

DWELLING TOGETHER IN UNITY

1 JOHN 4:11,12

INTRODUCTION:

1. Working together as the church makes us far more productive than what anyone could achieve alone.
2. What does the Bible say about togetherness?

I. NEGATIVE PASSAGES

- A. **ROMANS 14.13:** *“let us not judge one another”*
- B. **1 CORINTHIANS 6.7:** *“go to law against one another.”*
- C. **GALATIANS 5.15:** *“bite and devour one another”*
- D. **GALATIANS 5.26:** *“provoking one another”*
- E. **COLOSSIANS 3.13:** *“a complaint against another”*
- F. **TITUS 3.3:** *“hating one another.”*
- G. **JAMES 4.11:** *“speak evil of one another, brethren.”*

II. ONE PASSAGE

- A. The importance of togetherness.
 1. **PSALM 133.1:** *“how good and how pleasant it is”*
 2. Jesus emphasizes togetherness. (Matt. 18.20)
- B. The interest of togetherness.
 1. **PSALM 133.1:** *“how good and how pleasant”*
 2. Jesus emphasizes togetherness. (John 17.20-23)
- C. The identity of togetherness.
 1. **PSALM 133.1:** *“to dwell together in unity”*
 2. The church demonstrates togetherness. (Acts 2.42-47)

III. POSITIVE PASSAGES

- A. **ROMANS 15.7:** *“Therefore receive one another”*
- B. **ROMANS 15.14:** *“admonish one another.”*
- C. **1 CORINTHIANS 12.25:** *“the same care for one another.”*
- D. **GALATIANS 5.13:** *“through love serve one another.”*
- E. In 1 John, there are several passages that emphasize our need to love one another. (1 John 3.11,23; 4.7,11,12)

CONCLUSION: Our relationships affect others (1 Pet. 1.22).

NORTHSIDE CHURCH OF CHRIST

APRIL 12, 2026

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

April 12, 2026

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

Trust in God's Wisdom

The wisdom of God is far beyond anything that we could ever imagine. Paul described it like this: *“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!”* (Rom. 11.33).

It should be obvious to us that the wisdom and knowledge of God is far beyond even our own wisdom and knowledge. In the book of Isaiah, God says that, *“My thoughts are not your thoughts, Nor are your ways My ways.”* In 1 Corinthians we are told that *“the foolishness of God is wiser than men”* (1 Cor. 1.24). And yet we seem to constantly challenge God. We do so doctrinally when we decide that we can invent a better way of worship (John 4.23,24). We challenge God when God doesn't answer the prayers that we utter in a way that we think they should be answered.

When Job lost everything, He understood that he didn't have the ability to challenge God (Job 9.3,4,14,15). But as his bitterness deepens he does in fact challenge God (Job 23.1-7). However, at the end, God had something to say to Job. He said, *“Who is this who darkens counsel By words without knowledge?”* (Job 38.2).

I may not understand why God allows me to suffer. I may not understand why God decided why he chose baptism as the point of salvation. But I understand that God has His reasons, and as One who is much wiser than I am, I need to trust Him. CLP

JESUS IS THE SON OF GOD

Acts 9:20

INTRODUCTION:

1. Seeing Jesus the way the apostles saw Jesus can reenergize our Christianity and get us excited about the gospel.
2. Jesus is called "*Son of God.*" (Matt. 3.17; 4.3; 14.33; 16.16).
3. Acts 9 picks up with Saul persecuting the church, which began at the beginning of Acts 8. (Acts 7.58; 8.1,3)
4. How much did Jesus mean to Saul? Knowing Jesus as the Son of God was life-changing.

I. BREAKING DOWN THE TEXT

- A. The Road to Damascus. [Read Acts 9:1-9]
 1. **Acts 9.1:** "*Then Saul, still breathing threats and murder against the disciples of the Lord*"
 2. **Acts 9.4,5:** "*Then the Lord said, "I am Jesus, whom you are persecuting."* (cf. 1 Cor. 8.12)
 3. **Acts 9.9:** "*And he was three days without sight, and neither ate nor drank.*" (cf. Phil. 3.5,6)
- B. Saul's conversion. [Read Acts 9.10-19]
 1. To Ananias, Jesus was his master. (Acts 9.10,13,17)
 2. **Acts 9.18:** "*he arose and was baptized.*" Baptism was a requirement. (Acts 9.6; 22.16)
- C. Saul preaches Christ. [Read Acts 9.19-22]
 1. **Acts 9.19:** From persecutor to disciple.
 2. **Acts 9.20:** He immediately preached Christ.

II. WHO WAS JESUS TO SAUL

- A. Saul before his conversion.
 1. **Acts 9.1,2:** Jesus was the enemy.
 2. **Acts 26.9-11:** He was contrary to Jesus.
- B. Saul during his conversion.
 1. There is a pattern. (Acts 8.5,12,35,38)
 2. Saul followed the pattern. (Acts 22.16; 9.18)
- C. Saul after his conversion.
 1. Christ is the One who has all authority. (Acts 9.20)
 2. Christ is the One who forgives. (Acts 9.22)

CONCLUSION: This is who Jesus needs to be to us.

He Who Sits in the Heavens Laughs

How does God feel about the political upheaval, the cultural rebellion, and the moral collapse surrounding us? Every day the headlines seem to grow darker. Every generation appears more defiant toward God than the last. Institutions crumble. Moral boundaries are openly mocked. If you are paying attention, it is easy to feel as though the world is spinning out of control. But before you surrender to that anxiety, consider what God Himself has to say about it.

The psalmist writes, "*He who sits in the heavens laughs; the Lord holds them in derision*" (Ps. 2.4). This is not an isolated verse. The same concept is found in Psalm 37.13, where God laughs at the wicked because "*He sees that his day is coming.*" You can read it again in Psalm 59.8: "*But You, O Lord, shall laugh at them; You shall have all the nations in derision.*" Do you see the pattern? God is not threatened. He is not wringing His hands. He is not holding emergency council meetings in heaven. He is laughing.

The Hebrew word translated "laughs" in these passages is שחק (sachaq). It means to laugh, to scoff, or to mock. But do not misread this as the petty laughter of someone gloating over an enemy. This is something far more profound. This is the laughter of absolute, uncontested sovereignty. It is the laugh of a God for whom no rebellion, no matter how bold, how organized, or how widespread poses a genuine threat. The kings of the earth may rage and plot (Ps. 2.1,2), but from where God sits, their defiance is not dangerous. It is absurd.

Here is where this ancient truth becomes deeply personal. When we watch the world push back against God, we are tempted in one of two directions. Some grow angry, consumed by outrage at every moral headline. Others grow hopeless, quietly concluding that darkness is winning. Both reactions share the same root problem. We have temporarily forgotten where God sits and what He is doing. God's *sachaq* is not just a statement about His power. It is an invitation for us to share His perspective. "*Do not fret because of evildoers*" (Ps. 37.1). "*Rest in the Lord, and wait patiently for Him*" (Ps. 37.7). The One who trusts in God is not required to carry the weight of a rebellion that God Himself is not troubled by.

Take an honest look at what is consuming your energy this week. Is there a cultural battle, a political outcome, or a moral trend that has taken up more space in your heart than your faith has? Are you treating the rebellion of humanity as though it has more power than the sovereignty of God? The laughter of God is a reminder that He has already seen the end of the story, and the wicked do not win.

The One who holds the universe together is not pacing the floor, and neither should you.