

# Living In Anticipation of The End

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Date: 17 June 2018

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[ 0 : 00 ] Now we're going to continue this evening with our studies in 1 Peter, if you turn with me please, to the first letter of Peter, chapter 4, and looking tonight at verses 7 to 11.

First letter of Peter, and we'll read through chapter 4, verses 7 to 11. The end of all things is at hand. Therefore be self-controlled and sober-minded for the sake of your prayers.

Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling, as each has received a gift, use it to serve one another, as good stewards of God's varied grace.

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, to him belong glory and dominion forever and ever.

I've called the study this evening, Living in Anticipation of the End. Following what's said there in verse 7, the end of all things is at hand.

[ 1 : 23 ] That's really what the verses set out for us. We'll see that the end refers particularly to the coming of Christ and the final stage, therefore, being completed, of God's redemption.

And what Peter is saying here, remember the first part of the passage, the chapter we saw last time, where he is appealing to those he's writing to, to avoid the kind of lifestyle that they once were known as, the lifestyle that he says here is of the Gentiles, living in sensuality, passions, drunkenness, orgies, drinking parties, lawless idolatry.

Now he's coming to say, you as you know the end is coming near, as you look forward and anticipate the coming of Christ. Well, he says, be self-controlled and sober-minded for the sake of your prayers.

It's interesting when the Bible, as you read through the Bible, when the Bible brings out what we can call history. Yes, it brings out history in the sense of actual events which took place in this world, all the way through from where it begins, the account of man's creation by God, and all the way through from there until you reach right up to the present day.

But when the Bible talks about history, you can see that its focus is not so much on events themselves, the focus is more on what you can call redemptive history, the great acts of God, the doings of God, the things that have happened by God's appointment, everything happens by God's appointment, but the Bible focuses on these happenings or these events from the point of view of God's salvation, God providing redemption.

[ 3 : 13 ] So you can talk about it as redemption history. And that's why when he says here that the end of all things is at hand or very near, he's really asking us by this word tonight to reflect upon the fact that all the great events in the history of the world and a redemptive history have already taken place.

Think of the world as the stage, if you like, upon which this great drama of redemption has been shown down through the course of the world since it began.

And as you look at that great drama described in the Bible, just as in any ordinary drama, you'll find certain acts, one following another, the first act, second act, right through to the end of the drama. Well, you have all of these acts in redemptive history. You have the creation itself. You have the fall of man. You have God's dealings with Abraham and the promise that through him all the families of the earth would come to be blessed.

You have the exodus of Israel from Egypt. You have their settling in the promised land. You have their exile to Babylon. You have their return. You have the coming of Christ beginning the New Testament age.

[ 4 : 31 ] You have the ministry of Christ. You have the death of Christ. You have the resurrection of Christ. You have the exaltation of Christ. All of that has taken place.

All of these great acts or stages in redemptive history are now past. And the end is at hand. We are living in the final act of that great drama.

And what remains for that final act, or if you like, for the curtain to fall, is just one thing. The coming of Christ himself.

The return of the Lord. So that is why Peter is saying the end of all things is at hand. These things have actually happened. We are now within the last act already.

And we are just waiting for this final event. For the drama to be completed. Now you see that is tonight giving us a huge advantage that we know that.

[ 5 : 32 ] Because what Peter is saying is, therefore be self-controlled. And that has built into the fact that you know this. He is telling them about this. They have come now to know it.

Again, by Peter writing this letter to them. And as you study your Bible. And as you read your New Testament. And as you are used to the gospel being preached.

And the discussions taking place on all the things that God has provided. This is the account that he gives you. This is the conclusion you have come to. That the climax to all of these things that have happened.

Will indeed be in the coming of Jesus. In his setting up his throne of judgment. And he has given us the advantage tonight. That we know this.

We are informed about this. Why are we informed about this? Why do we have an advantage above those people in the world today. Who we pray for.

[ 6 : 32 ] And who we would like to see with us in gospel services. Why do we have an advantage over them? Because we know from the Bible. And from our coming to listen to the Bible.

