

HOW TO UNDERSTAND MATTHEW 12:1-8
DOES THIS PASSAGE AUTHORIZE SITUATION ETHICS?

INTRODUCTION:

1. The book of Matthew emphasizes Jesus as the predicted Messiah of Old Testament prophecy.
2. Through five different stages of His life, Jesus is declared as the Son of God. (Matt. 1.22,23; 3.17; 16.16; 27.54; 28.5)

I. FIVES CODES OF ETHICS

- A. What makes Matthew 12 so difficult to understand?
 1. **MATTHEW 12.1-8:** Does Jesus condone sin?
 2. Using this passage, some teach it is right to do wrong.
- B. How do you determine right from wrong?
 1. Antinomianism: No standard. (Judges 21.24; Eph. 2.1-3)
 2. Generalism: The ends justify the means. (Acts 3.13-15)
 3. Situationalism: Defined by love. (1 Cor. 6.9,10)
 4. Hierarchism: The greater good. (Gen. 19.32)
 5. Absolutism: A single standard. (Heb. 5.14)

II. FIVE POINTS OF INTEREST

- A. The actions of the disciples.
 1. **MATTHEW 12.1:** They plucked “heads of grain”
 2. Was their actions sinful? (Deut. 23.25)
- B. The accusation of the Pharisees.
 1. **MATTHEW 12.2:** “Your disciples are doing what is not lawful” What law did the disciples violate?
 2. The Pharisees “condemned the guiltless” (Matt. 12.7)
- C. The allusions of Jesus.
 1. **MATTHEW 12.3,4:** “Have you not read what David did”
 2. **MATTHEW 12.5:** “the priests... profane the Sabbath”
- D. The authority of Scripture.
 1. **MATTHEW 12.7:** “If you had known what this means...”
 2. They failed to properly apply the word of God.
- E. The affirmations of Jesus. (Matt. 12.6,8)

CONCLUSION: All authority belongs to Jesus. (Matt. 28.18)

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

May 26, 2024

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

How Far Will You Go?

How far will you go to avoid sin? Are you willing to be inconvenienced? Are you prepared to give up something you love? Someone you love? Are you prepared to give up your way of life? Your very life?

Jesus helps us understand how critical it is to do whatever it takes to keep ourselves from sin. In Matthew 5, Jesus describes lusting after a woman with your eyes as committing adultery in your heart. He then draw this conclusion: “If your right eye causes you to sin, pluck it out and cast it from you” (Matt. 5.29,30; cf. Mark 9.42-48). Not to be taken literally, Jesus is emphasizing how critical it is that you do whatever you have to do to prevent yourself from sinning.

Our culture does the opposite. We minimize sin. We even promote sin as part of a healthy way of life. Sin is used as a mean of attracting the masses (“Sin City”). But inviting sin into our lives only puts the present into view. It is a pleasure that we enjoy right now. But “the world is passing away, and the lust of it” (1 John 2.16). It does not take into consideration the eternal consequences. If we do not do whatever it takes to keep sin out of our lives, we will be “cast into hell, into the fire that shall never be quenched” (Mark 9.45). We use the word “extremist” negatively. But when it comes sin and our eternal home, we need to become extremists. CLP

A LIFE THAT IS DIFFERENT
ROMANS 12:2

INTRODUCTION:

1. The life of a Christian is a life that is to be in contrast from the world. It is you against the world. (1 John 2.15; James 4.4)
2. Romans 12 teaches us how to live a life that is different.

I. TWO MOTIVATIONS

- A. Motivated by God's love for me.
 1. **ROMANS 12.1:** *"I beseech you therefore, brethren"*
 2. Who wrote the book of Romans? (Rom. 1.1)
 3. Through Paul, it is God who is pleading with us to be different. (1 Cor. 2.12,13; John 16.13-15; 2 Cor. 5.20)
- B. Motivated by my love for God.
 1. **ROMANS 12.1:** *"therefore"* What's the context?
 2. **ROMANS 11.33-36:** God had a plan to save you.
 3. **ROMANS 12.1:** *"by the mercies of God"* I love God because of what He did for me!

II. TWO IDENTIFICATIONS

- A. A life that is different is a life that is devoted.
 1. **ROMANS 12.1:** *"present your bodies a living sacrifice"*
 2. Present (paristemi): Lit., to offer up. (1 Cor. 6.19,20)
 3. My sacrifice that I offer in my body is to be *"holy, acceptable to God"* (1 Pet. 1.15,16; 2 Tim. 2.15)
- B. A life that is different is distinct from the world.
 1. **ROMANS 12.2:** *"And do not conform to this world..."*
 2. Conform (syschematizo): Join the pattern. (Eph. 5.11)

III. TWO APPLICATIONS

- A. Change the way you think.
 1. **ROMANS 12.2:** *"by the renewing of your mind"*
 2. Renew (anakoinosis): New in reference to quality.
 3. How should our thinking be different? (Phil. 2.5)
- B. Recalibrate your life.
 1. **ROMANS 12.2:** *"prove what is that good and acceptable and perfect will of God."*
 2. Figure out the will of God and recalibrate your life to conform to His will. (Matt. 7.21-23; Eph. 5.15)

CONCLUSION: Choose One: Live like the world or live like Jesus.

TAKE THE NAME OF JESUS WITH YOU

In the eyes of the general public, there was a lot of confusion in reference to Jesus. Some said He was the prophet. Some said He was Elijah. Some said He was John the Baptist. Directing His attention to Peter, Jesus asked, "But who do you say that I am?" (Matt. 16.15). That is when Peter confessed, *"You are the Christ, the Son of the living God"* (Matt. 16.18). When I think about the name of Jesus, He is known as the Son of God.

If you are using the New King James version of the Bible you will find the words "Son of God" in the New Testament forty-six times. There are some who acknowledge Him as the Son of God (Matt. 14.33). There are some who challenged His identity as the Son of God (Matt. 4.3; 26.63). Jesus Himself said, *"I am the Son of God"* (Matt. 27.43). But what does it mean to be the Son of God? We are all "sons of God" if we have an obedience faith (Gal. 3.26). But notice that Jesus is not a son of God. He is "the Son of God." He is described as *"the only begotten of the Father"* (John 1.14).

The name, "Son of God" emphasizes His deity. In contrast, the descriptive name, "Son of man" emphasizes His humanity. The book of Hebrews begins by describing Jesus as *"His Son"* who is *"the express image of His person"* (Heb. 1.1-3). The word translated as "image" is the Greek word "charakter." Jesus is the mirror image of the character of God. The deistic qualities possessed by God are also possessed by the Son. For this reason, John introduces Jesus as the Word who *"was with God, and the Word was God"* (John 1.1). When you think about Jesus as the Son of God, it is a reference to His deity.

There are three characteristics that are inherent in the Sonship of Jesus. First, there is permanence. Jesus is part of the family of God living in the home of God forever. In John 8.35, Jesus makes the distinction between a slave and a son and said, *"a slave does not abide in the house forever, but a son abides forever."* Second, as the Son of God, Jesus is the heir of God. Going back to Hebrews 1, Jesus is described as *"His Son, whom He has appointed heir of all things."* Third, as the Son, Jesus has a relationship with the Father. After Lazarus died, Jesus came to his tomb and prayed, *"Father, I thank You that You have heard Me. And I know that You always hear Me"* (John 11.41,42). As the Son, He has a relationship where God hears and listens to Him.

Everyday, I take the name of the Son of God with me knowing that His special relationship with God as His Son allows me to enjoy the blessings of also being a child of God. I have the hope of eternal life in heaven if I continue to believe in Him. (1 John 3.1-3; 5.13). CLP