

Not Terrified of the King of Terrors...Or His Sword
Job, the Prophet of God
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Bible Text: Job 18-19
Preached on: Wednesday, October 2, 2013

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Job 18 and Hebrews 2. I'm reminded of that song, "Come Ye Sinners." You know, it looks pretty bleak in Genesis 3: the way to the tree of life has been blocked and man has made a mess out of things and there is a flaming cherubim with swords drawn to keep man from the presence of God in the Garden, from the water of life and from the tree of life. It looks really bad and then I turn to the last chapter of the book and I hear the Spirit and the Bride saying, "Come. Let him that is thirsty come and drink of the water of life freely. Let him come and eat from the tree of life and be in the presence of God where there is no temple or need of it for the Lamb is the temple of that city." Oh, what a great, great story and we're right slap in the middle of it. You and I, we're waiting for our change to come, aren't we? And I don't mean change you can believe in. I mean a different change. I mean a change that matters.

By the way, for some of you hopefuls out there, it will take more than getting a different political party. Are you all with me? We've proven one thing: that sinners of all kind can make a mess out of it. Say Amen right there. Some of us are more Republican or more Democrat or more Tea Party than we are Christian and God's got to do something to show us that, "You know what, sinners make messes out of things no matter what their political party is." We need some King Jesus, some Prince of Peace in the middle of this stuff. Amen? Yeah. If you're not feeling the pain of October 1st, try to remember that those in the body of Christ are and you just pray for them and encourage them and take a few minutes before and after service to reach a hand over and say hello to somebody. Okay, that's important.

We're in Job 18 and I want to just show you where we're at on the map. You know the deal here. Bildad and Job, number 2. We're in round 2 with the friends. Eliphaz, Bildad, Zophar all got first shot and you notice that they're getting a little shorter winded here. Instead of like four chapters to get through a rotation, now it's getting three and then two. That's interesting. So, I'm not saying it's going to continue that way because his friends like talking too much. By the way, Job has got a good share of words too at his disposal. We're finding that out.

In Job 18, you see Bildad, the Shuhite, speaking to Job in verse 3. He says, "Why are we counted as beasts, and reputed vile in your sight?" Job, I don't understand why you think

of us as so wrong. Now, we're going to come back to verse 11 and then we're going to talk about verse 14, so I want us to just remind ourselves according to chapter 18:17, that we're dealing with the wicked man. The wicked man has a remembrance that will perish from the earth. Death and idea of death and the picture of death that Job and those of his era had of death, it was not pretty. It was a dark chapter. You die and then one day you'll get up from the dead and there is very little in between as far as they were concerned. Very, very difficult for them to understand. You can see in verse 21, he is still dealing with being called wicked, Job is, because here's Bildad saying, "such are the dwellings of the wicked, and this is the place of him that knoweth not God." Job, you don't even have a relationship with God. Now we're kind of punching him in the belt-buckle now because we're not just suspecting that Job has sin in his life, we're just saying very clearly, "Job, you are wicked and you have no relationship with the Lord."

Then in chapter 19:1, Job says in verse 2, "How long will ye vex my soul, and break me in pieces with words?" I just wonder if I could remind everyone in the room including myself, that the whole sticks and stones stuff is just baloney. You can crush people with words and that was the whole point of Job in chapter 16. He said, "If I were in your place, I would at least refresh you with my words." Life and death are in the power of the tongue and that you can bring, I think, it's Proverbs 25:11, "A word fitly spoken is like apples of gold and pitchers of silver." You know, there is just something sweet about someone who knows how to say something at the right time. Isaiah 50:4, Isaiah said, "I woke up early this morning and heard like the learned so that I could be a word in season to those who are weary." Let me say that again: Isaiah said, "I got up early this morning and heard from the Lord like a learned man so that when I met someone who was tired, I could talk to them and refresh them when the time was right." So, there is a real ministry and I'm confronted every day with Ephesians 4:29, "Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying." Folks, that preaches to me every day of my existence.

Look at verse 3. Job wasn't against exaggerating from time-to-time, he was always doing it. Verse 3, "These ten times have ye reproached me," ten times have ye reproached me. That's often used. You might remember Jacob told Laban, "You've changed my wages ten times." Remember that? So, we can't count ten times but the truth is, Job felt like it was at least 100 and so anyway at least 10.

