

GOD DESERVES OUR REVERENCE

HABAKKUK 2:20

INTRODUCTION:

1. God is worthy of reverence and praise. (Rom. 11.34,35; Isa. 55.8,9; Ps. 145.3; Matt. 5.16; 1 Cor. 10.31)
2. **HABAKKUK 2.20:** *“But the LORD is in His holy temple. Let all the earth keep silence before Him.”*

I. THE EXISTENCE OF GOD

- A. **HABAKKUK 2.20:** *“But the LORD is”*
 1. God is comparing Himself to idols. (Hab. 2.18,19)
 2. He is the LORD, the eternal One. (cf. Ex. 6.3; Ps. 93.2)
- B. God deserved our reverence because of who He is.
 1. **PSALM 19.1:** *“The heavens declare the glory of God.”*
 2. **ROMANS 1.20:** *“understood by the things that are made”*

II. THE TRANSCENDENCE OF GOD

- A. **HABAKKUK 2.20:** *“But the LORD is in His holy temple”*
 1. Transcendence refers to the metaphysical. (Isa. 57.15)
 2. God is dwelling in heaven. (Ps. 11.4; 115.3; Ecc. 5.2)
 3. We have a glimpse of heaven. (Isa. 6.1-3; Rev. 4.2,8)
- B. God deserves our reverence because of where He is.
 1. **PSALM 8.1,8:** *“Your glory above the heavens!”*
 2. **ROMANS 11.33:** *“His ways past finding out!”*

III. THE PROVIDENCE OF GOD

- A. **HABAKKUK 2.20:** *“Let all the earth keep silence”*
 1. Providence can be proven Biblically and unprovable empirically. (Gen. 45.9; Matt. 6.33; Phil. 4.19)
 2. In context, God is getting involved. (Hab. 2.16)
 3. God always know. (Matt. 12.37; Rom. 2.16; Heb. 4.13)
- B. God deserved our reverence because of what He does.
 1. **PSALM 145.14-16:** *“You open Your hand and satisfy”*
 2. **ROMANS 8.28:** *“All things work together for good.”*

CONCLUSION: PSALM 147.1: *“Praise is beautiful.”*

NORTHSIDE CHURCH OF CHRIST

OCTOBER 22, 2023

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

October 22, 2023

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

SINCE THE CREATION

We live in an exciting time. It is a time of hope and rejoicing because we have the knowledge of God revealed to us in the form of New Testament. Through the knowledge of His word, we can know about God, who He is, and what He has done for us. Even the Jews who lived under the Law of Moses enjoyed the privilege of knowing God through His revealed word (Rom. 3.1,2). What about those who lived before God revealed Himself through His word?

In Romans 1.19, Paul writes that man is without excuse because the truth *“is manifest in them, for God has shown it to them.”* When did this happen? Paul explains, *“For since the creation of the world, His invisible attributes are clearly seen being understood by the things that are made”* (Rom. 1.20). From the beginning of creation, man has been able to know about God, who He is, and what He has done for us. Even without a single written word, man could look at all things created and know that God exists, and He is powerful and divine (Rom. 1.20).

The creation tells us that God is worthy of glory, praise, and reverence (Ps. 19.1; 33.6-9; Rev. 4.11). Today, we enjoy knowing that we have a home in heaven because of Jesus if we but *“serve Him with reverence and godly fear”* (Heb. 12.29). CLP

THE DAY JESUS WAS RAISED FROM THE DEAD

JOHN 20:29

INTRODUCTION:

1. The death of Christ was the most significant day in human history. The resurrection of Christ made it efficacious.
2. The resurrection gives us hope for our eternal future.

I. THE PASSAGE

- A. John 20 uses the word “see” which is translated from three different Greek words. (blepo, theoreo, orao)
- B. John 20 contains the account of the resurrection.
 1. **JOHN 20.1-8:** Mary, Peter and John came to the tomb.
 2. **JOHN 20.9-13:** Mary saw angels and talked with them.
 3. **JOHN 20.14-18:** Mary saw Jesus and talked with Him.
 4. **JOHN 20.19-25:** The disciples saw Jesus and believed.
 5. **JOHN 20.26-31:** Thomas saw Jesus and believed.

II. THE PROOF

- A. The stone rolled away proves the resurrection.
 1. **JOHN 20.1:** “*Mary Magdalene went to the tomb...and saw that the stone had been taken away from the tomb.*”
 2. The stone “*was very large*” (Mark 16.4).
 3. Who moved the stone? (Matt. 28.4).
- B. The grave clothes prove the resurrection.
 1. **JOHN 20.5-7:** “*he saw the linen cloths lying there, and the handkerchief...folded together in a place by itself.*”
 2. The linen cloths were mixed with oils to create a glue.
- C. The missing body proves the resurrection.
 1. **LUKE 24.6:** “*He is not here*”
 2. What happened to the body? (Matt. 28.12-15)

III. THE POWER

- A. Because of the resurrection, I can look forward with hope.
 1. **1 PETER 1.3,4:** “*living hope...through the resurrection of Jesus Christ from the dead*”
 2. Through (dia): By means of.
- B. Because of the resurrection, I can look back without concern.
 1. **1 PETER 3.20,21:** “*saves us...through the resurrection.*”
 2. Through the resurrection, my past is erased.

CONCLUSION: The world needs this message of hope!

THE ERROR OF BALAAM

There will be grief and calamity for those who sneak into the church and pervert the message relative to God’s grace. That is how Jude 11 begins. The inspired writer said, “*Woe to them!*” Jude wanted to write about “*our common salvation.*” But certain individuals were teaching things that were not true and leading the members of the church astray. This compelled Jude to change the subject of his letter. Instead, he writes in verse 3, “*I found it necessary to write to you exhorting you to contend earnestly for the faith.*”

When you keep reading, Jude goes into great detail describing these individuals they were to stand against and protect the faith. When you come down to verse 11, he writes that they will suffer grief and calamity. He then goes on to characterize them using three Old Testament examples: Cain, Balaam, and Korah. These people had “*gone in the way of Cain.*” They were apathetic and did not care about serving God correctly. Second, they are described as having “*run greedily in the error of Balaam for profit.*”

The words “ran greedily” carries the idea of rushing. They were in a hurry to profit off of these brethren. In doing so, characterize as falling in the “*error of Balaam.*” Literally, the deceitfulness of Balaam.

That takes us back to the Old Testament book of Numbers. It is there that the children of Israel camped right next to the Moabites (Num. 22.1). Balak, the king of Moab summoned Balaam to come and curse the children of Israel (Num. 22.6). The messengers who were sent to Balaam had a “diviner’s fee” (Num. 22.7). After Balaam initially refused, Balak sweetened the pot by telling him, “*I will certainly honor you greatly, and I will do whatever you say to me. Therefore please come, curse this people for me.*” Greedy for what Balak was offering, Balaam went with the messengers.

Balaam seemed to be interested in what God wanted him to do (Num. 22.8,13,18,19). But he was eager to go and profit from the job Balak wanted him to do. He was trying to fool God. The Bible word for this is “hypocrite.” The error of Balaam is to allow greed to guide your decisions while pretending to do what God wanted. There is nothing that will destroy the church faster than brethren pretending to be faithful, claiming to want what God wants, but then living according to the world. Do not let the error of Balaam be the error of the church.