

A WORD ON WORSHIP

REVIEW OF MESSAGE FROM AUGUST 17, 2014

BY PASTOR ANDREW KIKKERT, SUNRISE COMMUNITY CHURCH

Hear Sunday Sermons at www.SunriseTC.org

1 John 2:12-13

"I am writing to you, little children, because your sins have been forgiven you for His name's sake. I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one."

From the time of John's letters to today there has been a clash between factions in the church about our view of the world. One camp would say there is the world outside of the church is an environment that is intrinsically opposed to God though thoroughly loved by Him. Those who follow Christ need to be aware of the temptations and threats of this world and equip ourselves so we do not fall prey to them. In the other camps are those who want to see the world in the church - whether for the purpose of being inclusive or to make the world comfortable so it may hear and contemplate the message of the gospel.

The further you go into John's letters the more he emphasizes the boundary that separates the church from the world. John is very aware subtle theological distortions give way to true perversions of doctrine. A world that seems to be only indifferent to God reveals itself to be a world completely opposed to Him. People who appear to be fence sitters in John's words, worldly Christians we might say, reveal their true colors as provocateurs and teachers of error and thus become lieutenants of the enemy. John argues for a separatist doctrine of the church and paints a portrait of the church as a community under siege. But are such boundaries good? Should the church welcome in the world in an attempt to get its message out? Don't those who rebel against God need hear the message of God's love?

The heart of the issue comes down to our worldview. Many evangelicals see the world as benign. So any discussion of boundaries seems inappropriate because they do not see how the world, its policies and social life are opposed to the teaching of Jesus. When Norma McCorvey - the Jane Roe of the famous 1973 Supreme Court decision that made abortions legal - came to faith in Jesus Christ and publicly spoke of the sin that abortion is, she was called emotionally troubled and a pawn of the "Christian right" by the world. The world is seriously hostile to the advance of the kingdom of God.

What is needed in the church is a new worldview based on what the Scriptures teach, the world's offensiveness, aggressiveness and rejection of the truth will seem irrelevant. Developing a God-centered worldview will cause us to ask difficult questions about how we live. This discussion may begin with these verses in John's letter but must continue through the entirety of the book. Clearly John's focus is on managing these boundaries to maintain a strong community of believers in a world of spiritual dangers and pitfalls for those who are unaware of the deceit that abounds in the world.



Sunrise Community Church
Come acknowledge the Lord in our midst
EVERY SUNDAY BEGINNING AT 8:45 A.M.

| AUGUST 2014 | | | | | | |
|-------------|----|----|----|----|----|----|
| S | M | T | W | T | F | S |
| 27 | 28 | 29 | 30 | 31 | 1 | 2 |
| 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| 31 | 1 | 2 | 3 | 4 | 5 | 6 |

How the hymn

Just As I Am

*was inspired and written
by Charlotte Elliott*

<http://www.hymntime.com/tch/htm/j/u/s/justasam.htm>

Miss Charlotte Elliott was visiting some friends in the West End of London, and there met the eminent minister, César Malan.

While seated at supper, the minister said he hoped that she was a Christian. She took offense at this, and replied that she would rather not discuss that question.

Dr. Malan said that he was sorry if had offended her, that he always liked to speak a word for his Master, and that he hoped that the young lady would some day become a worker for Christ. When they met again at the home of a mutual friend, three weeks later, Miss Elliott told the minister that ever since he had spoken to her she had been trying to find her Saviour, and that she now wished him to tell her how to come to Christ.

"Just come to him as you are," Dr. Malan said. This she did, and went away rejoicing. Shortly afterward she wrote her hymn.

– account written by **Ira D. Sankey**, *My Life and the Story of the Gospel Hymns*. Harper & Brothers, 1906. p. 186

About these words, her brother said: "In the course of a long ministry, I hope I have been permitted to see some of the fruit of my labor, but I feel that far more has been done by a single hymn of my sister's."

Evangelist Billy Graham said he was saved in 1934 in a revival meeting in Charlotte, North Carolina, led by Mordecai Ham, after hearing *Just As I Am*. This became an altar call song in the Billy Graham Crusades in the latter half of the 20th Century. Graham also used it in the title of his 1997 book, *Just As I Am: The Autobiography of Billy Graham*.

WHAT'S HAPPENING AT SUNRISE

August 2014

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|---------|------------|--|
| Aug. 17 | 8:45 a.m. | 1st John 2:12-14 <i>Even the Strong Need Strength</i> |
| | 10:30 a.m. | Sunday School - Corporate Prayer |
| Aug. 22 | 6:30 p.m. | Friday Night Fellowship |
| Aug. 24 | 8:45 a.m. | 1st John 2:15-17 <i>Do Not Love the World</i> |
| | 10:30 a.m. | Sunday School |
| Aug. 27 | | Temple City Schools Resume |
| Aug. 29 | 6:30 p.m. | No Friday Night Activities |
| Aug. 31 | 8:45 a.m. | 1st John 2:18-23 <i>Avoiding Spiritual Deception</i> |
| | 10:30 a.m. | Pastor Andy Preaches for the Presbyterians |
| Sept 1 | | Labor Day |
| Sept 16 | 7:00 p.m. | Bible Study resumes |

The Hymns We Sing

COURTESY OF THE CYBER HYMNAL™

<http://www.hymntime.com/>

Just As I Am, Without One Plea

"Look, the Lamb of God, who takes away the sin of the world!"

John 1:29

<http://www.hymntime.com/tch/htm/j/u/s/justasam.htm>

Music: <http://www.hymntime.com/tch/mid/w/o/o/woodworth.mid>

Words: Charlotte Elliott, 1835. These words first appeared in *The Christian Remembrancer*, whose editor Elliott became in 1836. The last verse is from Elliott's *Hours of Sorrow Cheered and Comforted*, 1836.

Music: Woodworth William B. Bradbury, Mendelssohn Collection, or Third Book of Psalmody (New York: 1849)

Just as I am – without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee –
O Lamb of God, I come, I come.

Just as I am – and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot –
O Lamb of God, I come, I come.

Just as I am – though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without –
O Lamb of God, I come, I come.

Just as I am – poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find –
O Lamb of God, I come, I come.

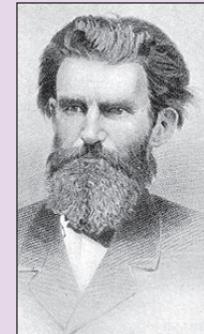
Just as I am – Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe –
O Lamb of God, I come, I come.

Just as I am – Thy love unknown
Hath broken every barrier down;
Now, to be Thine, yea, Thine alone –
O Lamb of God, I come, I come.

Just as I am – of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above –
O Lamb of God, I come, I come!



Charlotte Elliott (1789-1871)



William B. Bradbury
(1816-1868)