

THE BOOK OF JOB

JOB 1:1-2.10

INTRODUCTION:

1. The book of Job was written by God to help us understand the nature of suffering and how to remain faithful. (James 5.11)
2. In the major section, we read about the cause of his suffering.

I. THE DESCRIPTION OF JOB

- A. The moral character of Job.
 1. **JOB 1.1:** “*There was a man in the land of Uz, whose name was Job*” (Job 1.3; Gen. 29.1)
 2. **JOB 1.1:** Job was “*blameless*” (cf. Phil. 2.15).
 3. **JOB 1.1:** Job was “*upright*” (cf. Phil. 2.15).
 4. **JOB 1.1:** Job “*feared God and shunned evil.*” The two go hand in hand. (Ecc. 12.13; Ps. 111.10)
- B. The religious character of Job.
 1. **JOB 1.2-4:** Job had a large family who did not fear God.
 2. **JOB 1.5:** Job offered sacrifices and burnt offerings

II. THE DESTRUCTION OF JOB

- A. The devil is a hunter.
 1. **JOB 1.6,7:** The devil was “*going to and fro*” (Job 2.1,2)
 2. Why was the devil wandering? (1 Pet. 5.8)
- B. The devil is an accuser.
 1. **JOB 1.8-11:** The accusations. (Job 2.3-5)
 2. The devil accuses you and God. (Rev. 12.10; Gen. 3.4,5)
- C. The devil is limited.
 1. **JOB 1.12:** God only allowed the devil to go so far in harming Job. (Job 2.6; 1 Cor. 10.13)
 2. Why did God allow the devil to destroy Job? To test his faithfulness. (Job 1.8; 2.3; Ex. 16.4; Deut. 8.2)
- D. The devil is brutal.
 1. The devil destroyed Job’s possessions. (Job 1.13-22)
 2. The devil destroyed Job’s health. (Job 2.7-10)

CONCLUSION: Will you pass the test? (Job 1.22; 2.10)

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“*Go into all the world and preach the gospel to every creature*”

-Mark 16.15

March 26, 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

PRAYING WITH DOUBTING

In a context of facing the testing of our faith, James writes that we are to pray for wisdom (James 1.5). He further describes the manner of our prayers. “*But let him ask in faith, without doubting*” (James 1.6). Why is it so important to pray without doubting? Let’s make some observations.

The person who doubts is described as “*a wave of the sea driven and tossed by the wind*” (James 1.6). A wave has the highest point called the crest and the lowest point called the trough, and it is the wind that affects these two points. Like the wave, the person who doubts is one who wavers between a high point and a low point. He is divided within himself. He believes enough to pray, but doubts enough to not expect to be heard. In his doubting, he wavers between hope and despair.

The person who doubts is also described as “*a double-minded man unstable in all his ways*” (James 1.8). He is double-minded. One the one hand, he believe, but then he turns around and doubts. His being unstable in his prayers is probably also found in all of his ways.

What can a person who does not pray is faith expect? **JAMES 1.7:** “*For let not that man suppose that he will receive anything from the Lord.*”

THE PROVIDENCE OF GOD

EZRA 9:9

INTRODUCTION:

1. Understanding God helps us believe in His providence.
 - a) God is eternal. (Ps. 90.1,2)
 - b) God is powerful. (Gen. 17.1)
 - c) God is capable. (Gen. 18.13,14)
2. Consider the providence of God as seen through Ezra.

I. WHAT IS PROVIDENCE?

- A. God works in the lives of humanity miraculously.
 1. God created the universe. (Gen. 1.1; Ps. 33.8,9)
 2. God freed His people. (Ex. 7.8-10; Ps. 105.26,27)
 3. Through Jesus God worked miracles. (Acts 2.22)
- B. God works in the lives of humanity non-miraculously.
 1. Jacob and his wives had children. (Gen. 30.6)
 2. Israel conquered Canaan. (Josh. 6.2)
 3. Zacharias and Elizabeth had a child. (Luke 1.13)

II. THE PROVIDENCE OF GOD IN EZRA

- A. The book of Ezra
 1. The name Ezra means “God helps”
 2. The summation of Ezra. (Ezra 9.8,9)
- B. God worked providentially through the kings. (Ezra 6.14)
 1. King Cyrus (Ezra 1.1)
 2. King Darius. (Ezra 6.3,12)
 3. King Artaxerxes. (Ezra 7.1,12,13)
- C. How did God work providentially?
 1. Promises. (Ezra 1.1; cf. Jer. 25.9)
 2. Provisions. (Ezra 1.4)
 3. Progress. (Ezra 3.10,11)

III. THE PROVIDENCE OF GOD TODAY

- A. Ezra was given the skill to teach. (Ezra 7.6)
- B. Ezra was determined. (Ezra 7.10)
- C. Ezra learned the Bible. (Ezra 7.10)
- D. Ezra shared what he learned with others. (Ezra 7.10)
 1. He shared by doing. (Ezra 7.10)
 2. He shared by teaching. (Ezra 7.10)

CONCLUSION: We do the work, but God gives the increase.

THE BIBLE: MORE THAN JUST A BOOK

Humanity has been created with an intuitive morality and religious inclination. We do not have to be told that murder and stealing is wrong. Morality is written into our DNA. We do not need to be told to worship. Serving deity is coded into our being. Without divine revelation teaching people about God, cultures and societies are driven by these innate natures to create their own gods and methods of worship.

Think about the people of Athens. Paul came to Athens and “*saw that the city was given over to idols*” (Acts 17.16). Addressing the city council called the “Areopagus,” Paul said, Then Paul stood in the midst of the Areopagus and said, “*Men of Athens, I perceive that in all things you are very religious*” (Acts 17.22).

Think about what Paul wrote in reference to the Gentiles. In Romans 2.14, he wrote that the “*Gentiles, who do not have the law, by nature, do the things in the law.*” How were they able to obey the commands of God without having the Old Testament law to follow? Paul goes on to explain that they had “*the law written in their hearts, their conscience also bearing witness*” (Rom. 2.15).

If we have instilled in us a natural moral and religious code, why do we need a book to tell us how to live? Simply put, humanity has a tendency to act outside of nature. In the previous chapter, God’s anger is revealed against Gentiles because “*women exchanged the natural use for what is against nature*” and “*men, leaving the natural use of the woman...men with men committing what is shameful*” (Rom. 1.26,27). The Gentiles had a built-in natural morality, but they chose to ignore those moral tendencies and act against what was nature. Paul later put it this way: “*the law is not made for a righteous person, but for the lawless*” (1 Tim. 1.9).

Furthermore, the Bible is not just a book of rules that define what is morally and religiously acceptable. It is a book that tells us why something is right and wrong. Paul said, “*I would not have known sin except through the law*” (Rom. 7.7). Listen closely to what Paul wrote. He did not say that the law taught him some arbitrary legal code. He said that the law taught him what was a violation of God’s law (1 John 3.4), something that will sever our relationship with God (Isa. 59.2). The Bible is given to us to help us be right and stay right with God.

The Bible is so much more than just a book that tells us what is right and wrong. It is a book that helps us be right with God, so that heaven can be in our future. It is a book that tells us about the love of God and the sacrifice of His only Son, so we can enjoy innumerable blessings both in this life and in the life to come. (Luke 18.29,30; Eph. 1.3; 1 Tim. 4.8).