

# Talk to Him

*Job, the Prophet of God*

By William J. Sturm

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**Bible Text:** Job 6-7; Matthew 26:38

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**Berean Baptist Church**

517 Glensford Drive

Fayetteville, NC 28314

**Website:** [www.bereanbaptistchurch.org](http://www.bereanbaptistchurch.org)

**Online Sermons:** [www.sermonaudio.com/bereanbaptistch](http://www.sermonaudio.com/bereanbaptistch)

We're in Job 6. Folks, I don't want to weary you out with review every week so I'm just going to remind us what we've seen so far and we're going to move forward, no question about that, just as soon as my clicker starts working. I want to review with you first of all, chapter 1, Job's righteousness. Satan's first time before God about Job. Job loses everything and keeps his health. You see the review there. I've always been told never read a slide to someone, it's a little bit insulting. But for the listener, I guess I forgot, this gets listened to hundreds of times after we preach it by God's grace through technology. We see that God and Satan talk again in chapter 2 and Job loses his health and his companionship and then Job's friends visit. Job complains, Eliphaz turns out to be a schmo of a friend and then Job answers in chapter 6-7. By the way, let me just back up: I understand it's bleak now but, you know, we know chapter 42 is coming. Can I just say that by the grace of God and by the authority of God's word that chapter 42 is coming. Good to see you back, praise the Lord for bringing you back safely.

Forty-two is coming and you know, there is some good stuff between here and chapter 42. I mean, in chapter 25 we start talking about some creation things, "Job, where were you when I hung the world on nothing? Job, by the way, have you put a hook in leviathan's mouth yet," there in chapter 37-38 in that area. Chapter 19, he says, "I know that my Redeemer lives." There is some sort of change that takes place between this and that, wouldn't you agree? Chapter 14, Job starts talking about the resurrection and says, "When a tree falls, does it have hope of budding again?" He starts to see some things all over again and then he says in chapter 14 as well, he says, "I will be content the way I am until my change comes." Oh my goodness, that's going to be hard, hard, hard for this guy to keep his composure preaching those passages.

But tonight Job is still in a dark season in chapter 6 and 7. I'm not going to read, what is it  $30 + 21 = 172 - 63 / 2$  carry the 6, so it's like 51, right? So, I'm not reading all those verses but I am going to read a good share of them and give you a good synopsis of it. I true that you'll come away feeling like you understand what Job is saying in chapter 6 and 7. Are you glad to be under the word of the Lord tonight? Amen. I know you didn't come to here from me so let's get on with it.

Chapter 6:1. I want you to notice first of all, that Job says in verses 1-13, "I am fully aware of God and myself." Now, why are we saying this? Because the last thing we heard from Eliphaz in chapter 4 of Job, "You think you're as good as God." Remember, Job never said that. Is everyone with me? Job never said that. So, Job comes out in chapter 6:2 and says, "Oh that my grief were thoroughly weighed," thoroughly is the old King James word there, "thoroughly weighed," which has the same idea as thoroughly, "and my calamity laid in the balances together!" In other words, "Eliphaz if you knew how I felt, you'd probably keep your mouth shut."

Verse 4, "For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit." So, back in the day when they really wanted to inflict enemy damage the enemies would dip their arrows in poison or something as if getting hit in the chest or the back or the leg or the head with an arrow wasn't bad enough, as if that wouldn't ruin your day, then that's okay, poison. You're now poisoned and so the chances of your recovering are very, very, very rare and probably nonexistent. Job says, "I know God, Eliphaz, I know that and right now I feel like he's thundering down on me. So, Eliphaz, I really don't need your help ascertaining whether or not it's God doing this to me. I already know it's God causing this grief in my life." Is Job right? Is Job comparing God to this thunderbolt in the sky like some kind of angry brute that's ready to strike him dead? Well, remember, Job is not in a place where he wants his theology corrected. Sometimes you've just got to let people work themselves through and talk a little bit.