Verse 4, "And be it indeed that I have erred, mine error remaineth with myself." So, "Bildad, why are you still talking because even if you're right, I don't think you're right." You know, sometimes even if you have the knock-out punch in an argument, sometimes it's good just to back up and let the person kind of think it through a little bit. It seems like Job is saying, "If you give me a little time to think through this thing, I might agree with you. But right now, I just feel like you're just continually throwing junk at me and I'm not going to agree with you." Why would you? We're a proud people, aren't we? We don't want to say, "You know what? You got me."

I had a soccer player yesterday that earned the coveted gold card on the field. It's yellow but it makes us feel better if we call it "gold." But he got it for arguing with a referee and

I pulled him out and I said, “So, let me ask you something now: do you think the referee, right there in front of everyone when you just screamed at him is going to say, You know what? You’re right. That was a bad call. Let’s fix that right here.” It’s just not going to happen. People watching people are usually not quick to say, “Yeah, you’re right. I really botched that up.

So, Job is looking for opportunity there and so I want you to also notice – let’s look at verse 8. I want you to see in verse 8 a little play on words here. I’ll put it on the screen for you. Job said, “He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.” This is sort of in reply to chapter 18:18 where Bildad says, “He shall be driven,” the wicked shall be driven, “from light into darkness.” Well, Job says, “He’s not just driven me from light to darkness,” he says in 19:8, “he’s actually fenced me into darkness. I’m already in darkness.” That says a lot, by the way, about how Job viewed this thing. See, if God is pushing you into the darkness, he’s not there with you. Are you all with me? Bildad said wicked people are pushed into darkness, Job says, “No, he’s just fenced me in so that I can’t leave.” By the way, there is a big difference. Now, I will grant you that it’s never fun being in darkness but there is a fantastic difference between being pushed into it by God and being brought into it and blocked into it by God. Would you agree? At least if I know that he’s blocking me in, that must mean he’s close by. You can push someone and not be anywhere near them? Would you agree? Have you ever done it? Yeah, I don’t recommend it but the truth is, if you push someone real good, you can be nowhere near them by the time they stop falling. But the truth is, Job said, “I’m in darkness and he’s fenced me in.”

That’s a different perspective because you might remember what Satan accused God of doing in chapter 1. It says that, “The reason Job is okay with you, God, is because you’ve hedged him into blessing.” Here Job is saying, “No, God hasn’t hedged me into blessing, he’s hedged me into darkness.” Well, of course, there’s a lot of difference between the two but there happened a lot of things between those two episodes as well and that was called “the storm from Satan,” which is really from God. You see, Job is not sitting there trying to contemplate, “Who really did this to me? Was it Satan?” because there are a lot of people addressing the wicked one as the doer of the deed. And there is a place for that in our lives, Bereans, but that God – really you have to understand that if God is sovereign at all, he’s sovereign over Satan too. Do you understand that if I saw a bridge out and I did nothing to stop you from going over, I’m liable? So God says, “You know, Job, I’m not going to stop you from blaming me for what’s happened in your life.” Not a single time, the Lord gives the Lord takes away.

Then I want to point you to chapter 19:10 if I could, “He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.” Has anyone in their version of the Bible have “uprooted”? Can I see your hands? I have one there. Okay, so a few of you anyway have that word there. Let’s read that with that, “He has destroyed me on every side and I am gone: and mine hope has he uprooted like a tree.” Well, that’s quite a bit different because here he says that at least when a tree is falling down, it has the hope, if it’s cut down, it has hope that the stump will sprout new life. Are you all with me? Here he’s saying, in chapter 19, five chapters later, “I’m actually uprooted. There is

no stump to give life. There is nothing for life to grow out of. There is not even a stump in the ground.” So, Job is clearly battling with what God has on his mind.

Then we look at verse 17 and we have him describing his physical condition. You might see something known as “bad breath.” Yea, I know most of you don’t struggle with that, especially in the morning. But that’s the second time we’ve seen that. Look at chapter 17:1, it says, “My breath is corrupt.” Some of you folks quote that to your spouse. “Breath is corrupt, my days are extinct,” hopefully not that part of the verse. But his physical condition is not good for all intents and purposes. Then you might notice down here he also says he’s still losing weight in verse 20, “My bone cleaveth to my skin.” I’ve not a day in my life ever been able to say that.

