

## WORSHIPING ON THE LORD'S DAY

August 30, 2015

*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 our Shepherd

Isaiah 40:10-11: "Behold, the Lord God will come with might, with His arm ruling for Him. Behold, His reward is with Him, and His recompense before Him. Like a shepherd He will tend His flock, in His arm He will gather the lambs, and carry *them* in His bosom; He will gently lead the nursing ewes."

**God Calls us to Worship Before the Cross**

Is. 40:9-11

+We Adore Him

Hymn #110, "Hallelujah, Praise Jehovah"

We Confess Our Sin

Almighty God! We feel our weakness, our ignorance, and our deep corruptions. We meekly knock at mercy's gate. Regard us in tender love for Jesus' sake. Bend down Your ear and grant Your smile. We are blind; be our light. We are ignorant; be our wisdom. We are steeped in selfishness; pluck all self out of us.

In the deep sense of our guilt, we fly for refuge into the wounded side of Jesus! Be merciful unto us whose only hope is in Your unfailing mercy. Our sins rise higher than the heavens, but Your merits in our behalf surpass the very heaven of heavens! Our unrighteousness would weigh us down to hell, but Your glorious righteousness exalts us to Your heavenly throne! All things in us call for our damnation, but Your all-sufficient grace demands our forgiveness.

We appeal, then, from Your throne of perfect justice, to Your throne of boundless grace! Blessed Jesus, we hide ourselves in the sure covert of Your wrath-appeasing wounds! Grant us to hear Your voice assuring us: that by Your stripes we are healed; that You have been bruised for our iniquities; that You have been made sin for us, that we might have Your divine righteousness; and that all our vile

and grievous iniquities, are forgiven and buried in the ocean of Your sin-concealing blood! Enable us to cling firmly to Your cross, even as we now seek safety and repose beneath its sin-atonement shelter! May the good Shepherd lead us this day, into the green pastures of His refreshing Word, and cause us to lie down beside the rivers of His divine comforts. This we pray in Jesus' name! Amen!

We Thank Him For His Forgiveness

Hymn #87, "The Lord's My Shepherd"

**God Calls us to Worship Thru Dedication**

Heb. 13:20-21

We Give Him Our Offering & Concerns

We Give Him Ourselves

Hymn #590, "Jesus, Master, Whose I Am"

**God Calls us to Worship Thru Fellowship**

1 Pet. 2:1-2

We Read His Word

Sermon

\*We Partake Of The Lord's Supper

Hymn #293, "Golden Harps Are Sounding"

**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.

## A Cross-Section of an Effective Minister, Pt. 6

1 Thessalonians 2:1-12

Study Notes for August 30, 2015

### I. Introduction: The Law of Reaping and Sowing

### II. A Cross-Section of an Effective Minister, 1 Thes. 2:1-12.

#### J. He Conducts Himself with an Integrity that is Above Reproach, v. 10.

“Behaved” or “Was our Conduct”

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| A. He has a Divinely Wrought Boldness, v. 2.   |
| B. He is Driven by a Passion to Please God, vv. 3, 4b.   |
| C. He is Tempered by God, v. 4a.   |
| D. He Views Himself as a Servant of the Body of Christ, v. 5.  |
| E. He does not Claim his Rights, v. 6.   |
| F. He is Meek, v. 7.   |
| G. His Service Involves the Imparting of Himself, v. 8.  |
| H. His Focus is on Giving not Receiving, v. 9a.  |
| I. His Message is Nothing Less than the Good News of the Kingdom, Glory, and Unthwartable Purpose of God, v. 9b. |

The focus of this verse rests on one word, “behave” (γίνομαι [*ginomai*]). If you know Greek, you know that γίνομαι (*ginomai*) simply means to “be born” or to “be.” The focus therefore of this verse is NOT simply on one’s behavior, BUT ones entire existence! In other words, Paul here is NOT talking about how he conducted himself only. RATHER, he is talking about what he was as a minister in Thessalonica- in public or in private, in a group or amongst individuals, at and through all times!

...from this we conclude that what Paul was in public is what he was in private. This is how Paul was at all times in Thessalonica. In the morning, he didn’t put on a minister’s disposition and take it off at night when he came home. His was a ministry of integrity!

So the question is not how did he act while amongst the Thessalonians? But what was he? Paul uses three adverbs here to describe what he was amongst the Thessalonians...

**Devoutly:** ὁσίως (*hosiōs*); this has to do essentially with the idea of “holiness.” What is holiness?... The primary idea behind “holiness” in the Bible is “being set apart” (cf. 2 Tim. 2:20; Rom. 1:7; 1 Cor. 1:2; Eph. 4:12; Col. 1:26)...

