

End of All Things is at Hand: Four Instructions (part 2)

I. REVIEW

7 But the end of all things is at hand; therefore be serious and watchful in your prayers. 8 And above all things have fervent love for one another, for “love will cover a multitude of sins.” 9 Be hospitable to one another without grumbling. 10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. (1 Peter 4:7-10)

- A. **The end of all things:** The Greek word is τέλος (*telos*), which can mean: the end or conclusion of something, its goal or fulfillment, its culmination. Peter is referring to the *culmination of God's redemptive plan*, the return of Christ, the final judgment, and the establishment of God's eternal kingdom.
- B. *Four instructions in light of the end of the age:*
1. Be serious and watchful (vs 7)
 2. Have fervent love for one another: love covers a multitude of sins (vs 8)
 3. Be hospitable (vs 9)
 4. As each one has received a gift, minister it to one another (vs 10)

II. WHY THE NEED FOR LOVE THAT COVERS

16 These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. 17 But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: 18 how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. 19 These are sensual persons, who cause divisions, not having the Spirit. (Jude 16)

- A. **In the last time:** Jude urges the reader to remember there would be *mockers in the last time*. This exhortation sheds light on the context of the “*grumblers and complainers*.” In other words the mockers that emerge *in the last time* are those who have given themselves over to grumbling and complaining as a way of life that is fueled by their own ungodly lusts.
- B. **Complainers:** In Jude 16, the NIV reads: “These people are grumblers and faultfinders; they follow their own evil desires...” Other translations use phrases such as “complainers” or “discontented with their lot.” The difference comes from how translators render two closely related Greek words.
1. The first word, *gongystai*, refers to people who murmur, grumble, or complain under their breath. It recalls Israel's repeated grumbling against God in the wilderness.
 2. The second word, *mempsimoiroi*, is rarer. It is formed from words meaning “to blame” and “one's lot or destiny.” It describes someone who is dissatisfied with their circumstances and habitually finds someone—or even God—to blame.

- C. **NIV:** “*faultfinders*” **KJV/NKJV:** “*complainers*” **ESV:** “*malcontents*” **NASB:** “*finding fault*” **CSB:** “*discontented with their lot*” Each translation captures part of the meaning. “Complainers” emphasizes their speech and attitude. “Faultfinders” emphasizes their tendency to blame and criticize. “Discontented with their lot” brings out the word’s more literal sense: they resent the circumstances God has allowed.
- D. **Faultfinders:** A faultfinder is someone who habitually looks for what is wrong in other people, circumstances, or decisions and then criticizes or blames. In Jude 16, it describes more than someone who occasionally notices a real problem. It points to a person with a heart of dissatisfaction. Faultfinders always complain, blame, and resent how things are.

III. ABOVE ALL: FERVENT LOVE

8 And above all things have fervent love for one another, for “love will cover a multitude of sins.” (1 Pet 4:8)

- A. **Above All:** Especially, most importantly, or as a matter of highest priority.
- B. **Fervent Love:** The Greek word translated “fervent” is ἐκτενής (*ektenēs*). It means *earnest, constant, intense, or stretched out*. The idea is of love being extended to its fullest. Persistent love that keeps going even when it is costly or difficult.
- C. **Cover a multitude of sins:** This is Jude’s practical application of fervent love. This is the way, desire, and nature of God. It is what He invites us into in our relating with one another.

Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy. 19 He will again have compassion on us, And will subdue our iniquities. You will cast all our sins into the depths of the sea. (Micah 7:18-19)

... For I will forgive their iniquity, and their sin I will remember no more. (Jer 31:34)

- D. One important aspect of our spiritual life is how we respond: when we fail or when we are mistreated as well as how we respond to others who fail. If we respond with mercy, we will experience greater joy and freedom in our heart. If we respond wrongly, then a residue of bitterness or anger will slowly build in us, causing us to live with unresolved pain and turmoil.
- E. Jesus wants His people to learn how much He desires mercy (Mt. 9:13; 12:7).

13 But go and learn what this means: “I desire mercy and not sacrifice.” (Mt. 9:13)

7 But if you had known what this means, “I desire mercy and not sacrifice,” you would not have condemned the guiltless. (Mt. 12:7)