

## THINGS THAT ARE PURE

What does it mean to be pure? How can I be a person of purity? These are the kinds of questions that Christians need to be asking in a logical, reasoned out process. Paul writes, *“whatever things are pure...think on these things”* (Phil. 4.8).

There are three different Greek words that Bible scholars have translated as “pure.” First, there is the word “katharos.” This is the word that gives us the English word, “catharsis” which means, “to purge” (1 Tim. 3.9). This word tells me that I need to purge myself of worldly impurities. This is what happens when, as a Christian, I repent and turn from my sins. The blood of Jesus cleanses me from all sin (1 John 1.7).

Secondly, there is the word “hagnos.” This is a word that carries the idea of keeping yourself away from something that is defiled (James 3.17). I keep myself pure by separating myself from sin. This word tells me that I need to be a non-conformist. I need to keep myself separated from the world and not allow worldliness to enter into my life (Rom. 12.1,2).

Third, there is the word “eilikrines.” This is a compound Greek word. The first part of the compound is “heille” and it is the word for the sun’s rays. The second part of the compound word is “krino,” and this is the verb meaning “to judge.” When you put the two words together you have “eilikrines” which carries the idea of being judged or tested under the light of the sun (2 Pet. 3.1). You might think of it as holding something under the light so you can see it better. This word tells me that I need to be careful to stay pure by making sure that I make good decisions (1 Thess. 5.21,22). I am to take something and hold it under the light of the sun and determine whether or not it is something that is pure, and then make a decision on whether or not I should participate in it.

I am to be someone who has purged my life from sin. Then I am to remain free from sin by keeping myself away from those things that defile. How I do so is by thinking about a particular action to take or what I am about to say and holding it up under the light of God’s word to see if this action or word is pure. Then based on what the Bible says (Ps. 119.105), determine whether or not I should do it or say it. Whatever things that encapsulate this idea of being pure and staying pure, I need to logically think about these things. CLP

## NORTHSIDE CHURCH OF CHRIST

2424 McCarran St. ☐ North Las Vegas, NV ☐ 89030  
Phone: (702) 642-3141 Email: [info@nlvchurchofchrist.com](mailto:info@nlvchurchofchrist.com)  
Be sure to watch us live at [www.nlvchurchofchrist.com](http://www.nlvchurchofchrist.com)

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

**August 23, 2020**

---

### 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

---

### “GO AND LEARN”

The Pharisees were an unmerciful and judgmental faction among the Jews. This led Jesus to tell them, *“go and learn what this means: ‘I desire mercy and not sacrifice’”* (Matt. 9.13). It is interesting to me that Jesus did not explain it to them. He told them to go and figure it out.

God has given us the capacity to put the pieces together and expects us to do it. While the gospel is simple and easy to understand (2 Cor. 11.3), it requires time and effort to *“understand what the will of the Lord is”* (Eph. 5.17). In order to have God’s approval, we are to *“be diligent...rightly dividing the word of truth”* (2 Tim. 2.15). Like the Bereans, we are expected to search the scriptures daily (Acts 17.11).

Not only are we to “go and learn,” but we are also to teach others the things that we have come to understand. The Hebrew writer criticized brethren who *“by this time ought to be teachers”* but needed *“someone to teach you again”* (Heb. 5.12). Paul told Timothy to teach *“faithful men who will be able to teach others also”* (2 Tim. 2.2).

We spend a lot of time learning a new skill, the names of sports players, the plot line of our favorite dramas. But how much time do we devote to learning the truths that lead us to an eternal home in heaven? Let us consistently *“go and learn.”* CLP

## ARE YOU PREPARED?

### MATTHEW 25:11,12

#### INTRODUCTION:

1. The parable of the ten virgins teaches us to be prepared when the Lord comes lest we find the door shut. (Matt. 25.1-13)
2. It is possible for us to be ready when Jesus comes, but it is also possible for us not to be ready. (Matt. 25.34,41)
3. I am not ready for the day of Judgment if I am lost.

