

Job 6:1-13

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[0 : 00] Job chapter 6, leading up to this, if you want to begin Job chapter 1, if I'm starting in the middle of a book or a passage or something like that, I like to give a very brief summary of what's led up to that.

So we're only in the 6th chapter of Job this morning, so we've got 5 chapters previous to this. We should all be somewhat familiar with the account of Job that's in the Scripture. We know that Job was a perfect and an upright man according to what the Scripture says. It says that he eschewed evil. He had a good standing before God. He had faith in God. And he depended upon God.

We know from Job chapter 1 that Job actually made sacrifices on behalf of his children just in case they had sinned. In other words, he was acting as the priest for his family.

Now keep in mind, while Job took place after the creation account and all those things had to have, it's much thought of amongst scholars that the book of Job was actually the first book that was written for the Bible.

It was written before Genesis, Exodus, Leviticus, Numbers, Deuteronomy, all these things. It was penned down before those. It didn't happen before those, but it was penned down beforehand.

[1 : 23] And that's because of the use of a lot of the Hebrew that is in the book of Job and some of the things that's brought up throughout the book of Job that we don't find in those other books.

But anyway, Job in the first chapter, we find that he is a godly man and he is doing priestly service on behalf of his family. And then what happens if we're familiar with the account? Job lost it all. Job lost his children. He lost all of his livestock. He lost his wealth.

Some people would say that he lost his wife because we read about her in Job chapter 2. Actually, Brother Jimmy quoted it this morning. It's a time in Sunday school where she tells Job after all this calamity has come upon Job. She says, why don't you just curse God and die?

And we never see anything else about his wife throughout the rest of the book of Job. So some people say that his wife went out on him too. However, at the end of the book of Job, his children are multiplied. So there had to be a woman somewhere.

He had to have a wife somewhere as far as that goes. But anyway, all this calamity hits him and it all hits at one time. There was one messenger came, one right after the other, telling Job about these horrible things that were happening.

[2 : 44] Your animals have been killed. Your children have been killed. This is happening and that's happening. Why is all this happening to Job? Some people would say it's because God and Satan were using Job as a centerpiece in a chess game.

Folks, that ain't what was going on. God doesn't use his children like that. God does not use those who worship him like that. Now what had happened was that Satan challenged God, yes. Satan goes to God and God says, have you considered my servant Job?

Have you considered the way that he is? The way that he worships me? The way that he adores me? The way that he serves me? Have you considered all these things about my servant Job?

Job. And Satan says, the only reason Job likes you, the only reason Job worships you, the only reason Job has anything to do with you is because of his prosperity. It's because of what he has, what you have blessed him with. Take it away and he'll curse you.

So God gives Satan permission. Keep that in mind. God gives Satan permission. God didn't take it away. He gives Satan permission to take it away. Folks, that should give every one of us great comfort.

[4 : 01] That no matter what comes in our life, no matter what comes our way, whether it be financial problems, whether it be relational problems, whether it be sickness, whether it be death in our families, no matter what comes our way, it has been filtered through and passed through the love of our God.

God is well aware of it. R.C. Sproul once said that God is aware of everything. There is not one rogue molecule in this universe that God is not keenly aware of.

And I take great comfort in that thought because God, it's the God that saved my soul. It's the God that redeemed me. But anyway, Satan goes to God. God gives Satan permission to take away Job's wealth and his livelihood.

And he does that. And then the next thing you know, Satan goes back to God. He says, the only reason he's still worshipping you is because he's still healthy. He's still got his health about him. Let me take that away from him.

And God allows Satan to take his health away from him. He says, you can have your way with him. Save his life. You cannot take his life. So we know that the sores came upon Job from the crown of his head to the soles of his feet.

[5 : 19] And the man was miserable. And he begins lamenting at that point. And he don't understand how everything could be going right for him.

Everything could be peachy king for him. How he went from being so prosperous and all these other things. How he could be reduced to that.

