

## WHAT KIND OF PERSONS OUGHT YOU TO BE?

### 2 PETER 3:11

#### INTRODUCTION:

1. The kind of people we are today and the kind of person you strive to be will determine the kind of future you will have.
2. The word of God is clear on the conduct that God expects of those who are His children.
3. Knowing the eternal future that has been prepared, "...*what kind of persons ought you to be...*" (2 Pet. 3.11)

#### I. SOME DOUBT THE COMING OF CHRIST

- A. 2 Peter 3.1-7: Scoffers will come in the last days.
  1. Christians need to be mindful of the words of the prophets and apostles of Christ. (2 Pet. 3.1,2)
  2. However, those who doubt claim that everything is as it always has been. (2 Pet. 3.3,4)
  3. But they willfully forget that God always keeps His promises. (2 Pet. 3.5-7)
- B. Just as it was in the days of Noah, so also will it be in the day of judgment. (Gen. 7.11,12; 21-23)

#### II. THE DAY OF JUDGMENT IS CERTAIN

- A. When will the day of judgment come? (2 Pet. 3.8-13)
  1. The day of the Lord will come as a thief in the night, yet we cannot know the time. (2 Pet. 3.8-10)
  2. We look for the coming of the day of God.(2 Pet. 3.11-13)
- B. God promised a day of judgment. (Acts 17:31; John 5.22,27)
- C. Why does there seem to be a delay? (2 Pet. 3.9)

#### III. WHAT KIND OF PERSONS OUGHT YOU TO BE?

- A. Knowing that the day is coming in spite of those who doubt, Christians need to be faithful. (2 Pet. 3.10-15)
- B. What does it mean to be faithful?
  1. Christians ought to always strive to be found by Him in peace. (Col. 3.1-4,12-17; 2 Tim. 4.7,8)
  2. Christians ought to always be without spot and blameless. (Matt. 5.48; 1 Pet. 1.13-16)
  3. Christians ought to always be growing in the Lord. (2 Pet. 3.16-18; 2 Tim. 2.15; 2 Tim. 3.17)

#### CONCLUSION: 1 CORINTHIANS 15.58

## NORTHSIDE CHURCH OF CHRIST

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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)*

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### THE CHURCH IS NOT A SECT

Jesus, the Son of God, said, "I will build My church..." (Mt. 16:13-19). This church, which He built and which you read about in the New Testament, was never designed to be a sect. It was not planned to be a part of Judaism, nor of Islam, nor of Catholicism, nor a part of anything else.

Jesus said, "Behold, I make all things new" (Rev. 21:5). He did not come into this world to "Put a new patch on an old garment" (Mk. 2:21), but to be the Mediator of the New Testament which is based on a better sacrifice and better promises than those of the Old Testament: "He is the Mediator of a better covenant, which hath been enacted upon better promises" (Heb. 8:6). Jesus died on the cross of Calvary to establish the New Testament (Heb. 9:15,16), and thereby paid the purchase price for His church: "Which He purchased with His own blood" (Acts 20:28). The Jews thought of the church as just another sect, but Paul showed that the church is not a sect: "After the Way which they call a sect, so serve I the God of our fathers" (Acts 24:14). There are many today who consider that same church to be a sect or "denomination." But Jesus never built a sect, a denomination, nor has He ever authorized one to be built. There is not a name nor description of any sect, or denomination in the New Testament. Jesus prayed for the unity of all believers, (Jno. 17:20,21), and all of these believers are to be in one body, one church (Eph. 1:22,23; 2:14-16; Col. 1:18,24). The Holy Spirit-guided apostle Paul commanded, "Let there be no division among you" (1 Cor. 1:10).

That church of the New Testament was not a sect then, and it is not a sect now. The allegation in the first century that it was a sect did not make it one, and the same allegation today does not make it one.