...truly, one of the most important truths about us is that in Christ we have been set apart by God to be used for His glory and purpose. That is what a priest is... that is what a saint is... and that is what we are!

**Uprightly:** δικαίως (*dikaiōs*); this adverb comes from the verb, δικαιοῶ (*dikaioō*) which refers to “being in accordance with right.” For example...

1. It is an attribute of God...
2. It is a forensic term used in salvation...
3. It is a description of the child of God (cf. Rev. 22:11; Mt. 12:37)...

The word used in our text once again is an adverb modifying “being” or “behaving.” As such, it references a life that is in conformity to the norm of God’s law.

**Blamelessly:** ἀμέμπτως (*amemptōs*); as an adverb, this word comes from the main word for ceremonial purity, ἄμεμπτος (*amemptos*). It is a term used in the context of the OT sacrificial system, meaning “being without defect”... As a description of a child of God, being ἀμέμπτως (*amemptos*) meant that you were ritually clean and so able/free to worship God (cf. Lk. 1:6; Phil. 2:14-15a; 3:6)...

...the idea in this word is that of an “unchargeable life”- a life in which no one is able to lay any accusation against the child of God. It is what Paul is talking about in 1 Tim. 3:2...

**\*Point:** From this we see another important element to effective ministry, Integrity- full, total, and unadorned!

**\*Where We Live**

1. The question is NOT what do people think of me? How do people view me? How do I comport myself in public? But what am I truly? Before God, stripped of the show, what am I? (cf. Col. 3:22; 1 Tim. 1:5)
2. What an important exhortation for us, for it is so easy to fake it (cf. Mt. 11:19b)...

MacArthur wrote, "Effective ministry is not mere outward activity; it is the overflow of a rich, deep relationship with God." (*Commentary on Acts 20:28*)

D. M. Martin added, "Christian leaders of every era must recognize that life and faith cannot be separated (cf. Mal 2:6-8). The character of our lives impacts our ability to share the gospel effectively. Both the truth of our words and their implications are known by the way we live." (*I, 2 Thessalonians*, NAC, p. 85)

**K. His Agenda for the People of God is not only their Conversion, but also their Consecration, vv. 11-12.**

What was Paul's agenda when it came to God's people... what is your agenda?... What is your agenda when it comes to your friends? What is your agenda when it comes to your family? Wives, what is your agenda when it comes to your husband? Husbands, what is your agenda when it comes to your wife? Parents, what is your agenda for your children?

...I have referenced this from the very beginning: THE focus of all Kingdom Ministry is that people "...walk in a manner worthy of the God who calls you into His own kingdom and glory." Let's talk about this...

**Walk:** the word behind this exhortation is περιπατέω (*peripateō*) which is a significant term in this context. It is this word that was used when Christ went out amongst people and spoke to them. It carries the idea of strolling with a view toward engaging people.

And so the focus here is NOT religious activities, BUT general living- day in and day out. And thus, this is the primary word in the NT to denote the totality of a person's life.

**In a Manner Worthy:** ἀξίως (*axiōs*): the idea behind "worthy" is "appropriate" or "suitable"- living in a manner consistent with the commands and character of God. We see this calling throughout the Bible (Eph. 4:1; Phil. 1:27; Col. 1:10)...

As before, this also is an adverb which came from a word meaning "to bring up the other beam of the scale." It was a commercial term, used of the weight needed to balance out a scale. The idea is that Paul labored and worked so that people around him would live their daily lives such that they would give due justice to and so "give balance" to the grace of God and His claim on their life. What is that claim?

1. He has brought us into His Kingdom to live as co-laborers and so to fellowship with Him throughout all eternity.
2. He has promised to glorify us together with Christ (1 Jn. 3:2) and so reign and rule with Him for all eternity.

**\*Illustration:** A Scale-Balance

**\*Point:** Our agenda when it comes to those around us must be their consecration to the God who calls them to His own Kingdom and Glory. That is what we must be about!

**\*Where We Live**

1. "The main thing is to keep the main thing the main thing."
2. When it comes to "walking" in this world our goal when it comes to our ministry as singles, parents, spouses, church leaders, etc. must always be- quoting from Scottish preacher, James Stewart- "...to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, and to devote the will to the purpose of God." (*Heralds of God*, p. 73)
3. If this is NOT your agenda for your family, spouse, children, this body... you have a wrong agenda and you truly will spend your time beating the air!