

WHY DO PEOPLE COME TO JESUS?

JOHN 3:2

INTRODUCTION:

1. John centers around the deity of Jesus. (John 20.30,31).
2. People came to Jesus because of what Jesus had to offer them.

I. THE INQUISITIVE

- A. Nicodemus came to Jesus with a question. (John 3.1,2)
 1. There was a declaration. (John 3.3)
 2. There was a question. (John 3.4)
 3. There was an explanation. (John 3.5; cf. 1 Pet. 1.22,23)
 4. There was an illustration. (John 3.8)
 5. There was an application. (John 3.9,10)
- B. Are the inquisitive coming to you? (2 Tim. 2.15)

II. THE SINFUL

- A. A Samaritan woman came to Jesus.
 1. Context: Jesus goes to Samaria. (John 4.1-4,15)
 2. Jesus interacts with this woman. (John 4.16-18,25,26)
 3. What did Jesus offer her? (John 4.14; cf. Luke 15.1,2)
- B. Are the sinful coming to you? (Rom. 3.23)

III. THE SUFFERING

- A. A man whose son was sick came to Jesus.
 1. His son was sick *“at the point of death”* (John 4.47).
 2. The diseased, disabled, disenfranchised. (Luke 7.21)
 3. What did Jesus offer them? (Luke 7.22)
- B. Are the suffering coming to you? (Job 14.1; Matt. 25.34-36)

IV. THE USURPERS

- A. The scribes and Pharisees came to Jesus.
 1. Why did they come to Jesus? (John 8.3-6,11)
 2. Complained, questioned, watched. (Luke 5.30; 6.2,7)
 3. What did Jesus offer them? (Matt. 15.14)
- B. Are the usurpers coming to you? (Titus 3.9; 2 Tim. 2.23)

CONCLUSION: How many people come to you? (1 Pet. 3.15).

NORTHSIDE CHURCH OF CHRIST

2424 McCarran St. ☐ North Las Vegas, NV ☐ 89030
Phone: (702) 642-3141 Email: pruitt@nlvchurchofchrist.com
Be sure to watch us live at www.nlvchurchofchrist.com
Facebook: Northside Church of Christ Las Vegas

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

February 16, 2025

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

MUST I FORGIVE THOSE WHO DO NOT SEEK IT?

Often the question is asked, “Do I have to forgive those who have sinned against me, even if they do not ask for forgiveness?” A quick review of some critical passages will answer that question.

The manner in which we are to forgive is *“even as God in Christ forgave you”* (Eph. 4.32). Therefore, we need to understand how God forgives before we can know how we ought to forgive another. In the parable of the unforgiving servant, a servant owed the king a large debt. The king was not inclined to offer forgiveness. He was prepared to sell his wife and children and throw him in prison to pay the debt (Matt. 18.25). What changed the king’s mind? In verse 32, the king says, *“I forgave you all that debt because you begged me.”* Forgiveness was conditional upon the plea of the servant.

What about us? Is our forgiveness conditional? Notice a statement made by Jesus: *“If your brother sins against you, rebuke him. If he repents, forgive him”* (Luke 17.3). However, while we are not obligated to forgive unless they repent, we do not have the right to hold a grudge, show resentment, or anger. These are separate from forgiveness. We may not forgive, but we still have to treat, even our enemies and certainly an offending brother with respect (Luke 6.35) CLP

NORTHSIDE CHURCH OF CHRIST
2424 McCARRAN ST.

NORTH LAS VEGAS, NV 89030

WWW.NLVCHURCHOFCHRIST.COM

FEBRUARY 16, 2025

(702) 642-3141

NOTHING BUT THE SACRIFICE OF CHRIST

HEBREWS 10:11,12

INTRODUCTION:

1. The sacrifices that were offered under the Old Testament were merely a representation of the sacrifice of Christ. (Heb. 10.1)
2. The first half of Hebrews 10 is a comparison between the blood of bulls and goats and the blood of Jesus.

