

THE BOOK OF JOB
JOB 6:1-30

INTRODUCTION:

1. Helping someone who is hurting can be a challenge. What do they need? How can I help? What do I say?
2. Job 6 is in the section where Job is having a conversation with his friends. In this chapter, Job responds to Eliphaz. (Job 5.8,17)
3. Listening to Job express his needs can help us know what to offer those in our lives who are hurting.

I. VALIDATION

- A. Job was feeling invalidated.
 1. **JOB 6.1:** *“Then Job answered and said:”* (Job 4.7; 5.6)
 2. Job felt justified in feeling grief. (Job 6.2-4,7-10)
- B. When someone is hurting, I can help by validating them.
 1. We can never minimize the suffering of others.
 2. If you are suffering, Jesus validates you. (Matt. 14.14)

II. RELIABILITY

- A. Job could not count on his friends.
 1. **JOB 6.11-13:** I am not strong enough. I need help.
 2. **JOB 6.14:** *“To him who is afflicted, kindness should be shown by his friend”*
 3. A comparison is given. (Job 6.15-21)
- B. When someone is hurting, I can help by being available.
 1. **PROVERBS 17.17:** *“A friend loves at all times...”*
 2. If you are hurting, Jesus is always there. (Heb. 9.24)

III. SYMPATHY

- A. Job was not getting any sympathy from his friends.
 1. Job did not need correction. (Job 6.22,23)
 2. He needed to be heard. (Job 6.26,27)
- B. When someone is hurting, I can help by being sympathetic.
 1. Be slow to speak and quick to listen. (James 1.19)
 2. If you are hurting, Jesus understands. (Heb. 4.15)

CONCLUSION: God has given us a support system.

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

June 11, 2023

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

I'M NOT RELIGIOUS

Those who believe things spiritual and express what they believe in the way they live are called religious. Not all religion is pleasing and acceptable to God. Some worship idols (Acts 17.22). Some make up their own religious beliefs (Col. 2.23). These may feel spiritual, but their beliefs have no basis in truth. However, there is *“true and undefiled religion”* (James 1.26,27).

Some may not show any interest in spiritual things saying, “I’m not a religious person.” Is it ever proper and right to impose one’s religious beliefs on those who are non-religious? The problem with this kind of question is that it assumes that religion is a matter of opinion and personal preference rather than a design. Thus the morals and practices one chooses for themselves are personal and ought not to be imposed on others.

The fact is that everyone is religious whether they like it or not. Everyone is created in the image of God with an eternal soul that will face eternal consequences in the last day. The fact that one may not be religious does not change this. He is still bound by the expectations of God (2 Cor. 5.10).

Religion is not a personal preference but an acknowledgement of the fact that we are spiritual beings that are created to serve and obey God. At the end, everyone will be religious.

THE WAITING SON

LUKE 15:29

INTRODUCTION:

1. The parable of the prodigal son was addressing a specific audience. (Luke 15.1,2)
2. In three parables, Jesus teaches that there is joy when one sinner repents and turns to God.

I. THE ATTITUDE OF THE OLDER SON

- A. The older son was angry.
 1. **LUKE 15.28:** *“But he was angry...”*
 2. *“Angy”* (orge): A seething, vengeful anger.
- B. The older son was bitter.
 1. **LUKE 15.28:** *“...and would not go in.”*
 2. *“Go in”* (eiserchomai): He would not participate.
- C. The older son was condescending.
 1. **LUKE 15.29:** *“Lo, these many years...”*
 2. *“Lo”* (eido): to know. It is an interjection.
 3. **LUKE 15.29,30:** *“I never transgressed your Commandment... but as soon as this son of yours”*
- D. The older son was defensive.
 1. **LUKE 15.30:** *“Lo, these many years I have been serving you; I never transgressed your commandment”*
 2. *“Serving”* (doulos): A slave.
- E. The older son was envious. (Luke 15.30)

II. ARE YOU A PHARISEE?

- A. A Pharisee is selfish.
 1. The older son was more concerned with what he did not receive than his brother’s restoration. (Luke 15.19,29)
 2. If I am more concerned about what I want than what others need, I am being a Pharisee. (Phil. 2.3,4)
- B. A Pharisee is condescending.
 1. The older son talked condescendingly to his father and about his brother. (Luke 15.30)
 2. If I think and act condescendingly toward others, then I am being a Pharisee. (Luke 18.9,11,12)

CONCLUSION: Instead of dividing ourselves and acting like Pharisees, let’s grow together.

HEAR, SEE, SPEAK, AND DO

Three monkeys are sitting side-by-side. The first one has his hands over his eyes. The second one has his hands over his ears. The third one has his hands over his mouth. The image illustrates a biblical truth. There are things that we ought not to see (1 John 2.16). There are things that we ought not to hear (1 Tim. 4.1). There are also things we ought not to say (Eph. 4.29). Let’s add one more monkey to the group, and let’s tie his hands behind his back to illustrate that there are things we ought not to do (1 Thess. 5.22).

In contrast, the Bible tells us that there are things we ought to hear, see, speak, and do. We find those things in the first chapter of James. In this chapter, we first learn that we are to hear the word. James 1.21 tells us to *“receive with meekness the implanted word”* The word translated as “receive” means “to welcome, accept” [Strong]. It is more than just hearing what God has to say. It is opening our hearts and accepting it. Jesus said, *“hearing you will not understand.”* Why? *“The hearts of this people have grown dull. Their ears are hard of hearing”* (Matt. 13.14,15). The scribes and Pharisees heard the word, but they refused to accept it.

There are also things that we are to see. In James 1.25, reference is made to *“he who looks into the perfect law of liberty.”* The word “look” translates the Greek word “parakpto.” Kpto means “to bend.” Para means “by the side.” The idea is to stoop next to. We are to bend down next to the perfect law of liberty. It is the same word that is used in 1 Peter 1.12 where the angels looked into the salvation that was spoken of by the prophets. The idea is look closely and attentively. Some just give the Bible a quick glance. We are to *“give the more earnest heed”* to the teachings of Scripture (Heb. 2.1).

There are things that we are to do. At the heart of James 1.21-25, the writer shines a light on the problem of hearing and seeing, but not doing. He is described as one who *“deceives himself”* (James 1.22). He forgets that there are things in his life he needs to change (James 1.23,24). We can hear what God has to say. We can look attentively at the Bible. But if we are not acting in obedience to what it says, it profits us nothing (Matt. 7.26,27). In contrast, the one who hears and see, *“this one will be blessed in what he does”* (James 1.25).

Finally, there are things that we are to say. There is more than just giving attention to what the Bible says and given it an earnest heed, and living by it. We are to speak it to others. James 1.26 warns us of things we are not to say. But how many times do we find instructions on speaking to others about what the Bible says? (2 Tim. 4.2).