I was talking to someone the other day who said they forgot to eat. I thought, “How do you do that?” I got so busy, I forgot to eat. I never get that busy. I don’t think I’ve ever forgotten to eat. Oh well, I digress. I don’t understand. Maybe one day when I get to heaven. No. No, that’s not heaven. Not eating? Anyway, surely, there will be food. The marriage supper of the Lamb shows up in Revelation 19. I’ve got to think there’s some food somewhere, right? Say Amen. Good, even if you don’t agree, say Amen.

So, there is a lot to be said here about the prophet Job but I would like for you, please, to look with me in verse 21, “Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.” Wow, what a verse. Let’s see if we can put that in 2013 language, “Take it easy on me. Things are not going well. As a matter of fact, I feel like even heaven is against me.” This is the same word used in chapter 2:5. Look there. Keep your place here. I know I’ve got your fingers in three places now, don’t I? Sorry. Hebrews 2, Job 19 and Job 2. Look at Job 2 and look at verse 5, Satan says, “Put forth your hand now and touch his bone and his flesh and he will curse thee to thy face.” End of chapter 2:3, the Lord says this, “Satan, have you considered my servant Job? There is none like him in the earth. A perfect and upright one, one that fears God and eschews evil and still he holds fast his integrity although you moved me against him to destroy him without cause.” That same idea back in chapter 19, Job says, “Please, please, have pity on me. God is destroying me. God is crushing me.” I hope that the body of Christ that 517 Glensford Drive will veer towards pity towards each other.

Verse 16, “I called my servant, and he gave me no answer; I intreated him.” That word “intreated” and the word “pity” in verse 21 are the same Hebrew word. Verse 17, “My breath is strange to my wife, though I intreated for the children's sake of mine own body.” I asked for pity and then in verse 21, “Have pity upon me.” So, three times Job mentions that he would really like to have some pity from his friends.

Now, I need to just step in here for a minute for a little break and I need to remind us that this book is not necessarily and primarily about how good of a guy Job is. Let me say that again: as amazed as I am at Job, his patience, his endurance, his godliness, his love. This is not about him. In fact, James wanted you to be sure of that because in chapter 5:10 of James it says, “Take my brethren the prophets who have spoken in the name of the Lord as an example of suffering affliction and patience. Behold we count them happy that

endure. You have heard of the patience of Job and have seen the end of the Lord that he is very," listen to this word, "pitiful." Isn't that something? The Lord is full of pity. That is the lesson of Job. You say, "Well, I've read 19 chapters now and I don't see it." Yeah, but you look at a man here that has nothing and he's asking for pity. James, the half brother of Jesus says, "If you read Job from cover to cover, from 1 to 42, you get one lesson: the Lord is full of pity and tender mercy." Isn't that something? That's what you're supposed to take away from the book of Job is that the Lord has pity on people? Yeah.

Yeah, because look what happens next in verse 22 of chapter 19. "Why do ye persecute me as God, and are not satisfied with my flesh? Oh that my words were now written! oh that they were printed in a book!" Job says, "I wish there was a book of Job." We're starting to see a turn here. Let's keep reading. "That they were graven with an iron pen and lead in the rock for ever!" Look, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Job, how did you go from asking for pity to a statement of conviction in a matter of a handful of verses? What happened? "Oh, the Lord had pity on me and reminded me that there is a Redeemer coming."

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." In this very same body, after the maggots have consumed it in the grave, the same body will stand with my Redeemer. And you want to talk about faith becoming sight. By the way, this is Job telling us again, and I know we visited this back in chapter 14 when he talked about his change coming, but can I just remind you that it was Jesus who went up from the Mount of Olives in Acts 1:9 and two men standing by in white apparel said, "You men of Galilee, why stand ye up gazing for this same Jesus who went up into heaven shall so come in like manner. And a cloud received Jesus out of the sight." Do you all remember that? Went up from the Mount of Olives, a cloud took him out of their sight and he went up with nearby people robed in white. Does everyone get that? Okay.

Zechariah 14, we have the Son of man, Jesus, the Son of God, the Lord, whatever you want to call him in Zechariah lingo, the Lord coming in the day of the Lord and where is he standing? On the Mount of Olives. Where does he come with clouds? How does he come with those robed in white? Zechariah 14:1-3. So Job, are you serious? He's going to stand on the earth? Where Job? On the Mount of Olives says Zechariah. Zechariah read Job. Those two men standing by in white apparel in Acts 1, who did they read? Zechariah and Job. Yeah, I know God spoke to them but humanly speaking, I'm also saying that there is a fingerprint of humanity upon the whole account.

