

**THE BOOK OF JOB**  
**JOB 6:1-30**

**INTRODUCTION:**

1. When we are challenged by life, many will blame God and even believe He is against them.
2. Job 7 contains the second part of Job's response to Eliphaz who accused him of sin. (Job 4.7; 5.8)

**I. HOW DID JOB RESPOND TO HARDSHIP?**

- A. Job expresses his feelings.
  1. Job felt as if he was helpless. (Job 7.1,2)
  2. Job felt as if he was hopeless. (Job 7.3-6)
- B. Job expresses fatalism.
  1. Job saw life as fleeting and meaningless. (Job 7.7-10)
  2. Job saw nothing good in his future. (Job 7.7-10)
- C. Job expresses frustration.
  1. **JOB 7,13,19:** *"My bed will comfort me, my couch will ease my complaint, ' Then You scare me with dreams "*
  2. **JOB 7.20,21:** *"Have I sinned? What have I done to You... Why then do You not pardon my transgression..."*

**II. HOW DO I RESPOND TO HARDSHIP**

- A. When I am struggling, I need to look forward to an eternal home in heaven. (Rom. 5.1,2)
  1. **ROMANS 5.1:** *"Therefore having been justified by faith"*
  2. **ROMANS 5.2:** *"rejoice in hope of the glory of God."*
- B. When I am struggling, I need to look forward to the person God is helping me to become. (Rom. 5.3,4)
  1. **ROMANS 5.3:** *"And not only that, but we also glory in tribulations"* Glory – Literally, rejoice.
  2. **ROMANS 5.3:** *"tribulations produce perseverance."* It helps me learn to remain under the pressure.
  3. **ROMANS 5.3:** *"and perseverance, character; and character, hope."* Suffering builds character!

**CONCLUSION:** Job suffered, but he became a better person for it.

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

**June 18, 2023**

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**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**

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## SEXUAL IMMORALITY

It is hard to ignore the prominence of sexual expression in the world. For the past 60 years, women are wearing less and less. Those who are doing so are getting younger and younger. Sexual behavior and expression is tolerated and accepted more and more.

There is no sin in sexual activities. God has designed the body to enjoy a sexual relationship so long as it is within the boundaries that God has defined. The Hebrew writer pointed out that *"marriage is honorable among all, and the bed undefiled..."* (Heb. 13.4). The bed that is defiled is the one in which partners are unmarried. Therefore, to those who are unmarried, he writes, *"but fornicators and adulterers God will judge"* (Heb. 13.4).

While some do not appreciate these *"rules"* (2 Tim. 2.5), they were put in place for our own benefit. What is the benefit of keeping oneself pure and free from sexual sins? Sexual immorality devalues the individual. Our bodies are precious and sacred. But to commit sexual immorality is to sin against our bodies (1 Cor. 6.18,19). Some may say, *"It is my body. I can do what I want"*. Yet Paul reminds us that *"you are not your own, for you were bought at a price"* (v. 19,20).

The body is not for sexual immorality. It is for glorifying God. Let us use our bodies the way they were intended.                      CLP

## A CHURCH THAT FOLLOWS CHRIST

### ACTS 11:26

#### INTRODUCTION:

1. Would you like to be a member of a megachurch? How many members are too much? (Acts 2.41)
2. A church is not successful because of the number of members, but because they follow the example of Jesus. (Acts 11.19ff)
  - a) **ACTS 11.19:** Brethren were scattered to Antioch because of the great persecution. (cf. Acts 8.1-4)
  - b) **ACTS 11.20,21:** Those who were scattered preached Jesus.
  - c) **ACTS 11.22:** Hearing about Antioch, Barnabas was sent.
3. What kind of church was in Antioch?

#### I. A CHURCH THAT WAS FULL OF GRACE

- A. **ACTS 11.23:** *“When he came and had seen the grace of God”* Barnabas saw a church filled with the grace of God.
  1. The grace of God: mercy, love, kindness. (Eph. 2.4-8)
  2. These people came to know the grace of God and showed that that grace to others. (cf. 1 Pet. 2.10)
- B. Being full of grace, they imitated Jesus.
  1. **JOHN 1.14:** *“full of grace and truth.”*
  2. **JOHN 1.17:** *“grace...came through Jesus Christ.”*
- C. Can others see mercy, love, and kindness in us as a congregation? (Luke 6.36; 1 John 4.11; Eph. 4.32)

#### II. A CHURCH THAT WERE WILLING TO SERVE

- A. **ACTS 11.27-29:** *“There was going to be a great famine...the disciples...determined to send relief”* (Acts 11.29)
- B. Jesus had a willingness to serve.
  1. He served our greatest spiritual need. (Rom. 5.6)
  2. Jesus *“went about doing good”* (Acts 10.38)
- C. Are we made up of individuals willing to serve? (Gal. 5.13)

#### III. A CHURCH THAT LOVED THE LOST

- A. Paul and Barnabas were sent to preach. (Acts 13.1-3)
- B. Jesus had a love for the lost. (Luke 19.10; Matt. 1.21)
- C. Are we sharing our faith with the world? (Mark 16.15)

**CONCLUSION:** We are not to seek megachurch status, but to be a church like Antioch, a church that follows Christ. (Col. 3.13,14)

## JESUS: ROSE OF SHARON

You may be surprised to learn that the *“rose of Sharon”* is only found one time in the entire Bible, and it was not referring to Christ. In a love song between Solomon and the Shulamite woman, she describes herself as *“the rose of Sharon, and the lily of the valley”* (SoS 2.1).

Sharon was one the largest valleys in Palestine. It was located between Mt. Carmel and Joppa. It stretched about fifteen miles east and west and thirty miles north and south. It was a fertile land and a common place for grazing (1 Chr. 27.29). When judgment came upon the land, Sharon was turned into wilderness (Isa. 33.11). However, the prophet assured that it would rise again (Isa. 35.2).

While scholars are unsure of the kind of flower to which this is referring, the *“rose of Sharon”* was not a rose as we think of it today. The kind of red rose that we give as a sign of love and affection was not known in the valley of Palestine. Whatever this rose was, we know that it was a flower of great beauty. It was therefore an appropriate description of a beautiful woman to whom Solomon was engaged (SoS 4.1-5).

Why then is this rose used as a description of Christ? How often have we sung the old familiar tune, “Jesus Rose of Sharon”? Though the Bible does not refer to Christ as the rose of Sharon, it is understandable why such a flower has been associated with Him. Like the flower that is known for its beauty and glory above all the other flowers, so Christ is a great and glorious King.

I suppose one of the most expressive passages related to the glory of Christ is in Matthew 17. It is there that Jesus was transfigured before Peter, James, and John. In verse 2, we find that *“His face shone like the sun, and His clothes became as white as the light.”* The glory of Christ was so great that Mark records His clothes as being *“exceedingly white, like snow, such as no launderer can whiten them.”* (Mark 9.3). While Christ was not a flower, His glory and beauty are well displayed.

Is Jesus the Rose of Sharon? Not by any biblical reference. However, when we consider the beauty and glory of Christ, we can clearly see why so many have attached this title to Him. Indeed Christ has *“glory, as of the only begotten of the Father, full of grace and truth”* (John 1.14).