

Pastoral REFLECTIONS

July 11, 2021

Our society has placed so many demands on us, which has caused us to make a variety of decisions to meet those demands. This can lead to higher levels of tension and stress. In many of these instances, God is not making any of these demands. As a result, this tension causes us to lose the joy and the pleasure of living. (Philippians 4:4-5; 1 Thessalonians 5:16-18)

Society demands that we must all be a certain size. It demands the kind of clothes we must wear just to fit in. It also responds to us in a certain manner if we are the minority or the majority, Democrat or Republican, tall or short, rich or poor, married or single, educated or uneducated. We can have a car that may be old but drives well, but we become embarrassed and unhappy because it is not the latest model. It is not that we cannot experience joy, because we are blessed with all spiritual blessings (Ephesians 1:3), but it is the external pressures that are determined by the world that block our internal joy from being experienced each day.

According to the Chicago Tribune, on Monday, August 26, 1996, tragedy struck a Fort Lauderdale, Florida, family. Two boys found their twelve-year-old brother Samuel dead in their yard. He hung himself from a tree. Beneath the tree were a step stool and a flashlight.

There was little mystery about what had provoked Samuel to end his life. Samuel was overweight, and this would have been his first day at a new school. He told his family that he was nervous about going to school because he was afraid of the teasing that would likely come from the other children.

This child did not die because he went to war, developed cancer, was serving the Lord in an uncivilized village, and was killed, but he died because he was fat. Societal pressure so dominates us that enjoying the life God provides can easily be erased.

The Bible says, "...I am fearfully and wonderfully made; your works are wonderful, I know that full well." (Psalm 139:14) Luke 12:22-23; 25-26 states; "And He said to His disciples, "For this reason I say to you, do not be anxious for {your} life, {as to} what you shall eat; nor for your body, {as to} what you shall put on. For life are more than food, and the body than clothing. And which of you by being anxious can add a {single} cubit to his life's span? If then you cannot do even a very little thing, why are you anxious about other matters?" The only pressure we should be experiencing should be from the molding done by the hands of the Potter (from His pruning) (Jeremiah 18:4-6), so we bear the fruit of life that He provides (John 10:10; 15:1-5; Hebrews 12:7-11). This process is a lighter yoke than the damage the world does to our lives (Matthew 11:28-30).



UPCOMING Events



Promise Keepers Men's Conference
Join the Kingdom Builder's Men's Ministry & men from around the country for worship that strengthens the soul, brotherhood that lasts a lifetime, and tools that empower you to be the man Christ intended you to be.
July 16th through 17th | Arlington, TX

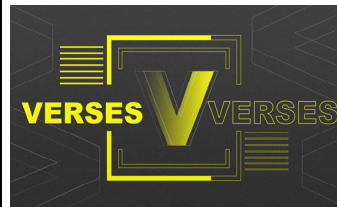
For more information, contact or Tony Hall at tony.hall5962@yahoo.com



God Answers: Sex & Sexuality
On **Saturday, July 17th 10 a.m. - 3 p.m.**, join us for this special event covering topics like sexual abuse, human sex trafficking, homosexuality. The Drama Ministry will present God, Love & Sex: The Barbershop Shop Part II. There will be a panel discussion and Q & A session.



Marriage Ministry-Dating Series
The Covenant Keepers Marriage Ministry presents a **Summer Date Series!** The First Day Date will be a trip to the Houston Museum of African American Culture - **Saturday, July 24th at 1:30 p.m!** **First 12 couples ONLY!** Masks are required! RSVP at LWFCmarriagemin@gmail.com



Youth Bible Study & Fellowship Group
There is a lot going on in the world right now. God has a Word for you in all that you are going through in **VERSES!**

Join the LEGACY Youth (grade 7th-12th) online group via zoom each **Wednesday at 7 p.m.** Learn how to walk through life's challenges understanding God's Word. The study book is "Basic Bible Interpretation" by Dr. Roy B. Zuck. Contact Youth Minister Jordan Washington for more information at legacyyouth@lwfellowshipchurch.org



Prayer Vigil
Join us on **Tuesday, Jul 13th | 12 p.m. & 7 p.m.**
Free Conference Call :1 (978) 990 5374
Access Code 1165799



ORDER OF WORSHIP

Announcements

Communion

Visitor's Welcome

Worship In Giving

Offering boxes are located at all perimeters under crosses

Special Music

"Truth Hurts"

