

HOW TO WORSHIP GOD

JOB 27:7-23

INTRODUCTION:

1. Worship expressing our feelings toward God. (John 4.24)
2. **PSALM 95.6:** *“Oh come, let us worship and bow down; Let us kneel before the LORD our Maker.”*

I. THE DIRECTION OF OUR WORSHIP

- A. We are worshipping the LORD.
 1. **PSALM 95.1:** *“Oh come, let us sing to the LORD!”*
 2. LORD: God’s covenant name. (Ex. 6.3; 3.14; Rev. 4.8)
- B. We are worshipping the great God and King.
 1. **PSALM 95.3:** *“For the LORD is the great God”*
 2. **PSALM 95.3:** *“and the great King above all gods.”*
- C. Why is He the great God and King?
 1. Because of what He hold in His hand. (Ps. 95.4)
 2. Because of His creative genius. (Ps. 95.5)

II. THE EXPRESSION OF OUR WORSHIP

- A. Worship is an expression of triumph.
 1. **PSALM 95.1,2:** *“Let us shout joyfully”*
 2. Joyfully: Literally, raise a battle cry of triumph.
- B. Worship is an expression of thanksgiving.
 1. **PSALM 95.2:** *“come before His presence with thanksgiving”*
 2. **HEBREWS 13.15:** *“giving thanks to His name”*

III. THE ACCEPTANCE OF OUR WORSHIP

- A. Worship is to be done with proper authority.
 1. **PSALM 95.7:** *“Today, if you will hear His voice”*
 2. **1 PETER 2.5:** *“spiritual sacrifices acceptable to God”*
- B. Three ways worship is not acceptable.
 1. Worship based on tradition. (Matt. 15.3,8,9)
 2. Worship based on culture. (Acts 17.22,23,30)
 3. Worship based on personal preference. (Col. 2.23)

CONCLUSION: Is your worship acceptable to God?

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SEPTEMBER 22, 2024

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“Go into all the world and preach the gospel to every creature”
-Mark 16.15

September 15, 2024

MEETING TIMES:

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

PERFECT LOVE

As flawed human beings, we love, but can we love and be loved perfectly? The apostle John tells us that *“love has been perfected among us in this: that we may have boldness in the day of judgment”* (1 John 4.17). This is a verse that tells us that the love that is in the middle of us has been made perfect.

The word perfect is from a Greek word that means “complete.” It is the idea of coming to the point of maturity. Love has reached the point of maturity in our lives. In other words, we are the people that we are supposed to be because our lives are governed completely by love. Because love has come to the point of maturity in our lives, we can look forward to the day of judgment with boldness rather than fear. The very next verse tells us that *“perfect love casts out fear...but he who fears has not been made perfect in love”* (1 John 4.18). Those who are not living their lives by love have reason to fear the judgment.

If love being perfected in our lives is how we can have confidence of our home in heaven, how does love become perfected? The end of the verse tells us, *“because as He is, so are we in this world”* (1 John 4.17). When our love reached the point that we love God and our fellow man the way God loves us, then we can say that love has been made perfect in us. CLP

THE PARABLES OF JESUS

MATTHEW 13:34

INTRODUCTION:

1. The teachings of Jesus benefit us when we listen to what He has to say. Are you listening? (Mark 4.2,13; Heb. 2.1)
2. The parables of Jesus contain unique lessons.

I. WHO TAUGHT THESE PARABLES?

- A. They were taught by the great Teacher.
 1. **JOHN 1.38:** “‘*Rabbi*’ (which is to say, when translated, *Teacher*)” (Hebrew: Rabbi; Greek: Didaskalos)
 2. Jesus was a teaching preacher. (cf. Matt. 4.17)
- B. They were taught by a Teacher with authority.
 1. **JOHN 3.2:** “*You are a teacher come from God*”
 2. As a teacher from God, Jesus taught a message of authority from God. (Matt. 7.28,29; John 7.17; 13.13)

II. WHAT IS A PARABLE?

- A. Parable defined.
 1. Parable (Gk: parabole): Lit., to throw by the side.
 2. A parable symbolizes or illustrates. (Heb. 9.6-9)
- B. Three differing types of parables.
 1. Parables that are similes. (Matt. 13.24)
 2. Parables that are statements. (Luke 6.39)
 3. Parables that are stories. (Luke 15)

III. WHY DID JESUS TEACH IN PARABLES?

- A. Parables were designed to conceal His message.
 1. **MATTHEW 13.10,11:** A message for those who hear.
 2. **MATTHEW 13.12,13:** A message hidden from the enemy.
- B. Parables were designed to fulfill prophecy. (Matt. 13.34,35)

IV. WHERE CAN WE READ HIS PARABLES?

- A. The parables of Jesus are only in the synoptic gospels.
 1. Synoptic: Lit., to see together.
 2. Each gospel had a specific purpose. (John 20.30,31)
- B. Of the three synoptic gospels, Luke has more parables than the Matthew and Mark.

CONCLUSION: MARK 12.14: “*Teacher, we know that You are true, and care about no one...*”

HOW TO TREAT THE POOR

The poor in our society are largely marginalized. Most of the time, the poor are branded as lazy and unambitious. They are usually blamed for their lot in life. And when attention is drawn to the plight of the less fortunate, they are quickly told to “get a job.” In Old Testament times, God protected the rights of the poor and instituted laws directing the children of Israel how to treat those who have little.

First, Israel was commanded to help the poor. Giving to the poor is to give to God (Prov. 19.17). In Leviticus 25, we read about specific commands given in reference to the poor. The children of Israel were told that if a brother falls into poverty, “*then you shall help him*” (Lev. 25.35). Of interest, verse 35 commanded them to also help “*a stranger or a sojourner.*” Today, we are given the same command (Matt. 25.33-40).

Second, judges were commanded to not show partiality. In the Israelite justice system, there were no fees charged for bringing a dispute to court. The judges were commanded to hear and render a decision on all cases (Deut. 1.16-18). No one was denied justice in the event that they could not afford to file a case.

Third, employers were commanded to pay their workers by the end of the day. Failing to pay your workers by the end of the day was equivalent to robbery (Lev. 19.13). The poor depend on receiving their wages in a timely manner. Therefore, employers are told, “*Each day you shall give him his wages...for he is poor and has set his heart on it; lest he cry out against you to the LORD, and it be sin to you*” (Deut. 24.15).

Fourth, lenders were commanded not to charge interest. It was common practice to exploit the poor by lending to them and then charging unreasonable interest. This interest (called usury) was specifically forbidden (Ex. 22.25-27).

Fifth, debt could not be owed forever. If someone was poor and could no longer pay their debts, the Law of Moses allowed for him to work off his debt as an employee (Lev. 25.39-43). But if the debt was great, he could never be expected to work for the rest of his life. Nor was his debt allowed to be passed on to his children. The maximum duration one would be required to work off his debt was seven years (Deut. 15.1).

God took care of the poor, and as His children, He expects us to not neglect the needs of those who are less fortunate. CLP