

THE BOOK OF JOB
JOB 5:8-27

INTRODUCTION:

1. Why do we suffer? Eliphaz offered a possible answer. (Job 5.6; 4.7). But that was not true. (Job 1.22)
2. When we suffer, what do we do? Where do we turn? (Job 5.8)
3. The best way to face hardships is to turn our attention to God.

I. THE PROTECTION OF GOD

- A. God elevates.
 1. **JOB 5.9:** *“Who does great things, and unsearchable, marvelous things without number.”* (Job 42.2,3; Ps. 40.5)
 2. **JOB 5.10,11:** God makes us prosper. (cf. Isa. 55.10)
- B. God eliminates.
 1. **JOB 5.12:** *“He frustrates the devices of the crafty”*
 2. **JOB 5.13,14:** God keeps the wicked in the dark.
- C. God encapsulates.
 1. **JOB 5.15:** *“He saves the needy from the sword”*
 2. **JOB 5.16:** *“So the poor have hope.”*

II. THE PUNISHMENT OF GOD

- A. All hardship and suffering comes from God.
 1. **JOB 5.17:** *“Happy is the man whom God corrects”*
 2. **JOB 5.18:** *“He bruises...He wounds”* (Job 1.12; 2.6.3)
 3. God is ultimately responsible for everything that we suffer in this life. (Deut. 32.39; Isa. 45.7)
- B. How are we supposed to feel about that? (Job 5.17)
 1. We need to see suffering as a blessing. (Heb. 12.5,6)
 2. **HEBREWS 12.10:** *“afterward it yields the peaceable fruit of righteousness”*

III. THE POWER OF GOD

- A. Look at what God can do. (Job 5.19-21)
- B. Look at what God can do for you: protection, peace, prosperity. (Job 5.22-26)

CONCLUSION: Where can we turn, but to the Lord? (John 6.68)

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

May 28, 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

“KEEP YOURSELF PURE”

In today’s culture, the thought of keeping oneself pure seems antiquated. It seems to be a belief belonging to an archaic and less enlightened people who have no place in our modern society. The world does not consider purity as desirable and even avoids it. How strange it seems to those of the world when a couple does not move in together nor engage in sexual relations before marriage. How odd it is to our coworkers when we do not share with them in an afterhours drink. Peter commented on this very thing when he wrote, *“in regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you”* (1 Pet. 4.4).

It is sad that the world feels the need to devalue purity and ridicule those who strive for it. That mindset is expected of the world. Even more tragic is when members of the church ignore the plea for purity and minimize the seriousness of sin. When we make light of the tragedy of worldliness, we also minimize the seriousness of the sacrifice of Christ who, suffered beyond description to save and purify us (Titus 2.14).

It is no wonder evangelistic efforts seem to fail. The world does not see Christians as any different from themselves. We call on the worldly to repent, but repent from what? Are not some of us living the same lifestyle (Ezek. 36.20-23)? Indeed keeping pure will benefit both you and those near you. CLP

THE WAYWARD SON

LUKE 15:13

INTRODUCTION:

1. The book of Luke emphasizes the compassion of Christ.
2. This is a parable that displays the compassion of Christ.
3. Setting the stage for the parable.
 - a) Three groups of people. (Luke 15.1,2)
 - b) Three parables about lost things.
 - c) Three segments to the parable of the prodigal son.

I. THE SIN OF THE PRODIGAL SON

- A. The younger son was disrespectful to his father.
 1. **LUKE 15.12:** *“Father, give me the portion of goods that falls to me.” So he divided to them his livelihood.”*
 2. *“Give me”* translates an imperative. This was a demand.
- B. The younger son was wasteful.
 1. **LUKE 15.13:** *“the younger son...journeyed to a far country, and there wasted his possessions”*
 2. *“Wasted”* (diaskorpiza): Literally, to scatter thoroughly.
- C. The younger son was sinful.
 1. **LUKE 15.13:** *“the younger son... wasted his possessions with prodigal living.”*
 2. *“Prodigal”* (asotos): KJV: “riotous”; ESV: “reckless”; ASV: “loose” What was he doing? (Luke 15.30)
- D. The younger son was needful.
 1. **LUKE 15.14:** *“But when he had spent all, there arose a severe famine in that land, and he began to be in want.”*
 2. He got a job working for a Gentile. (Luke 15.15,16)

II. THREE LESSONS ABOUT SIN

- A. Sin will disgrace you.
 1. Sin will ruin your relationships. (Matt. 18.15-17)
 2. Sin will ruin your resources. (2 Cor. 8.9)
 3. Sin will ruin your reputation. (Luke 6.16; Acts 1.25)
- B. God will embrace you.
 1. What will God do for you? (Ex. 34.7)
 2. Why will God forgive you? (Ex. 34.6; Jonah 4.1,2)
 3. Who is God? (Ex. 34.6)
- C. Others will abase you. (2 Cor. 2.6,7)

CONCLUSION: Though sin ruins lives, God saves lives.

OBEYING GOD MAKES SENSE

There are two paths. One path leads to destruction. The other path leads to life. Which one do you choose? The choice should be obvious: *“Enter by the narrow gate”* (Matt. 7.13,14). There are two options. The first option is to obey God. The second option is the disobey God. If you choose the first option and obey Him, God will bless your life. If you choose the second option and ignore His commandments and live by the dictates of your own heart, you will suffer. Which one will you choose? Again, the choice is obvious: *“Choose life”* (Deut. 30.19).

To some, it does not make much sense. Some choose to disobey God and live only for themselves. In their prosperity, they wonder, *“Who is the Almighty that we should serve Him? And what profit do we have if we pray to Him?”* (Job 21.15). Others choose to obey God and find their lives filled with great loss. The Jews asked, *“What profit it is that we have kept His ordinance, and that we have walked as mourners?”* (Mal. 3.14).

How can we say that it makes sense to serve God when the wicked prosper and the righteous suffer? David wrestled with the same question (Ps. 73.10-14). But he was able to offer an answer. He wrote that it was too painful to understand, *“until I went to the sanctuary of God. Then I understood their end”* (Ps. 74.17). What is the end of the righteous and the wicked? Consider the rich man and Lazarus. The rich man was evil, and yet he prospered (Luke 16.19). The poor man was righteous, yet he suffered (Luke 16.20,21). But when they died, the poor man was in a place of comfort while the rich man was in torment (Luke 16.25).

It is possible to live righteously and still suffer. It is equally possible to live wickedly and still prosper. But ultimately, living for God will set life as our eternal destiny and living apart from God will place death as our eternal destiny (Rom. 2.7-10). That makes serving God the logical choice. It just makes sense. Maybe that is why the Bible refers to the wicked and the sins they commit as “foolish” and “senseless” (Ps. 92.4-7; 94.8). In contrast, we are told that *“the fear of the LORD is the beginning of wisdom”* (Prov. 9.10). The wise are those who live in fear (respect) of God. They understand the eternal benefits of serving Him and the eternal separation from disobeying Him.

Serving God is always a choice. It is not a choice that you make once. It is a choice we make every day. Every time temptation is set before us, we choose either to resist or give into it. Every time we see someone in need, we choose to help or to shut up our heart. Wake up every morning and ask yourself to *“choose this day whom you will serve”* (Josh. 24.15). There is only one logical choice. CLP