

DO YOU KNOW IF CHRIST IS IN YOU?

2 CORINTHIANS 13:5

INTRODUCTION:

1. We cannot depend on others to carry us to heaven. Instead each one must *“work out his own salvation”* (Phil. 2.12).
2. We are not justified by our own subjective opinion of ourselves (1 Cor. 4.4), but through the words of Christ (John 12.48).
3. Consider some important questions of self-examination so that we may know if Christ is in us.

I. AM I TRULY IN CHRIST?

- A. *“Every spiritual blessing”* is found *“in Christ”* (Eph. 1.3)
 1. *“Forgiveness of sins”*, *“redemption”*, and *“eternal life”* are exclusively in Christ. (Eph. 1.7; Rom. 3.24; 6.23)
 2. The grim condition of those not in Christ. (Eph. 2.12)
- B. This necessitates another important question: How does one get into Christ? (Rom. 6.3; Gal. 3.27)

II. WHAT KIND OF LANGUAGE DO I USE?

- A. One’s language and speech patterns can identify him, even if he claims otherwise. (Judges 12.5,6; Matt. 26.73)
- B. What kind of speech is required for those in the faith?
 1. *“Speaking the truth in love”* (Eph. 4.15)
 2. *“Sound speech which cannot be condemned”* (Titus 2.8)
 3. We must remove *“filthy language”* from us. (Col. 3.8)

III. DO I HAVE A CHRIST-CENTERED LIFE?

- A. A Christ centered life is one in which Christ is the primary focus of everything we do. (Gal. 2.20; 2 Cor. 5.15)
 1. Christ takes priority over all things. (Matt. 10.37-39)
 2. My recreation does not interfere with faith. (Eph. 5.3,4)
 3. It is a life that serves as a positive influence. (1 Tim. 4.16)
- B. How much attention do we give to Christ each day?

IV. DO I BEAR IN MY BODY THE MARKS OF JESUS?

- A. To those who questioned Paul’s apostleship, his evidence was the scars and bruises of suffering for Christ. (Gal. 6.17)
- B. In like manner, Christians bear marks of discipleship that properly identify them. (1 Tim. 2.9,10; 2 Pet. 1.5-8)

CONCLUSION: Self-examination is a regular mandate.

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MEETING TIMES:

SUNDAY MORNING BIBLE CLASS :	9:00AM
SUNDAY MORNING WORSHIP:	9:50AM
SUNDAY EVENING WORSHIP:	6:00PM
WEDNESDAY EVENING BIBLE CLASS	7:30PM

*Worshipping
God “in Spirit
and truth”
(John 4.23)*

JUNE 7TH, 2009

MARY, THE MOTHER OF GOD?

For those of us who believe the indisputable evidence that Jesus is the Son of God, might be tempted to place a similar title of honor on the one who gave Him birth. If Jesus once occupied Heaven sharing a state of glory with the Father (John 17.5), then it would seem reasonable to say that His birth mother also be entitled to glory...except, the Bible does not say that.

The argument is simple: Mary is the mother of Jesus (John 19.26). Jesus is God (John 1.1). Therefore Mary is the mother of God. This doctrine, first declared at the Council of Ephesus in 431 A.D., has spun off a host of other doctrines including the ability to pray to Mary.

While the Bible does acknowledge that Jesus was born of Mary according to the flesh (Gal. 4.4), that is, His physical body, it does not state nor even imply that Mary is the mother of God.

The fact remains Mary is not the mother of God, for Christ did not begin at His birth. John states that Christ *“was in the beginning with God”* (John 1.2). And Paul writes that *“He is before all things”* (Col. 1.17). Jesus spoke of His divine nature when He asked the Pharisees, *“What do you think about the Christ? Whose Son is He?”* (Matt. 22.42). Thinking in terms of the physical they replied that He was the Son of David (v. 42). He then asked, *“How then does David in the Spirit call Him ‘Lord’...?”* (v. 43). If David cannot be considered the father of God, neither can Mary be considered His mother. CLP

THE GLORY OF GOD

PHILIPPIANS 2.15

INTRODUCTION:

1. If beauty is in the eye of the beholder, then it is true that everything is beautiful in its own way. (1 Cor. 15:40,41)
2. Glory is defined as magnificence, brilliance, and is usually described in the Bible as the brightness of light.
3. While there are many different kinds and degrees of glory, there is nothing comparable to the glory of God.

