

B. Not just an incomplete list of spiritual gifts.

Karen Jobes: “‘Speaking’ and ‘serving’ represent the whole of one’s activities. Paul expresses a very similar thought in Col. 3: 17: “Whatever you do, whether in *word* or *deed*, do it all in the name of the Lord Jesus, giving thanks for God the Father through him.”

C. All that we *have and do* is to be oriented toward serving the community.

### LIVE THE STORY

*The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

#### Love the Gospel

- How does Peter’s language of the end of all things having drawn near mess with our conception of time and eternity?
- How might Peter saying that the end of all things has drawn near relate to the theme of suffering which precedes it (since 2:13)?
- Why is true community not merely something I need, and can obtain in a good church, but something that will cost me, requiring something from me?

#### Live the Gospel

- How might the difference between travelers and tourists illustrate what it means to be sojourners and exiles in the world (2:11)?
- What does it mean to say that ethics and eschatology can never be separated?
- What are some key hindrances to living as “the people of God” instead of reverting to our ways of being “not a people”?

#### Advance the Gospel

- How does “keeping our head” or having the insight of Jesus about how God works in the world affect our praying?
- What kind of hospitality is Peter calling us to in v9? How might it be different than how we think about hospitality today?
- What are ways to guard against our small group becoming merely an extension of a tendency toward individualism?

## Homeless: A Traveling Community

Jerry Cisar — October 3, 2021

Text: 1 Peter 4:7-11

### Introduction

How do a people who have spent their lives not being a people, live as sojourners and pilgrims without falling into their old patterns of doing life as “not a people”?

### I. The End that Travels (4:7a)

- A. The end of all things has drawn near.
  - i. The end as the end of the river of time
  - ii. The end as a shore upon which the waves of time break
  - iii. *To make the metaphor more complete, we have to imagine the shore moving toward the waves as well as the waves moving toward the shore.*
- B. Bringing a “bit of eternity” back with us.

### II. Travel Sober and Praying

- A. Keep Your Head
  - i. This stands in contrast to the kind of thinking which the nations have (4:3).

- ii. The insight of Jesus into how God uses weakness to conquer power is essential for keeping our head!
- B. So that you may pray –
- i. “That you may pray” (NIV), or “for the sake of your prayers” (ESV)?
    - a) 1 Peter 3:7
    - b) 1 Peter 3:10-12
  - ii. How does such sober thinking teach us to pray?
    - a) What kind of prayer would sober thinking about the fact that *the end of all things has drawn near* lead to?

Peter Davids: “This will lead to prayer—not the prayer based on day-dreams and unreality..., but the prayer that calls upon and submits to God in the light of reality seen from God’s perspective and thus obtains power and guidance in the situation, however evil the time may be.”

- b) The kinds of requests found in the Lord’s Prayer.

### III. Travel with Forgiving Love (4:8)

- A. Traveling as “the people of God” does not happen unhindered.
  - i. One hindrance is our comfort with *non-community...* isolation, even with all the problems it brings.
  - ii. Community isn’t just something I need, that, if I can find it, I am the better for it. True Gospel community will cost me, will offend me, will require something of me.
- B. Peter instructs, “above all, love each other deeply.”
  - i. This is not about the intensity of the love, but the inability for it to quit.
  - ii. The implication is clear: You will need persevering love; love that perseveres when sinned against – a multitude of times!

- C. This will require us to pray, forgive us our sins as we forgive those who sin against us!

### IV. Travel with Stranger Love (4:9)

- A. “Offer hospitality” is perfectly fine, but may not bring to mind what Peter’s audience heard.
- B. This might be called a distinguishing mark of the true church.
  - i. The world can produce affinity groups.

Robert Wuthnow warned that the small group movement often “mirrors the shortcomings of its host environment,” that it frequently embodies problematic aspects of American individualism and “secularity.”

- ii. What might this look like?
  - a) Individualism can masquerade as community.

- b) Peter tells us that we must be welcoming to those that are unlike us, with whom we are initially uncomfortable.

- C. What did this mean to Peter’s audience?

- D. What does this mean for us?

- E. Showing hospitality to those who are not like us, will call us to pray, “give us today our daily bread!”

### V. Travel with Servant Love (4:10-11)

- A. For the community to flourish, each one has a role to play.