

Oak Grove Church of Christ Newsletter - 2023.11.12

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Sermon recordings

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Speaker-AM: Rob Moreland

Title: Complaining

Recording:

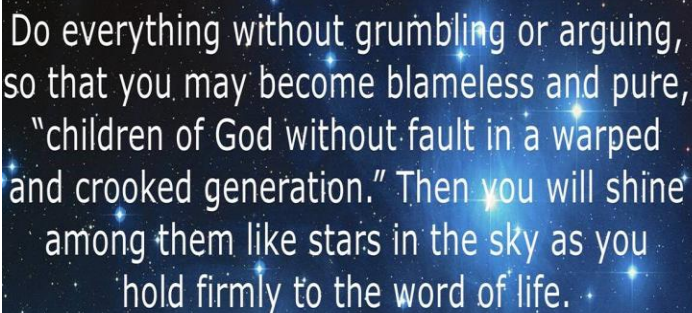
oakgrovecofc.org/sermons/complaining-2

Speaker-PM: Steve Helterbrand

Title: Hearts Of Mercy

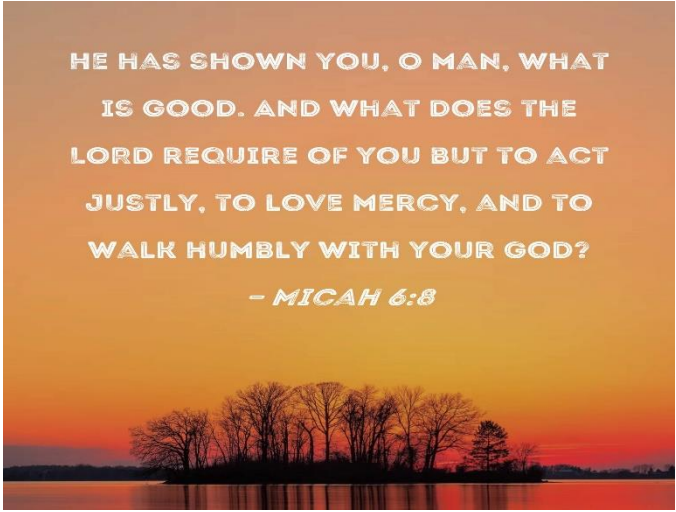
Recording:

oakgrovecofc.org/sermons/hearts-of-mercy/



Do everything without grumbling or arguing, so that you may become blameless and pure, "children of God without fault in a warped and crooked generation." Then you will shine among them like stars in the sky as you hold firmly to the word of life.

Philippians 2:14-16a



HE HAS SHOWN YOU, O MAN, WHAT IS GOOD. AND WHAT DOES THE LORD REQUIRE OF YOU BUT TO ACT JUSTLY, TO LOVE MERCY, AND TO WALK HUMBLY WITH YOUR GOD?

- MICAH 6:8

Saved from the Wrath of God, 11/07/2023 by Doy Moyer

To be saved from the wrath of God is generally equated in Scripture with being saved from judgment. It is set opposite of eternal life. For example, Jesus said, “Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him” (John 3:36). God’s wrath means judgment, giving people over to the consequences of sins (Romans 1:18ff; 3:5-6). The only reason we would suffer such wrath (judgment) is due to our own “hard and impenitent heart” (Romans 2:5). But in Christ, we are saved from the wrath of God (judgment) because in Him there is no condemnation (Romans 5:6-11; 8:1-2). Any possibility of escaping judgment is due to God’s love and grace, not our own perfection. Jesus makes this possible.

This is a different picture of wrath than what is sometimes imagined. The Lord is not a malevolent, vindictive god waiting for us to mess up so He can vaporize us into oblivion. His sending Jesus should forever dispel such unworthy notions (see Romans 8:31-39). And with respect to Jesus’ death, it’s not a picture of God angrily killing Him. God’s wrath (judgment) upon sin is death, and Jesus suffered that voluntarily because He had a larger purpose to fulfill.

The “chastisement that brought us peace” (Isaiah 53:5) is seen, I believe, in that Jesus partook of flesh and blood “that through death [the chastisement] he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery [the peace]” (Hebrews 2:14-15). He suffered the wages of sin (death), though not guilty, in order to bring about life through resurrection. In other words, He suffered what sin brought into this world to bring reconciliation and peace with God. That could only happen by defeating death, and this means resurrection. His sacrifice more than suffices to accomplish the goal of life and peace because it was more than just death.

The last line of Isaiah 53 shows us this: “he bore the sin of many, and makes intercession for the transgressors.” In death, He bore sin because sin brings death, but the second part requires resurrection, for now, “he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them” (Hebrews 7:25). It’s a complete package. Without the shedding of His blood, there would be no forgiveness, but without the resurrection, there would be no peace.

God be praised for His precious gift of salvation through Jesus!



The True Cure for Hypocrisy, 04/28/2007 by Robert Turner

Three men rebel against hypocrisy, but they vary greatly in their reactions.

The first man turns to total moral abandonment. He throws off all restraint as he gives himself to the fulfillment of every fleshly desire. "Self" becomes his god. He hardens himself to the tears of his family as he goes out to do what he wants to do. His "justification" for his shameful conduct: "At least I'm not a hypocrite!"

The second man goes to the opposite extreme. He is fed up with the weakness and hypocrisy that he sees in all the churches, and he is not going to be like such people. He will become a Christian and from the beginning "he's going to live with it." He will be an example of what a Christian really ought to be. To him, the cure for hypocrisy is perfection.

The third man wants to avoid hypocrisy in his life, but at the same time, he has a deep sense of his own imperfection. So he takes on no airs in infallibility, but sets out to be genuine. His genuineness soon becomes apparent to others. He does not claim perfection, but he strives for perfection. As he worships God, he does not claim to be perfect as a worshipper, but when the singing begins he gives his heart to what he's doing; when the prayer is led, he listens and makes the prayer his prayer; during the supper, he meditates on the suffering of the Lord; and throughout the sermon, he participates in a study of God's word; if his mind wanders, he brings it back; and when the worship period ends, he asks God to forgive him for his failure and to accept his worship in spite of his imperfection. When he goes to his job, he does not claim perfection among his fellow workers, but they know that he will try to give eight hours of work for eight hours of pay; that he is trustworthy; that he is pure in speech and life; and that if he is ever overcome by pressure around him to sin, he will humbly seek the forgiveness of those who have been wronged.

He is the same at home. His family respects him because he is genuine and does not claim strength and goodness beyond reality. His family sees his faults, but the one redeeming quality that enables him to maintain their respect is his ability to say, "I'm sorry." In every area of his life, he walks humbly before his God and his fellow man.

Our third man has found the true cure for hypocrisy. The first man, if he does not repent, will someday be a miserable wretch, his life completely torn and shattered. The second man is headed for disillusionment. His goals are unreal; his outlook is totally wrong. But the man who "walks humbly with his God," is wholly free from guile, and is a blessed man indeed. His life and his attitude with God is what God wants it to be and he lives in the hope of heaven.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3).