By the way, why was it that Joseph wanted to be brought back to Canaan? Tell me. Was it because he was hoping that one day he might get up? No, it was because he knew that his Redeemer lived and that he would stand in the latter day upon the earth in the Promised Land that was promised to his grandfather, no his great grandfather, Abraham. "I'll give you this land forever." Forever? "Yes. Yes, forever. Even beyond death." So, why did Joseph want to be taken back to Canaan? Because when he woke up on

resurrection morning, he did not want to wake up in Egypt. He believed in the promises of God. Interesting.

Imagine how Moses felt the morning he stood on the Mount of Transfiguration when he was told he would not see the Promised Land. He died on Mount Nebo and we find him living again on the Mount of Transfiguration in northern Galilee. I wonder how he felt about being in the Promised Land? They believed in one that would stand on the earth in the latter day, the last day. The same Jesus who said, "This is the will of the Father that all that he gives to me will believe on me and them that believe on me, I will raise them up on the last day." It's that book. One author. So, anyway, I'm getting carried away.

Verse 27, "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins," or my kidneys. Do you know that kidneys was another way of saying "the seat of my emotions." Though my reins, my heart, the seat of my emotions, my heart aches, my heart breaks. I'm dying in this body but there is coming a day, I know it, because the Lord is pitiful. I know that I have a Redeemer coming and he'll stand in the latter day upon the earth.

Now, I know that you think probably this stuff happens on accident but could I just tell you that word "redeemer" there is used about 30 times in Numbers 35 and it's translated "avenger." Were you here Sunday? How come I can hear a gnat burping here? How come no one else is blessed on that? You heard an entire 45-50 minute sermon on the avenger, on the person, on the near kinsman, the kinsman redeemer. That same Hebrew word is used right here where Job says before Moses ever wrote it in Numbers 35, Job says, "I believe in the kinsman redeemer who will stand up for his near kinsman." Okay Job, against who? Against who? I mean, after all, if I'm that guy that is in a city of refuge, I am suspected of killing someone precious to the avenger. Yeah? So, the avenger, the redeemer, the near kinsman. Boaz and that book of Ruth, that huge book, four chapters of Ruth. It's gargantuan in its content. You need to read it. Anyway.

What are we being redeemed from? I'm glad you asked. We're going to look at chapter 15. Look there with me. Verse 1, "Then answered Eliphaz the Temanite," and Eliphaz is going to start in and tell Job how wicked he is. Look here, verse 20. You can look at it in your Bible if you'd like, that would be fine. Chapter 15:20, "The wicked man travaileth with pain all his days." Wow, Job, there is the real deal. You're just wicked and I wouldn't expect that until you repent, you shall see anything different. All your days, Job, you can expect to suffer because that's what wicked people do, they suffer.

Look at verse 21, "A dreadful sound is in his ears: in prosperity the destroyer shall come upon him." The destroyer. Death is going to come upon the wicked. Are you all with me? Death is going to come upon the wicked.

Verse 22, "He believeth not that he shall return out of darkness," there is that word "darkness" again. Hello. Chapter 19, he's shut into darkness and he's talking about coming back from the dead, "I know that my redeemer lives and though this body corrodes and corrupts, I'll stand around in this flesh and see God." Isn't that something?

He's going to see God. I mean, that's almost so bold we don't even think about how clear that is.

Verse 22 of chapter 15, "He believeth not that he shall return out of darkness, and he is waited for of the sword." So, I think that we can clearly say, based on what we see here, that he that believeth not, that he shall return out of darkness and he that is waited for of the sword. It seems like an uncertainty of death is equated to a sword.

Let's look back just to make sure: the wicked man travails all his days, he's waiting for the destroyer and he is waited for by the sword. There is a certain uncertainty about death to Eliphaz and there is a certain uncertainty to death even in some cases to Job and yet the destroyer, death, comes upon the wicked with a sword. Is that what you see? Right here, maybe you can even see it a little clearer in the ESV, "He is marked for the sword." Who is? The wicked one, the one for whom destruction awaits.

Look back at chapter 19. Let's just see if there is a continuance of the theme here. Look at verse 28, "But ye should say, Why persecute we him, seeing the root of the matter is found in me?" Look here: "Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment." So, Job feeling the pitiful hand of God, turns and says, "No, no, no. I know that my redeemer lives. My near kinsman lives. My avenger lives. And he is going to pull me out of the clutches of the destroyer. He is going to redeem me from the power of the sword. I'm going to come back from death." But that's, in my opinion, just getting started.

Look at chapter 18, verse 1. You see Bildad is still talking. It seems like very little happens good when Bildad is talking. Verse 2, he says, "How long will it be before ye make an end of words? mark, and afterwards we will speak." Let us know when we can cut in, Job. Look at verse 5, "Yea, the light of the wicked shall be put out." So, Eliphaz and Bildad and Zophar are busy calling Job, what? Wicked and being that he's wicked, he can expect trouble all of his life and he can expect to be destroyed by the power of the sword. Yeah. But Job says, "No, you need to be concerned about the sword," end of chapter 19, "because I know that my redeemer lives."

Look at verse 10 of chapter 18 where Bildad describes how death is experienced by the wicked, "The snare is laid for him in the ground, and a trap for him in the way. Terrors shall make him afraid on every side, and shall drive him to his feet. His strength shall be hungerbitten, and destruction shall be ready at his side. It shall devour the strength of his skin: even the firstborn of death shall devour his strength." Can you see how Job goes back to what Bildad says. Bildad says, "Your skin is going to be eaten up by death." And Job says, "Even though skin worms destroy my body, yet in this flesh I'll see God." You'd better worry about the sword of death.

Verse 14 of chapter 18, "His confidence," the wicked man's confidence, "shall be rooted out of his tabernacle," look here, "and it shall bring him to the king of terrors." Guess who you're going to meet in death, Job? The king of terrors.

Today, I read in Fox News that the author of “The Sum of All Fears” died, aged 66 and I see his books everywhere: Patriot Games, Sum of All Fears. What are some others? Some of you are looking at me with that pious look like you have no idea what I’m talking about. Clear and Present Danger, right. Hunt for Red October. Everyone knows Sean Connery was in a submarine. I mean, what? I can’t believe this. It’s totally unsanctified. But I thought to myself, “Tom Clancy, I hope you were ready for the king of terrors.” Not in a pious way but I was interested to know that at 66 years old, he was brought as low as a man can be, all the way to the grave. They’re still wondering why did he die? Maybe there’s an update now in the news but I think it’s interesting that we’re all going to deal with or we have dealt with the king of terrors, the uncertainty of death. And I am amazed that believers who are concerned about – well, here’s an illustration: today, I talked to a dear sister in Christ who said, “Pray for” and she named her family member who is very, very old. There is nothing wrong with being old, I hope to achieve it one day if the Lord doesn’t return. I don’t think there is anything pious about saying, “I hope I die young in a car wreck.” I just don’t. I think that dying old is a good idea. But he’s significantly older than I am and let me just set you all at ease, significantly older than you are. Okay. And she said, “He has this problem and that problem and this problem and that problem, pray for him.” And so, I don’t like to pray unattached from my brothers and sisters in Christ and so I said, “Sister, how shall I pray for him?” “Well, that he’d be healed.” And so, of course, I want to pray that way so then I asked a follow-up question: “Sister, how would you prefer that he die?” You say, “That is so callous.” No. So far, other than three people that I’m aware of, death is 100% sure for everybody and we spend most of our prayer meetings trying to keep people out of a place that we say is amazing.

I probably won’t get invited to too many revivals talking like that but I want us to re-evaluate how we’re praying if heaven is a glorious place and it’s to keep the saved people out of the pits of the damned and that when they die, they can go and live with their Creator if it’s so wonderful. Well, have you dealt with the king of terrors? Now, I am fully aware that the king of terrors might have been a poetic way of saying “the mother of all bombs.” You know, I understand that. I got that, but if you’re in Hebrews 2, I wonder if you could look there with me and see that maybe there is something else behind this since Job was not new to the idea of Satan. Hebrews 2 and I would like for you to look at verse 9, “We see Jesus, who was made a little lower than the angels for the suffering of death.” Jesus, you met the king of terrors and how did it go? “Crowned with glory and honor, that he by the grace of God should taste death for every man.” That he should meet the king of terrors for every man. “I wonder, Jesus, your flesh was consumed?” No, it wasn’t consumed, thou wilt not leave my soul in hell or suffer the holy one to see corruption for before his body was even corroded in any way, he was brought back from the grave. “What about those of us who will see both death and corruption perhaps? What say we?” Verse 10, “It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one.” So, if you’re part of Christ, you are a part of his, his destiny. His inheritance. His livelihood. In other words, if you’re born again, you will live as long as God does. No wonder Paul said, “What do we say to these things? If God be for us, who can be against us.”