I. THE INEFFECTIVENESS OF ANIMAL SACRIFICES

- A. **HEBREWS 10.1:** *“these same sacrifices, which they offer continually year by year.”* There were many sacrifices.
1. Sacrifices were offered twice a day. (Num. 28.3,4)
 2. Sacrifices were offered once a week. (Num. 28.9)
 3. Sacrifices were offered once a month. (Num. 28.11,14)
 4. Sacrifices were offered once a year. (Num. 28.16)
- B. These sacrifices *“can never...make those who approach perfect”* (Heb. 10.1). They could not take away sin.
1. These Old Testament sacrifices could not make those offering them right with God. (Rom. 3.23; Heb. 10.2,3).
 2. These Old Testament sacrifices could not make those offering free from sin. (Heb. 10.4,11)
- C. **HEBREWS 10.5:** *“Therefore...”* Since these sacrifices were ineffective, Jesus came to shed His blood.

II. THE EFFECTIVENESS OF JESUS' SACRIFICE

- A. The body of Jesus. (Heb. 10.5-7)
1. God has prepared a body for all of us. (Ps. 139.13-15)
 2. Jesus was not given a beautiful body. (1 Sam. 9.2)
 3. What kind of body did Jesus have? (Isa. 53.1,2)
- B. The sacrifice of the body of Jesus. (Heb. 10.11-14)
1. **HEBREWS 10.14:** *“For by one offering He has perfected forever those who are being sanctified.”*
 2. The sacrifice of Christ made us perfect, something the Old Testament sacrifices could not do. (Heb. 10.1)
 3. I am perfect and continue to be perfect because of the shed blood of Jesus. (1 John 1.7)

CONCLUSION: HEBREWS 10.17: *“then He adds, ‘Their sins and their lawless deeds I will remember no more.’”*

THE WORK WE ARE TO DO

In a familiar passage, we are told that the Scriptures are useful that *“the man of God may be complete, thoroughly equipped for every good work”* (2 Tim. 3.16,17). But what is a good work?

Four times in the book of Titus, we will read about good works. In Titus 2.7, Titus is to be *“a pattern of good works.”* A few verses later, the church is to be *“zealous for good works”* (Titus 2.14). If you flip over to the next chapter, believers are told to *“maintain good works”* (Titus 3.8). Then a few verses later, that same through is repeated (Titus 3.14). But what works are we to do?

There are essentially three ways to understand how to define a word. First, there is a word study. The definitions of words change over time. Read through the King James Version and you will see words used that mean something very different today. Is “charity” the greatest of all attributes? (1 Cor. 13.8; KJV). Word studies help us understand the meaning of words as they were used by the original authors.

Second, there is a contextual study. The definitions of words change depending on the context. Sometimes the word “heart” can refer to the intellect (Prov. 23.7), the emotions (Matt. 22.37), or core of our being (1 Sam. 16.7). It is not enough to look up the definition in a Greek or Hebrew dictionary and then apply that definition to every occurrence of the word. Context needs to be considered.

Third, there is a textual study. Often, when you look at the text itself, you will find the definition given to us. For example, Ephesians 2.4-7 gives us the definition of grace as the mercy, love, and kindness of God. Hebrews 11.1 gives us the definition of faith as that which gives a reason to hope and is based on evidence. Sanctification is defined as being set apart for the purpose of serving God (Ex. 13.1,12). The best way to define a word is to let the text itself define it.

If we apply those concepts to “good works” we can learn how to define the term. The word “good” is used to describe that which is beneficial. It is an act that helps someone. This is why it says that Jesus *“doing good”* (Acts 10.38). In its various contexts, you will find a word that consistently describes doing something helpful for another (Matt. 26.10). Then we learn how the Bible itself defines the phrase. In 1 Timothy 6.18, the rich are told to be *“rich in good works.”* It goes on to define good works as *“ready to give, willing to share.”* The Bible itself defines a “good work” as that which helps others.

When we apply the definition to what we are told to do, we learn that we are to be exemplary, be passionate for, and maintain a desire to help those who are in need. We are obligated to take every opportunity to help the poor, the suffering, the spiritually weak, and the ignored. Are you *“zealous for good works.”* CLP