

# Job Sees He Has Been Somewhat Wrong

*Job, Prophet of God*

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**Bible Text:** Job 42:1-6; Job 40-42

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So we talked two weeks ago, we keep getting snow and I like it. I told someone the other day I really like it. Some of you don't like me already, just hang with me, it will get better. The reason I like snow is because I get all the roads to myself and get around to see all of our shut-ins from time to time and if you give me enough snow days, you get around to see our shut-ins. I'm telling you, everyone stays off the road. It's moving vans and me. Are you on the roads too? Very good. You're from the Dakotas too where snow is a welcome thing after some of the summer times. I remember driving through South Dakota with my dad and I don't remember much other than sand. Lots and lots and lots of sand. Then it seems like Mount Rushmore just shows up. I know it's not like that but eventually it shows up. I'll tell you, if you forget your rest stop, you're going to be in some serious hurt if you didn't pick up some gasoline at the last rest stop. In any case, that's Dakota and that's why you feel at home in the snow.

The Torgerson's, are they in here tonight?. He's from the Dakotas too and he loves snow. My silly self, I'm from Wisconsin. Dave L., he's back there, he's from New Jersey. No, New York. Sorry man, I didn't mean to say that bad thing about you. New Jersey and not New York. Sorry about that bad thing. He likes snow too. In any case, some of us like it. Earl, do you like snow? Michigan? Every now and again. Well, I just enjoy it. The problem is you have to buy your kids mittens or gloves or whatever you buy them because we just don't own any. (Snow suit.) Yeah, I don't wear those much.

So, Job 40 and you might remember 2 weeks ago we met and we talked about some mistaken identity. Job might have been mistaken for having sure repentance and we talked about that. I don't want to beat that horse. We probably have 2 weeks left counting tonight in Job and some of you have asked, "Where are we going next?" I appreciate your earnestness and your desire to figure out what's next. I trust it's because you're just eager and it's not that you're sick of Job. But I'm not sure. There, is that cleared up? I'm just not sure.

Job 40. I want you to see God reply to Job in verse 6, "Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me." Now, we talked two weeks ago about how this looked exactly like the beginning of the last speech from the Lord. And we talked about that the

reason God is doing this is because Job did not repent. It may have looked like he repented because he might have shed a tear, he might have been quaking out of fear but that doesn't mean that he repented and we can see that he did not repent. I want to review with you what the word "repent" means. It does not mean to be sorry. It does not mean to change your ways. It does not mean to ask for forgiveness. Repentance means "to have a change of mind." You can have everything that I just discussed without actually changing your mind because you might be changing something out of duress to get God to ease up a little bit and that's kind of the idea we get from this book here, is that Job is overwhelmed with a line of questioning that the Lord is giving him and so he's ready to say whatever he has to say for God and the whirlwind to back off and God is not going to back off until he gets the result out of Job.

Now folks, that is a life lesson for us. Life might be really uncomfortable for us but God is not in a hurry. He has no problem leading us through the valley of the shadow of death to get that desired result. Did you hear me? That's not popular but it is Bible. "Yea though I walk through the valley of the shadow of death I will fear no evil for thou art with me. Thy rod and thy staff they comfort me." The sheep of Psalm 23 found comfort in the valley of the shadow of death. We have to be willing and I say this with great trepidation especially the night before I get on a plane, you know, we have to be willing to allow the Lord to do his work. "Let patience have her perfect work," James 1 says. We're not to do anything but endure temptations. So often we're busy trying to get out of it and that was Job's deal.