Expounded and reading it for ourselves. This is where we are at in the history of the world. And we know it. Peter is saying. So that we will live a certain type of lifestyle.

In anticipation of the end. That is why we are giving it this title tonight. Living in anticipation of the end. Of the end of the end if you like. The end of the final act.

In the drama of redemption. Now he says. Therefore. Be this. And he deals more fully actually. In his second letter with the same idea.

Where in chapter 3 especially. He talks about something that we are very much aware of. In our own particular circumstances today. He says. In this second letter I am writing to you.

[ 7 : 31 ] To stir up your mind by way of sincere. Your sincere mind by way of remembrance. A reminder. That you should remember the predictions. Of the holy prophets.

And the commandments of the Lord our Savior. Knowing this first of all. That scoffers will come. In the last days with scoffing. Following their own sinful desires.

They will say. Where is the promise of his coming? For ever since the fathers fell asleep. All things are continuing as they were. From the beginning of the creation. And then you can see how he goes on.

Dealing with that topic. And explaining something more. Of how they have the advantage of knowing this. But that is what he really says here as well. Verse 17. You therefore beloved.

Knowing this beforehand. Take care. That you are not carried away with the error of lawless people. You have tonight that huge advantage that God has given you.

[ 8 : 26 ] Thank God for this advantage he has given you. That you know this beforehand. That you are in a position to prepare for the coming of Christ. That he has made known to you. You are living within the last great act of the drama of redemption.

So that you will anticipate the final closing of that act. By the coming of Christ. By living the kind of life now. That prepares for his coming.

That lives to please God. That lives as testimony to the fact. That you believe what's set out in the Bible. And what he has in these verses 7 to 11.

We could say are really two active responses. To knowing this great fact for ourselves. Because he talks first of all.

We can say that the two responses that he sets out here. Are first of all. To grow in prayer. And love. You therefore. He is saying. The end of all things.

[ 9 : 26 ] That therefore. Be self-controlled. And sober minded. For the sake of your prayers. Above all. Keep loving one another. Earnestly. Since love covers.

A multitude of sins. Show hospitality to one another. Without grumbling. That's the first thing. Grow. Go on growing. He is saying. In your prayers.

And in your love. For one another. The second thing. In the response. Is. To glorify God. By using the gifts. He has given us. As each has received a gift.

Use it to serve one another. As good stewards. Of God's varied grace. There are the two responses. As they ought to be. In our own experience. To the knowledge.

That we are in the end. Stage. Of redemptive history. To grow in prayer. And love. And to glorify God.

[10:22] By using. The gifts. That he has given us. So let's look at these. In more detail. Growing in prayer. And growing in love. Now you notice. The connections here.

In verse seven. I've mentioned. One connection already. Focusing on the word. Therefore. That's the connection. Between. Knowing that the end. Of all things. Is at hand. And the kind of life.

That then. Must respond to that. But then he says. Be self-controlled. Because you know. The end of all things. Is at hand. Be self-controlled. And sober-minded.

But then that leads. To something else. Why must we be. Self-controlled. And sober-minded. Well. In this context. It's for the sake. Of your prayers. The sober-mindedness.

And the self-control. Is connected. With. Further commitment. To prayer. Further increase. In prayer. Further.

[11:19] Activity. In an increasing way. In prayer. That's the logic. That's the. The connections. Within. The verse. And what does he mean. First of all. Here in growing in prayer.

What does he mean. Where he says. Be therefore. Self-controlled. And sober-minded. Well. Of course. Literally. These. These two words. Are actually. Or two terms. Are very. Like each other.

The word. Self-control. Is. Also used. Elsewhere. In the Bible. It's used. For example. In Luke. Chapter 8. Where you find. The demoniac. The man was.

Inhabited. Or. Had these demons. Living within him. He was known as Legion. And where. You find that. The Lord. When he came. To deal with him.

That the Lord. Actually used. His authority. And his power. To cast out. These. Demons. That inhabited. This man. And in chapter 8. And verse 35.