And Job starts lamenting the very day that he was born. And then we have this fellow named Eliphaz that steps out on the scripture.

One of Job's three friends. They come. Eliphaz comes. Zophar comes. And a man named Bildad comes. And this little brat named Elisha who comes on later in the scriptures. Because the other three don't get very far with him.

But Eliphaz, Zophar, and Bildad step on the scene. In chapter 3 we see Eliphaz start to make a speech. And he's accusing Job.

[6 : 20] He's accusing Job saying this must be because of some sort of sin that you have committed against God. Repent. Repent and turn back to God.

And God will restore all these things. And folks, that is what the entire purpose of the book of Job is. The entire purpose of the book. It's a book of restoration. It's a book of restoration.

It's a book that shows what God is capable of in that restoration. Yeah, there's all kinds of other things in here. It is rich with theology. And I praise God for that. But all in all, it is a book of restoration.

And that's what Job fails to see when he first starts lamenting. Job, just like us. Just like us. Job cannot see the big picture of things. Job is not God.

I am not God. And you are not God. We do not see the end from the beginning like God does. But God sees the end from the beginning. God is Alpha and Omega.

[7 : 20] God is the beginning and the end. God is the first and the last. God knows all these things. He is omniscient. He is omnipotent. And praise God, he is omnipresent.

He is everywhere. God knows these things. But Eliphaz starts to accuse Job of sin. And Job knows that he has committed no sin against God.

That God would be doing this for. That God would be allowing these things to take place. And that's where we're going to pick up this morning in Job chapter 6. Eliphaz has made his speech.

Two chapters worth of speech, mind you. And Job here begins his retort or his reply to the speech to Eliphaz has made.

So all that being said, that was a longer introduction than I'm accustomed to giving. But that's okay. Job chapter 6, beginning at verse 1. It says, But Job answered and said, Oh, that my grief were thoroughly weighed.

[8 : 22] And my calamity laid in the balances together. For now it would be heavier than the sand of the sea. Therefore my words are swallowed up. For the arrows of the Almighty are within me.

The poison whereof drinketh up my spirit. The terrors of God do set themselves in array against me. Doth the wild ass ray when he hath grass?

Or loweth the ox over his father? Can that which is unsavory be eaten without salt? Or is there any taste in the white of an egg? The things that my soul refuse to touch are as my sorrowful meat.

Oh, that I might have my request. And that God would grant me the thing that I long for. Even that it would please God to destroy me. That he would let loose his hand and cut me off.

Then should I yet have comfort. Yea, I would harden myself in sorrow. Let him not spare. For I have not concealed the words of the Holy One.

[9 : 25] What is my strength that I should hope? And what is mine in that I should prolong my life? Is my strength the strength of stones? Or is my flesh of brass?

Is not my help in me? And is wisdom driven quite from me? And that's as far as we'll read this morning. Verse 13 in Job 6. Back to verses 1 through about 3 here.

It says, But Job answered and said that, O that my grief were thoroughly weighed, And my calamity laid into balances together. For now it would be heavier than the sand of the sea.

Therefore my words are swallowed up. Job here, again, We must keep in mind that this was a reply To this man Eliphaz. One of Job's friends that had come Supposedly to comfort him.

When Eliphaz and Bildad and Zophar showed up, The Bible says in the chapters previous to this, That they all sat around Job for seven days.

[10 : 26] No one seemed to talk. And then Job finally broke the silence And began to talk. And Eliphaz is the first one To step in and offer any kind of answer. And folks, We must keep in mind though, That not only in Eliphaz's response to Job, And not only in Bildad, Or Zophar, Any of these men that spoke to Job, They did not necessarily speak untruth to Job.

They didn't speak any kind of heresy unto Job. They spoke the truth to this man Job. Eliphaz told Job here, That if you would repent and turn back towards God, God will be very well pleased with you.

Is pretty much what Eliphaz was getting. Now folks, there's truth in that statement. They weren't telling lies to Job. But they were misapplying the truth that they had.

