence is that we easily allow the tribulation which we experience within the suffering church to obscure the glory that is already ours by faith in Christ. This is the problem that the Book of Revelation sets out to rectify. If only that object and aim of the book were kept in mind we could be spared a lot of speculative interpretation. John's first concern is not to minister to arm-chair prophets in some far-off age, but to the battlers of his own age who struggle to reconcile the fact of their suffering with the fact of Christ's victory over sin, Satan, and death." (*The Gospel in Revelation*, p. 267)

#### II. Perspectives on the Second Coming of Christ, 1 Thes. 4:13-5:11.

A. Its Character, 1 Thes. 4:15-17.

#### B. Its Relevancy, 1 Thes. 4:13-14, 18.

##### 1. The Second Coming of Christ Provides the Answer to Man's Most Burdening Question, 1 Thes. 4:13a.

Uninformed: ἀγνοέω [agnoeō]; primarily denotes "being mistaken" or "in error." The implication is that the Thessalonians already had a belief about what happens when a person dies. Truly this question continues to haunt mankind...

The Greco-Roman conception of death at the time of Paul

The Biblical Teaching Regarding Death (1 Thes. 4:13-14; Heb. 9:27-28; Lk. 23:43; Mt. 25:31-46)...

#### Where We Live

1. How does knowledge of the Second Coming of Christ alleviate man's most burdening question?

2. Listen to the words of Henry Alford...

"Ten thousand times ten thousand in sparkling raiment bright, the armies of the ransomed saints throng up the steeps of light: 'Tis finished, all is finished, their fight with death and sin: fling open wide the golden gates, and let the victors in."

"What rush of hallelujahs fills all the earth and sky! What ringing of a thousand harps bespeaks the triumph nigh! O day, for which creation and all its tribes were made; O joy, for all its former woes a thousand fold repaid!" (*Red Trinity Hymnal* #323)

##### 2. The Second Coming of Christ Brings Hope in Times of Sorrow, 1 Thes. 4:13b-14.

A Contrast in "Hope"

The Non-Believer

Consider this letter of condolence written in the 2nd Century A.D, "I sorrowed and wept over your dear departed one as I wept over Didymas,...but really, there is nothing one can do in the face of such things. So, please comfort each other." (*Light from the Ancient East*, A. Deissmann, p. 176)

The Child of God

Leon Morris wrote, "Few things are more impressive in the contrast between early Christianity and the surrounding pagan systems than their attitudes in the face of death. There are some fine statements on immortality here and there in pagan literature... but they did not glory in it [the glorious statements on the afterlife]... Nowhere did it penetrate to the beliefs of the common man... The typical attitude of the ancient world to death was one of utter hopelessness." (*The First and Second Epistles to the Thessalonians*, NICNT, p. 137)

From the dark,

sad view of the pagan, we come to the truth and so the glorious knowledge that when Christ rose from the dead, He broke the power of death and so proved to be the guarantee of the glorious promises of God on behalf of the believer (1 Thes. 4:14; 1 Cor. 15:20, 51-53; Rom. 6:5; 1 Pet. 1:3)!

Consider how this truth affected David, 2 Sam. 12:23...

**\*Where We Live**

1. How does the knowledge of Christ's Second Coming give you hope as you look at the grave of a loved one?
2. Henry Alford's poem continues, "O then what raptured greetings on Canaan's happy shore; what knitting severed friendships up where partings are no more! Then eyes with joy shall sparkle, that brimmed with tears of late; orphans no longer fatherless, nor widows desolate." (Red Trinity Hymnal #323)

**3. The Second Coming of Christ Gives Comfort in the Midst of Pain, 1 Thes. 4:18.**

The word for "comfort" literally means to call to the side of or to encourage by means of teaching (*παρακαλέω* [*parakaleō*]). It primarily is help by way of exhortation and so encouragement, and so carries the sense of drawing near to a person, putting your arm around them, and speaking words of consolation/comfort. Toward that end, notice a rather striking difference in Paul's choice of words in vv. 14 and 13...

It is very obvious that Paul is being purposed in his use of "sleep" for the death of a Christian!

The Expression as Used in the Pagan Cultures in Paul's Day

The Expression as Used by Paul

Morris said, "In the New Testament Christians are never said to die; they fall asleep. But Christ is not said to fall asleep...; he died for us... death has been transformed into sleep through Jesus." ( <i>1 and 2 Thessalonians</i> , TNTC, emphasis added, p. 89)
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Christ's resurrection and the promise of His second coming change how we approach the grave... how we view it! When speaking of the death of a believer, the Bible speaks of it as...

1. The planting or "sowing of a seed" (1 Cor. 15:42)!
2. Being "carried away by the angels into Abraham's bosom" (Lk. 16:22).
3. "Going to Paradise" (Lk. 23:43).
4. "Going to a house with many mansions" (Jn. 14:2).
5. A "blessed departure" (Phil. 1:23; 2 Tim. 4:6), in order "to be with Christ" (Phil. 1:23).
6. Being "at home with the Lord" (2 Cor. 5:8).
7. "Gain" (Phil. 1:21).
8. "Better by far" (Phil. 1:23).
9. And here, as "falling asleep in the Lord."

...no wonder the death of a believer is "...precious in the sight of the Lord"! (Ps. 116:15)

A Profound Contrast: Buddha and Jesus Christ (Mk. 5:41-42; Job 19:25-27) looking at the grave...