[12:16] Of Luke. We find the account of that. But this is what he says. In verse 35. The people went out. To see. What had happened. And they came to Jesus.

And found. The man. From whom. The demons. Had gone. Sitting at the feet. Of Jesus. Clothed. And in his right mind. Three.

Elements there. That really. Ought to describe. Ourselves. Because that's really. A description. If you like. Of what it means. To be a Christian. Or the difference. That Jesus makes. To your life. You come to sit at his feet.

You come to be under. His tutorship. You come to be clothed. In other words. You have respectability. This man was going about. Naked. You have a proper view.

Of what respectability is. And that means. In a spiritual. Moral sense. As well. And you are. In your right mind. You have that mind.

[13:14] That Jesus. Has influenced. Or set right. So in contrast. With what we are. Before we come to know the Lord. And that's the word.

That's used. Here by Peter. As well. This right mind. Be self-controlled. Be in your right mind. And the other word. Sober minded. Is also used.

In chapter five. Which. There. Where he talks about. Being watchful. Against our adversary. The devil. Verse eight. He prowls around. Like a roaring lion.

Seeking someone. To devour. And he says. There be sober minded. Be watchful. In other words. This has got to do with. Keeping our mind. In fit. And active.

And alert. Condition. Just as you find. In an ordinary sense. A person. Who's going to do. Something important. Can't actually come. To prepare.

[14:07] For that. With having their mind. Clouded. Or their judgment. Clouded. Or being the. Under the influence. Of drugs. Or drink. Or something like that. Last year. Was it somewhere. Somewhere.

I think it was in Glasgow. That a couple of pilots. Who were going to take a plane. Across the Atlantic. Were actually found. To be under the influence. And drink. Imagine. What that meant. It meant that we're going to.

Take a plane load of people. Of 200 people. Under the influence. Of having. Consumed too much alcohol. And there they were ready. If they hadn't actually. Been found out. To take this. Huge plane. Across the Atlantic. They were not of a sound mind. They were not of a sober judgment. They were not self-controlled. And in a spiritual sense. That's what God is saying to us. It's a.

It's a supremely important thing. To prepare for the coming of Christ. To prepare even. To serve the Lord Jesus Christ. In this world. And it's not simply a matter of.

[15:01] Drink. Or drugs. Or elements like that. You have to take everything into it. That really takes your mind. Out of focus. If your mind is just set.

On the things of this world. Most of the time. You're not going to be properly. Focusing. On the coming of Christ. You're not going to properly. Appreciate what it means. That the end of all things. Is at hand.

How many hours. Through the week. Do I. And do you. Spend. In things. Other than. Focused upon. Our relationship with God. Our relationship.

With the truth of God. How many hours. Do we spend. With our minds. Getting saturated. With things. That are just. At the end of the day. Just things of this world. You have to of course.

Go through. A use of the things. Of this world. You have to think about. Certain things. That belong to this world. But what Peter is saying here is. Don't let your mind. Actually become so saturated.

[15:57] Don't be as much involved. In these things. That will actually cloud your judgment. Keep a clear mind. Anything that actually interferes. With your thinking.

With your. With your. Conclusions. With your mind process. About these supremely important things. Of salvation. Deal with it.

Deal with it. It's too important. Not to have your mind clear. Self-controlled. And sober minded. But then you see.

As he says. We go. That's not simply. An end in itself. In this context. It's. For the sake. Of your prayers. Using the word. Prayers. There is in plural.

Be this. Be self-controlled. Be sober minded. For the sake of your prayers. So that your prayers. Will increase. And intensify. That's. Really the meaning behind.

[16:55] The phrase. As he's used. So that you'll grow. And grow more effective. In your prayers. Really that's setting out for us. Isn't it?

The. Great importance. That. Peter here. And the Bible. Indeed. Throughout sets. On prayer. And on our praying. Not just singly.

And individually. But. Meeting together. For prayer. And praying together. The strength. Of any congregation. Is not in the amount. Of activities.