So look at verse 6. God says, "No, we're not going anywhere yet." Verse 8, "Wilt you disannul my judgment? wilt you condemn me, that you might be righteous? Do you have an arm like God or can you thunder with a voice like him? Deck yourself," or dress yourself, "with majesty and excellency; and array yourself with glory and beauty." Go ahead Job, dress yourself like I dress myself. Put a scarf like a rainbow around your neck like I do. Clothe yourself with the galactic clouds like I do. Dance on the stars like I do. Dress yourself with the orbits of the planets like I do. Arrange the stars in their constellations like I do and then, what will we expect out of God? Look in verse number 11, "Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret." Here's what I'll do, Job, if you can dress yourself like me, if you can bring judgment to the wicked like I can, then here's what I'll do Job, are you ready, here's what I'll do. Verse 14, "I will confess to you that your own arm can save you." I will agree with you, Job, your own right hand, I will agree with you, Job, that you can handle your stuff as soon as you can bring judgment to the wicked. As soon as you can keep creation going, I will agree with you, Job, that I owe you some sort of answer.

Do you remember the argument that Job is getting, folks? Change of tone in the voice here to hopefully help you to understand that this is more of a dialogue. I hope you understand that Job has been for chapters and chapters and chapters and chapters telling his 3 friends all the way up until Elihu starts talking, he's been saying, "If I can just have

an audience with the heavenly Judge, I'll set things right and he'll hear me out." Okay Job, here you are, you have your audience with the Judge, now talk. And he's not talking.

Then we come to where in verse 15, God is now going to talk about behemoth. It's the only time that word is mentioned in the Old Testament. That's bothersome because they were faced again with words like "peacock," things that occur once in the Old Testament. Then we're talking about in chapter 41:1, leviathan. Behemoth, leviathan. There is no way that I can do what Ken Ham or Kent Hovind or what many of these Josh McDowell guys can do with these 2 characters, these creatures. I can't do it. I would be fooling myself and you if I tried to stand up here and eloquently and skillfully go on scientifically about these 2 animals but maybe we can at least whet your appetite by showing you what the liberals say. With verse 15, the Lord concentrates his discourse laced with impossible questions on 2 especially powerful and dangerous beasts which have been - look here, look here - most often identified with the hippopotamus and the crocodile. So here's what this guy is saying, he's saying, if you read people that are respectable, I mean, if they don't walk around with bird cages barefoot and straw hats, I mean, if they act like they've got a clue and they have a college education. If they graduated 8th grade, here's what they say: they are a hippopotamus and a crocodile.

(That's funny.) Yeah, it is funny. As a matter fact, I wish that I could play the segment off this DVD that I recently purchased, 4 minutes, really 4, 5 skillful minutes where Ken Ham, for example, skillfully takes the idea of hippopotamus and compares it to what we see of behemoth and then he looks at leviathan and compares that with what they're calling the crocodile. Well, let's see if we can find a particular sampling of this. Look please, if you would, at verse 17, for example. Notice this. Everyone see the cedar like tail? I think that is a marvelous looking animal. I love it. It's several steps above a pot bellied pig, I think. But I don't see how that fits the idea of a hippopotamus and what I have to say is that people are too busy trying to be smart because look what happens when you start saying there is an animal with a tail like a cedar. Guess what you've done? You've basically started saying, I mean, look at all the other descriptions: he eats grass as an ox. Well, what kind of animal would you say has a tail like a cedar, if you say it's a crocodile, when is the last time you've seen a herbivore crocodile? Here's the problem: we have an animal that's big enough to have a tail like a cedar and lives with man. Man has seen him. I mean, what kind of sense would it make, folks, for God to talk to Job about things that he could see for chapters: the constellations, the hawk, the eagle, the peacock, the goat, the wild donkey. He talks about things that Job can see and then you really think that God is going to talk to Job about a myth? Well, of course not. That means it has to be a real animal. Well, what do you do if you start putting the pictures together and all of a sudden you have this thing known as a dinosaur and there's not 65 million years between dinosaurs and man anymore? Uh-oh. So it is in the best interest of old earth creationists to say that it's probably a hippopotamus.

