

**THE BOOK OF JOB**  
**JOB 12:13-25**

**INTRODUCTION:**

1. Life can be pleasant and beautiful, but it can also be unfair.
2. In Job's day, it was commonly believed that you are held accountable for your parent's sins. (John 9.2; Ezek. 18.2).
3. In Job 12, Job argues that God is not punishing him for sin. Therefore there must be some other reason.

**I. ANALYZING THE PASSAGE**

- A. There is a principle.
  1. **JOB 12.13:** *"With Him are wisdom and strength, He has counsel and understanding."* God has a purpose.
  2. **JOB 12.14:** God's purpose cannot be altered.
- B. There is a picture.
  1. His irrevocable will is seen in nature. (Job 12.15)
  2. His irrevocable will is seen in humanity. (Job 12.16-22)
  3. His irrevocable will is seen in nations. (Job 12.23-25)

**II. APPLICATION OF THE PASSAGE**

- A. Trust in the God who is always in control.
  1. **PSALM 11.1:** *"In the LORD I put my trust"*
  2. **PSALM 11.4:** *"The Lord is in His holy temple...His eyes behold."* God sees and knows everything.
  3. **PSALM 11.5:** *"His eyelids test the sons of men."* Literally, He examines and investigates our hearts.
  4. When life is unfair, I need to remember that God is in control. (Matt. 10.29; Ecc. 7.13,14; 9.1)
- B. Trust in the God who has your best interest in mind.
  1. **PSALM 11.7:** *"For the LORD is righteous, He loves righteousness; His countenance beholds the upright."*
  2. "Love" translates a Hebrew word that means to have strong affection and attachment.

**CONCLUSION:** God is in control of life's circumstance, but you always have a choice in your spiritual destiny. (Acts 2.38)

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

**September 17, 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 7:00 PM**

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## **SIN, INIQUITY, AND TRANSGRESSION**

There has been no greater nor will there ever be any greater problem than sin. It is what separates you from God (Isa. 59.2). It kills your soul (Rom. 6.23). It condemns your heart (Rom. 8.1). The Bible has three words that describe this great pandemic, and each word while used synonymously provides a different nuance and helps us to have a more well-rounded understand.

The first word is "sin." The Bible defines sin as "lawlessness" or literally, breaking God's laws (1 John 3.4). It comes from the Greek word "hamartia" and literally means, "missing the mark." This is a word that describes us as failures. We have failed God in that we have failed to live within the boundaries of God's law.

The second word is "iniquity." In the Hebrew, the most common word used in "awon." It means, "moral distortion, "perversion." [ISBE]. The word characterizes the nature of the action. When I commit iniquity, I am doing that which is a perversion in the eyes of God (Psa. 32.1).

The third word is "transgression." Literally, the Hebrew word means "rebellion." When I transgress, it is as if I am clenching my fist and shaking it in the face of God. I am rebelling against Him.

Whether we call it sin, iniquity, or transgression, it is what I do when I violate God's commands, and the consequence is always the same – spiritual death (Rom. 6.23). CLP

## HOW TO MAKE DISCIPLES

### LUKE 14:26

#### INTRODUCTION:

1. In the great commission, there is only one command. We are commanded to make disciples. (Matt.28.18-20)
2. Historically, our approach to make disciples has been ineffective. How can we change the way we make disciples?
3. At the heart of the great commission is to make disciples by teaching them about discipleship.

#### I. A DISCIPLE LOVE JESUS MORE THAN ANYONE

A. **LUKE 14:26:** *“If anyone comes to Me and does not hate his father and mother, wife and children...:*

1. Jesus used an emphatic statement to say that we must love Him more than all others. (Matt. 10.37)
2. **GALATIANS 2.20:** *“the Son of God, who loved me and gave Himself for me.”* But do we love Him?

B. **LUKE 14.26:** *“he cannot be My disciple.”*

1. “Cannot” (dunamai): “to be able or possible.” [Strong]
2. If you do not love Jesus more than anyone else, you do not have the ability to be a disciple.

#### II. A DISCIPLE EXECUTES HIMSELF

A. **LUKE 14.27:** *“And whoever does not bear his cross and come after Me cannot be My disciple.”*

1. The cross was the implement of execution.
2. A disciple must put himself to death.

B. Consider the cost of discipleship.

1. Decision: *“If anyone desires”* (Luke 9.23).
2. Denial: *“let him deny himself”* (Luke 9.23)
3. Death: *“and pick up his cross”* (Luke 9.23)
4. Discipleship: *“and follow Me”* (Luke 9.23)

#### III. A DISCIPLE LOVES JESUS MORE THAN ANYTHING

A. **LUKE 14.33:** *“So likewise, whoever of you does not forsake all that he has cannot be My disciple.”*

- B. Context: Jesus teaches two parables to emphasize the need to count to cost. (Luke 14.28-32)
- C. Everything we own belongs to Jesus.

**CONCLUSION:** We are disciples making disciples. (Luke 14.34,35)

## THE COMMAND TO LOVE

In 1 Peter 1.22, these words are found: *“Since you have purified your souls in obeying the truth”* Do we not read in the Bible that we are cleansed by the blood of Jesus? The apostle John wrote that *“the blood of Jesus Christ His Son cleanses us from all sin”*

Do we not contact the blood of Christ through being immersed in water? Ananias came to Saul and said, *“arise and be baptized and wash away your sins, calling on the name of the Lord”* (Acts 22.16). And it is not faith that compels us to do what God commands us to do by being baptized which puts us in contact with the blood of Jesus? Peter said to Cornelius, *“To Him all the prophets witness that, through His name whoever believes in Him will receive the remission of sins”* (Acts 10.43).

Having faith which compels one to obey the commands of the gospel including baptism in order to come in contact with the blood of Jesus resulting in the remission of sins is summarized in this one verse: *“Since you have purified your souls in obeying the truth”* (1 Pet. 1.22).

The very next phrase expresses this concept of love. 1 Peter 1.22: *“...in sincere love of the brethren, love one another fervently with a pure heart,”* You might find it of interest that the word love as it occurs twice in this verse comes from two different Greek words.

The first word is in the phrase *“love of the brethren”* and this word for love is “philedelphia.” It is two Greek words put together. The first one is “phileo” meaning, to love as a friend. The second word is “adelphos” meaning, brother. Literally, love your brother as a friend.

The second word is in the phrase *“love one another fervently”*, and this word for love is “agape” which carries the idea of desiring what is best for the one who is loved. Here we are as brethren where we have affection for one another loving one another as friends. We are then given a command to desire what is best for one another.

Let’s put it all together. Since we have been purified because came in contact with the blood of Jesus by having a faith that moved us to obey the command of baptism, we as brethren who love each other as friends are commanded to do what is in the best interest of one another, and we are to do it fervently. We are commanded to love. CLP