I'm not decrying that. By any means. This congregation. Has more activities. Than most. And it's something. We should thank God for. Not decrying that. In the least. But that's not the strength. Of this congregation. The strength of this. And every congregation. Is in prayer. And in the prayer activity. Of its people. And that's why. We have to maintain. This emphasis.

[17:49] That Peter is giving us here. To be self-controlled. And sober minded. For the sake of our prayers. Because very often. The reason that we don't. Set about praying. As often.

Or as deeply. As we should. Is because our mind. Is clouded by other things. Because we have other priorities. At the time. Because something other than.

The things of salvation. Or the things of God. Are actually taking up. Our attention. And then we find it easy. The more we do that. Just to drop off.

From prayer. And to leave it. For another time. Or for next week. If we're thinking. Of the prayer meeting. Well here is. Peter really saying to us. Now that you know.

That the end of all things. Is at hand. Keep your minds clear. And your minds. Alert and focused. For the sake of your prayers. Of course.

[18:42] That also. We could expand that out. To include. The fact that. You keep informing yourself. Of what's happening. In your locality. In the world.

In the congregation. In the wider world. Why? So that as you bring these things. Into your clear mind. You will add them to your prayers. You will go on.

Increasing. In your prayers. Plural. For all of these things. In relation to these things. That's the first point. In growing. In prayer.

And love. He's growing. He's saying. Grow in prayer. Be self-controlled. And sober. For the sake of your prayers. The second thing is growing in love. And you notice he's saying. Above all. Above all. Keep loving one another earnestly. Now he knows. They love one another. He knows that already. But what he's saying to them is. Keep doing this.

[ 19 : 37 ] Keep this up. And even. Increasing it. As Paul was. Seeking for the Philippians as well. This I pray. That your love. May increase. More and more.

All of these things. That God has given us. Are themselves. Susceptible. Either of prayer. Whether it's prayer. Or love. Or faith. Or hope. They're all susceptible. Both to decrease. And to increase. And the emphasis. In the scriptures. Is always on increase. Always on growth. Part of. Christian development. But he's saying here. Above all.

Now we read. First Corinthians 13. That small. But packed. Chapter. With the emphasis. It has on love. And what he means here.

By above all. He says. This is your priority. This comes first. This is the most important. That you exercise. Love. That you increase.

[ 20 : 36 ] In love. And that it's. Love one another. He's writing here. Particularly. To the people. That love God. That people. That are believers. Scattered. Throughout all these regions. Above all. Keep loving.

One another. Because that's said. As we said. In the context. Of challenges. The context. Of really being at war. With the world. And those who are seeking.

To misrepresent them. And denigrate them. So important. Against that. That they love. And keep on loving. One another.

That's part of their strength. That's part of how they. Support one another. And show to the world.

That this is what it means. To be God's church. To be God's people.

In the world. And the word that's used here. Where he says. Loving one another. Earnestly. Is a word which.

[ 21 : 31 ] Literally. We could say. It means. To stretch something out. Stretch something out. I'm no expert. In.

In the kitchen. But I've watched. People actually. Either. With pastry. Or perhaps with. Icing. That's going to cover a cake. What do you have to do.

In order for the pastry. To cover. Whatever dish it is. You're going to cover it with. You have to roll it out. You have to make sure. That it's. Rolled out. Sufficiently. Even if it contracts a little.

So that it will. Adequately cover the dish. Same with the cake. You can't just plonk. A bit of. Icing on the cake. And then try. Stretching it out. You have to stretch it first. And as it's stretched out.

And covers the cake. Then you've got. An efficient covering. You can see. It looks good. And all the rest of it. And it does. Well that's the kind of idea. That Peter is actually.

[ 22 : 28 ] Applying here. To prayer. To love rather. Where he's saying. Above all. Keep loving one another. Earnestly.

In a way that stretches. Out your love. You know. Because. It's sometimes. Very difficult to love. It's difficult. Especially. When you have.