Then you have others that I have read this week that say that "tail" in verse 17 should be "trunk" like an elephant. The problem is that 11 out of 11 times in our King James version it's translated "tail." For example, "God has made you the head and not the trunk." No, that doesn't make any sense. That's Deuteronomy, right? Why don't we

translate it "trunk" there? Does that make sense? "God has made you the head and not the trunk." No, it doesn't make any sense. "God has made you the head and not the tail." That is what makes sense and that is how the word is translated 11 out of 11 times in your King James Bible and so really the problem is, once again, you have creationists that want to sound smart and they don't like being ridiculed by scholarship and so they say dumb things like, "God took millions of years to make man." Really, the idiot is the one who tries to dance on 2 sides of a high fence. Very uncomfortable situation.

Look at verse 23, from what I understand, "Behold, he drinks up a river, and hastes not: he trusts that he can draw up Jordan into his mouth." It's interesting that the Lord doesn't use the Nile river, the Jordan river. The Jordan river. That should tell you probably not that Job who is the recipient of the speech, not that he didn't know what the Nile river was but the Nile is far more impressive than the Jordan, wouldn't you agree? The Jordan is kind of a trickle compared to the Nile. The Nile is a mighty river so why didn't he use Nile? Well, because Job probably lived near the Jordan. We've already talked about that in the opening chapter. He lived in the land of Uz which is probably in Edom and so you see, once again, that this is a breathing document. It was spoken by God to real people, penned by real people. This is a great thing.

Well, we have to understand he goes into chapter 41 and talks about leviathan. Well, let's see if crocodile is a good fit for leviathan. Look for example, at verse 32, "He maketh a path to shine after him; one would think the deep to be hoary." Now, I know some of you don't have a King James in your lap but what does "hoary" mean? When you say someone has a hoary head, what are we saying? Gray or white haired, right? I've known some pretty...down at Myakka State Park in Florida has anyone ever been there? Okay, you've been there. I've been there 3 times. My grandparents lived down there and so we went to Myakka several times and you can take a boat ride and there are alligators, I suspect. I think they're not crocodiles, I think they are alligators. Someone help me. Anyway, alligators I'm pretty sure in that part of the state and that part of the world and they are everywhere. I think when I was down there at the age of 12, my dad was taking video and he couldn't keep up with them. I think I counted 111 alligators in about an hour and a half. Now surely, some of them are laughing at me because I counted them like 4 times but the truth is, I'm looking at these alligators and they are good swimmers, I will grant you that, but look what happens when you start saying that this is a crocodile. Are we talking about some sort of prehistoric crocodile? Maybe, but guess what you might call a prehistoric crocodile: a dragon. Yeah, what about that? Or a dinosaur. You see, the word "dinosaur" is a word that is only 130 years old, you understand that, right? Like 1850 at the earliest is the time we get the word "dinosaur" which means, does anyone know? It means "terrible lizard." That's all it means. So what we have is people, once again, failing to appreciate that crocodile doesn't fit this description.

Let me see if I can point out something else that might be of interest to you. Would you please notice, we're looking at chapter 41 still, I wonder if you would look at verse 17, "They are joined one to another," what is? These plates in his armor on his belly. "His scales," verse 15, "are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick

together, that they cannot be sundered. By his neesings," that's an Old English word that means "sneezing," yeah, it's that simple. "A light doth shine, and his eyes are like the eyelids of the morning. Out of," look here, "out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength." So here we have a fire breathing animal that lives in the water, that swims so furiously that it makes the water, the wake behind him, look like it's white. That is a big animal.

Now, you say, "I just don't believe that you can have a fire breathing being." Well okay, this is really simple, folks, tonight go home, there are probably 100 people in here, probably 99 of you have Internet access. 99, one of you is just stubborn, right? You're not going to evolve so 99 of you have - do you like that, evolve, is that a good pun? Just bring up YouTube and type in "bombardier beetle." Just do it. Do you know what you're going to find? You're going to find an insect that shoots out fire. Just look it up. It's almost as funny as the tipping goats. Have you seen that one? And you know, they showed fossils, they showed bones where there is actually a chamber in the nose of prehistoric crocodile looking beings where there is room and even shoots that lead to this cavity in the front of the snout, where there is a place where chemicals mix and produce fire.

