

DISCERNING BETWEEN GOOD AND EVIL

HEBREWS 5:14

INTRODUCTION:

1. Knowing the difference between good and evil comes through exercising the senses through study and application. (Heb. 5.14)
2. Why is it important to discern between good and evil?
 - a) The world has made morality relative and ever evolving.
 - b) Without knowing the difference, one cannot please God.
3. Please consider three questions that helps in all discernment.

I. IS IT ADDRESSED WITHIN THE BIBLE?

- A. Christians must be “zealous for good works” (Titus 2.14), yet good works are not always intuitive.
 1. Many works appear to be good, but do not find authority within the word of God. (Matt. 7.21-23; James 1.26,27)
 2. Where do we define a good work? (2 Tim. 3.16,17)
- B. The word of God also defines what is evil.
 1. Sin is not defined by what is distasteful to man, but that which violates the laws of God. (1 John 3.4; Rom. 12.17)
 2. However, not all sin is itemized. (Gal. 5.21)

II. DOES IT AFFECT OUR INFLUENCE?

- A. Everyone wields some degree of influence whether they have asked to be role models or not. (Phil. 2.14,15)
 1. The powerful effect of our influence can be felt beyond our purview. (1 Tim. 4.12-15; 1 Thes. 1.1-10)
 2. With influence, a little bit goes a long way. (Gal. 5.7-9)
- B. All the good influence we have can be ruined by a single sin.
 1. The Corinthians were warned about the influence they possessed. (1 Cor. 6.5-8; 7.16; 8.9-11)
 2. Yet they had become a bad example by allowing a bad example to dwell among them. (1 Cor. 5.6,7)

III. DOES IT VIOLATE THE CONSCIENCE?

- A. How does a conscience discern between good and evil?
 1. A conscience judges. (1 Cor. 10.25-29)
 2. However, a conscience is an insufficient guide to discern between good and evil. (Acts 23.1; 1 Tim. 4.2)
- B. Yet we must have a good conscience. (1 Tim. 1.5,18,19)

CONCLUSION: God has shown us what is good and what is evil.

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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)*

DECEMBER 27TH, 2009

LIFE BEFORE BIRTH

Suppose that there was a fire in the home, and the life of your loved one’s was at stake. Would we need a motivational sermon to compel us to go in and save our family? Every one of us would act without hesitation to do whatever we can being driven by love.

Yet how many sermons and bible classes are taught in churches across the country emphasizing the need to save those who are facing the prospect of being sent to an eternal fire? Why do we need to be encouraged and motivated to save souls when saving the life of one we love is almost instinctual?

Perhaps one reason lies in the general lack of knowledge of how to evangelize. Just as someone needs to be properly instructed on what to do in case of a fire, so also do Christians need to know what to do to save the lost. For many have the desire but lack the know-how. However, when the moment, counts, does one really need to be taught that their loved one will die if they do not pull them out of the fire?

The ones who are the most active in their evangelistic efforts do not have a method, a plan, or an approach. Successful evangelism usually comes when one is so focused on things above and not on things of the earth (Col. 3.1,2), that it just comes out naturally. They truly see people as lost souls in need of the gospel and consider nothing else more important (Luke 9.25).

The gospel is to all men. And the love of God compels us to warn those who are on the wrong road (Matt. 7.13,14) CLP

“THERE IS ONE GOD”

EPHESIANS 4:6

INTRODUCTION:

1. On the day of judgment, there will be no atheists, no agnostics, and no skeptics, for all will believe that there is one God.
2. Although it is the last “one” mentioned in Ephesians 4, it is the most important fact of all. (Mark 12.28-32)
3. Belief in the one true God is good, but it is not enough, for *“even the demons believe and tremble”* (James 2.19).

I. THE IMPLICATIONS OF THE ONE TRUE GOD

- A. That there is one God means that there are not multiple gods.
 1. God does not share His position with anyone, for He is a jealous God. (Ex. 20.2-5; Isa. 45.21; Acts 7.37-43)
 2. Man cannot have two masters. (Matt. 4.10; 6.24)
- B. That there is one true God means that we are not God.
 1. Some tend to sit *“as God in the temple of God, showing himself that He is God”* (2 Thes. 2.4; cf. Ezek. 28.2,9)
 2. David was reminded of man’s proper place. (Ps. 8.3,4)

II. GOD IS THE FATHER OF US ALL

- A. **MATTHEW 23.9:** *“Do not call anyone on earth your father, for One is your Father. He who is in heaven.”*
 1. God is Father of all mankind. (Heb. 12.9; Num. 27.16)
 2. Yet He is the spiritual Father of those who serve faithful serve Him in Christ. (Rom. 8.14; Gal. 3.26)
- B. What does it mean to have God as our Father?
 1. God disciplines His children. (Heb. 12.7-11)
 2. God provides for His children. (Matt. 7.7-11)
 3. God loves His children. (1 John 3.1-3)

III. ONE GOD DEMANDS THAT HIS PEOPLE BE ONE

- A. That there is one God is the basis of all unity. (John 17.3)
 1. Paul pleaded for unity within the church. (1 Cor. 1.10)
 2. Do we all have the same aim in life? (2 Cor. 5.9)
- B. Yet unity is not without its limitations.
 1. Unity is limited in doctrine. (Eph. 4.1-6; 2 John 9-11)
 2. Unity is limited in fellowship. (Eph. 5.11; 2 Cor. 6.14-18)
 3. Unity is limited in practice. (Rom. 2.1-3; 1 Pet. 4.1-4)

CONCLUSION: Choose this day whom you will serve.

FORGIVE AND FORGET

They say that a good memory is to be treasured, but the ability to forget is truly remarkable. Although the term “forgive and forget” is not found in the Bible, Christians are commanded to forgive one another *“as God in Christ forgave you”* (Eph. 4.32). And how does God forgive? *“For I will forgive their iniquity, and their sin I will remember no more.”* (Jer. 31.34; cf. Heb. 8.12; 10.17).

When we receive forgiveness through the blood of Christ, God does not erase them from His memory, but regards us as if those sins had never been committed. He will still be able to recall our iniquities, but He will never again hold those sins against us and make us accountable to them. In a similar way, Paul wrote of himself, *“...forgetting those things which are behind and reaching forward to those things which are ahead...”* (Phil. 3.13). Yet Paul still remembered his past (1 Tim. 1.12,13). He merely did not allow the past to hinder his pursuit of the crown of life.

As God no longer holds us accountable for sins previously forgiven, He also forgets about the good that we do if we negate our obedience with sin. To Ezekiel God says, in Ezekiel 18.24: *“But when a righteous man turns away from his righteousness and commits iniquity...All the righteousness which he has done shall not be remembered...”* Therefore we can never conclude that we can be pleasing to God if we do more good than evil. We cannot outweigh our sins by doing more good. Instead, salvation comes by the grace of God and through obedience to His will (Eph. 2.8-10).

Sadly, some Christians have reached a point where they have forgotten that they have been cleansed from their old sins (2 Pet. 1.9). Some have forgotten that they have a new lease on their spiritual life and now ought to grow in the Lord and mature in their faith (2 Pet. 1.5-8; Heb. 5.12). Others have been overwhelmed with trials and tribulations that they become discouraged having forgotten the joy and privilege of being in Christ (Phil. 4.4-8).

Christians are the most blessed of all people having a God who forgives and forgets. We always ought to be mindful of the forgetfulness of God that we may also forgive and forget. For forgiveness is received only when given (Matt. 6.14,15). CLP