Something to forgive. And when someone. Has done something. That's hurt you. And then you have to. Really stretch. Your love. You have to stretch it out.

To take account. Of that difficulty. And as we'll see. In a minute. He joins to that. Since. Love covers. A multitude. Of sins. It's very closely.

Tied together. The argument there. Above all. Keep loving one another. With a stretching out. Of your love. Since. Love covers. A multitude. Of sins. But think about. The stretching out.

[ 23 : 24 ] And just. Let's finish that point. First of all. Remember Peter. We. Covered this. When we. Looked at his life. But on one occasion. Matthew 18. He actually came.

To ask the Lord. How often. Does my brother. Sin against me. And I forgive him. Up to seven times. Peter thought. He was doing quite well.

Because legally. He was not obliged. To go as far as. Seven times. And the Lord. Was not impressed. And the Lord. Said no.

I'm not going to say. To you seven times. But. Seventy times. Seven. In other words. Love does not. Keep a record. Of the number of times.

Love has been shown. There's no list. That you can then. Reach the end of. And say. Well that's. That's as far as. Love needs to go. Love doesn't. Keep a record. Of wrongs.

[ 24 : 19 ] As we read. In 1 Corinthians 13. Neither does love. Say. Well I've loved that person. Despite all the difficulties. They've made for me. In life. I keep on loving that person. But I really don't think.

I can do it anymore. I think I've. Really justifiably. Loved them enough. Peter is saying. You've got to stretch. Your love. I know that's. Easy to say. In a pulpit.

It's easy to look at it. In theory. And actually. At the end of the day. It's not of course. Just like. A batch of. Of pastry. Or. Icing.

That you're rolling out. To cover. But. This is an activity. Of your soul. That's what makes it. So difficult. That you have to do it. Even despite the fact.

That sometimes. It's so difficult. To do it. But you say. For love. Covers. A multitude. Of sins. If our love. Is earnestly. Stretched out.

[ 25 : 15 ] And. In love. For one another. He says. For love. Since love. Covers. A multitude. Of sins. Now. What does he mean by that? Well. It doesn't mean. That we just. Act.

Act. In ignorance. Of sins. That we know of. In. Somebody's life. Or. Something that's been done. To us. Or even by ourselves. It doesn't mean. That we just ignore that.

That we just let it go. That we don't deal with it. That we just pretend. It didn't happen. And it's by no means. Saying to us. That. When something happens. That has been sinful.

On the part of any person. Or ourselves. To cover a multitude of sins. Does not mean. You just engage in a cover up. You sweep it under the carpet. What it means is.

You treat. The sinner. Who has sinned. Lovingly. And lovingly. Means. That at the heart of this. Is forgiveness. That opens up.

[ 26 : 10 ] I know. A whole other avenue. But it's very closely tied. To what he's saying here. Above all. Keep on loving one another. Earnestly. Stretch it out. Since that love.

Covers a multitude of sins. It's through that. That you come to know. The benefits. And the beauty. Of forgiveness. Instead of holding a grudge. Instead of saying. Well that's it. My relationship with that person.

Is over. Difficult though it is. You go to ask forgiveness. If you've done wrong. And they come to you. If they should.

As they should. If they've done something wrong. To ask you forgiveness. And when that. Request. Comes. Difficult though it may be at times. You stretch out. You love. You include forgiveness. You comply. And you say. Let's make a new start. Let's forgive. One another. Whatever faults. There have been. And that's. What Peter is saying then.

[ 27 : 05 ] Is. Keep on loving one another. Since love covers. A multitude of sins. Nothing is. Nothing is. Nothing is. Or few things. Are as destructive. To a relationship.

Or even. To a congregation's life. As holding a grudge. As refusing. To love certain people. As refusing. To forgive.

As seeking. Revenge. Or retaliation. As getting your own back. All of these things. They don't cover. A multitude of sins. They increase them. They add.

To. The. Volume. If you like. Of the sins. That are already in place. So. Of course.

This is hugely challenging. For us. This evening. We will all. At some point. Or other. Have something. To forgive. And you know. Sometimes. It's the person.

