

THE BOOK OF JOB
JOB 20

INTRODUCTION:

1. Why do we suffer? The book of Job offers three possibilities.
 - a) We are being punished. (Job 4.8; Lev. 26.18)
 - b) Our faith is being tested. (Job 1.11; Deut. 8.2; James 1.3)
 - c) It is a matter of time and chance. (Job 9.22; Ecc. 9.11)
2. In Job 20, Zophar offers an explanation as to why the wicked prosper. (Job 20.29; cf. Job 18.21)

I. TEMPORARY

- A. The success of the wicked will not last.
 1. Zophar's introductory comments. (Job 20.1-3)
 2. **JOB 20.4,5:** *"The triumphing of the wicked is short"*
 3. **JOB 20.6,7:** The wicked *"will perish forever"* (Ecc. 9.5)
- B. We have no reason to envy the wicked.
 1. **PSALM 73.1-3:** David almost made a mistake.
 2. **PSALM 73.5-14:** The prosperity of the wicked.
 3. **PSALM 73.16,17:** *"Then I understood their end"*

II. TOXIC

- A. The consequences of wickedness.
 1. **JOB 20.12,13,19:** The food of wickedness is sweet.
 2. **JOB 20.14-18:** But it turns to venom.
- B. Sin is pleasurable, but it will turn toxic.
 1. **JAMES 1.14:** *"he is drawn away by his own desires."*
 2. **JAMES 1.15:** Desire *"gives birth to sin; and sin, when it is full-grown, brings forth death."* (Rom. 6.23; Rev. 21.8)

II. TORMENT

- A. Though they prosper, wickedness brings torment.
 1. **JOB 20.20-22:** They are tormented by their victims.
 2. **JOB 20.23-28:** They are tormented by God.
- B. Wickedness brings anticipation of judgment. (Heb. 10.27)

CONCLUSION: There is no prosperity with the wicked.

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

April 14, 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

HOW TO FOSTER CHURCH GROWTH

In the first century, the church was growing exponentially. Even under harsh conditions surrounded by hostility, the lost were constantly being converted to Christ (1 Thess. 1.6).

Today, some churches are thriving. They are filled with enthusiastic members who are excited to serve and new disciples are added to the church on a regular basis. There are some churches which are struggling. There have not been any new conversions for years, and the numbers are slowly declining. How can a local congregation foster growth in the church? The Bible has the answer. In Ephesians 4.16, the Holy Spirit writes about that which *"causes growth of the body."* When you study these verses, you will find what the church needs to be and to do to foster church growth.

A growing church has an active and involved leadership. The context begins in verse 11 where it mentions apostles, prophets, evangelists, pastors, and teachers. These individuals have been placed into the church for the purpose of providing the brethren with the spiritual tools they need to grow. Preachers, elders, and teachers are to be *"speaking the truth in love"* (Eph. 4.15). In doing so, they will protect the brethren from being *"tossed to and fro and carried about with every wind of doctrine"* (Eph. 4.14). CLP

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WHO IS THE LORD?

EXODUS 5:2

INTRODUCTION:

1. The way we see God will dictate our behavior. (Rom. 1.21-27)
 - a) **ROMANS 1.21-25:** They changed their concept of God.
 - b) **ROMANS 1.26,27:** *“For this reason...”*
2. Pharaoh asked, *“Who is the Lord?”* (Ex. 5.1,2)
 - a) Pharaoh had a heart of arrogance.
 - b) Pharaoh had a heart of ignorance.

I. WHO IS THE LORD?

- A. He is a God who is present.
 1. **EXODUS 5.1:** *“Thus says the LORD God”* (cf. Ex. 3.14)
 2. **REVELATION 4.8:** *“Holy, holy, holy, Lord God Almighty, Who was and is and is to come!”*
 3. **EXODUS 6.6:** *“I am the LORD”*
- B. He is a God who is personal.
 1. **EXODUS 5.3:** *“The God of the Hebrews”* (cf. Phil 3.5)
 2. **EXODUS 5.1:** *“Thus says the LORD God of Israel.”*
 3. Exodus 6.2-5: He is the God of Abraham, Isaac, Jacob.
- C. He is a God who is punishing.
 1. **EXODUS 5.3:** *“with pestilence or with the sword.”*
 2. **EXODUS 6.1:** *“For with a strong hand...”* (cf. Ex. 3.19)

II. WHO IS THE LORD TO YOU?

- A. He is a God of punishment.
 1. God is punitive in His character. He punishes those who are disobedient. (Heb. 12.29)
 2. Understanding His balance of wrath and grace will help us not to abuse His grace. (Rom. 11.22).
- B. He is a God who is personal.
 1. As your Shephard, God cares for you. (Ps. 23.1,4)
 2. As your Shepherd, Jesus cares for you. (John 10.7-11)
- C. He is a God who is always present.
 1. **HEBREWS 4.13:** *“And there is no creature hidden from His sight, but all things are naked and open to Him.”*
 2. **PSALM 139.7-10:** *“Where can I go from Your Spirit?”*

CONCLUSION: Pharaoh asked Moses, *“Who is the LORD?”* We need to remember that the LORD is our Heavenly Father!

THREE HUMBLE MEN

In New Testament times, slaves would be distinguished from those who were free by the way they dressed. A slave was required to wear a specific colored belt, so that anyone who see an individual with a belt of this color would immediately know that this individual was a slave. It was with that concept in mind that the apostle Peter wrote, *“be clothed with humility”* (1 Pet. 5.5). We are to put on garments that show the world that we are humble servants of Jesus. But what is humility look like? What do you wear that shows your humility? Consider three men who exemplified humility in their lives.

Moses was described by the Holy Spirit as *“very humble, more than all men who were on the face of the earth”* (Num. 12.3). If I want to know how to be humble, I need to study the life of Moses. In context, Aaron and Miriam rose up against Moses and accused him of exalting himself as the leader of Israel (Num. 12.2). In contrast to what they said, the Holy Spirit made the parenthetical statement that Moses was the most humble man on the earth. Humility stands in contradistinction to self-exaltation. Those who are humble do not lift themselves up above others. Instead they *“esteem others better than himself”* (Phil. 2.3; Rom. 12.16).

John the Baptist was also a man of great humility. If I want to put on humility, I need to study the life of John the baptizer. In Luke 3, John was getting a lot of attention. As he baptized in the Jordan and preached a message of repentance, many came to him asking if he was the Christ. In verse 15, it says that they *“all reasoned in their hearts about John whether he was the Christ or not”* (Luke 3.15). In John’s account, we are told that *“he confessed, and did not deny, but confessed saying, ‘I am not the Christ’* (John 1.20). Humility does not call attention to itself. If I point to the good that I am doing and the accomplishments I have achieved, then I am making myself the center of attention (Matt. 6.1-18). If I love the praise of men and to that which gains the favor or men, then I am not putting on humility (John 12.43). Humility deflects attention and praise and redirects that praise to God and Jesus. That’s what John did (John 1.26-31). He not only deflected attention given to him, but he pointed their attention to the One coming after him (John 3.30).

We cannot think about humility exemplified without thinking of Jesus. The first eleven verses of Philippians 2 give attention to Jesus as an example of humility. In this passage, we learn that humility is obedient. Jesus, as the Son of God, left His home in heaven and lived as a servant. As a servant, Jesus *“humbled Himself and became obedient to the point of death, even the death of the cross”* (Phil. 2.8). Humility does not demand its own way. Humility submits to the ways of God.

If I am to put on humility, I need to stop exalting myself and making myself the center of attention. Instead, I need to point others to Jesus and live in humble obedience to His will.