Verse 5, "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? Can that which is unsavoury be eaten without salt?" Of course, this boy right here loves food and he'd say, "No way. Pass the salt." "Is there any taste in the white of an egg?" Of course, God's people would say, "Not without salt." Amen. Or with some of that deviled egg stuff in there. I don't even know what you'd call it but I suppose there is some mustard and some other good stuff in there. I don't have any idea. Someone throw out those ingredients to me real quick so we can just enjoy deviled eggs. What's in it? Mustard and mayonnaise and what else in there in that divine heavenly food that will no doubt be at the marriage supper of the Lamb next to the deep fried turkey? Amen. Deep fried turkey. How are we going to pull off turkey at the marriage supper of the Lamb when there is no death in that age I don't know but just bear with me, okay? I'm not sure how that's going to work. Anyway, somehow, somehow. Probably for some of you vegans out there, you'll probably have soy turkey, right? Just laugh with me and get over it. It'll be alright. We'll get along fine.

So I'm driven to do what I've never done before. Look at verse 7, Job says, "The things that my soul refused to touch are as my sorrowful meat." He says, "I'm sitting here in a dark season of my life and I'm eating things I never would have dreamed I'd be eating." That's really just another way of saying, "I'm doing things that I never dreamed I would've done." Have you ever been there? I mean, have you ever been in such a place of sorrow where you find yourself thinking things that you never would've thought a week ago? Never would have thought a month ago? Never would have thought a year ago? Now you're saying things and thinking things that you're ashamed of a week after you say them. "I can't believe I thought that." Well, Job is saying, "This trouble has driven me to

a place, I'm so frustrated with the Almighty who's shooting poisonous arrows at me. I just don't know what to do. I'm just overwhelmed. I'm just overwhelmed." Surely we can say, "Job, I don't know how you feel but probably it's a doozy."

So he says in verse 8, "I wish God would just kill me." Verse 9, "Even that it would please God to destroy me; that he would let loose his hand, and cut me off!" Do you see what Job acknowledges here is that every breath that you breathe is from the Lord. "All the Lord needs to do is pull his hand back from me," Job says, "and I would die." Can you imagine how the blasphemy would stop in the world today if people understood that their breathing, their very oxygen that fills their lungs is from the Lord? I mean, every time that spinal fluid makes its circuit it's because God caused it to be so. By him all things consist. If it were not for the Lord of glory stopping this thing called entropy in this physical world, we would all melt under our pews. By the way, the pews would melt too. In fact, we wouldn't melt, we wouldn't even be able to consist one with another if that thing called gravity wouldn't even be. The Lord Jesus Christ's creative aspect is phenomenal. If you think of Hebrews chapter 1:3, it says, "And upholding all things by the word of his power when he had by himself purged our sins." Think about the depth of that phrase: while he was hanging on the cross, he was holding everything together. That's enough to make you fall down and worship the King of kings. While he's suffering for the sins of the world, the earth is still spinning because, "I said so." That's what Jesus was performing.

So, Job says, "I know that that God that is powerful enough to get the world spinning and then send it around in orbit," of course, maybe some of you are geocentrists but I would suspect that several of us here believe that the earth still goes around the sun. And Job says, "All God would have to do is pull his hand from me," and so these reoccurring themes take place. "God could at least kill me. I wish he would. I mean, it would be a favor to me," Job says. "I wish God would just kill me."

Then he says in verse 10, "I would have have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One." We're going to come back to that. That word "I would yet have comfort" that actually is in the Holman Christian Standard Bible, actually it says, "I would leap for joy, I would harden myself in sorrow. Let him not spare. I have not concealed." As a matter of fact, he says, "If God would just kill me, I would leap for joy." He's so beside himself, he's stating impossibilities. "If I could just lie still on the ground right here, I would jump for joy." He's not thinking rationally. No kidding. That's what happens when you're in deep grief. You don't say things that make sense and you don't need any experts or Einsteins telling you that.

