

IS YOUR WORSHIP UNACCEPTABLE?

JEREMIAH 6:17

INTRODUCTION:

1. The nation of Judah worshipped God using costly frankincense and sweet cane, but God did not accept their worship.
2. Their worship was unacceptable because of the way they treated the word of God.
3. Our worship is only acceptable to God when we respect His word. How do we treat the word of God?

I. WORSHIP IS UNACCEPTABLE WHEN WE REPLACE

- A. The Jews replaced the word of God with the word of men.
 1. Being covetous, judgment was coming. (Jer. 6.13)
 2. Yet the religious leaders said, *“peace, peace! When there is no peace”* (Jer. 6.13,14; 5.12,13,30,31)
 3. Though they preached a different message, there was no shame or blushing. (Jer. 6.15).
- B. Replacing the word of God with the word of men will render our worship unacceptable.
 1. Eve replaced the word of God. (Gen. 3.4).
 2. **2 TIMOTHY 4.3:** *“because they have itching ears, they will heap up for themselves teachers”*
 3. Do we teach tradition? (Matt. 15.8.9)

II. WORSHIP IS UNACCEPTABLE WHEN WE REJECT

- A. The Jews rejected the word of God in disobedience.
 1. **JEREMIAH 6.16:** *“We will not walk in it.”*
 2. **JEREMIAH 6.17:** *“We will not listen”*
- B. Rejecting the Bible will render our worship unacceptable.
 1. The Jews rejected the word of God refusing to enter the land of Canaan. (Heb. 3.10,11,16-19)
 2. Nadab and Abihu did not give glory to God by doing was not authorized. (Lev. 10.1-3)
 3. Moses did not honor God by doing something different than what said to do. (Num. 20.7-12)

CONCLUSION: How do you respond to the Bible (1 Cor. 4.6)?

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

October 16, 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

I AM NOT RESPONSIBLE

What a perplexing statement. Pilate made a point of telling Jesus that *“I have the power to crucify You and the power to release You”* (John 19.10). As he examined Him, he admitted *“I find no fault in this Man”* (John 19.4). As the Jewish unrest continued to grow, Pilate turned the Savior over to the Jews to be crucified. Before he handed Him over, he took some water, washed his hands and said, *“I am innocent of the blood of this just person”* (Matt. 27.24).

How baffling that Pilate would claim innocence! Pilate was far from guiltless. He knew that Jesus was blameless. He had the power to release Him. Instead of being a just judge, Pilate turned this innocent Man over to be crucified. He turned his back on Jesus because he desired to have the favor of the Jews more than he desired to do what was right (Mark 15.15). He knowingly committed a grave injustice and then turned around and declared that he was innocent of this Man’s blood. Pilate is essentially saying, *“It’s not my fault.”*

Too many see an opportunity to do good, but instead of taking action they turn their back and do nothing. Then they declare themselves innocent. They blame circumstances, ignorance, other brethren, and anything else while ignoring their own responsibilities. God will hold us accountable for what we do and do not do (2 Cor. 5.10). May we never shirk from our duties and then say, *“It’s not my fault.”* Let us instead serve God faithfully.

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IS YOUR WORSHIP UNACCEPTABLE?

JEREMIAH 6:20

INTRODUCTION:

1. What is the purpose of our gathering together? The purpose of our worship is to give praise to God. (Heb. 13.15; 1 Pet. 2.9).
2. Judah came together to worship God, but their worship was unacceptable. (Jer. 6.20).
3. Why was Judah's worship to God unacceptable, and what can we learn from their mistakes?

I. THE WORSHIP OFFERED BY JUDAH

- A. Their worship is categorized in two ways.
 1. The manner of their worship. Their worship to God was costly. (Jer. 6.20; Isa. 60.6; Ex. 30.23)
 2. The method of their worship. They worshipped God using specific methodology. (Jer. 6.20; Lev. 1.3,4)
- B. God's response to their worship.
 1. God found their worship *'unacceptable'* (Jer. 6.20).
 2. God found their worship unappealing not being *"sweet to Me"* (Jer. 6.20; cf. Lev. 1.9; Amos 5.21,23)
- C. Is our worship to God acceptable?
 1. Worship (proskuneo): "To kiss toward"
 2. Worship is either true or false. (John 4.23,24)
 3. Worship is either acceptable or unacceptable. (1 Pet. 2.5)

II. WORSHIP IS UNACCEPTABLE WHEN WE RIDICULE

- A. The nation of Judah ridiculed the word of God.
 1. **JEREMIAH 6.8:** *"be instructed...lest My soul depart"*
 2. **JEREMIAH 6.9:** *"They shall thoroughly glean as a vine the remnant of Israel."* A reference to Babylon.
 3. **JEREMIAH 6.10:** *"Behold, the word of the Lord is a reproach to them"* Literally, disgraceful, contemptible.
- B. Ridiculing the Bible will render our worship unacceptable.
 1. To ridicule the word of God is to ridicule God. (Ex. 5.2)
 2. When you read in the Bible about what God requires in worship, what is your response? Unnecessary? Optional?
 3. How did God feel about the worship offered by Judah?
 - a) **JEREMIAH 6.11:** *"I am full of the fury of the LORD. I am weary of holding it in."* Jeremiah was furious.
 - b) **JEREMIAH 6.11:** *"I will pour it out on the children... young men...husband...wife...aged."* No exceptions.

CONCLUSION: For your worship to be acceptable, you must be a faithful child of God. Have you obeyed the gospel?

YOU ARE LOVED

When you pray your family, friends, and brethren, what do you say? What blessings do you ask God to give the people in your life? Do you ask God to give them good health? Strength? Comfort? In Ephesians 3, Paul was concerned that his brethren would lose heart. The very next verse begins with Paul writing, *"For this reason I bow my knees to the Father of our Lord Jesus Christ"* (Eph. 3.14). Paul prayed for his brethren and asked that they would be strengthened and not be discouraged.

As Paul prayed for his brethren, it is of interest to me that Paul asked for them to know that they are loved. He tells them that he is constantly praying that they *"may be able to comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God"* (Eph. 3.18,19).

The word "comprehend" translates a Greek word that carries the idea of bringing down something from above. The word "know" means to accumulate knowledge over time. Paul is constantly praying that brethren will bring down from above that which is beyond our grasp. He is praying that we accumulate over time the knowledge of the vastness of just how much we are loved. We will never be able to understand the extent of the love of Christ. But we can understand that the love of Christ is vast.

This brings to mind what Jesus told His disciples just prior to His journey to Gethsemane. He said in **JOHN 15.13**, *"Greater love has no one than this, than to lay down one's life for his friends."* Think about what He gave up to come to this earth and live as a servant (Phil. 2.6,7). Think about how He died (Phil. 2.8). Why did Jesus give up heaven and suffer a brutal death? The Hebrew writer explains that He did so *"for the joy set before Him"* (Heb. 12.2). To put it another way, He did so because He loved us.

What happens when we come to understand the magnitude of the love of Christ? If you back up to verse 17, Paul prays *"that Christ may dwell in your hearts through faith."* Have you ever told someone that they are in your heart? What does that mean? You are telling them that they are important to you, and you are keeping them in the forefront of your mind. You are expressing to them that you have feelings of affection for them.

You need to know that you are loved. The love of Christ for you is beyond your ability to measure. When you come to realize the magnitude and vastness of the love of Christ for you, it ought to move you to reciprocate. John put it this way: *"We love Him because He first loved us"* (1 John 4.19).