Job knew that it was not a sin, While this calamity had come upon him. While this distress had come upon his life. And he says here, Again it says, But Job answered and said, Oh, when my grief were thoroughly weighed, And my calamity laid in the balances thereof.

For now it will be heavier than the sand of the sea. Therefore my words are swallowed up. Job here, Just looking for somebody. And wanting somebody to understand the extremity of what he was facing in life at this very point.

[11 : 51] He was looking for someone that could relate to him. He says, If this could be taken and put into balances. He said, You would see that my grief, And my woe, And my distress at this time, Is heavier than the very sand of the seashore.

Not just talking about the numerousness of the sand of the seashore. But the weight of the sand on the seashore. Job says, Job says, If someone can just do this.

If they can put these things in the balance. You would see how I'm suffering. You would see how I feel. And you would see why I cursed the very day that I was born.

You would see these things. If you could just put it in the balance. Every one of us have been in this boat. Every one of us have experienced this exact same thing. When something's going on in our lives.

Something that's caused great turmoil in our lives. Something that's caused strife in our lives. And we think that there is no one there that understands what's going on.

[12 : 54] No one understands the depth of what's going on. No one understands the severity of what's going on. Every one of us have been in that. We feel like we're all alone in this world.

But it's already been said. And suddenly so this morning, Jesus Christ has said, I will never leave you. Nor forsake you. I will go with you. Always.

Even to the end of the world. This is a promise that He made to the disciples. In the Gospels. And praise God. For Hebrews 13 that says, Jesus Christ.

The same yesterday. Today. And forever. If He made that promise to His followers. 2,000 years ago. It stands good for you and I.

Right now. In 2025. Hallelujah. Praise God. I get a little excited when I preach. Maybe you don't feel what I do.

[13 : 50] When Jesus is brought up. Folks, listen. We all deserve hell. Everybody in this sanctuary right now. We all deserve hell. None of us deserve salvation.

None of us deserve to be saved. People might look at Job here. And they might say, What did Job do? Reading through the first chapter of Job. They might say, What happened to Job?

And that's what Job is wondering. What have I done? Don't you listen to me. God is sovereign over this universe. God is sovereign over everything in our lives.

It is God that calls the shots. It is God that calls the shots. Whether we get sick. Or whether we're well. Whether we have injury. Or whether we don't have injury. Whether we're rich.

Whether we're poor. Anything. God is sovereign over it all. And He doesn't need your permission. Or your approval. To do any of it. We have no right to question.

[14 : 49] And Job had no right to question. What was going on in his life. But that's the thing. Job wasn't questioning this particular instance.

Job was defending himself. Because he knew the truth. He knew it was not sin. Any particular sin that he committed against God. While he was in the shape that he was in.

And he was defending himself. And now he's just saying. If there was somebody that could take my calamity. That could take this. Take the fact that my children have been killed.

My whole family is wiped out. All of my livestock is gone. My livelihood is gone. I've got sores from head to toe. If you could take these things.

And put them in a scale. It would weigh more than the sand on the seashore would weigh. Job's looking for somebody to sympathize with him. And how often do we do that?

[15 : 47] How often do we need that as human beings? We need a little sympathy from someone else. We need someone to understand just a little bit. Of what we might be going through in our lives.

Every one of us are like that. Every one of us. Save none. All of us are like that. We all need sympathy sometimes. Now. Are there folks out there that look for sympathy in every little situation?

Whether it calls for it or not? Absolutely. I know them folks and you all do too. My goodness. I couldn't comb my hair this morning. Cry for me.

Pray for me. I couldn't find a hair band. We all know people like that. And I do too. The folks. When things are truly going on.

And listen. This wasn't just physical ailment. That Job was suffering with. This was spiritual warfare. That he was experiencing here. This was spiritual warfare.

