"TAKE HEED TO YOURSELF"
1 Timothy 4:16

Introduction:

1. How much of a role do you have in saving yourself and others?
   a) We are to work out our own salvation. (Phil. 2.12)
   b) We are to influence the lives of others. (Phil. 2.14)
2. Paul tells us how to save ourselves and others. (1 Tim. 4.12-16)
3. To save yourself and others, you are to *"take heed to yourself."*

I. TAKING HEED TO YOURSELF

A. Take heed to your conduct.
   1. **1 Timothy 3.15:** *"how you ought to conduct yourself"*
   2. Conduct is the idea of keeping yourself busy. (Ecc. 9.10)

B. Take heed to your godliness.
   1. **1 Timothy 4.7:** *"exercise yourself toward godliness."*
   2. Godliness is showing reverence. (1 Cor. 10.31)

C. Take heed to your purity.
   1. **1 Timothy 5.22:** *"keep yourself pure."*
   2. This is purity from the world. (1 John 2.16; James 1.28)

D. Take heed to your associations.
   1. **1 Timothy 6.5:** *"From such withdraw yourself."*
   2. Beware of the influence of others. (1 Cor. 15.33)

II. HOW DO WE MEET THE CHALLENGES OF SELF

A. Give all of yourself to it.
   1. **2 Timothy 2.15:** *"Be diligent to present yourself"*
   2. We are to give God are best in everything. (Col. 3.23)

B. Seek approval of God.
   1. **2 Timothy 2.15:** *"approved to God."*
   2. Whose approval do you seek? (Gal. 1.10; John 12.43)

C. Do not be ashamed.
   1. **2 Timothy 2.15:** *"does not need to be ashamed."*
   2. Shame comes from being a lazy worker. (1 John 2.28)

Conclusion: Taking heed, we examine ourselves (2 Cor. 13.5).

Northside Church of Christ **October 12, 2025**
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Northside Church of Christ

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

October 12, 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 7:30 pm

The Universal Resurrection

The hope of the resurrection was a key focus on the gospel and primary motivation to encourage obedience to the gospel. Frequently, Paul spoke of *"the hope and resurrection of the dead"* (Acts 23.6). Later, Paul wrote about the hope we have in the resurrection. (1 cor. 15.20-28). The gospel was a message of hope.

The resurrection is not given only to those who are saved. All of humanity will one day be resurrected and given a spiritual body. In John 5, Jesus foretold of the day when *"all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation"* (John 5.28,29; cf. Acts 24.15).

It does not matter whether you are lost or saved. It does not matter if you are a follower of Jesus. Every human being who has ever lived will be raised from the dead. If you are not among the saved, you will be resurrected and sent to spend eternity in the lake of fire and brimstone (Rev. 21.8). But if you are among the saved, you will also be raised from the dead and will be sent to spend eternity in heaven (Rev. 21.27).

Are you among the saved or the lost? Have you received the mercy of God through an obedient faith in Jesus? Are you living a life guided by the revealed will of God, the Bible, communicated by the Holy Spirit to the apostles and prophets? (Rom. 8.5; Eph. 3.5).

Every one of us will experience the resurrection from the dead. But our eternal destiny will be determined by the path we choose to travel (Matt. 7.14,15).

CLP

Understanding Reconciliation
Romans 5:11

Introduction:

1. The word "atonement" is often translated as "reconciliation"
2. What is the Bible concept of reconciliation?

I. PASSAGES

A. Passage #1: Romans 5.9-11
   1. Contextually, this is about justification. (Rom. 5.1)
   2. **Romans 5.9-11:** Look at what God was willing to do.

B. Passage #2: Romans 11.5
   1. Contextually, the Gentiles were offered salvation.
   2. To be reconciled is to be accepted. (Rom. 11.5)

C. Passage #3: 2 Corinthians 5.18-20
   1. There is a ministry of reconciliation. (2 Cor. 5.18)
   2. There is the word of reconciliation. (2 Cor. 5.19)
   3. There is a plea for reconciliation. (2 Cor. 5.20)

II. DEFINITION

A. Dictionary definition:
   1. "Former enemies agree to an amicable truce"
   2. Marriage as an analogy. (Matt. 19.5)

B. Bible definition:
   1. Reconciliation (katallasso): Lit., to completely change.
   2. Change from being separated from God to fellowship with God. (Isa. 59.2; James 4.4; Rom. 5.10,11)

C. An illustration: (John 3.16)

III. EXPLANATION

A. There is a person. (Col. 1.15,21)
B. There is a process. (Col. 1.16-20)
C. There is a price. (Col. 1.20)
D. There is a past. (Col. 1.21)
E. There is a present. (Col. 1.22)

IV. APPLICATION

A. How is fellowship determined? (Num. 23.8; Acts 10.15)
B. **1 Peter 1.9,10:** We are in fellowship with those whom God is in fellowship.

Conclusion: Have you been reconciled with God?

Thinking like a Pharisee

Members of the Lord's church are pharisaic in that they are legalistic and more interested in strict obedience to law than they are in such things as mercy and compassion. The Pharisees were not characterized as people who followed the law. It was quite the opposite. They would deviate from the law *"teaching as doctrines the commandments of men"* (Matt. 15.8,9). Even when teaching accurately, they would say and not do (Matt. 23.3).

Another characterization becomes apparent that dovetails their attitude toward the law. The Pharisees lacked compassion. Remember that the Pharisees were adamant about keeping some tenets of the law, but neglected others, such as *"justice and mercy and faith"* (Matt. 23.23). The Pharisees saw themselves as an elite group who were above the commoner and had little if any interest in the welfare of their fellow Jews (John 9.34). Though Jesus did a great work in healing a man, they were more concerned about Him breaking the Sabbath (Matt. 12.9-14).

Perhaps one of the most common complaints the Pharisees had with Jesus was His constant interaction with sinners. Repeatedly, they asked, *"How is it that He eats and drinks with tax collectors and sinners?"* (Mark 2.16). We often use the parables of the lost sheep, lost coin, and the prodigal son to teach our need to reach out to the lost (Luke 15.3-32). However, these were parables taught in response to this elitist attitude the Pharisees had toward the lost (Luke 15.1,2).

In view of the Pharisees' mindset toward the lost, we must ask if we think like a Pharisee. Are you pharisaic in your view of those who are not members of the Lord's church? Do you see yourself as better than those who are around you because you are a Christian and member of the "right church?" It would be wise to remember that before we obeyed the gospel, we were aliens, strangers, had no hope, and were without God (Eph. 2.11,12). We were no different than those we meet every day: ungodly, sinners, and enemies (Rom. 5.6-10). We stand right with God because someone came to us and cared enough to share with us the good news of Jesus Christ. Someone did not see themselves as elite, but blessed with the privilege of being forgiven, and reached out to us to share the same. Should we not also do so? (Matt. 18.33). CLP