

“TRUST IN THE LORD”

Have you seen those exercises of trust? One person is standing with his back to another person. The idea is that he has so much trust in the person behind him that when he falls, he knows that the other person will catch him. In Proverbs 3.5, we are told to “*Trust in the Lord with all your heart, and lean not on your own understanding.*” We might paraphrase that by saying, “Believe that God will catch you when you fall.

The word “proverbs” originates from the Hebrew word “Mashal.” According to Strong, it refers to “a pithy maxim, usually of metaphorical nature; hence, a simile” It comes from the root word meaning “to be like.”

In 1 Kings 4.32 we find that Solomon spoke three thousand proverbs. That’s three thousand pithy statements in which one thing is compared to another. A little more than 500 of those three thousand have found their way in this book of Proverbs.

In Proverbs 3, we are being instructed to trust in God. When you come to verses 7,8, a choice is presented to us. We are either going to trust in the Lord so that when we lean backwards, we trust that God will catch us when I fall. Or we are going to lean backwards and when we start to fall, we shift our balance to catch ourselves, because we are not really not sure if God is going to catch us. In that moment, we are trusting in ourselves. Then in Proverbs 3.9,10, we read about giving honor to God.

When we put all these verses together, Solomon is telling us to do three things: First, we are to “*trust in the Lord.*” Second, we are to “*not be wise in your own eyes.*” And third, we are to “*honor the Lord.*” We honor the Lord when we trust Him with our lives. But when we lean on our own understanding, trust God only to a point, but then start to lean on our own understanding and wisdom, we fail to give God the honor He deserves.

God promises to always be there for us (Heb. 13.5,6). Jesus promises to always be there for us (Matt. 28.20; Heb. 7.25). The Holy Spirit is always there for us (Rom. 8.26). Do you trust that They will be true to their promises? CLP

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

November 7, 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

GOD’S ABILITY TO SAVE

A question that is asked relates to God’s ability to save. If God is all-powerful as the Bible describes Him, then why does He not just swoop down and save all of mankind? Why does He require us meet the conditions of the gospel when He could just snap His fingers and bring everyone to heaven?

Such a question is not an uncommon one and is answered by God Himself. To the prophet Isaiah, God said, “*Behold, the Lord’s hand is not shortened, that it cannot save; nor His ear heavy that He cannot hear*” (Isa. 59.1). Earlier, when God called Israel to receive salvation, no one came. He considered that the reason for their absence is because they had no confidence in God’s power. He asks rhetorically, “*Is My hand shortened that it cannot redeem? Or have I no power to deliver*” (Isa. 50.2)?

The reason God does not save all man automatically has nothing to do with His lack of ability and has everything to do with the will of man. Just as God gives man the freedom to sin and put himself in a lost condition, God also gives man the freedom to accept or refuse His salvation. While God’s hand is not shortened, He states that man has decided not to come to God for salvation (Isa. 50.2), and to separate himself from God by sinning (Isa. 59.2). To be saved or to be lost? It is always about choice. CLP

IDENTIFYING JESUS

MATTHEW 21:10

INTRODUCTION:

1. In the life of Jesus, people were constantly trying to figure out His identity. (Luke 5.21; Mark 4.41; John 12.34)
2. In Mark 11, Jesus enters into Jerusalem on His final week before He is crucified, and a question is asked. (Matt. 21.10)
3. Everything we believe and do rests on the answer to the question, “Who is Jesus?”

I. WHO IS JESUS?

- A. The ability of Jesus.
 1. Jesus showed His ability by knowing exactly what where the colt was located. (Mark 11.1-3)
 2. **JOHN 4.29:** “Come, see a Man who told me all things that I ever did. Could this be the Christ?”
- B. The integrity of Jesus.
 1. Jesus showed His integrity by not stealing the colt, but borrowing it. (Mark 11.3)
 2. **ACTS 3.14:** Jesus is “*the Holy One and the Just*”
- C. The humility of Jesus.
 1. Jesus did not sit on a warhorse or elephant, but on a colt. (Mark 11.7; 1 Cor. 15.57; Rev. 17.14)
 2. **MATTHEW 21.4,5:** “*Lowly, and sitting on a donkey*”
- D. The designation of Jesus. (Mark 11.3,9)

II. WHO IS JESUS TO YOU?

- A. Jesus is your King.
 1. **MARK 11.10:** “*Blessed is the kingdom*” (cf. Matt. 21.5)
 2. Jesus did not belong to any political party, but “*My kingdom is not of this world.*” (John 18.36)
 3. Divisiveness is solved when we align ourselves with Jesus as our King. (Matt. 12.34).
- B. Jesus is your Savior.
 1. **MARK 11.10:** “*Hosanna in the highest*”
 2. The name of Jesus means Savior. (Matt. 1.21)
 3. We need saving. (Rom. 3.23)
 4. Only Jesus can save through His blood. (Rom. 5.9)
 5. We access His blood through obedience. (1 Pet. 1.22)

CONCLUSION: Who is Jesus to you? Is He your King and Savior?

“HOW CAN WE LIVE?”

“This is going to hurt me more than it will hurt you.” Have you ever said that right before you bent your child over your knee? It hurts us to punish our children. It can be so painful that some will even avoid it altogether. Yet correcting behavior that could harm them down the road is a necessary part of being a parent (Prov. 13.24).

Some rejoice over someone being punished. Suppose a drunk driver crashes into another vehicle. Suppose that crash killed the driver of the other car. Suppose also that the drunk driver is arrested and sentenced to spend twenty years in prison. We feel remorse for the family who lost their loved one. We might even feel for the family of the one who is now in prison. But do you feel remorse for the guilty? Or do you rejoice that he got what he deserved?

Through the prophet Ezekiel, God said, “*I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?*” (Ezek. 33.11). When we sin, not only does God have the right to punish us, but we get what we deserve (Rom. 1.31). Yet there is no joy in the heart of God to punish us for our mistakes. Are you not thankful that our God does not desire, nor does He find pleasure in our demise? Like the parent who spans his child, being separated from God because of our bad choices hurts Him more than it hurts us.

The statement that God made through Ezekiel comes in response to a rhetorical question posed by His people. If you back up a few verses, God says to Israel that when you sin, you will die. But if you repent and turn from your sin, you will live (Ezek. 33.7-9). If sin results in death, Israel, whose sins “*lie upon us*” asked, “*How can we then live?*” (Ezek. 33.10). How can I live when I have sinned and now am confronted with the consequences of my sin? That is when God responded by saying that He does not find pleasure in the death of the wicked. Instead, He pleads with Israel to turn from their sin in repentance. “*For why should you die?*” (Ezek. 33.11).

Even though wrongdoing requires punishment, God does not find joy in the death of the wicked. Where does God find joy? The parable of the prodigal son shows us that the God, represented by the father, rejoices when the son returned home (Luke 15.22-24). God delights in mercy. He finds pleasure in forgiveness. And because of that, we can live (Col. 2.13). CLP