I. THE BRIGHTNESS OF HIS GLORY

- A. It is difficult for us to comprehend the glory of the sun, but the glory of God far exceeds it. (Deut. 4:19; Job 9:4-7)
 1. The creation manifests the glory of God. (Ps. 19:1-6)
 2. Moses desired to see the glory of God, but no man can see His face and live. (Ex. 33:18-23; cf. 1 Tim. 6:15,16)
- B. While we cannot see the glory of God, as the moon reflects the sun, so we can see a reflection of His glory.
 1. The signs in Egypt and the wilderness. (Num. 14:20-22)
 2. **JOHN 11:40:** “*Did I not say...that if you would believe, you would see the glory of God?*” (cf. John 12:28)
- C. Ultimately, the glory of God is manifested in Jesus Christ.
 1. He is the “*brightness of His glory*” (Heb. 1:3; 2 Cor. 4:6)
 2. The glory of Christ seen on the mountain as He was glorified by God. (Matt. 17:1,2; 1 Pet. 1:16-18)

II. THE GLORY OF GOD IS THE PURPOSE OF MAN

- A. That God is worthy of glory is indisputable. But does God need our validation? (John 5:34,41; Lev. 10:1-3)
 1. We know whose honor we seek by the words which we speak. Are we God-glorifying? (John 7:18; 8:50-54)
 2. We bring honor to God through obedience. (Matt. 5:16)
- B. How do Christians glorify God today?
 1. Through praise to His name. (Ps. 50:23; Heb. 13:15)
 2. Through everyday activities. (1 Cor. 10:31)
 3. Through suffering for Christ. (1 Pet. 4:14-16)
 4. Through bearing much fruit. (John 15:8; Phil. 1:11)
 5. Through faithful obedience. (1 Pet. 4:11)

CONCLUSION: Man has been crowned with glory and honor.

WHEN LAWLESSNESS BECOME LAW

The cultural war is not a fought over matters of opinion and lifestyle but over issues of righteousness and truth verses sin and error. Christian values have been challenged by political correctness as opponents to God and faith have called “*evil good and good evil*” (Isa. 5:20).

At the heart of the cultural war is the battle over social liberties as some interpret liberty as liberty from moral laws and accountability. Freedom is defined by some as the freedom from restraint and the right to do whatever they want no matter the moral, spiritual, and social consequences. Yet while they preach liberty and freedom they bring themselves and others into the bondage of sin. Well did Peter write of deceivers that “*while they promise liberty they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.*” (2 Pet. 2:18,19).

Actually, the heart of the cultural war is God. Regardless of the specific issues which are argued, it all comes down to the attempt by some to remove God from society. From the attempt to remove the Ten Commandments from public displays to those who have tried to remove “under God” from the Pledge of Allegiance God has been the target of the cultural war.

Recently, in the California Supreme Court it was ruled that the constitutionality to define marriage as that which is between a man and a woman was upheld. But this was a shallow victory for the court also ruled that same-sex couples can still enjoy the same rights and protections as married couples as long as they call the legal relationship a different name. Unfortunately, we are seeing more and more that those things the Bible explicitly calls lawlessness is now being called lawful in our society.

The solution is to continue to fight the good fight. Sadly many fight the spiritual battle by bringing a knife to a gunfight. We cannot stand up for Biblical family values and principles of righteousness by using worldly weapons, worldly arguments, and worldly wisdom. Indeed, “*the weapons of our warfare are not carnal, but mighty in God for pulling down strongholds, casting down arguments, and every high things that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.*” (2 Cor. 5:10,11). Only then can we see victory.

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