

THE BOOK OF JOB
JOB 4:1-21

INTRODUCTION:

1. The suffering and pain that exists in this world can cause some to question their faith and even deny God's existence. (Jer. 32.17)
2. Why did Job suffer? His friends gave only one reason: Job was guilty of sin and was being punished by God.
3. In our passage, Eliphaz makes the case for Job's suffering.

I. THE CAUSE OF SUFFERING

- A. Eliphaz judged Job guilty because he suffered.
 1. **JOB 5.1:** *"Call out now; Is there anyone who will answer you?"* You are alone in your complaint.
 2. **JOB 5.2:** *"For wrath kills a foolish man"* You are a fool to complain. (Job 6.2; Ps. 92.5-7; 107.17)
 3. **JOB 5.3-5:** You got what you deserve.
- B. Eliphaz attributed all suffering to sin.
 1. **JOB 5.6:** *"For affliction does not come from the dust, nor does trouble spring from the ground"* (Job 4.7)
 2. **JOB 5.7:** Suffering for sin is the natural order of things.

II. TWO POINTS OF APPLICATION

- A. We are not to judge based on appearance.
 1. This is a culture of all-inclusiveness and tolerance, but should we act as judges? (Gal. 3.28; Matt. 7.1)
 2. **JOHN 7.24:** *"Do not judge according to appearance, but judge with righteous judgment."*
 3. Eliphaz judged according to appearance. (Job 5.3; 4.8)
 4. Are we jumping to conclusions? (James 2.1-4)
- B. Why do we suffer?
 1. Suffering is caused by sin. (2 Sam. 12.14; Jude 7)
 2. Suffering is a test. (Job 1.8,22; 2.3,10; Ex. 16.4)
 3. Suffering is just a part of life. (Ecc. 9.11)
 4. Suffering is to make us stronger. (Rom. 5.3-5)

CONCLUSION: Don't make the same mistake Eliphaz made.

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

May 21, 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

IT IS ALWAYS ABOUT OTHERS

By definition, a Christian is a follower of Christ. So often those who claim to be Christians claim to love the Lord and believe that they are living a life of faith and duty. However they seldom live to serve their fellow man.

To be a follower of Christ is to be a servant of others. Jesus spent His life to *"seek and save that which is lost"* (Luke 19.10). Not long before His death, Jesus set an example of serving others by washing the disciple's feet. He then said, *"For I have given you an example, that you should do as I have done to you."* (John 13.15). For Jesus, it was all about others.

When we fail to live for others, we fail to live for Christ. If we do not help those brethren who are in need, Jesus said, *"Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me."* (Matt. 25.45). When we look into the eyes of a brother in need, know that it is the eyes of Christ staring back.

When we sin against a brother, it is as if we have sinned against Christ (1 Cor. 8.12). If we knew that stealing from a brother is to steal from Christ, gossiping about a brother is to gossip about Christ, then perhaps we would think twice about it. To follow Christ is to live for others.

EVANGELISM FAQ'S

MARK 16:15

INTRODUCTION:

1. Three times, Jesus told His disciples to preach the gospel. In our vernacular, we use the phrase, "personal evangelism."
2. Sharing the good news of Jesus is a personal responsibility and cannot be done by proxy.
3. Consider three questions in reference to methodology.

I. CAN A WOMAN EVANGELIZE?

- A. Women are not to usurp authority, but what does that mean?
 1. **1 TIMOTHY 2.11,12:** *"I do not permit a woman to teach or to have authority over a man"* (Context: 1 Tim. 3.15)
 2. "Silence" (hesychia): Literally, tranquil, peaceable.
- B. Women can teach men in circumstances outside the church.
 1. **ACTS 18.26:** *"When Aquila and Priscilla heard him, they took him aside and explained to him"*
 2. Who explained the gospel to Apollos?

II. HOW DO YOU MAKE DISCIPLES?

- A. The definition of a disciple.
 1. A disciple is a learner. (Matt. 11.29; 1 Cor. 11.1)
 2. **MATTHEW 28.19:** *"Go therefore and make disciples"*
 3. We make disciples by going, baptizing and teaching.
- B. To make disciples, we must teach others *"all things I have commanded you"* Things related to discipleship.
 1. A disciple submits to his Master. (Matt. 10.24)
 2. A disciple strives to be like his Teacher. (Matt. 10.25)
 3. A disciple cares like his Teacher. (Matt. 10.42)

III. CAN CHRISTIANS WITNESS TODAY?

- A. Christians in the first century evangelized by witnessing.
 1. "Witness" (martyria): To testify, offer evidence.
 2. **1 JOHN 1.1,2:** *"we have heard...seen...handled"*
- B. Personal evangelism involves the act of witnessing.
 1. Paul offered his own testimony. (1 Tim. 1.15,16)
 2. **PSALM 66.16:** *"Come and hear, all you who fear God, and I will declare what He has done for my soul."*

CONCLUSION: When we are not using the opportunities presented to us to share the gospel, we are not doing right. (2 Kings 7.9)

LEARNING PROPER JUDGMENT FROM ELIPHAZ

It was Jesus who said, *"Do not judge according to appearance, but judge with righteous judgment"* (John 7.24). The word "judge" translates the Greek word "krino" and is defined as "to separate, make a distinction between" [Mounce]. We are to separate between right and wrong and make a distinction between the two.

The book of Job epitomizes the improper way to judge. It tells of a man who suffered unimaginable loss. His friends conclude that his suffering was the result of his sin. It was Eliphaz that rhetorically asked, *"Who ever perished being innocent?"* (Job 4.7). They saw his suffering, and it appeared to them that it was the result of God's punishment. Job must have sinned. But they were judging according to appearance and not judging with righteous judgment.

When you study Job 4 carefully, you will find that Eliphaz judged Job by employing three improper methods. First, he judged based on his own belief system. It was his belief that physical prosperity came from righteousness and suffering came from sin (Job 4.6). That wasn't uncommon. Even the disciples of Jesus held to those beliefs. Walking passed a man who was born blind, the disciples asked Jesus, *"who sinned, this man or his parents, that he was born blind?"* (John 9.1,2). But Jesus corrected them saying, *"Neither this man nor his parents sinned"* (John 9.3).

Second, Eliphaz judged Job based on his own observations. He told Job, *"Even as I have seen, those who plow iniquity and sow trouble will reap the same"* (Job 4.8). To judge by what we see is to judge improperly. Anecdotal evidence can be misleading, because it is impossible for us to see everything. There may be a circumstance we have not seen that would change our perspective.

Third, Eliphaz judged Job based on misapplying divine revelation. In job 4.12-21, Eliphaz tells of a spirit who visited him and revealed a message. The essence of the message is that man cannot be more righteous than God (Job 4.17). He then took that message and misapplied it to Job. In essence, Eliphaz told Job that God was punishing him for his sin, and he did not have the right to appeal God's judgment.

What is the proper way to make a distinction between right and wrong? Jesus tells the crowd following Him, *"the word that I have spoken will judge him in the last day"* (John 12.48; cf. Heb. 5.14). We are to judge. But our method of judgment is not to be based on our own belief system. We are not to use anecdotal evidence to make the distinction. We are not to misapply scripture. We are to decide what is right and wrong based on the proper understanding of God's revelation, the Bible. CLP