So in Job 41, we have this fire breathing, massive animal. It doesn't fit, at least the modern alligator, crocodile. But thankfully, we do have some other places where this is found. I want you to consider Psalm 74, please, "Remember thy congregation, which you hast purchased of old; the rod of thine inheritance, which you redeemed; this mount Zion, wherein thou hast dwelt...Your enemies roar in the midst of thy congregations; they set up their ensigns for signs...O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why do you withdraw your hand, even your right hand? pluck it out of your bosom." Pull your hands out of your pockets, Lord, and do something. "For God is my King of old, working salvation in the midst of the earth. You did divide the sea by your strength: you broke the heads of the dragons in the waters. You broke the heads of leviathan in pieces, and gave him to be meat to the people inhabiting the wilderness." Now, think through this for just a moment, if you will. You have leviathan swimming together. Together they have heads. This is often seen, this plural headed animal, it is often seen in, for example, this picture. Look there: 7 heads and this is an ancient Assyrian etching. To be exact, it is 2 Mesopotamian gods fighting a monster with 7 heads and it was found, it is dated at 2500 BC.

So it certainly is, in this passage, meant to picture something. What is it meant to picture? Well, I think it's meant to picture the gods of the Egyptians which is why you have Assyrian gods pummeling the Egyptian gods because you know there were wars between the Assyrians and Egyptians, right? Because that makes sense. We have leviathan being mentioned and please notice what it's in parallel with: the heads of dragons in waters; the heads of leviathan. Do you see it? Leviathan is a type of what the psalmist calls dragon. Dragon. Unfortunately, if you have a modern version, it might not say "dragon." That's

too bad. I dare you to put what you have in your version in Job 41 and try to make it walk. That should be entertaining.

Now, there is Psalm 104, "O LORD, how manifold are thy works! in wisdom have you made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom you have made to play therein." You made leviathan so you could play in the big waters. By the way, it's mentioned in close proximity with something as large as ships. So we have this water animal that is so mighty that it is used to picture the gods or the Empire of Egypt. It is so mighty that it, well, let's just break it down like this if we could, I'll come back to that. A water beast that leaves foaming wakes when it swims, breathes fire, big enough to be compared to ships and is called a "serpent." For example, Isaiah 27:1, "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent." This was taken in, I think, Holland, 2 years ago. That's a picture from Fox News and Friends and they are found everywhere. I must tell you that it doesn't make any sense, once again like I've said, for God to use mythical creatures to argue with Job. Why would it?

Now we're in chapter 42, "Then Job answered the LORD, and said, I know that you can do everything." Now folks, God is done arguing with Job. He's done arguing with Job. He goes back to the line of reasoning, "Have you fed the behemoth? Have you fed leviathan? Can you catch leviathan with a hook?" Remember that, chapter 41:1, "Can you draw out leviathan on with a hook? Are you the one that tells behemoth where to go?" Verse 19 of chapter 40, "He is the chief of the ways of God." Now think about it: you have an animal that is so enormous it is called the highest creation of God, of course, not counting Job himself, mankind.

Now, you have 2 animals that are considered to be so large they are compared with ships and apparently Job could observe them or it wouldn't flow with the context of the preceding 2 chapters where he's using goat and hawk. Do you see that? So apparently, Job could observe all of this and so what you have are enormous fire breathing, water swimming with cedar tails that can swim and create a wake that gives foaming waters. It's called a "serpent" in in the same ancient Scriptures and here we have these animals and we want to say that, "Where did the dinosaurs go?" Well, I don't know. Job knew them and Job was post-flood. I would say you should believe your Bible and quit being intimidated by the morons of scholarship. I think you should. We don't specialize in being ignorant. We go and get advanced degrees. You'd have a hard time finding a pastor here that isn't, I should say, advanced in their education but we do not glory in our ability to explain away the Scriptures. We become skilled the best that we can as your shepherds so that we can skillfully explain what God clearly says, what anyone should be able to read for themselves and to apply it. Surely, surely you would expect nothing less.

Verse 3 of chapter 42, it says, "Who is this that hides counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Job

continues, "Wherefore I abhor myself, and repent in dust and ashes." Now folks, the interrogation from the Lord ends because Job has the desired response.

So let's talk about making things right with God. Let's do that. Let's talk about making things right with God. First of all, I would like you to notice, please, verse 2 of Job 42. He says, "I know you can do everything." I think the first step in getting things right with the Lord is telling the Lord about himself. We don't have to take a trip to Mount Carmel, do we? To hear out of that 63 word prayer of Elijah the prophet that he starts out by saying, "O Lord, God of heaven and earth, mighty, the God of Abraham, Isaac and Jacob." We need to start our prayers telling God how amazing he is. Our prayers don't begin with, "Oh, I hate my life." No, that's not the way to start them because our lives are about the Lord. You should start out your prayers and we're starting to feel like maybe we're ready to talk to God. I have an idea, I think that when you get up in the morning and by the way, if you feel rushed, the thing you do is you cut out Fox News. You don't cut out your devotions. You cut out the ham and eggs and have a bowl of Cheerios and get a granola bar at 9 o'clock if you need to because God knows you won't have a bit of cereal left in your system by 8:30, am I right? But you cut out the right thing if you're running late. You don't roll out of your bed and roll off into work and act like God is upset with you if you don't spend time with him.

Job's issue here is that he is clearly in some sort of sin. Now he is, otherwise there is nothing to repent of it but he starts out right, he says, "I know you can do everything." Yes, Abraham had to get to that place where he said, "Shall not the Judge of all the earth," help me? What will he do? Oh come on, yes, he'll do right. The Judge of all the earth will do right. Solomon said it in Ecclesiastes 3 that he does everything beautiful in his time. There is nothing that God has done substandard. Will someone please say amen? I don't even care if you like my preaching, just say it for Jesus. Is it true that God does things right? (Amen.) Then let's start our confessional prayers with, "God, you are amazing. You can do all things. You can make Orion dance on its head and you can hook leviathan and make him beg for mercy. You can bend the finger of behemoth and make him cry 'uncle' so I know that you can do everything." And what is the application Job says, "So I know, God, I know you can handle my life." Timing is not always what we want it to be but our first response is not getting on Facebook and not getting on twitter and not calling mom and not fussing with your coworker and not complaining about it. Do I do that sometimes? Yes and that is not the proper response in the presence of a God who can control leviathan by thinking. That is not the proper response. I think we should, men, lead our homes and be praisers of God. "O God, I know you can do everything."

2. I don't think that we should stop with this but I think we should at least start with telling God about himself. How about verse 3, let's tell God about ourselves. After all, we are just saying what he already knows, right? It is your Bible, isn't it, 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I am not speaking to you tonight if you are not a Christian. I am not speaking to you tonight if you've never been born again. Right now, I'm not speaking to you. You can be here but right now you're just listening into a family conversation is all you're doing. This is to God's little ones I'm talking to right now. Me and those in here

who are saved. If you're not born again tonight, you are a spectator right now so please don't think that you can approach a holy God and ask for forgiveness and somehow find it without some sort of basis and we'll get to that but I'm talking to you believers who have trusted in the saving merit of Jesus on the cross, the risen Christ who died and rose again. I'm talking about that Jesus that secures for you a new and living way through the veil, that is to say, his rent flesh. That Jesus. That Jesus secures for us the ability to come before the throne of grace and say, "Father, I know you can do all things and now let me tell you about myself."

Verse 3, "I have uttered what I did not understand, things too wonderful for me, which I did not know." "I assumed way too much, Lord. I assumed way too much. I assumed that you were away and aloof and uncaring and that if I just had the opportunity to come up and shake your hand and argue with you for just a minute, that you would somehow hear me out and give me my kids back. You'd give me my wife back. I knew, Lord, that if I could just get before you and argue my cause, that you would give me my riches back. I knew, Lord, that if I could just get before you and plead my cause that you would give me back my health because that's what God does. He respects my goodness." Whoa. No Job, you're talking about things you don't understand again, an economy. By the way, the economy that confuses me. I don't know why the God of heaven requires an innocent lamb to die for sins. I don't know why Jesus has to die from my sins. I don't know why he requires a blood sacrifice of an innocent being. I don't understand. I would make a lousy systematic theologian. I couldn't write any books and get rich on this subject because I don't know the answer of why God requires innocent life to die. I have no idea. Maybe one of you can help me out and I mean that. Maybe you can give me some light on it. I don't know why he requires it. That's part of his economy.

And the other part of his economy is: in my very best day, my very best day, I still haven't earned the ear of God. Listen to me, let me say it again because I don't hear anything and I don't see any head nods so I think I might have been unclear: in my very best day, I have not earned the hearing ear of God. It is only because someone has secured the avenue to the throne of God for me and it was the perfect high priest who is my anchor within the veil. That is the only reason I have a right to come before God at all. And Christians, I know what we're thinking. We're thinking, "Yeah, yeah, yeah, I've got it. Next. Can we do the closing prayer and whatever and go and pick up my kids and go out?" No, no, listen to me: this is as true today as it was the day you believed on Jesus. We belong in the presence of God and it has nothing to do with how good of a guy you were today, Bob. Nothing at all to do with that. It has everything to do with whether you believe that you're righteous before God because the King of kings was crushed for every sin that you committed. That hasn't changed since the day you got saved and you're no more loved by God today than you were yesterday even though you might have had a better day today. And you're no less loved today than you were yesterday even though you might have stunk to high heaven today. You are who you are before God, Christian, because Christ was crushed for your iniquities. Nothing more. So rejoice on a bad day, you still belong in the family. And if you have not been born again, don't wait until tomorrow. What kind of sense does that make? I mean, I don't understand why someone would say, "Well, maybe I'll give it some thought and think through it." Okay, you do



that but don't leave the room before you believe on Christ who was crushed for you and died for you, was bruised for you. Why would you ever live life by yourself? I don't get it.

So Job, tell God about himself and then tell God about you. Thirdly and lastly, isn't that something? Getting things right with God involves rejecting all self-medicating systems of coping. I am so sick of Christians talking like they've just stepped out of Dr. Spock's office. Christians don't cope. Now, maybe you and I mean something different when we use that word but God Almighty is not interested in Christians just barely making it. I am not enduring this life, I'm enjoying this life and you can and you should be because you have the same Holy Spirit in you that I have in me so I don't have an advantage over you, Sister Meredith. I don't have an advantage over you, Israel. I don't have any advantage over anybody in this room and so, "Well you know, the problem with you is that you just sit around all day and read the Bible." Yeah, that's exactly what I do. I just sit around all day and read the Bible. No, the truth is we decide that we're going to live in the presence of God by faith.

That's the truth and so when we tell God about himself, that is praise and then we tell him about us, that is called confession. But you can't really even call it repentance yet because Job in verse 6 says, "I abhor myself, and repent in dust and ashes." And the truth is, him saying he repents doesn't even mean he's repented but we have to take on good faith that he has repented. Why? Because the conversation is over in verse 7 and now he is praying for others. All of a sudden, Job is being directed to minister for others because he has gotten over his own sin. Think about Psalm 51:10 for a minute with me, "Wash me thoroughly from my iniquity and cleanse me from my sin for I acknowledge my transgression and my sin is ever before me. Against thee and thee only by sin and done this evil in thy sight that I might be justified when thou speaketh and clear when thou judgeth." He says in verse 11, "Restore to me the joy of thy salvation and uphold me with thy free spirit. Cast me not away from thy presence and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free spirit." We all know those verses but think about verse 13, "Then shall I teach transgressors thy ways and sinners shall be converted unto thee." There is no ministry for others until we get over ourselves.