#### I. NOT PREPARED UNLESS YOU BELIEVE

- A. **ACTS 16.30:** “Sirs, what must I do to be saved?”
  1. A series of events led to the question. (Acts 16.25-28)
  2. THE ANSWER: “Believe on the Lord Jesus Christ, and you will be saved” (Acts 16.31).
- B. To believe is to accept and act on what God says.
  1. They spoke the word of God to him. (Acts 16.32)
  2. As a result of what he heard, “immediately he and all his family were baptized” (Acts 16.33).
  3. Hearing and responding with obedience, they were described as “having believed” (Acts 16.34).

#### II. NOT PREPARED UNLESS YOU REPENT

- A. **ACTS 2.37:** “Men and brethren, what shall we do?”
  1. A series of events led to the question. (Acts 2.1-5,21,36)
  2. THE ANSWER: “Repent and... be baptized in the name of Jesus Christ for the remission of sins” (Acts 2.38).
- B. To repent is to turn from your sin. (Matt. 12.41; Jonah 3.10)

#### III. NOT PREPARED UNLESS YOU ARE BAPTIZED

- A. **ACTS 9.6:** “Lord, what do You want me to do?”
  1. A series of events led to the question. (Acts 9.1-5)
  2. THE ANSWER: “Arise and go into the city, and you will be told what you must do.” (Acts 9.6,18; 22.16)
- B. To be baptized is to be immersed in water. (1 Cor. 10.1,2)
  1. The purpose of baptism. (Rom. 6.3)
  2. The mode of baptism. (Rom. 6.4; cf. Acts 8.38,39)
  3. The result of baptism. (Rom. 6.4)

**CONCLUSION:** Why three different answers to the same question? They were at different points in their journey. Where are you?

## BY WHAT WILL BE WE JUDGED?

The Hebrew writer reminds us of two inevitable appointments. He tells us that “*it is appointed for men to die once, but after this the judgment*” (Heb. 9.27). There is going to be a time when we will stand before Jesus and give an answer for the way we have lived our lives. What will be the standard by which we are judged? There are a number of criterion against which our lives will be measured.

We will be judged by the words of Jesus. Jesus Himself tells us that “*the word that I have spoken will judge him in the last day*” (John 12.48). If you have a red-letter edition of the Bible, you can flip through the gospels and quickly find the words of Jesus. However, the words of Jesus are not exclusive to what we find in red. Jesus explained to His disciples that He “*still had many things to say to you, but you cannot bear them now*” (John 16.12). Later He would send the Holy Spirit who would “*take what is Mine and declare them to you*” (John 16.14). These words were given to the disciples who wrote them down in what we now have as the New Testament. The words of Jesus which will be the basis of our judgment will be the books of the New Testament (cf. Rev. 20.12).

We will be judged by how we treat others. In the scene of the judgment portrayed by Jesus in Matthew 25, Jesus separates all of humanity into two groups. What made the distinction between them? Those on the right who would enter into eternal life treated their fellow man with love and kindness (Matt. 25.34-40). Those on the left who would be banished into everlasting condemnation treated their fellow man with indifference (Matt. 25.41-46). It is of interest to me that Jesus did not condemn those on the left because they mistreated their fellow man. They were not cruel. They were people who saw others in need and did not do anything to help. On that final day of judgment, we will have a talk with Jesus, and He is going to talk with us about how we treated our fellow man.

We will be judged by what we say. Jesus tells us that “*for every idle word men may speak, they will give account of it in the day of judgment*” (Matt. 12.36). Words are impactful. We may say something hurtful and then treat those words as if they did not mean anything (Prov. 26.19). Jesus tells us that evil, hurtful words that we dismiss as idle will be judged.

We are told exactly the kind of life God wants us to live. We chose whether or not to live God’s way. On that day of Judgment, we will answer for the choice that have made. CLP