[Bill Cavender]

## THE GOD WHO IS GOOD

### PSALM 145:9

#### INTRODUCTION:

1. The goodness of God is not a single attribute among many, but is the summation of everything that is of God.
2. Life should be viewed from the perspective that God is good, knowing that *“all things work together for good...”* (Rom. 8.28)
3. That God is good is seen from those things that he extends to man. Consider these three:

#### I. THE GOOD THAT GOD REVEALS

- A. The good that God revealed is the law.
  1. The purpose of law is to protect society. (Gal. 3.19-25)
  2. Yet some claim that the law is too restrictive.(Rom. 7.16)
- B. **1 TIMOTHY 1.8:** *“But we know that the law is good, if one uses it lawfully.”* How does one use the law lawfully?
  1. The doctrine of Christ is not meant to serve as a platform for theological or philosophical debate. (1 Tim. 1.3-7)
  2. Christians use it lawfully by *“rightly dividing the word of truth”* (2 Tim. 2.15; 3.16)

#### II. THE GOOD THAT GOD PROVIDES

- A. God is responsible for every good gift. (James 1.17,18)
  1. God should never be held accountable for the evil in the world, for the blame falls on man. (James 1.13-15)
  2. When it comes to the good in our lives, Christians give credit where credit is due. (Deut. 8.10,11,17,18)
- B. What ought we to do with the good we receive?
  1. Christians ought always to pray. (Matt. 7.7-11)
  2. Use the gifts that have been given. (1 Pet. 4.11)

#### III. THE GOOD THAT GOD EXPECTS

- A. Ignoring the good that God demands is just as sinful as committing that which God forbids. (James 4.17)
  1. Ignorance is never an excuse, for *“He has shown you, O man, what is good...”* (Mic. 6.8; Deut. 10.12,13)
  2. How is the good that God requires known? (Luke 16.29)
- B. CAUTION: Do not grow weary in doing good. (Gal. 6.9,10)

**CONCLUSION:** The gospel is the ultimate good revealed, provided, and expected of us to obey (Rom. 11.22).

## PHARISEE OR PUBLICAN?

A Jewish tax collector who recognized that he was a sinner, guilty before God, and who humbly confessed his need for the mercy of God could be justified before God. A Pharisee who trusted in his own righteousness and who thanked God that he was not like sinful men including the tax collector could not because of his pride and his blindness to his own guilt be justified before God (Lk. 18:9-14). Such Pharisees justified themselves before men and despised others (Lk. 16:15; 18:9). They were like dishes clean outside and dirty inside, and like whitewashed tombs full of dead men's bones (Matt. 23:25-28). On the other hand, a tax collector was immediately judged by his fellow Jews to be a sinner and thus a base person, though he sought God with readiness to correct any errors in his life -- as did Zacchaeus (Lk. 19:1-10) and Matthew (Matt. 9:9-13).

One is not inclined to seek help or a doctor unless he sees that he has need or is sick. The advantage of the publicans and sinners over the Pharisees was in their recognition of their need for the mercy of God and their need for a Physician. When Jesus said, "For I did not come to call the righteous, but sinners, to repentance," pompous Pharisees and any others filled with pride might have said to themselves, "Well, He's not talking to me, then", but Jesus meant no comfort to them in His statement, for He also said to others, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). A man who has heart problems but will not admit it to himself or others is in far greater danger than another who has the same problem but seeks help. This is true both physically and spiritually.

If we face reality, we will recognize that God has a plan of salvation for all (Rom. 3:23; 6:23). That same reality compels one to acknowledge his need for faith in Jesus Christ (Jno. 3: 16), for repentance of all his sins (Lk. 24:46,47), for confession of his faith in Christ (Rom. 10:10; Acts 8:37), for baptism in the name of Christ for remission of sins (Acts 2:38), and for continued growth and development as a new creation in Christ (Rom. 6:3,4; 2 Cor. 5:17; 1 Pet. 2:1,2). By that same realization, we are bound to acknowledge that we have become a part of the body of Christ, the church of Christ (Eph. 1:22,23; 5:23; 1 Cor. 12:27). We must see that we have duties to the body and with the body to do our part (Eph. 4:15,16). With this reality set before us, will we be like the blind Pharisee or like the observant publican? [Gilbert Alexander]