In verse 11 he says, "What is my strength, that I should hope? and what is mine end, that I should prolong my life?" How is this thing going to get any better? So, if he had an answer for Eliphaz from last week it would be, "Eliphaz, I am fully aware of who God is and I know who I am. He is the life-giver, I'm not. While we're at it, I wish that he would just go ahead and instead of shooting poisonous arrows at me, I wish he would just draw my oxygen away and let me sit here and die." We've already talked about that, that's a

theme and if I preached on how Job wished he would die every time it came up in the book of Job, there would be very little else to talk about because he's beside himself with grief.

So, we move forward to the next section in chapter 6 of verses 14-30 where he basically says, "I was hoping for better from my friends." Who can blame him? I mean, they're ruthless. Look at verse 14, "To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty." In other words, "My friends don't even fear God and that's why they're sitting here just punching me, making me miserable."

As if that's not bad enough, verse 15, "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away." In other words, "Here I was waiting for refreshing from the brooks, from the stream, from the cool water and before it got to me, the stream bed was diverted. My friends really let me down. I was expecting refreshing words. I was expecting to have good words. I was expecting to have words that made me feel better. Words that I thought friends were there to speak to me." He said, "As soon as I knelt down to drink from that cool water, refreshment from my friends, I found out that it was all dried up."

He says in verse 17, "What time they wax warm, they vanish," they evaporate before they even get to me. "When it is hot, they are consumed out of their place."

Verse 19, he says is kind of like, "The troops of Tema looked, the companies of Sheba waited for them." You might remember from chapter 1 the companies of Sheba came and stole some of those flocks, those herds. Do you remember that? He says, "I want to talk about them for just a minute. If they were looking for your friendship, they would be like looking for water for their herds, water for my herds and they would come to the water and they would find themselves completely disappointed because they made the long trip for the cool water from their friends and they found none." Job says, "That's a lot like what I've looked for in friends." Isn't it a sad thing that, you know, I really do think that a person that has five friends is rich. Yeah, I really believe that. I think that we need to focus on being good friends. We've already preached on that, but some of you weren't here a few weeks ago. Job is saying, "I expected more out of you. You let me down."

Look at verse 21, "For now ye are nothing; ye see my casting down, and are afraid." Have you ever seen someone in the middle of trouble and you were so afraid that somehow it was contagious that you kept your distance? That's what happened with Job's friends. "Well Job, you've got boils from the top of your head to the soles of your feet. Your children have all died. You've lost your riches. Your wife doesn't like you very much, it doesn't seem. You know, I don't really want that rubbing off on me." So they're afraid.

Look at verse 22, "Did I say, Bring unto me? or, Give a reward for me of your substance? Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?" Job looks at his three friends and says, "Did I ask you to get me out of this? Did I ask you to heal me? Did I ask you to rescue me from the grasp of Satan? Did I ask you

to rescue me from God's poisonous arrows? No, I just wanted some refreshing words and when I stepped up to where I should have found them, I didn't find them." What a disappointment. Here he's moaning not about his sores necessarily and not about his loss but about the fact that he had no friends. How sad. May that never be said of us. I mean, we want to be good at church sure, but, my goodness, we're the church seven days a week. Can you imagine if you never heard from me – you might be happy – but can you imagine if you expected to hear from someone in the church for 6-7 days and didn't hear about anyone and you're in a deep time of your life? Jesus said it this way, "I was in prison and you didn't even come visit me. I was sick and you didn't come see me. I was hungry and you didn't feed me." Folks, I understand we don't preach a social gospel, I understand that, but I promise you someone might listen to what you've got to say if you give them a bowl of soup.

Verse 24, "Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing reprove? Hey friends, Eliphaz, Zophar, Bildad, what have you done? Really, the only thing you've done," verse 26, "is you've reprov'd a hurting man. You look at me in my words," end of the verse, "are like the wind. You know that I'm here today, gone tomorrow. You know I don't mean half of what I say. I'm beside myself. I can't think clearly. My heart is heavy and you're just sitting there picking my words apart like you don't have any idea what I'm saying. You want me to say it perfectly but I can't say it perfectly. I'm grieving and I'm sore and I'm sick and I'm lonely and all you can do is tell me, You said that wrong." I tell you, this preached to me this last week.