Let me give you some self-medicating terms, please. Let me give you some self-medicating terms that help us feel good about who we are. Self-esteem. Who cares what I think about myself outside of Christ? I'm in Christ. I should be more concerned with what God thinks about me and he says that I'm accepted in Christ. My Father accepts me. Here's another self-medicating man-made coping term: forgiving yourself. Hold the phone, Jack. There is nothing in the Bible about you having forgiving power over yourself. You know what you do? You claim the forgiveness God gives you and you walk on unmaimed because sin has no hold on you, death has no hold on you, the grave has no hold on you. The very worst that can happen to you is you check into the glory world. That's a good trade. That's a very good trade.

So I'm concerned that we're adopting some worldly language. Have I lost you? Are you with me? Okay good. Let me see if I can tenderly assist us with reframing how we see things today. Okay, here we go: prayerlessness is called a sin in the Bible. And every moment, listen to me, I'm talking to Bill Sturm first but I want you to listen in: every moment that this guy right here spends arguing about whether something is acceptable or not, is time when I am losing in my prayer, my prayer battle, my prayer time with the Lord. Every moment that I spend worrying. Folks, I do not have this down. Brother Doug, it is like a whip across my back to know how absolutely imperfect I am at handling worry in my life. And the Scripture says that that is a direct disobedience to the command to "be careful for nothing but in everything by prayer and supplication, let your requests be made known unto God." I just think that we need to understand that we have got to stop naming our sins what God has not named them..

Let me start with something out there that you will agree with and then I'm going to get a little bit closer to the corner with the plow. Okay, here we go: it is not Sodom, it is not homosexuality, it is sodomy, right? Okay, hello? It's not choice, it's murder. Hello? Okay, thank you. It's not alcoholism, it is drunkenness. Yeah. It's not freedom in Christ, it's called looseness. I'm about sick of every...it seems like, it's driving me nuts. It seems like we can't put a young Christian out of our ministry here without them feeling like they have the liberty to mark their bodies up and smoke and drink alcohol. Where in the world do we get this idea that because I'm free in Christ I can do everything now? Does it not matter to us anymore? Are we willing to look at God and say, "You're completely removed from my life. You're dispelled, completely dispelled, Lord. You're dispelled." We won't even call it looseness anymore. We won't even call it sin anymore.

I want us, friends, please, fellow Bereans, help me. I'll help you. Let's help each other. Let's call it what God calls it: it is not, it is not, how should we say, misprioritization, it is idolatry. It is not wishing, most of the time it is coveting. It is not hoping, often it is discontentment. Join me on the confession and repentance wagon and let's find healing when we say, "God, here's what I've been doing, I've been lusting after promotion. I've been wishing I had this. I've been hoping that I have that. I've been discontented enough and now I'm in debt. Now I have diabetes. Now I have," because listen, oh my goodness, now I've lost half of you. I'm not saying that if you have diabetes you're overeating but my goodness, have we ever thought about in America that obesity is crushing us? And if that isn't crushing us, we have diabetes on top of it? Don't we think that's related in some way? Is anyone with me tonight? We have these things on our minds and we pray consistently, "I want to know. I want to know. Do we have any blame to take in this?" I wonder if we do?

So Bill Sturm, where do we find Jesus in all of this? I'm glad you asked. Does Job have an answer for his hopeless condition in verse 6? Does he? "I abhor myself and repent in dust and ashes." And I'm a little concerned because I look in this passage and I always want to find Jesus and I say, "Job, I've beat you down now for 15 minutes. I've talked about how sinful you are and, Job, it's obvious that you are finding yourself abhorring yourself and hating yourself and you repent in dust and ashes." Isn't it interesting, he repents in dust and ashes and he was the one who says, "Out of the dust I came and now

into the dust I will return," right? So he is willing to say, "I am really just nothing but dirt." Oh Job, come on out of there. Job, come on out of there. Is there any hope that we can offer Job tonight? Yeah. His Redeemer lives. Chapter 19, verse 25, "I know that my Redeemer lives."

I had so much I wanted to say. That's what happens when you get 2 weeks. That's what happens. I trust that tonight you will come away with at least knowing that God is concerned about us repenting.

Let's pray.