

EVANGELIZING LIKE SOLOMON

ECCLESIASTES 1:1

INTRODUCTION:

1. **ECCLESIASTES 1.1:** *“The words of the Preacher”*
2. Preaching the gospel is not just the responsibility of the preacher, but of every member of the congregation.
3. The book of Solomon provides some insights that will help us better share the gospel with those in our lives.

I. WHAT IS THE MEANING OF LIFE?

- A. **ECCLESIASTES 1.1:** *“The words of the Preacher, the son of David, king in Jerusalem.”* Solomon searches for meaning.
- B. In searching for meaning and purpose in life, Solomon begins the book with great pessimism. (Ecc. 1.2-11)
 1. There is a negative declaration. (Ecc. 1.2)
 2. There is a negative question. (Ecc. 1.3)
 3. There is a series of negative illustrations. (Ecc. 1.4-8)
 4. There is a negative observation. (Ecc. 1.9,10)
 5. There is a negative conclusion. (Ecc. 1.11)
- C. After searching, he comes to a realization. (Ecc. 12.13)

II. HOW CAN WE REACH THE LOST?

- A. Show the lost the emptiness of the world.
 1. The doctrines of men are worthless. (1 Tim. 3.3-6)
 2. Worldly way of living is worthless. (1 Tim. 3.9,10)
 3. The world will never satisfy. (1 John 2.15-17)
- B. Show the lost a heart of meekness.
 1. Solomon exposed his weaknesses (Ecc. 2.3,10)
 2. We need to relate to others as people who make mistakes. (Rom. 12.16; 1 Tim. 1.12-16)
- C. Show the lost the greatness of God.
 1. Solomon realized that life about God. (Ecc. 12.13)
 2. We need to reach others by directing their attention to God. (Ps. 66.16; 1 Cor. 15.9,10)

CONCLUSION: Are you qualified to touch the hearts of the lost?

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

November 14, 2021

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 SOURCE OF TRUE WISDOM

It is said that ignorance is bliss, yet the lack of knowledge can be a significant hindrance (Hos. 4.6). Even if one has knowledge, if he does not know how to use that knowledge then it is of no value to him. Therefore Solomon encourages his readers to *“get wisdom”* (Prov. 4.5).

The problem with wisdom is that it is not easy to find. Most believe that they have wisdom. They consider themselves enlightened. But the wisdom they possess is not the wisdom of God. They possess the wisdom of the world which has no value in spiritual achievement and is often at odds with God’s wisdom (Col. 2.23; James 3.13-17).

So where can the wisdom of God be found? Job asked that very question (Job 28.12). While we might search for it in the depths of the sea, it is not there (Job 28.14). It cannot be purchased with gold (Job 28.15). Even if one were to traverse the depths of death and destruction, he would not find it there (Job 28.22). But God knows where wisdom can be found (Job 28.23). So where is it? Job 28.28: *“And to man He said, ‘Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.’”*

One who fears and respects God is wise. It is only when he departs from evil that he gets understanding. CLP

LOVING GOD THE WAY GOD DESIRES

MARK 12:29,30

INTRODUCTION:

1. We know that God loves us, but do we love God as much as God desires and expects? (Rom. 5.8; 8.28)
2. In response to a question posed by a scribe, Jesus tells us that the greatest commandment is to love God with all our being.

I. MEANING

- A. The background of the text.
 1. Jesus answers the scribe by quoting an Old Testament passage known as the “Shema.” (Deut. 6.4,5)
 2. The word “shema” is Hebrew for “hear.”
- B. The breakdown of the text.
 1. **MARK 12.29:** “*Hear, O Israel, the LORD our God, the LORD is one.*” (Isa. 46.9)
 2. **MARK 12.30:** “*You shall love the Lord your God*”
 3. **MARK 12.30:** “*all your heart, with all your soul, with all your mind, and with all your strength.*”
- C. The belligerent of the text. (Mark 12.13,18,28)

II. MESSAGE

- A. Jesus did not accept certain religious positions.
 1. **MARK 12.1:** “*He began to speak to them in parables*”
 2. **MARK 12.3-5:** The owner of the vineyard sent to collect fruit, but the keepers of the vineyard were hostile.
 3. **MARK 12.9:** “*What will the owner of the vineyard do?*”
 4. The Pharisees knew He was talking about them. (v. 12)
- B. These religious leaders did not accept Jesus. (Mark 12.12)

III. MORAL

- A. The philosophy of the Pharisees and scribes is unacceptable.
 1. Jesus was approached by the Pharisees. (Mark 12.13-15)
 2. The Pharisees bound what was not law. (Matt. 15.8,9)
- B. The philosophy of the Herodians is unacceptable.
 1. Jesus was approached by the Herodians. (Mark 12.13)
 2. The Herodians were guided by culture. (1 Pet. 4.11)
- C. The philosophy of the Sadducees is unacceptable. (Mark 12.18; 1 John 2.15,16)

CONCLUSION: MARK 12.31: “*You shall love your neighbor as yourself*” Reject immorality, but love those who practice it.

“THE TRUTH SHALL MAKE YOU FREE”

Is there any verse taken out of context more than John 8.32? I have heard this passage applied to the idea of unburdening yourself of the guilt of keeping a secret. It has been applied to the idea of freeing yourself from unhealthy eating habits by being honest about your food cravings. But what Jesus said in this Bible verse has nothing to do with weight loss or bad habits. It is a concept that if applied properly will change your eternal destination.

This verse begins with “*you shall know.*” The word “know” translates the Greek word “ginosko” and carries the idea of continued learning. The word is also in the future tense indicating that this is something that will happen in the future. Jesus says that the time will come when you will begin to learn and slowly accumulate knowledge. But knowledge of what?

Jesus then draws our attention to “*the truth.*” In the future, you will learn and gradually increase your knowledge of the truth. Notice the definite article, “the.” Sometimes in the Bible you will find reference made to truth in general. For example, we are to put on the “*whole armor of God*” (Eph. 6.11). The pieces of armor include “*having girded your waist with truth*” (Eph. 6.14). The idea is to put on a mindset of always being honest. However, when you read about “*the truth,*” you are reading about the very words of God (John 17.17).

More specifically, “*the truth*” refers to the word of God as revealed by Jesus. John 1.14 tells us that Jesus came, “*full of grace and truth.*” Skip down to verse 16, and we learn that “*the law was given through Moses, but grace and truth came through Jesus Christ.*” Jesus says to His audience that they will come to the point sometime in the future where they will learn about the truth as revealed by the Holy Spirit – a reference made to Acts 2.

Finally, Jesus says that “*the truth shall make you free*” (John 8.32). When you come to know the teachings found in the gospel, it will make you free. But free from what? Jesus answers that question in verse 34: “*whoever commits sin is a slave of sin.*” He then connects Himself to the truth by saying that “*if the Son makes you free, you will be free indeed*” (John 8.35).

If you spend time learning the gospel, you can be made free from the bondage of sin. But that freedom does not come automatically. Freedom comes only when you obey the truth. When you submit to the commands of the gospel, you will be free (1 Pet. 1.22). CLP