

THE BOOK OF JOB
JOB 16:5

INTRODUCTION:

1. Job 15 finds Eliphaz criticizing Job for his “*empty knowledge*” and “*unprofitable talk*” (Job 15.2,3,20).
2. To this criticism, Job responds that he would not treat his friends that way if the situation was reversed. (Job 16.1-5)
3. In times of distress, we need be a source of comfort.

I. JOB NEEDED HIS FRIENDS

- A. Job was forsaken by his friends.
 1. **JOB 16.6:** “*My grief is not relieved*”
 2. **JOB 16.7:** “*You have made desolate all my company*”
- B. The suffering from which Job found no comfort.
 1. God testified against him. (Job 16.8)
 2. God treated him as an enemy. (Job 16.9-11)
 3. God took away his prosperity. (Job 16.12-14)
 4. God treated him unfairly. (Job 16.15-17)
- C. But Job trusted in the righteousness of God.
 1. God will see Job as innocent. (Job 16.18; Gen. 4.10)
 2. God will weigh the evidence. (Job 16.19)
 3. But his friends are against him. (Job 16.20,21)

II. SHOWING COMPASSION IN TIME OF NEED

- A. Compassion should always be our first response.
 1. God is compassionate. (James 5.11; Matt. 18.31,32)
 2. Jesus is compassionate. (Heb. 4.15; 5.2)
 3. The Holy Spirit is compassionate. (Rom. 15.4)
- B. Times when compassion is needed.
 1. Times of emotional trauma. (Matt. 9.36; 14.14; 15.32)
 2. Times of spiritual failures. (Mark 10.21; James 2.13)
 3. Times of gentle persuasion. (Gal. 6.1; 2 Cor. 2.5-11)

CONCLUSION: Compassion is at the heart of Christianity and will be central to our eternal destination. (Matt. 25.31,34-36)

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

February 11, 2024

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 7:00 PM

ATTITUDES AS OLD AS CAIN AND ABEL

It can be discouraging when we encounter those who have no interest in the things of God. Those who call themselves Christians scoff at the idea that their worship practices are practiced without God’s approval. They see Christ as a tolerant teacher who doesn’t care how one worships.

This attitude is not new. It dates all the way back to the book of Genesis with Cain and Abel. God commanded that Cain and Abel offer sacrifices. Abel offered the “*firstborn of his flock.*” Cain offered the “*fruit of the ground*” (Gen. 4.3,4). Abel’s sacrifice was accepted while Cain’s was rejected. Out of jealousy, “*Cain rose up against Abel his brother and killed him*” (Gen. 4.8).

Why did God accept Abel’s sacrifice while rejecting the offering of Cain? The Hebrew writer reveals that “*By faith, Abel offered to God a more excellent sacrifice than Cain*” (Heb. 11.4). Faith comes by hearing God’s word (Rom. 10.17).

Although Genesis does not specify it, we can conclude that Abel heard the word of God and offered the kind sacrifice that God desired. Thus, “*by faith Abel offered...*” We can also conclude that Cain heard the word but chose to offer a different sacrifice. How long will man reject the will of God and replace it with their own? As long as time continues. CLP

WHY IS CHRISTIANITY THE ONLY TRUE RELIGION?

ACTS 4:12

INTRODUCTION:

1. From the beginning, man has sinned. (Gen. 2.17; Rom. 5.12)
2. Through Jesus alone can we be saved. (John 4.26; Acts 4.12)
3. Many are the religious, but you can be religious and still lost if you are not a faithful Christian. (Acts 26.18; 14.11; 17.22)

I. FORCE

- A. **ACTS 7.2:** *“The God of glory”* (cf. Gen. 17.1)
- B. God is the Creator. (Gen. 1.1; Ex. 20.11; Ps. 33.6,9)
- C. Christianity is the only true religion because it came from the one and only God. (cf. Heb. 8.13)