Verse 27, "Yea, ye overwhelm the fatherless, and ye dig a pit for your friend." Well, that's pretty strong. Job said, "The way you're treating me, I'll bet that you'd buy an orphan and sell him again the next day. I'll bet that you'd go to the slave market and sell an orphan." That's rough. He says, "That's what kind of friend I think you are."

Verse 29, "Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it. Is there iniquity in my tongue?" It's interesting. He plays on his words. In verse 29, he says, "Would you please just change your mind about me? Don't you think that if I've been right with the Lord these 60-70 years, don't you think I have some idea if I'd be in sin tonight?" The good news is, when we're approaching someone who might not know they're in sin, the good news is, God cares more about their purity than we could ever care. Can I say that again? As concerned as you are for a person who should be living right, God is more concerned than you are and there is a solid possibility that as fast as your car can drive, the Holy Spirit has already been to their heart. My, how I need to be reminded of that. If God is concerned about the sanctification of every believer, then it's quite possible and quite probable, it's certainly plausible and I would say it's almost precept to say that probably God has already dealt with them and the reason he's sending me is to just inquire about how it's going because, after all, he died for them. We've already talked about that.

Now, I want you to see in verse 25, we see this returning theme of Job's friends are just horrible counselors. That's basically what he says. "What good are your words?" Have you ever wanted to say that to anyone? Yes, you have.

Now we move on to the next chapter. Life is too short to hold it all in. Some of you would say, Amen. There's a balance to this but be with Job for just a minute: he says in verse 1, "Is there not an appointed time to man upon earth?" What verse does this sound like? "To everything there is a season," Ecclesiastes 3:1. How about Hebrews 9:27? "It's appointed unto man once to die." "Is there not an appointed time to man upon the earth?" You see, this is not a new thought but, again, Job is not interested in a Wednesday night Bible study right now. I did want you to see that this is another place where we see the New Testament quoting the Old Testament. It's happening all the time. Now, I didn't get to this last week and that's okay but this is the only verse in all of Job that is quoted in the New Testament but it is certainly quoted in part in these places here. Since we're only in chapter 7, I would say we're probably going to see some more.

The end of the verse, "are not his days also like the days of an hireling?" So we have the life of man that is not just like a moth, it's also like a hired man. You know, a hired man, you know what he's worth, right? I learned this from a wise man about 15 years ago, you're worth what it takes to replace you. "Well, I wish I could make more than minimum wage." Here's why you make minimum wage, because if you quit today, you can be replaced tomorrow for minimum wage. I wish I could get some brothers and sisters in Christ that moaned to me about how much they make, that if you want to make more, you make yourself more marketable because you want it to cost more to replace you. I'm not saying you always make what you're worth, no. I am saying that oftentimes we forget that there are 3-4 people behind me that would be willing to have my job for what I make. But Job says, "My life is so sorry that I could be replaced tomorrow." Isn't that something?

Look at verse 6, "My days are swifter than a weaver's shuttle." How many of you have worked one of those this week, a weaver's shuttle? That's actually not a ride to the airport. It's not. I found that out. I looked it up in the Hebrew and nothing in there about an airplane. It's really weird. I was expecting it. It says that just like some yarn comes to its end quickly, so does your life. It's all used up and then what? Now, are these true statements? Yes, we can find them in other places in Scripture. James 4, "Your life is a vapor," right? So, these are true statements and they're coming from a very depressed man.

Look at verse 4. Job, tell us a little bit about how you're feeling. Well, here it is, verse 4, "When I lie down, I say, When shall I arise, and the night be gone?" How many of you have had a night like that? You wake up at 12:30 and you're like, "Ah, I feel pretty good. I bet the alarm's about to go off," and it's 12:30. Or, you wake up and you feel rotten. You're like, "Wow, I pray that it's 5:30 or 6:00 and it's time to finally do something of meaning and go to work," and you find out, oh boy, I have six more hours of the night to pass. Job said, "When I lay down I used to enjoy sleep." Then he says in verse 14, "Then thou scarest me with dreams, and terrifiest me through visions." Look at verse 13 of

chapter 7 of Job, “I said, My bed will bring me comfort, my couch shall ease my complaint then you scared me with your dreams.” Do you remember when Eliphaz said, “By the way, I had this vision?” Job said, “Fine, great, now I’m afraid to go to sleep.” So he had insomnia.

Verse 5, notice how he discusses his wounds and his flesh, “My flesh is clothed with worms and clods of dust; my skin is broken,” which means that it was scabbed, “and its become loathsome,” which means it's now – and here's the word that you're all going to enjoy – pussing. Aren't you gland you ate two hours ago?

So this is a little bit of a view into Job's condition. He said, “There was a time when I was looking forward to bed and now I’m afraid to go to bed because I’m afraid of how slowly it's going to pass and I’m afraid of the dreams I’m going to have and I can't get comfortable any way. When I roll to my right side, my body is wracked in pain.”

So he says in verse 6-7, he says to his friend, Eliphaz, “My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good.” So it's like he's saying, “Eliphaz, please do good to me. Effect me while you can because very soon I won't be here.” Now, we know chapter 42: Job lives to be 210 years old but he didn't feel that way. In verse 7, he says, “My life is like wind. It's here today, gone tomorrow and no one really notices that I was around. By the way, pretty soon I’m just going to blow on out of here.”

Look at verse 9, “As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.” Look, Job wasn't trying to be a theologian. Of course, we know there's a resurrection day and he even straightens out his own thought here in chapter 14 so don't be too hard on Job. He was saying, “If I go down to the grave, I won't have to deal with this anymore.” He's not trying to be theological. Are you all with me?

So he says in verse 11, “Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.” Job said, “I'm going to do the only thing I can do,” and so he does. He starts talking to God.

Look at verse 12, “Am I a sea, or a whale,” or a sea-monster or that leviathan that I mentioned back in chapter 3:8, “that you actually set a watch over me? Is there something major about me that you spend your time staring at me in my agony? Why do you pay any attention to me?”

Verse 13, “When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terrifiest me through visions: So that my soul chooseth strangling, and death rather than my life. I loathe it. I hate it. I am disgusted with my own existence.” Holman's says, “I give up. I would not live always, just leave me alone for my days are vanity. They are empty. They're sick. They're nothing to it.”

He gets to verse 17 and begins speaking to God, “What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest

visit him every morning, and try him every moment? How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? Every time I turn around, I don't even have time to swallow my spit. One calamity follows upon another and you sit there and stare at me, God. You visit me every morning and you just trouble me and you dump more trouble on me. I wish you'd just leave me alone and let me die." Aren't you glad chapter 42 is coming?

Verse 20, "I have sinned;" I have missed the mark, so he plays on the words, "what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?" Notice, this man is absolutely masterful. He just got done using a word that literally means "miss the mark." I have sinned, I have missed the mark. Job wasn't naïve enough to say, "I've never sinned in my life." Never. He was not naïve enough to say that, "Maybe these poisonous arrows are because I have sinned." He wasn't naïve enough to deny that, rather. You know, Eliphaz and Bildad and Zophar, at least Eliphaz so far, says, "This is happening because of your awful sin," and Job is like, "No, no, no. This can't be. Surely, I'm experiencing the wrath of the Lord, okay, I've probably done something wrong," verse 20, "I've missed the mark in some way," and so he says, "Lord, you're perfect as a marksman so please take it easy." Do you see that? Do you see that? "I have sinned and missed the mark and why have you set your mark, why have you set me as the mark against thee? If I'm such a lousy aimer, if I can't hit anything right, if I can't do anything right, then why, O God, are you going to take the opportunity to show yourself a perfect marksman on me?"