Verse 13, "I will put my trust in him. And again, Behold I and the children which God hath given me." Look here. Look here. Look here, verse 14, "Forasmuch then as the children are partakers of flesh and blood," you know the ones that will be laying in the ground eaten of worms, "he also," Christ also, "himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."

You have license from heaven to no longer fear the king of terrors. You no longer need to seek permission, "Should I be afraid of death?" No, I would say not and so let me give you some reasons why you should not fear the king of terrors: 1. because it probably shows a lack of faith. Death says, "God, you're sovereign over everything," but a fear of death says, "God, you're sovereign over everything but I'm not sure you can reach into the clutches of the unknown and yank me out." Speaking of this body in the flesh, George Whitfield said, "You are immortal until your work on earth is done." In other words, you don't die until God says so.

I think the number 2 reason we ought not fear death, the king of terrors, as God said, "Stop being afraid." Philippians 4:6, "Be careful for nothing but in everything by prayer and supplication with thanksgiving let your request be made known unto God and the peace of God that passes all understanding shall keep your hearts and minds through Christ Jesus." It is still Psalm 116 that says, "Precious in the sight of the Lord is the death of his saints." You are absolutely, positively indestructible until your work here is done. No one can touch you.

Let's bow for prayer.

How sovereign are you, O Lord, full of power, might and grace. You are glorious in majesty and I pray that you would help us to remember that we are cloaked in your protection.

Saints of God, take a few seconds and think through what you've heard tonight and talk to God. Berean, what is God asking you to do tonight with what you've heard? I hope that maybe it's caused you to see things from an eternal perspective. Do you not see how quickly our lives vanish away? Do you not see that our lives are like a shadow, a moth, that every day is an absolute gift from God? Do you not see how silly and paltry the best that man has to offer really is down here? Do you not see that every five minutes that you get in life is worth living in the light of his glory? Do you not see that so much of what we talk about is so ridiculously temporal and unimportant? Will we not get an eternal perspective about how we pray and about how we act and about how we invest? O, can you not see that before you know it, your economy is flipped on its head and everything you count precious and American is different? How long will we waft and waver back and forth over things that are attached to a timeline?

O God, give us an eternal perspective and thank you for Jesus who crushed the king of terrors. Now, O Lord, be with Lisa's brother. Give him relief from his kidney stones. I pray for the S. that you'd put their marriage back together. I pray for a Muslim teacher

that needs to know Jesus. I pray for the young people of North Korea that they would know that there is a Christ who is not an American, that loves them. Who is not a South Korean, that loves them. But a Christ who is the Son of God, who loves them. I pray for Mateo who needs help financially to go to school. Provide that, give him opportunities to work and encourage him. I pray for this Clarice who has ovarian cancer. Bring her relief. I pray for treatments for Alice, that you'd help them to be favorable. I pray for a clear mind for Gwen. I pray for salvation for Andrea, that she would see and help her to see that if she doesn't know Christ, there is nothing but a king of terrors to look at and to dread.

God, give our DC representatives and our Raleigh representatives serious eternal perspective. Help them to think past their life-long salaries and pensions and think about the next generation and the next generation. Help them to think about people that are going to live with their decisions.

I pray for Ashley back in the emergency room, bring her relief. O God, bring her relief. She's been suffering a long time. I pray for Sam who has a sister having surgery. I pray that her growth will be removed thoroughly, expertly. We do know that you're able to give doctors fantastic ability and intelligence and skill. Give that surgeon rest. Make peace between he and his spouse so that there's nothing on his mind but absolute, careful, articulation of his skill in the movement of those implements. I pray that you would just encourage the family that you are not outside of that operating room.

We are grateful that if we feel hedged in in the darkness, it's because someone is with us holding us in. Lord, we are so thrilled that in a world of uncertainty, we can be glad that the Christ who died and rose again has faced our terror. So, we can say with David, "Though I walk through the valley of the shadow of death, I will fear no evil." So God, our refuge and strength, our very present help in trouble, we will not fear. Though the earth be removed, though the mountains be carried into the midst of the sea. Make us sure in our faith to you. Help us to trust that the King of the ages who can crush sin and rescue us from the king of terrors, can provide our needs. We need to leave here in a heart filled with faith, so grant it to us, O Lord. In the mighty name of the one who crushed death. Amen.