II. FORGIVENESS

- A. **ROMANS 15.5:** *“the God of patience and comfort:”*
 1. Consider the context. (Rom. 14.1; 15.7)
 2. Patience (hupomeno): God remains under the pressure.
 3. Comfort (paraklesis): God comes to our side to help.
- B. Christianity is the only true religion, because He offers forgiveness through Jesus. (Micah 7.18; Rom. 8.1,39)

III. FUTURE

- A. **ROMANS 15.13:** *“the God of hope”*
- B. Hope is desire and expectation. (Prov. 10.28; 13.12)
- C. We have hope for our future. (Titus 1.2; 2.13; Phil. 3.20)
- D. Christianity is the only true religion because hope is only found in Jesus. (1 Tim. 1.1; cf. Gen. 5.1-11)

IV. FATHER

- A. **ROMANS 15.33:** *“the God of peace”* (cf. 2 Cor. 1.3)
- B. Life is hard. (Job 14.1; Ecc. 2.23)
- C. Christianity is the only true religion, because only Christians have a Father who brings peace. (Heb. 13.5; 1 Pet. 5.7)

V. FORESIGHT

- A. **HEBREWS 11.7:** *“things not yet seen”*
- B. We don't know what will happen tomorrow, but God does. (James 4.13-15; Rom. 4.17; Acts 2.23)
- C. Christianity is the only true religion, because God planned it from the beginning. (1 Pet. 1.20; Luke 24.25-27,44,45)

CONCLUSION: Grace is only available through Jesus. (Eph. 2.4-7)

AM I IN THE PLACE OF GOD?

Christians represent God in the world. Therefore, our behavior, our speech, and the way we treat one another is a direct reflection on God and will influence the way God is viewed by those who see us (Matt. 5.16; Phil. 2.15; Eph. 5.8). Though Christians represent God, we are not to put ourselves in the place of God. Acting on behalf of God is not the same thing as representing God. Three different times, we will find the idea of acting on God's behalf.

First, we act on God's behalf when we try to control our future outcomes. In Genesis 30, Rachel was barren. Being jealous of her sister who had given birth to four sons, Rachel lashed out at Jacob and said, *“Give me children or else I die”* (Gen. 30.1). Jacob said, *“Am I in the place of God?”* (Gen. 30.2). Jacob and Rachel could try repeatedly to conceive, but it is God who gives life (Ps. 139.13-16). We can make plans. We can make decisions about the direction of our life. But ultimately, it is God who decides the outcome. Paul and Apollos worked diligently to help the church grow, *“but God gave the increase”* (1 Cor. 3.5-7). Every choice we make, every plan we construct, should always be with the attitude, *“if the Lord wills”* (James 4.13-15). To do otherwise is arrogance and putting yourself in the place of God (James 4.16).

Second, we act on God's behalf when we take vengeance on those who hurt us. Joseph's brothers did him much harm. They sold him into slavery ignoring his plea for mercy (Gen. 42.21). Fast forward several years and you find Joseph reunited with his brothers. His brothers are afraid that Joseph will repay them for what they did to him. Yet Joseph comforted them and said, *“Am I in the place of God?”* (Gen. 50.19). It is not your place to repay someone who has hurt you. To do so is to put yourself in the place of God. If God decides to avenge, then that is His right. If God decides to be merciful, then that is also His right (Rom. 12.19). Jonah wanted the enemies of Israel destroyed. He did not want Nineveh to receive God's mercy. Therefore he did not want to preach to them a message of repentance. But it was not Jonah's decision (Jonah 4.1-3).

Third, we turn to 2 Kings 5. In this passage, Naaman was sent to Samaria to be healed of his leprosy. When he arrived, the king of Israel tore his clothes and said, *“Am I God, to kill and make alive, that this man sends a man to me to heal him of his leprosy?”* (2 Kings 5.7). We put others in the place of God when we expect them to do what only God can do. Our doctors cannot heal us. But through the doctors, God can. Asa died of a disease in his feet because, *“he did not seek the Lord, but the physicians”* (2 Chr. 16.12). Yes, go to the doctor. Yes, get the treatments that the doctors recommend. But trust that it is God who decides if such will be effective.

In all things, we need to yield to the decisions and will of God. To do otherwise is to put ourselves in His place. CLP