

THE BOOK OF JOB
JOB 13:9-11

INTRODUCTION:

1. Life is not always fair. The righteous are not always blessed. Instead, *“time and chance happen to us all”* (Ecc. 9.11).
2. Job’s friends came *“hoping to encourage and comfort him”* (Job 2.11; 12.6). But they judged him a sinner.
3. We are required to judge righteously. (John 7.24)

I. JUDGE WITH SINCERITY

- A. **JOB 13.9:** *“Will it be well when He searches you out?”*
1. Job’s friends condemned Job. But what if the tables were turned? (Job 4.7,8; 8.20; 11.6; Jer. 17.10)
 2. They were judging hypocritically. (Matt. 23.27,28)
- B. Righteous judgment is to be without hypocrisy.
1. **MATTHEW 7.1-5:** *“Judge not lest you also be judged”*
 2. Hypocritical judgments cause the name of God to be blasphemed. (2 Sam. 2.14; Rom. 2.1,24)

II. JUDGE WITH MERCY

- A. **JOB 13.10:** *“If you secretly show partiality.”* (Job 13.8)
1. They represented God as partial. (Job 13.8)
 2. Does God show partiality? (Matt. 5.45; Luke 6.35,36)
- B. Righteous judgment is to be with mercy.
1. **JOB 11.6:** *“Is not your wickedness great?”*
 2. How do you want to be treated? (John 8.7; Gal. 6.1)

III. JUDGE WITH FEAR

- A. **JOB 13.11:** *“Will not His excellence make you afraid?”*
1. God is the *“high and lofty one”* (Isa. 57.15)
 2. God is to be feared. (Heb. 12.21; Job 23.15; Ps. 119.120)
- B. Righteous judgment comes from a fear of God.
1. Fear is the beginning of wisdom. (Prov. 1.7)
 2. Fear guides our judgments. (Jude 9; 2 Tim. 3.16)

CONCLUSION: All judgments belong to God.

NORTHSIDE CHURCH OF CHRIST

2424 McCarran St. ☐ North Las Vegas, NV ☐ 89030
Phone: (702) 642-3141 Email: pruittlc@nlvchurchofchrist.com
Be sure to watch us live at www.nlvchurchofchrist.com
Facebook: Northside Church of Christ Las Vegas

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

October 15, 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 7:00 PM

THE PROMISE OF MARRIAGE

Standing before family, friends, and God, husbands and wives have promised to give their lives to each other no matter what the circumstance. The promise we make is not conditioned on our spouse remaining healthy, nor is it contingent on our spouse striking it rich. We promise to keep our spouse *“for better for worse, in sickness and in health, for richer or for poorer.”* This is a promise that is for life as we pledge *“till death do us part.”*

God expects us to keep our promises. The Jews asked Jesus, *“Is it lawful for a man to divorce his wife for just any reason”* (Matt. 19.3)? Jesus refers back to the beginning when God first instituted marriage (Matt. 19.4,5). He then says this in verse 6: *“Therefore what God has joined together, let not man separate.”* Jesus teaches that when we marry, it is God who joins us together. We are making a promise to our spouse and to God, and we do not have the right to arbitrarily break our promise in divorce.

In our culture, marriage is not taken seriously as divorce is as easy as it has ever been. However, our culture does not change the fact that marriage is an institution put in place by God, and God still expects us to keep our vows made to our spouse and to Him. How can we better keep our marriage vows? By treating our spouse the way God taught us in the Bible. (Eph. 5.22-32).

NORTHSIDE CHURCH OF CHRIST **OCTOBER 15, 2023**
2424 McCARRAN ST.
NORTH LAS VEGAS, NV 89031
(702) 642-3141 **WWW.NLVCHURCHOFCHRIST.COM**

HOW DID JESUS FEEL ON THE CROSS?

MARK 15:34

INTRODUCTION:

1. Mark 15 records the time when Jesus stretched out His arms and died. [Read Mark 15:33-39]
2. How did Jesus feel as He hung from the cross? This passage gives us insight into the heart of Jesus.

I. JESUS FELT UNHEARD

- A. On the cross, Jesus cried.
 1. **MARK 15:33,34:** “*At the ninth hour, Jesus cried*”
 2. “*Cried*” (boao): Literally, a cry for help.
 3. “*Loud voice*” (megas phone): Like a megaphone.
- B. **PSALM 13:1:** “*How long, O LORD? Will You forget me forever? How long will You hide Your face from me?*”
 1. **PSALM 13:3:** “*Consider and hear me.*” Literally, look at me and listen to me. David felt unheard.
 2. On the cross, Jesus called for help that did not come.

II. JESUS FELT UNANSWERED

- A. On the cross, Jesus asked why.
 1. **MARK 15:34:** “*My God, My God, why?*”
 2. **MARK 15:34:** “*which is translated*” (methermeneuo).
 3. Did Jesus ever receive an answer to the question?
- B. **PSALM 43:1,2:** “*Why do you cast me off?*”

III. JESUS FELT ALONE

- A. On the cross, Jesus felt that God abandoned Him.
 1. **MARK 15:34:** “*Why have You forsaken Me?*”
 2. Forsaken (enkataleipo): To leave down.
 3. Jesus did not ask about His mother, His apostles, His friends. He asked why God had forsaken Him.
- B. This is a quote taken from Psalm 22.
 1. There are three questions being asked. (Ps. 22,1,2)
 2. There are three statements being made. (Ps. 22.4,5)
 3. There are three illustrations being made. (Ps. 22.6.14-19).

CONCLUSION: How did Jesus feel on the cross? He felt joy because of what His death meant for us. (Heb. 12.2).

THE WAY OF CAIN

What do Cain, Balaam, and Korah, all have in common? They represent everything that is wrong with the church. The book of Jude begins with a call to action. He writes to the brethren, “*exhorting you to contend earnestly for the faith*” (Jude 3). They were encouraged to literally agonize over the gospel. He then explains why. He writes, “*certain men have crept in unnoticed...who turn the grace of God into lewdness*” (Jude 4). There were some who snuck into the church and perverted the gospel. Therefore, Jude pleads with them to defend the faith.

When you skip down to verse 11, those who came into the church perverting the gospel are described using three Old Testament characters. He writes that “*they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah*” (Jude 11). Each one of these individuals represent the character of those who were causing problems in the church. If there are problems in the church today, it is likely that these problems have developed from one of these three mindsets. In this article, let’s examine the first of these mindsets.

Jude 11 refers to those who have “*gone in the way of Cain.*” Cain represents the mindset of apathy. We are not told what God specifically commanded Cain and Abel to offer. But we know that Abel obeyed the command of God, and Cain did not obey. Cain’s offering was not respected (Gen. 4.5). Cain’s offer was not right (Gen. 4.7).

In Hebrews 11.4, we are told that “*Abel offered to God a more excellent sacrifice.*” The word “*excellent*” carries the idea of a better quality. In fact, if you go back to Genesis 4, we are told that Cain “*brought an offering of the firstborn of his flock and their fat*” (Gen.4.4). In reference to Cain’s offering, it merely says that he “*brought an offering of the fruit of the ground*” (Gen. 4.3). From this, it is implied that Abel’s sacrifice was of better quality. God commanded that they bring their best. Abel offered his best, but Cain’s offering was mediocre at best.

Examine your contribution, the way you sing, where your mind is focused during the Lord’s Supper? Think about your day to day activities. Do you bring God your best? Or do you only bring what is “*good enough.*” We cannot afford to have an apathetic mindset. Therefore, “*whatever you do, do it heartily, as the Lord and not to men*” (Col. 3.23).