

LIVING THE GOOD LIFE

1 PETER 2:11,12

INTRODUCTION:

1. Some live in luxury while we struggle. (Ps. 73.3-17)
2. Living the good life means something different to God than it does to the world. (1 Pet. 2.10,11)

I. AN EXPLANATION OF GOOD

- A. What is good is what gives glory to God. (Matt. 5.14)
- B. What is good is what the Bible says is good. (Matt. 13.24)
- C. What is good is what is better. (Matt. 18.8)
- D. What is good is what is noble. (Luke 8.5)

II. AN EXAMPLE OF GOOD

- A. Who is an example of good?
 1. God is good. (Matt. 19.16,17)
 2. The Holy Spirit is good. (Neh. 9.20)
- B. Jesus set an example of living the good life. (Acts 10.38)
 1. Jesus was good because He did good works that glorified God. (John 10.32; Luke 18.42,43; Matt. 25.35-40)
 2. Jesus was good because He confessed Himself before Pilate. (1 Tim. 6.12,13; Luke 23.1-3; Matt. 10.32,33)
 3. Jesus was good because He sacrificed His life for us. (Mark 14.6-8; Heb. 6.6)

III. AN EXHORTATION TO DO GOOD

- A. An appetite for good.
 1. **1 PETER 2.1-3:** *“desire the pure milk of the word”*
 2. Desire (epithumos): To breath hard over.
- B. An abstinence of sin.
 1. **1 PETER 2.11:** *“abstain from fleshly lusts”*
 2. Abstain (apechomai): To hold away from yourself.
- C. An attitude for doing good.
 1. **1 PETER 2.17:** *“honor...love...fear”*
 2. This is the mindset of being a good person.

CONCLUSION: Are you a good person living by the good book?

NORTHSIDE CHURCH OF CHRIST

DECEMBER 18, 2022

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

-Mark 16.15

December 18, 2022

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 7:30 PM

PLAYING A MINOR ROLE

The Old Testament prophets are divided into two categories. There are the major prophets such as Isaiah and Jeremiah. Then there are the minor prophets such as Zechariah and Hosea. What does it mean when we call certain prophets, “minor prophets?”

It is important to remember that these two categories do not characterize the impact or scope of their prophetic ministry. The major prophets did not play a more significant role than the minor prophets. In fact, some of the minor prophets were more prolific in foretelling the coming of Christ and pronouncing catastrophic judgments on the nations (Zech. 12.10; Joel. 2.28-32). The term “minor” is simply a man-made designation to describe the length of the books these prophets wrote.

As we take these thoughts and bring them into our lives today, it is easy to see our role as minor. Yet every member of the Lord’s church plays a significant part. To members who thought their part in the body was insignificant, Paul wrote, *“But now God has set the members, each one of them, in the body just as He pleased”* (1 Cor. 12.18). We ought never to think of any member as playing a minor role (1 Cor. 12.20-22). In Ephesians 4, we learn that every member is so important that growth can only occur in the body when *“every member does its share”* (Eph. 4.16).
CLP

HOPING FOR SALVATION IN VAIN

JEREMIAH 3:23

INTRODUCTION:

1. Is it possible to be religious and still be lost? (Jer. 3.4,20)
2. The people of Judah were very religious. But their hope of salvation was in vain. (Jer. 3.23).
3. Learning from Judah, salvation is only found in God.

I. LOOKING FOR SALVATION IN VAIN

- A. Looking for salvation in religion.
 1. Peter did not preach a “woke” philosophy but told the Jews to change their religion. (Acts 2.5,38)
 2. Cornelius was religious but still lost. (Acts 10.1,2)
- B. Looking for salvation in tradition.
 1. It is too common to preach the Bible but insist on keeping tradition. (1 Pet. 4.11).
 2. The Pharisees elevated traditions. (Matt. 15.2,3,6,8,9)
 3. Some insisted on the tradition of circumcision. (Acts 15.1)
- C. Looking for salvation in personal convictions.
 1. Some have strong convictions, but not according to the teachings of scripture. (Rom. 10.1-3)
 2. Pushing personal convictions is divisive. (Rom. 16.17)

II. LOOKING FOR SALVATION IN GOD

- A. We are saved by the gospel.
 1. **GALATIANS 3.23:** “kept for the faith”
 2. God’s power to save. (James 1.21; Rom. 1.16)
- B. We are saved by Jesus.
 1. **GALATIANS 3.24:** “to bring us to Christ”
 2. Jesus saves us by His blood. (Rom. 5.9)
 3. This is why He came. (Heb. 2.9)
- C. We are saved by faith.
 1. **GALATIANS 3.24:** “justified by faith”
 2. Faith is hearing and obeying.
- D. We are saved by baptism.
 1. **GALATIANS 3.27:** “baptized into Christ”
 2. This is how we become “sons of God” (v. 26).

CONCLUSION: We cannot look for salvation in the hills. Salvation is only found in God.

BLESSED ARE THE MERCIFUL

In Matthew 5.7, Jesus said, “*Blessed are the merciful.*” When the Bible uses the word “mercy,” what does it mean? It translates the Greek word “*eleeo*” and expresses the idea of having compassion. It is the idea of feeling the pain of another and then treating them the way you would want to be treated if you were in their situation.

GOD IS MERCIFUL. At the end of every verse of Psalm 136, the psalmist wrote, “*For His mercy endures forever.*” Jonah told God that he did not want to preach repentance to the enemy of God’s people, “*for I know that You are a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm.*” (Jonah 4.2). In a passage that teaches us about the grace of God, the apostle Paul wrote about, “*God, who is rich in mercy*” (Eph. 2.4). God saw the condition of man and was moved with compassion. In His mercy as a component of grace, God sent Jesus to offer salvation to man.

JESUS IS MERCIFUL. In Hebrews 4, Jesus is described as our High Priest (Heb. 4.15). Jesus endured temptations, rejection, betrayal, beatings, crucifixion, and death. Right now, He sits at the right hand of God as one “*who can sympathize with our weaknesses*” (Heb. 4.15). There is nothing you can experience that Jesus does not understand. When you approach God in prayer and ask for help, it is Jesus who intercedes for you talking to God on your behalf (1 John 2.1,2). It was His life and death that allows Him to “*have compassion on those who are ignorant and going astray*” (Heb. 5.2,5).

WE ARE TO BE MERCIFUL. After teaching that we are to love our enemies, Jesus said, “*Therefore be merciful just as your Father also is merciful*” (Luke 6.36). The next time that we are tempted to be vengeful, remember that God, in His mercy, “*is kind to the unthankful and evil*” (Luke 6.35). In the parable of the unforgiving servant, the servant begged his master for mercy. It says that “*the master of that servant was moved with compassion, released him, and forgave him the debt*” (Matt. 18.27). Later the servant refused to show the same compassion on his fellow servant. The master then told him, “*Should you not also have had compassion on your fellow servant, just as I had pity on you?*” (Matt. 18.33).

Why did Jesus say that those who are merciful are blessed? In Matthew 5.7, Jesus goes on to say, “*for they shall obtain mercy.*” If you are merciful, you are blessed because you will receive the mercy of God. Jesus put it this way in Matthew 6.14,15: “*For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.*”