

## *Harvest at Home*

(things to think about, discuss with others, and act upon, in response to what we hear in worship)

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### *Harvest at Home, Morning Call to Worship, Hebrews 8:1*

Main ideas:

- 1) We have our exalted High Priest, Jesus, now already. We don't have to wait until glory to have such a high priest.
- 2) Jesus is seated, not standing, at the throne of heaven
  - a. His work is finished
  - b. He Himself is the royalty of the throne; only the King sits in the throne-room!
- 3) Through Christ, and Christ alone, our worship is perfectly acceptable to God
- 4) By the power of Christ, and Christ alone, our worship does absolutely everything for which it exists

Questions for Application:

- 1) Do you ever feel like fulfilling worship is something that you have to wait for? What are some specific ways that you can remind yourself that Jesus already leads Christian worship in all of His perfection and power?
- 2) Does it ever seem to you like the kingdom of God is hanging by a thread? Does your own personal walk with God ever seem that way? What does Jesus' being seated tell you about where to put your hope in such situations? What does Jesus' being seated tell you about how sure that hope is in such situations?
- 3) Into what specific situations this coming week do you need to be intentional about bringing the thought of a finished, sitting, ruling Christ on the throne of heaven?
- 4) What posture should we have in the presence of a king—and how about if we are in the presence of the Father, who is King, through His seated Son, who is also the King of heaven? Obviously, we have chairs at Harvest, so what can you be careful about in your mind and heart to be “standing” in the presence of God?
- 5) Do you ever fall into thinking that our worship is made more acceptable to God or more effectual for His purposes by what we do? How does such thinking actually increase your view of self and decrease your view of God? If you have a real sense of your weakness, how does such a view breed not more excellence in worship but a fearful, hesitant, almost despair in worship?

Notes:

## *Harvest at Home, Morning Serial Reading, Mark 13*

Main ideas:

- 1) The destruction of the temple is not the end of the age as the disciples thought—the temple is even more temporary than that (as are all our most impressive external things)!
- 2) There was a lot of world history—and a lot of painful world history—left after 70a.d.
- 3) v13 gives the same basic message as Revelation—this age is one of hostility and suffering and execution for believers, but those who endure in Christ will be glorified
- 4) About the specific devastation in 70a.d. God did give them signs by which to know in advance and escape. God is merciful, always thinking of believers in His plan for world history
- 5) The end won't be predictable, but it will be obvious—its 'signs' aren't the kind that can be missed
- 6) We should always be awake, always doing what we want to be found doing when the Master returns, and doing them in a way that we would like to be found doing them.

Questions for Application:

- 1) Are you much impressed by things whose importance will disappear into thin air, certainly at Christ's coming, but quite likely much sooner even than that?
- 2) Do you waste time and mental energy speculating about the timing of things about which God has said you cannot know?
- 3) Are you ever tempted to think that God has lost control of the world?
- 4) Do you give in to the wish that before Christ returns there will be an age in which it is less painful for Christians than how the Bible describes the age until His return? How does it help you to be an “endurer” to take Him at His Word about what this age is like for believers?
- 5) When you come into the most painful of circumstances, do you ever think about how God has actually made them less severe for the sake of His people?
- 6) Do you live each day as you would wish you had, if Christ would return at its end?

Notes:

*Harvest at Home*, Morning Sermon, Genesis 26:24c

Main ideas:

- 1) “Fear not” is a command
- 2) The commands that God gives us to obey always depend upon the truths that God gives us to believe
- 3) God’s people have a great need for God’s commands for living this life, even though it is *Christ’s* keeping of the commands and not ours that earns our life.
- 4) Fear is exactly the opposite of faith; fearing not is one of the most basic things about being a Christian
- 5) Fear of God drives out fear of everything else
- 6) For those who cling to Christ, fear of God is not a servile terror but a right estimation of who God is—*only the cross* makes this possible to do without going insane.
- 7) Specifically, God turns our attention to His love for us in the fearsome gift of Christ, and produces love in us for Himself, and this love that is born of fearing Him casts out all other fears

Questions for application:

- 1) Have you ever considered that fearing is unrighteous and wicked?
- 2) For whose fearlessness (Christ’s or yours) do you hope that God will do good to you?
- 3) Do you fear God? Does your thinking about the cross ever touch upon how fearsome God is?
- 4) How does the fearsomeness of the cross show you the greatness of God’s love?
- 5) Does the love of God at the cross make love to burn in your own heart for God? Or do you perhaps need to ask God to take away your hard-heartedness?

Notes:

*Harvest at Home*, **Evening Call to Worship, Psalm 148:7-10**

Main ideas:

- 1) Everything exists to glorify God.
- 2) There are many creatures, both things and beings, that are more impressive than we are.
- 3) Even the most impressive creatures exist to glorify God.
- 4) God's method of sustaining the universe is by direct command.
- 5) What God commands will always happen.

Questions for application:

- 1) List some of the most amazing things in creation—do you ever consider that these exist to glorify God?
- 2) If the weather comes as a fulfilling of God's Word, what do you think of complaining about the weather?
- 3) When the weather does amazing things, what is the appropriate response, according to this psalm?
- 4) Do these verses sound like God is indifferent to the creatures? How does this help you think about how much He must therefore care for you?

Notes:

*Harvest at Home*, **Evening Serial Reading, Jeremiah 23:9-40**

Main ideas:

- 1) God really does speak.
- 2) And much of what God has to say is very hard to hear.
- 3) There are many who claim to speak for God but simply lie.
- 4) Human conjecture, in the place of divine revelation, leads always to wickedness.
- 5) All teaching that does not lead to repentance is false.
- 6) People can borrow phrases from the true prophets and still preach their hearers into Hell.
- 7) Jesus is the One who perfectly tells the truth that leads to repentance.

Questions for application:

- 1) Are you thankful for hearing the hard words of God?
- 2) Do you let yourself enjoy the easy words of man instead?
- 3) Are you ever tempted to give into the idea that all preaching is equally good?
- 4) Who has to send a true preacher?
- 5) What words must a true preacher speak? Do you hear preaching with the hope that you will hear what the Bible says?
- 6) What must be the result of true preaching? Do you hear preaching with the hope that it will lead to repentance for you?

Notes:

*Harvest at Home*, **Evening Sermon, Romans 10:18-21**

Main ideas:

- 1) Everyone knows enough to be without excuse.
- 2) God makes the good news of His gospel heard as widely as the convicting news of creation is heard—but the good news can also be convicting!
- 3) It is possible to understand grace with your mind and still reject it
- 4) When people respond to others' believing with irritation, they only convict themselves
- 5) Unbelief is not a problem of lack of information or of understanding, but a problem of a hostile heart
- 6) We need God to conquer our hearts with Christ!

Questions for application:

- 1) Have you seen, heard, touched, tasted, or smelled anything in this wonderful world? (then you are without excuse!)
- 2) Have you heard the good news about Jesus? (then you are doubly without excuse!)
- 3) If you claim that the gospel is “hard to understand,” have you ever thought that the problem could be that your heart doesn't *want* to understand it?

Notes: