

WHAT IS RIGHT?

2 TIMOTHY 2:15

INTRODUCTION:

1. Saul of Tarsus believed he was right. (Acts 26.9)
2. How do we decide what is right? (2 Tim. 2.15).

I. FOUR FAULTY STANDARDS

- A. What is right is not determined by personal opinion.
 1. **Proverbs 14.12:** *“There is a way that seems right...”*
 2. **1 Kings 5.11:** *“Behold, I thought...”* (KJV).
- B. What is right is not determined by what is popular.
 1. How many believed in crucifying Christ? (Matt. 27.25)
 2. **Matthew 7.13,14:** *“Wide is the gate...”*
- C. What is right is not determined by the outcome.
 1. **Matthew 7.21-23:** *“Have we not done many wonderful works?”* Lawlessness (anomia): “without law”
 2. Familiarity is not a relationship. (Luke 13.24-28)
- D. What is right is not determined by ignorance. (Rev. 3.1-4)

II. FOUR PROPER STANDARDS

- A. Rightly divide the truth.
 1. **2 Timothy 2.15:** This is how we gain approval.
 2. Old and New Testaments (Col. 2.14)
 3. Personal and church work. (1 Cor. 11.17; Gal. 6.5,10)
- B. Recognize the authority of Christ.
 1. **Matthew 28.18:** *“All authority has been given to Me”*
 2. **Colossians 3.17:** *“Do all in the name of the Lord”*
- C. Respect the silence of Scripture.
 1. **Hebrews 7.14:** *“of which tribe Moses spoke nothing”*
 2. Silence is about the law of exclusion. (Gen. 6.14)
- D. Refer to the pattern of the first century church.
 1. **Acts 2.42:** *“steadfastly in the apostles’ doctrine”*
 2. **1 Corinthians 11.2:** *“keep the traditions...”*

CONCLUSION: *“Lord, what do you want me to do?”* (Acts 22.10)

NORTHSIDE CHURCH OF CHRIST

MAY 31, 2026

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

May 31, 2026

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

The Law of Exclusion

The silence of the scriptures are viewed in two different ways. For some, silence is prohibitive. If the Bible does not say it, then we are not authorized to do it. Others view silence as permissive. Unless the Bible explicitly says not to do it, then we are allowed. Does the silence of scripture regarding musical instruments prohibit them or allow them? How do we decide how to use the Lord’s money if the scriptures are silent on the matter?

The silence of the scriptures is actually a misnomer. It is the assumption that the Bible never addresses the issues in question. In reality, the principle of silence is actually the law of exclusion. It isn’t that the Bible never addressed the issue. It is that the Bible was very specific about the issue. If the Bible specifies one thing, it automatically excludes everything else. If the Law of Moses specified that those of the tribe of Levi will serve as priests, then that would exclude every other tribe, even if the other tribes are not specifically mentioned (Heb. 7.14). It is true that the Bible does not make reference to instrumental music in the New Testament. But it does specify singing with the voice. to specify one is to exclude the other.

To act or do anything different than what has been specifically commanded is to act outside the boundaries of God’s law. That is true even if what we do is good (Matt. 7.21-23). CLP

THE HEART OF REPENTANCE

2 SAMUEL 24:10

INTRODUCTION:

1. David understood the need for forgiveness. (Ps. 32.3-5)
2. 2 Samuel 24 records a time in David's life when he sinned and needed the forgiveness of God.
 - a) David numbered Israel. (2 Sam. 24.1-5)
 - b) David pleaded for forgiveness. (2 Sam. 24.10)
 - c) David received forgiveness. (2 Sam. 24.25)
3. To receive forgiveness, you need a heart of repentance.

I. THE TEXT

- A. The sin of David. (2 Sam. 24.1,10)
 1. Was it a sin to number Israel? (Num. 1.2; 4.2; 26.2)
 2. **2 SAMUEL 24.2:** *"that I may know the number of the people."* David's sin was pride. (cf. Gen. 3.6)
- B. The confession of David. (2 Sam. 24.10)
 1. **2 SAMUEL 24.10:** *"I have sinned greatly in what I have done."* David failed to obey God. (1 John 3.4)
 2. **2 SAMUEL 24.10:** *"take away the iniquity of Your servant."* David did something twisted, perverted.
 3. **2 SAMUEL 24.10:** *"I have done very foolishly."* David's actions were self-seeking. (James 3.13,14)
- C. The heart of David. (2 Sam. 24.10)
 1. **2 SAMUEL 24.10:** *"David's heart condemned him after he numbered the people."* Literally, he was struck.
 2. David's reaction was godly sorrow. (Ps. 34.18; 51.17)

II. THE APPLICATION

- A. Disobedience is a very serious offense.
 1. To disobey God is to incur God's anger and not be allowed to enter into His rest. (Heb. 3.16-19)
 2. We do not decide what is right. (1 John 5.17)
 3. God reveals what is right in His word. (Heb. 5.12-14)
- B. Jonah learned the importance of obedience.
 1. Jonah tried to escape God. (Jonah 1.2,3; Ps. 139.7)
 2. God created a tempest to teach obedience to a man who did not want to obey. (Jonah 1.4,9,14)

CONCLUSION: We can know forgiveness with a heart of repentance.

Can I Have Non-Christian Relationships?

The Bible constantly warns us about the danger of associating with people of the world. Paul warned us that *"bad company corrupts good morals"* (1 Cor. 15.33). Solomon tells us to *"make no friendship with an angry man...lest you learn his ways"* (Prov. 22.24). But is it sinful to marry someone or be friends with someone who is not a Christian?

To answer that question, we might consider the example of Jesus. How many times was Jesus criticized by the religious leaders because He ate with tax collectors and sinners? In Luke 15, the scribes and Pharisees complained that Jesus *"receives sinners and eats with them"* (Luke 15.2). In response, Jesus taught three parables to emphasize to these same religious leaders how we are to feel about the lost. It was because Jesus spent time with the lost, socializing with them, and ministering to them that they came to Him (Luke 15.1; Matt. 9.10-13). By spending time with the lost, Jesus showed them that He cared.

I can also read in 1 Corinthians 7 about Christians being married to those who were not Christians. In that context the gospel was preached to entire families. Sometimes one spouse would obey the gospel but the other spouse would not. And that would result in a marriage where one was a Christian and the other was an unbeliever. There was a belief that a Christian should not be married to a non-Christian. And so when one became a Christian, he or she felt compelled to divorce his non-Christian spouse. With that background, Paul wrote, *"if any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her"* (1 Cor. 7.12,13). Why not? He explains, *"For how do you know, O wife, whether you will save your husband"* (1 Cor. 7.16).

If I flip over a few chapters to 1 Corinthians 10, we read about the controversial issue of eating meat sacrificed to an idol. If you socialize with someone who is not a Christian, this issue would inevitably come up. Addressing this circumstance, Paul writes, *"If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake"* (1 Cor. 10.27). The implication is that if you want to socialize with someone who is not a Christian, then you are not sinning if you do.

Repeatedly, we see examples and teachings that having a relationship with someone who is of the world is not sinful. It is how we reach their hearts and show we care. But we also cannot ignore the warning. Just as it is possible to be a positive influence on the lost, it is just as possible for them to be a negative influence on us. If we want to have relationships with people in the world, we must remember to *"not be overcome by evil, but overcome evil with good"* (Rom. 12.25). Your influence over them is to be stronger than their influence over you.