By the way, this is the second time that I can find in two chapters where he plays on words because you see in verse 6 we talked about "would you ever eat the white of an egg without salt," and then I went into my rant there about the marriage supper of the Lamb. Do you remember that? Sure, how could you forget? Then in verse 30, he says to his friend, "Is there iniquity," this is chapter 6:30, "is there iniquity in my tongue? Cannot my taste discern perverse things?" So, he says, "Can you taste the white of an egg without salt? Well, then, don't you think that if I have enough sense to eat eggs with salt that I can also use my common sense to determine if I'm living in some filthy sin?" Now he's talking to God in chapter 7:20 and says, "I might be a lousy marksman but you're perfect so please, please, please, don't get your fulfillment out of watching me suffer from your arrows." Remember that? Look at chapter 7:20 and he says, "He set a mark upon," but remember how he started this in chapter 6:4, the Almighty has arrows. Isn't this a great book? The flow of thought through this stuff is astounding. The truth is, I didn't see that until just now.

Verse 21, "And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Listen what Job is saying, Job is saying, "God, pretty soon you're going to run out of mornings to come and gawk at me. Eventually I'm going to be dead because you're going to run out of arrows." It's pretty bleak for Job. Now, wouldn't that be something if I just said, "Well, let's pray and be dismissed." Wouldn't that be a lifter? That would just be a real joy. You'd almost have to get coffee to get an upper after that. It



might be good for sales if I would dismiss now. Go in there and get a book on how to be happy and all that.

Lastly, Job is saying, "Where is Bill Sturm's bullet for his last point?" Actually, he didn't say that. He's crying out in verse 12-21 "Help me. You see, I have such turmoil," Job is saying, "My head is swirling. My thoughts are cloudy. My soul is troubled. I'm upset. I'm bewildered. I feel tricked, forgotten, forsaken, friendless, pushed, prodded, picked on, pounded, empty, void, stale, crushed, overwhelmed and bullied." So, in chapter 7:11, "I'm just going to let it all out to God and if you're here to hear it, Eliphaz, get over it."

You know, sometimes when you're feeling mighty low, you might as well just be honest with the Lord. It's therapeutic and he knows what you're thinking anyways. Of course, I think that Ecclesiastes is right when it says, "He's in heaven and I'm on earth so let your words be few." I've got it but there are some of us who haven't learned how to cry out to God yet and tell him exactly what's on the heart. We've never shed a tear in prayer and we wonder why we feel so stale when we talk to our families. Because if this isn't right, this won't be right.

So, Job. Can I just for a moment back you up, brother Job, and show you three things that you got right? 1. God does know what's going on. Isn't that what Job is acknowledging in the last part of chapter 7? "Every time I wake up in the morning when I do sleep, you're sitting there staring at me, Lord. Watching me. Ready to shoot me again." You know, he might be partly right, I don't know, but I do know this: he's right about God knowing where he is. If you read the first 2-3 chapters of the book of Revelation, he writes to seven churches and one of the first things he says to all seven churches is: I know your works. Comforting, convicting but absolutely comforting. "Job, dear brother, I'm reading through your seventh chapter and I must say, I'm sorry you feel this way but I'm surely glad that you are right that God sees my pain."

2. "Job, you're right about the fact that God is near." He's so near, in fact, that you don't feel like, in verse 19, you even have the room to swallow your own saliva. Now we've heard of manner of figures of speech, there is not enough room in here to.... and lots of other amazing things that have been said... turn around, not enough room to sneeze, not enough room, you know, there's just lots of things that have been said. Job says, "God, you're so close to me. You're so close to me and I don't even feel like I have room to be me and just sit here." It's not just that God knows, God is here. God is not silent, God is here. So, "Job, you might have gotten the application of these truths wrong but I am glad that you got it right that God is not only seeing you where you're at but he is with you in your calamity. I will not leave you or forsake you and Job, your soul is crushed, so much to the point where you're crying out of the complaint of your spirit, the bitterness of your soul."

Friends, look at one of your pastors for a minute. Some of you are so busy reading the notes in your study Bible you're missing God talking to you right now. You might be wrong about a lot of things but there are some things you better know right now: God knows what's going on in your life and God has not left the house. Here's why Job knows

this stuff, here's how Job knows this stuff: look over there in chapter 6:10, look what Job says to the Lord, "I have not concealed the words of the holy one." Hey, question: what Bible did Job have? He didn't have one but when God visited him in the morning, Job you forgot to tell us, Job you forgot to tell us that when God visits you in the morning, in the middle of your junk, he's talking to you.