Matthew 16:21-23

Pierre Cannings

Assistant Pastor

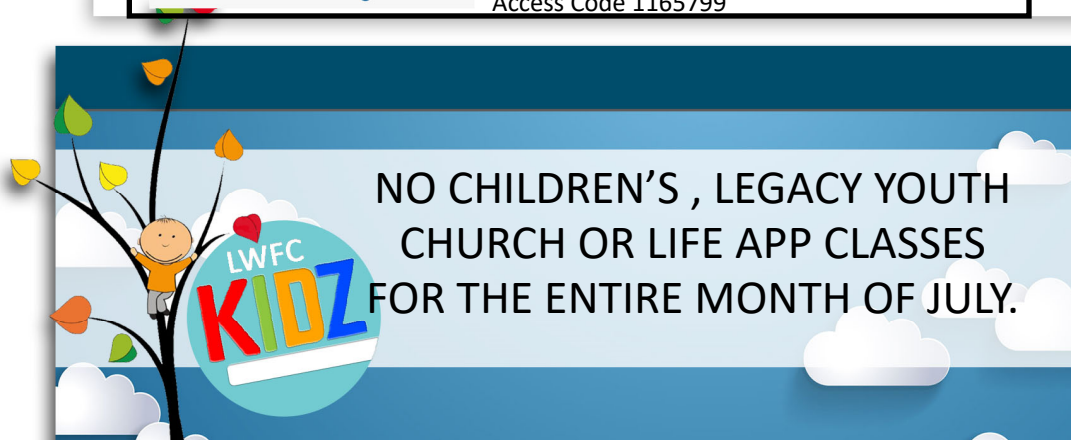
Full sermon notes available online at www.lwfellowshipchurch.org

Click on the "Media" tab and click "Sermon Outline"

Call to Discipleship

Please remain seated at this time

Benediction



Truth Hurts
Matthew 16:21-23
Pierre Cannings

I. Time for Truth (vs. 21):

- a. Jesus Began to Show
 - i. From the Time
 - 1. Jesus timing to reveal - It is now just a little over six months before the cross.
 - a. They must know it now to be ready then.
 - b. The great confession of Peter made this seem an appropriate time. He will repeat the warnings (17:22. with mention of betrayal; 20:17–19 with the cross)
 - 2. They understand that Jesus was indeed the long-promised Messiah, he proceeded to teach them something of what messiahship meant.
 - 3. Now it is used to mark the transition from a period of ministry that has reached its culmination in Peter’s confession that Jesus is the Christ, the Son of the living God, to a period in which orientation towards a fate of suffering for Jesus in Jerusalem comes into sharp focus.
 - ii. To Show - to make vividly clear, to his disciples something that at this point is mysterious and completely out of their purview.
 - iii. To His disciples - Disclosure to the disciples alone is of a piece with their place of privilege in 13:11–12 and elsewhere.
 - 1. The Galilean mission to the common people is over. Henceforth the Lord devotes Himself mainly to instructing His disciples.
 - iv. Must go to Jerusalem- So the necessity (δεῖ [dei], must) of his suffering death at the hands of the Jerusalem ecclesiastics who have dogged his steps in Galilee is now plainly stated.
 - 1. Necessary - He says it was *necessary* for him to *go off to Jerusalem*. Most of his ministry, as Matthew records it, had been spent in Galilee and adjacent regions. But now a divine necessity takes him to Jerusalem (cf. 23:37; Luke 13:33–34) for the climax of his ministry.
 - 3. There verb δεῖ, “it is necessary,” points to nothing less than the will of God (cf. the use of δεῖ in connection with the passion and the fulfilling of scripture in 26:54; cf. Luke 24:26–27). It is thus the compulsion of God’s will that lies behind the following four infinitives, which are together syntactically governed by δεῖ.
- b. To Suffer
 - i. Suffer- *endure, undergo*
 - 1. The omission brings ‘suffer many things’ into immediate connection with ‘at the hands of (ἀπὸ) the elders and chief priests and scribes’ and thus sharpens an already strong focus on the role of the Jewish leadership
 - ii. From Elders, Chief Priest and Scribes
 - 1. The elders were those whose age, experience, and piety accorded to them the responsibilities of leadership. The chief priests were the intermediate hierarchy between the single high priest, the presiding officer of the Sanhedrin (see 26:62–68), and the priesthood generally (for the chief priests and the Sanhedrin, see 26:59). The scribes were the professional Torah scholars (cf. 2:4 and see Comment on 13:52).
 - a. The three are mentioned together again only in 27:41
 - iii. To be killed
 - iv. Raised on Third Day

