

WE ARE BLESSED BY THE BLOOD

EPHESIANS 1:7

INTRODUCTION:

1. Nothing can take away our sins except the blood of Jesus.
 - a) The church does not save us. (Eph. 5.23)
 - b) Baptism does not save us. (Mark 16.16; 1 Pet. 3.21)
 - c) The Bible does not save us. (Rom. 1.17; James 1.21)
2. We enjoy a number of blessings because of His blood.

I. BLESSINGS RELATED TO OUR RELATIONSHIP

- A. We enjoy fellowship with each other.
 1. **ACTS 20.28:** "*the church of God which He purchased with His own blood.*"
 2. How important is the church? (Eph. 3.10)
- B. We enjoy fellowship with God.
 1. **EPHESIANS 2.11,12:** Without Christ, we are afar off.
 2. **EPHESIANS 2.13:** "*you who once were far off have been brought near by the blood of Christ.*"
- C. We enjoy communicating to God.
 1. **HEBREWS 10.19:** "*Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus.*"
 2. We can know peace by taking our concerns to God in prayer. (Phil. 4.6,7)

II. BLESSINGS RELATED TO SALVATION

- A. We enjoy the blessing of propitiation.
 1. **ROMANS 3.25:** "*propitiation by His blood*"
 2. Literally, we enjoy God's mercy. (cf. Isa. 53.10)
- B. We enjoy justification.
 1. **ROMANS 5.9:** "*justified by His blood.*"
 2. I no longer need to fear God's wrath. (cf. Rom. 2.5)
- C. We enjoy redemption.
 1. **EPHESIANS 1.7:** "*redemption through His blood*"
 2. Redemption is purchasing freedom (1 Pet. 1.18,19)
- D. We enjoy remission.
 1. **HEBREWS 9.22:** "*Without the shedding of blood...*"
 2. In context, it is the blood of Christ. (Heb. 9.11)
- E. We enjoy sanctification. (Heb. 10.29; 1 Cor. 1.2)

CONCLUSION: The most important verse in the Bible. (John 19.34). Without this, nothing else matters!

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"Go into all the world and preach the gospel to every creature"

-Mark 16.15

October 17, 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

PRAY WITHOUT CEASING

In our modern technological age, we are privileged to be able to keep in constant contact with our loved ones. With cell phones, internet, webcams, instant messaging, and the like there is virtually no time or place where we cannot talk with or see one another.

We find it joy to be able to have such ongoing communications with our loved ones. Yet Christians sometimes fail to acknowledge or fail to appreciate the same kind of access to their heavenly Father. The apostle Paul addressing the Thessalonian congregation instructing them to "*pray without ceasing*" (1 Thes. 5.17).

There is not a time when we cannot approach God. He is always within earshot. He is never too busy to hear our prayers. Yet, how many times have we neglected prayer and failed to approach God to ask for spiritual help or to offer thanksgiving and praise? How often have we said that we are just too busy to pray? And so the blessing of prayer goes without being used.

Prayer is not to be used as a means to display our piety before the world (Matt. 6.5). It is not to be used only when we need something. Therefore we are not only to pray when we are suffering or in distress. But as the song says, "Pray all the time" [Sacred Selections, Hymn 30]. Through the blood of Christ we have been given access to the Father, and through Christ we can have our prayers heard. Are you praying without ceasing?

CLP

BEING PEACEMAKERS

MATTHEW 5:9

INTRODUCTION:

1. In our society, peace is hard to find, but Jesus came to bring peace. (John 16.33; 14.27).
2. Peace is not something that come naturally. (Matt. 5.9).
3. In Mark 9, we find Jesus being a peacemaker.

I. JESUS HAD A HEART OF PATIENCE

- A. The disciples disputed among themselves.
 1. **MARK 9.33:** "*What was it you disputed among yourselves on the road.*" Literally, reason thoroughly.
 2. **MARK 9.34:** "*on the road they had disputed among themselves who would be the greatest.*" (Matt. 16.18,19)
- B. Jesus responded to their dispute with patience.
 1. Jesus asked a question. (Mark 9.33)
 2. Jesus offered consultation. (Mark 9.35)
 3. Jesus provided a correction. (Mark 9.36,37)
- C. To be peacemakers, we need to be more patient.
 1. Be understanding. (Matt. 18.15; 1 Pet. 3.7)
 2. Have a heart of humility. (Phil. 2.3)

II. JESUS HAD A HEART OF ACCEPTANCE

- A. The disciples forbade one to cast out demons.
 1. **MARK 9.38:** "*casting out demons in your name.*"
 2. "*in your name*" suggests authority. (Acts 4.7,10)
- B. Jesus accepted this man because he acted with authority.
 1. **MARK 9.39:** "*Do not forbid Him.*"
 2. Employing the name of Jesus does not by itself mean one is acting on His authority. (Matt. 7.21-23; Acts 19.13-15)
- C. To be peacemakers, we need to be more accepting.
 1. **MARK 9.38:** "*We saw someone who does not follow us.*"
 2. **MARK 9.40:** "*He who is not against us...*" (Num. 23.8)

III. JESUS HAD A HEART OF INSISTENCE

- A. How did Jesus display His insistence?
 1. He made an emphatic statement. (Mark 9.42-48)
 2. He used an illustration. (Mark 9.49,50)
- B. Failing to be a peacemaker puts my soul in jeopardy.

CONCLUSION: Jesus left no ambiguity on how He feels about division and the need to make peace.

DID GOD COMPELL DAVID TO SIN?

2 Samuel 24 contains the record of David numbering Israel against the will of God to which God punished David by sending a severe plague on the land (2 Sam. 24.11ff). The very first verse contains a puzzling statement: **2 SAMUEL 24.1:** "*Again the anger of the Lord was aroused against Israel, and He moved David against them to say, "Go, number Israel and Judah."*" Did God compel David to number Israel and sin?

The inspired word is clear that God does not tempt man to sin (James 1.13). However, the Bible is also equally clear that God allows us to be tempted (1 Cor. 10.13). And when God allows one to be tempted and does not intervene or prevent it, the text often gives God the credit for the temptation.

Consider the example of Job. When Satan entered into the presence of God, He accused Job of being faithful only because God protected him (Job 1.9,10). However, Satan suggested that if His protection was removed, Job would curse God to His face. (Job 1.11). At that point God gave Satan permission to strike Job (Job 1.12). Indeed Satan struck job taking away his possessions and his family, but "*in all this Job did not sin nor charge God with wrong*" (Job 1.22).

When Satan approached God again, God reminded him that Job "*still holds fast to his integrity although you incited Me against him to destroy him without cause*" (Job 2.3). Notice that it was not Satan who was credited for bringing tragedy to Job, but God. Although it was Satan who actually brought these things against Job, it was God who took credit, for He allowed Satan to do so.

How does this apply to our text? It was not God who compelled David to sin by numbering Israel. God merely allowed Satan to tempt him. How do we know? The parallel text states in **1 CHRONICLES 21.1:** "*Now Satan stood up against Israel, and moved David to number Israel.*" It was Satan who tempted David, but because God gave permission, He is given credit.

God does not tempt man to sin, but he allows man to be tempted. The skeptic attempts to discredit the word of God. But when his arguments are examined in light of a careful study of the text, his arguments fall by the wayside.

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