

THE BOOK OF JOB
JOB 4:1-21

INTRODUCTION:

1. What kind of advice would you offer to someone who is hurting? What kind of advice have you received? (James 3.13-16)
2. The worst thing you can do to someone who is suffering is to blame them. But that the advice Job's friends offered.
3. Eliphaz has good intentions hoping to encourage Job to repent, but what he said was not accurate. (cf. Job 42.7).

I. BREAKING DOWN THE TEXT

- A. Personal Theology.
1. There is preparation. (Job 4.1,2)
 2. There is encouragement. (Job 4.3-6)
 3. Does prosperity imply righteousness? (Ps. 73.12-14)
- B. Personal Experience.
1. There is an observation. (Job 4.7,8)
 2. There is an illustration. (Job 4.9-11)
 3. Does suffering imply sin? (Jer. 12.1; Job 12.6)
- C. Personal Revelation.
1. There is a messenger. (Job 4.12)
 2. There is a message. (Job 4.17-21; cf. Matt. 18.10)
 3. Is God more righteous than man? (Isa. 45.9; Job 1.22)

II. APPLYING THE TEXT

- A. Our relationship with God gives us confidence.
1. **JOB 4.6:** *"Is not your reverence your confidence?"*
 2. Reverence for God is a choice. (Prov. 1.29)
 3. Reverence for God moves me to obedience. (Ex. 20.20)
 4. I have confidence that things will work out. (Rom. 8.28)
- B. Our relationship with God gives us hope.
1. **JOB 4.6:** *"Is not your integrity your hope?"*
 2. Integrity is defined as "blamelessness" (2 Pet. 3.14)
 3. Though I suffer, I have hope in the future. (Rom. 5.3-5)

CONCLUSION: The best advice to those who suffer: Trust in God.

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

-Mark 16.15

May 14, 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

COMMON SENSE CHRISTIANITY

To most of the world, the meaning of life, the role of faith and religion, and the eternal future is best left to the scholars and philosophers. As much as many would like to know the answers it is considered well beyond their ability to understand. While some contemplate the deep questions, they are left with more questions than answers.

A large number of Jews did not understand the meaning and significance of the Law of Moses. The coming of a Messiah? The establishment of a kingdom? The future state of Israel? What does it all mean? Paul explained that *"until this day the same veil remains unlifted in the reading of the Old Testament,..."* They read it, but they did not understand it. But when one considers Jesus and applies His appearance, His death, and the establishment of the church to these Old Testament prophecies, it suddenly makes sense, *"because the veil is taken away in Christ"* (2 Cor. 3.14). He goes on to say that there were some who still did not understand (2 Cor. 3.15,16).

The same principle applies to our lives. When we understand that Jesus came and died for us that we might live faithful to Him and receive the hope of eternal life, we now have a firm grasp on the questions no one can seem to answer. It's just common sense.

EVANGELISM FAQ'S

2 TIMOTHY 2:24

INTRODUCTION:

1. Most of us do not actively evangelize because we struggle to understand the Bible concept of evangelism.
2. The word “evangelism” is a transliteration of the Greek word “euangelion” and translated as “gospel.”
3. To be more effective in sharing the gospel, we need to understand the method of evangelism that the Bible teaches.

I. SHOULD I BE AGGRESSIVE IN MY APPROACH?

- A. Preaching the gospel is a serious responsibility.
 1. Sharing the good news of Jesus is a matter of life and death. (Rom. 6.23; Matt. 7.13,14)
 2. Paul felt the heavy weight of preaching the gospel to the lost. (2 Cor. 2.15,16)
- B. There is never a time when we should be aggressive.
 1. The “pastoral” epistles address those who were tasked with preaching the gospel.
 2. In a context of evangelism, Paul emphasizes the need to be “gentle to all” (2 Tim. 2.24,25; Titus 3.2).

II. WHAT IS AN EFFECTIVE APPROACH?

- A. Jesus preached the gospel by developing relationships.
 1. The Pharisees and scribes complained that Jesus “receives sinners and eats with them” (Luke 15.1,2)
 2. Jesus was not afraid to socialize and be friends with the people of the world. (Luke 19.5,7; Matt. 11.19)
 3. Why did Jesus spend time with sinners? (Matt. 9.11-13)
- B. The most effective way to reach the lost is through our relationships with them. (Prov. 17.17; 18.24; 27.9)

III. WHO CAN BAPTIZE SOMEONE INTO CHRIST?

- A. Some claim to have been baptized into Christ, but it was by someone who is not a member of the Lord’s church.
- B. Forgiveness is not conditioned on the baptizer.
 1. Paul did not insist on being the one who baptized the brethren in Corinth. (1 Cor. 1.14,17)
 2. It is the heart of the individual. (Acts 2.37; Rom. 6.17)

CONCLUSION: Jesus preached with gentleness.

THE MARKS OF JESUS

The popularity of tattoos has grown in recent years. From tribal designs to favorite cartoon characters, tattoos have been branded on various parts of the body. I have noticed that one of the more popular tattoos is the name of your spouse. It is almost as if the individual is declaring to the world that they belong to someone.

At the end of the book of Galatians, Paul made this statement: “From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus” (Gal. 6.17). The word translated as “marks” is a Greek word “stigma.” Literally, the word refers to a cut or puncture on the body that serves as a mark of identification.

Contextually, there were Jewish Christians who were demanding the Gentiles become circumcised. Why? “that they may not suffer persecution for the cross of Christ” (Gal. 6.12). If one is circumcised, it would be less likely that he would be persecuted for his faith in Jesus. However, Paul did not try to avoid persecution. He embraced it knowing that he was sharing in the sufferings of Christ (2 Cor. 4.10,11).

Notice that the word “marks” is not singular, but plural. Paul did not have a single mark, but a plurality of scars and bruises. If we could examine the body of Paul, we might see scars on his back from the time when he was preaching in Philippi. It was there that Paul and Silas were brought before the magistrate who “commanded them to be beaten with rods” (Acts 16.22; cf. 2 Cor. 11.25). We might find head trauma and severe bruising from the time Paul was in Lystra, and the Jews “stoned Paul and dragged him out of the city, supposing him to be dead” (Acts 14.19). These scars Paul wore proudly as a brand, a mark of ownership. It was as if Paul’s body was tattooed with the name of Jesus. Everyone who saw his scars knew that he belonged to Christ.

What about you? Do you bear the marks of Jesus? We won’t have scars incurred from being beaten and bruised for our faith. But will others be able to look at you and know that you belong to Jesus? Will they see the way you love and know that you are His disciple (John 13.34,35)? Will they see your humility and know that you have the same mindset as was in Christ (Phil. 2.5)? Will they see in you a peacemaker as one who seeks to make others at peace with God through the gospel (Matt. 5.9)?

I don’t want to live life in self-promotion. I want live my life so that “Christ will be magnified in my body” (Phil. 1.20). CLP