II. Wasn’t Ready for Truth (v.22):

- a. Peter
- b. Took Him Aside- “taking to himself,” aside and apart, “as if by a right of his own
 - i. He acted with greater familiarity after the token of acknowledgment had been given
- c. Rebuke Him
 - i. God forbid it - God forbid - *may God be gracious to you, Lord*, may God in mercy spare you this, *God forbid*
 - ii. This shall Never Happen- Strongest kind of negation, as if Peter would not let it happen. Peter had perfect assurance.
 - 1. This is followed by a very strong negation “this will in no wise happen to you.” Peter’s confidence in this response depends upon his faulty concept of the nature of the Messiah and his work. He has yet to understand that God has willed another path for the Messiah.
 - iii. Lord- “Lord” is a respectful form of address, but “God forbid” is a strong repudiation of what Jesus has just prophesied
 - 1. This was quite a remarkable act in itself, given Peter’s confession of Jesus as Messiah and that he addresses Jesus as κύριε, “Lord,” but it is also indirect evidence that for Peter the deity of Jesus was hardly

III. Then Get Behind Me (v.23):

- a. Turned - quick ingressive action, away from Peter in revulsion, and toward the other disciples - The purpose of the turning can be to attack someone Mt 7:6, or a desire to see or speak
 - i. Evidently he had been facing away from Peter, but he now turns to him and in unusually
- b. Get Behind Satan - *μὴ γένοιτο* *get out of my sight*
 - i. Get Behind- strong words utters a vigorous repudiation of Peter’s pious petition. “Go away” is more forceful than elegant
 - ii. Satan- here is a renewal of the Satanic temptation faced there by Jesus
 - 1. Indeed, Peter was taking up essentially the position of Satan in the temptation narrative. The evil one had tried to get Jesus to take the easy, spectacular way and to avoid the path of suffering, and that in essence was what Peter was advising
- c. You are a Stumbling Block
 - i. an action or circumstance that leads one to act contrary to a proper course of action or set of beliefs, temptation to sin, enticement to apostasy, false belief
 - 1. Compare to him being the rock of the church
 - a. Peter, “the rock” (v. 17), had become in effect a stone of offense or a “rock of stumbling” (Isa 8:14)
 - 2. stumbling block” (cf. the cognate verb in 11:6), in the path to the accomplishment of God’s will
 - 3. refers to the clearing of Jesus’ path by the removal of an obstacle (and perhaps hints at the proper place for a disciple following Jesus; cf. esp. v. 24; and 4:19; 10:38).
 - ii. Setting your mind - *take someone’s side, espouse someone’s cause*
 - 1. Mind-Man’s intellectual processes in a narrow sense or, more broadly, the sum total of a man’s mental and moral state of being
 - a. The meaning is: ‘because you do not concur with the ways of God (which include suffering and death for the Messiah) but instead concur with the ways of men (expecting the Messiah to triumph without pain)
 - 2. God’s Interest - someone’s things, affairs, circumstances
 - 3. Man - The thoughts is really a general term meaning more literally “the things”; Peter’s mind was not set on the things of God. But is the strong adversative—far from the things of God (“You are not on God’s side,”), Peter’s mind was set on purely human ways of thinking. It comes naturally to us to think of glory and honor, of comfort and security.
 - 4. Peter’s focus, like that of the other disciples (cf. 20:21), was on the triumphant aspects of the Messiah and the messianic kingdom. But if Peter would set his mind on the will of God, he needed to make room for the necessity of the suffering and death of Jesus. And as they next will be told, the disciples must face that reality in their own lives.

PRAYER REQUEST

Grieving: Melinda Parsee & Family, Nikisha Doyle & Family, the Family of Debra Gaines, Wanda Ryan & Family, Curtis Sanders & Family, Sybil Grenion & Family, Pastor Duane Lawrence & Family, Doris Henderson & Family & Billy Mitchell & Family, Catherine Asuquo and Family & Shanna Edwards and Wendy Oliver and Family.

Health and Healing: Lurlean Lane, Florence Wiggins, Retha Amos, Octavia Scott, Margaret Baptiste, Cici Sharpe, Eunice Johnson, Jeffrey McQueen, Brittany Bullock, Sara-Beth Mathis, Barbara Gordon, Ella James, Pat Crawford, Lisa Roberts, Birdie Williams, Jon Heard, Lyndia Tarkington, Deacon Jessie Austin, Loretha Logan, Jonathan Ned, Athena Hall, Lurlean Lane, Eric White, Lakessia Davis, Rutha Patrick, Nikisha Doyle, and Linda Rainey.