[ 28 : 01 ] You love most. That's most difficult. To forgive. When they've done something. That has really hurt you. Because. It involves. A breach of trust.

It involves. Something that disappoints you. And knocks you back. Peter knows that. He knows the reality. Of human relationships. He knows what went wrong.

In his own life. When the Lord. Warned him against. Not keeping on. Praying. And being watchful. He actually. Capitulated. To a little girl. Who accused him.

Of being one of his disciples. He did it with. Oaths. With curses. He denied. Being his disciple. He denied. Knowing this Jesus. Or have any.

Meaningful relationship. With him. Why? What led to that? Well because. He had not been. As the Lord. Had counseled him. Engaged.

[ 28 : 57 ] In prayer. And watchfulness. But he's benefiting. From that. Because he's writing. Keep loving one another. Earnestly. Since love. Covers a multitude.

Of sins. And then he says. Show hospitality. To one another. Without grumbling. And of course. That itself. You could say. Is part of. Growing in love. As well. Love is. Hospitality.

Is really. In a sense. A natural extension. Of loving one another. But remember. That. In these days. When Peter was writing. Hospitality. Was not just something.

That showed. Kindness. To fellow Christians. In many respects. This was really. A security for them. They were dangerous days. If you were known. As a Christian.

And active. As a Christian. In certain parts. Of the world. Then. As now. You could be incarcerated. Put into prison. Even put to death. And so he's saying.

[ 29 : 52 ] Show hospitality. Without grumbling. In other words. He's saying. As your love. Finds expression. In. Welcoming people.

Into your home. Especially other Christians. Do it without grumbling. Do it without. Complaining. Or resenting. The time. Or any expense. That's involved in it.

And. That too. Is really a feature. Of a very healthy. Congregation. And hospitality. When. Practical care.

For each other. Is extended. Without grudging. Without resentment. Of what it may cost. Or. The time that we may have to give to it. And of course.

In those days as well. And it's something we could bear in mind. Ourselves too. Because the church then did not have such a building as this to meet in. They met in each other's homes.

[ 30 : 48 ] And as they met in each other's homes. And families gathered together in that way. So they learned together. And maybe invited neighbors as well. To come into their meetings.

To learn the gospel. To know the gospel. To learn about Jesus. That's the first thing. Growing. In prayer. And love. Growing in prayer. Growing in love.

Loving earnestly. Love covering a multitude of sins. And using hospitality. As God. Gives us opportunity.

The second point. Very much more briefly. Verses 10 and 11. As each has received a gift. Use it to serve one another. As good stewards of God's varied grace.

He gives a few examples there of speaking. Or of serving. It's really a generalization. You have lists elsewhere in the Bible. Of various gifts. That God gives to his people. What he's saying here is that.

[ 31 : 46 ] As each. Has received a gift. Now that's the first point to notice. As each has received a gift. He's not saying. Some of you have received a gift.

So please share these gifts with others. He's saying. Each of you has received a gift. Every single person. Who belongs to the church. Should really think.

In these terms. Now God has given me something. By which I can contribute. To the overall well-being. Of the church I belong to. Or the congregation I belong to. Each of you here tonight.

Has a gift. You perhaps wouldn't see yourself. As gifted. In the way other people are gifted. But that's not what's important. What's important is that you assess.

Your gift. In other words. Whatever ability God has given you. To serve him by. That he says. Is what you must use. As good stewards.

[ 32 : 44 ] Of God's varied grace. Use it to serve one another. Whatever your gift is tonight. Even if you think it's so insignificant.

Compared to others. That you're hardly. Really going to use it. To any benefit. Of the congregation. Don't think like that. Ask yourself.

What has God given me. That I can use. To serve him by. Can I give people a lift to church. Can I help people understand. Something more of the Bible.

Can I do something practically. To help the meetings of the church. Am I good at singing. Can I give myself to.

Help with the praise of God. There are so many ways. In which God's gifting of us. By his varied grace.