Look at verse 21, let me show you the third thing Job got right and then we're going to look at Jesus. Chapter 7:21, "And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust." Look, folks, Job's not feeling quite right but I want you to know something Job got right, whether he wants to say he got right or not, if you visit Job in Job 7, he's not going to say, "Thanks for clearing that up for me. I'm so glad I got this right." No, he's crying out of his crushed heart and his burdened spirit. He says in verse 21 that God does forgive. "God, why don't you just forgive me?" If there were no hope that God was a forgiving God, Job would have never even have said anything like that. I'm talking about no hope. I'm not saying he had great faith. I'm not saying he had amazing faith. I'm saying he had some faith that God does forgive or he wouldn't have said it.

Now, I'm glad to report to you that Job is still a picture of Jesus. Look at Matthew 26. You turned there already so we'll just look and then we'll pray. Matthew 26. I've had interesting conversations with people about the make-up of Jesus. Did he have a spirit and a soul? Right away you should remember from one of the seven sayings on the cross that he has a spirit because he said, "Into thy hands I commend my spirit." I'm pretty sure he had a body. It's hard to die when you don't have one and be born and all that other technical stuff. But look here in verse 36 of Matthew 26, "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee," who were they? James and John, "and began to be sorrowful and very heavy." Look here: sorrowful and heavy. Everyone get that? That's your Jesus. That's my Jesus. Look at the next verse, "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."

I mean, I showed it to you real quick a couple of weeks ago, Job had three friends, he just wanted them to be friends to him. He just wanted them to uphold him while his soul was crushed. Here's Jesus, soul is crushed, spirit is overwhelmed and he just wants his three friends to uphold him in prayer. Verse 39, "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Can I just say to you that you know that chapter 42 for Jesus, don't you? "He ever lives to make intercession for us." I just gave you almost the last chapter. It's the last chapter of the redemption saga, I guess you could say and please don't argue with me after church. I'm not up for it. I understand he's seated in the heavens on the right hand of God. There is one God and one Mediator between God and man and it's the man, Christ Jesus. He did arise from the dead. He is living at the right hand of God.

There did come a chapter 42 for Jesus but before Jesus could rise from the dead and before he was buried in the grave for three days and three nights, he had to die and before he died he prayed to his Father and he prayed to his Father many times and we find out in Matthew 26 the reason he prayed to his Father deeply to the point where he was crushed. Luke says that he prayed in sweat as it were great drops of blood. Now, why did he do that? Because his soul was crushed. Gethsemane means “the place of the winepress, olive press.” Not of olives. Gethsemane means “the place of the press” and he says, “I am crushed.” Isn't it interesting? He's praying in a place that means “the press” or “the olive press” or “the wine press.” He's praying in a place that's named after what he's about to do and that is to be crushed and he comes and he's sorrowful and he is crushed even in his soul. O my, if you feel like you're experiencing any of Job 6-7, know this: so did Jesus.

Chapter 7:11 of Job says it well, “If your soul is crushed, tell him.” Turn heavenward. Is your spirit overwhelmed? I think you've got good Christian license to get before God and pour it out to him. You may not get the answer you want tonight but you know this: God knows what's going on, God is very, very, very close, God has been speaking into your heart and God does forgive even for those, I don't know, incidental sins that happen by the way. So be encouraged. We keep seeing Jesus in Job. Here we say him today. Matthew 26:38, “My soul is crushed.”

Let's pray.

*Master, thanks for the opportunity to come and study the word of the Lord together and to find Jesus in Job. Thank you, dear Lord, that we find license to struggle before the Lord and to pour out our heart before him and sometimes we're going to hear from the Lord just like Job did in the morning, morning by morning and it's going to get old and it's going to get hard and we understand that but help us to remember that your yoke is easy and your burden is light.*