[ 33 : 43 ] You see that's what he's saying. Stewards of God's varied grace. And he's using that word. Very powerfully. It's a varied grace. It gives different gifts. It gives a multiplicity of gifts.

To his people. To his church. This place today. This place tonight. Is full of gifts. Every single row of seats. Every single individual.

It has a gift. And when you put it all together. What are they for? It's to serve God. It's to serve one another. It's to actually be good stewards. Of God's varied grace. You know what a steward is.

It's a word used in the Bible times. Especially. Joseph for example. Was a steward. In Pharaoh's household. And over Egypt.

In other words. He was a manager. He had a management. Of Pharaoh's belongings. And of the land. And that's what you find. Was generally the case. In those days. Most people.

[ 34 : 38 ] Who could afford it. Certainly. Employed. Very often. It would be a slave perhaps. But. They employed. A steward. Or a manager. Over their household. And Jesus. In some of his parables.

Actually. Uses that imagery. Now he's saying here. As God has given us. In his varied grace. As he has dispensed.

All that variety of gifts. We are stewards of it. You are a steward. Of the gift God has given you. I am a steward. Of the gift God has given me.

And as somebody put it. Each of us. As stewards of God's gifts. Have two doors. To our lives. The one door.

Is to receive in. From God. The other one. Is to give out. Using the gifts. That God has given us. And these two doors.

[ 35 : 34 ] Are always open. You never shut. Either of them. Or both of them. You need to keep. That door open. By which more of God's grace. Comes into your life.

By which more of God's influence. Is received by you. By which your life. Increases. Spiritually and morally. As God enables you. By his spirit.

And you keep the other door open too. Because. As you receive from God. It's not to keep it to yourself. It's. Being a steward. Of this. God's varied grace.

So that whatever gift. You have. You have a door. Through which. You use it. For the good. Of God's people. Well. So ask yourself.

Then tonight. What gift. Has God given me. Never mind. How it differs. From somebody else. The important thing. Is to discern it.

[ 36 : 30 ] To be able to say. Well I can do this. For God. Even if nobody ever knows. About it. I can do it. I can do it. For him. Not you being a steward. Or a manager.

Of God's varied grace. And it's there to serve one another. But also ultimately. In order that in everything. God may be glorified. Through Jesus Christ.

To him belong glory. And dominion. Forever. And ever. He finishes with. This doxology. Which he adds himself. And. As he does so.

As we take account of growing. In prayer and love. And growing. And glorifying God. By using our gifts. Using the gifts. God has given us. This is the ultimate end.

This is what we. Seek to. Offer ourselves. For. And to use our gifts. For. To the glory of God. Through Jesus Christ.

[ 37 : 29 ] That he will be praised. That he will have more glory. Given to his name. And that we will come to benefit. From the grace. That gives us.

And has given us so much already. And that is promised to us. As we go on serving him. In prayer. And love. And using our gifts.

May God bless these thoughts. On his word. To us. We are going to conclude our service. This evening. We are singing in Psalm 119. That is in the Scottish Psalter.

On page 414. And at page 414. At verse 164. Singing to the tune.

Kilmarnock. To the end of that section. At verse 168. Seven times a day. It is my care. To give due praise to thee. Because of all thy judgments. Lord.

[ 38 : 26 ] Which righteous. Ever. Be. Psalm 119. From verse 164. These four verses. To God's praise. Seven times a day.

It is my care. To give due praise to thee.

Because of all thy judgments. And the Lord. Which righteous.

Ever. Ever. Be. Great peace. Have them. Who love.

Thy law. O. Faith. They shall. Come. Now. I hope.

[ 39 : 29 ] I hope. For thy salvation. Lord. And thy commands. Have done.

My soul. Has ther. Wait. I will.

On them my heart is set, and them I love exceedingly.

Thy testimonies and thy laws I kept with special care.

For all my works and ways, each one before the open eye.

[ 40 : 52 ] I'll go to the main door this evening. Now may the grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you now and always. Amen.

Amen.