[16 : 49] And he gets into that in verse 4. For the arrows of the Almighty are within me. Folks. God could shoot no arrows if they weren't spiritual. God's never pierced anyone.

With a physical arrow. But. Watch what Job says here. For the arrows of the Almighty are within me. The poison whereof drinketh up my spirit.

The terrors of God do set themselves in array against me. Everything that Job is saying here. He is drawing from truth.

However. Job here is ascribing something to God. That God did not do. He is saying. The arrows of God.

The arrows of God are within me. And the poison that he has put upon the tips of those arrows. It is within me. It is consuming me. It is consuming my spirit.

[17 : 44] God did not do this. But he allowed for it to happen. But it was Satan himself. That was doing these things. We learned that. From the previous chapters.

That is why we went through a brief introduction. Before we started. So Job. Is blaming God for something that God did not do. How often have we done that?

I have done it. I have done it. Folks. And this is an example I have used several times over. We will wear ourselves out in church. We will wear ourselves out in service for the Lord.

I have seen it happen. I have seen it happen. Somebody will finally come to a breaking point of some kind. Or they will come to some calamity such as Job was suffering here in their lives.

And they will look at the Lord. And they will pray unto God. They will hit their knees. And they will cry out to the Lord. To their Redeemer. And they will say. God. I do not understand. Why this is happening in my life.

[18 : 42] I do not understand. Why this strife is going on in my life. I have done for you. I have directed the Bible schools. I have taught Sunday school. I have preached.

I have taught. I have done the bake sales. I have done everything in the church. I have vacuumed. I have cleaned the toilets. I have done it all. Why are you allowing this to happen to me?

And God might just look down and say. I never asked you to do those things. You took all of that work upon yourself. Instead of doing the one thing that I called you to do.

I have seen it happen. I am not saying. Don't volunteer to do anything in the church folks. Folks. You want a church. You want a church where you can congregate.

Where you can assemble. With those of like precious faith. You want a church that you can come to. Where the lights are on. Where the toilet flushes when you pull the handle. And you can clean your hands off in the sea.

[19 : 39] You want a church where all these things happen. Two good recommendations. Take care of that church. And give to that church. Give to the ministry of that church. I am not sitting up here.

Going to start preaching. And chastising anybody. For what they put in the offering plate. That is between you and the Lord. I am just saying. If you want somewhere to worship. You will do those two things.

You will take care of the church. And you will make sure. That the needs of that church are met. By giving to. I don't care if you put a dollar in. I don't care if you put five dollars in.

Or a hundred dollars in. That is between you and God. New Testament. Paul said that. Every man should give. You give according to that which he is able. That which he is able. If you are able to give five bucks to the church.

God bless you. Give five. If you are only able to give one. That is fine. We are getting off track here. We are getting off track here. We are getting off track here. We are getting off track here. But that is okay. Job here. Job. Job is suffering immensely.

[20 : 36] And he is looking for sympathy. And then he starts. Attributing things to God. That God did not do. And we are all guilty of doing that same thing.

We are all guilty of saying. Why is this happening? Why is that happening? Folks. Job wasn't suffering. The way that he was. Because of God.

David didn't suffer the way that he did. Because of God. Again. In Sunday school this morning. We went through one of the Psalms. And David is crying out to God. Over things that have happened in his life.

His own son. Wanted to kill him. His son Absalom. Wanted to kill him. He wanted to come. He wanted to take over. He wanted to take over the kingdom. He wanted David out of the way. He was willing to kill him.

All these things happen. But folks. God didn't do those. Why do we. Why do we get sick? Why do we have calamities coming in our lives?

[21 : 33] Folks. It is the condition. Of the world. God. Back in the garden. When Adam and Eve first sinned. Eve ate the fruit of the tree. She talked her husband into doing it.

And the world has been in a fallen state. Ever since. It wasn't just that man and woman. That God put under a curse in the garden. It was the entire world. The very earth. Is underneath.

A curse from God. But praise God. He has sent one. Whose name is Jesus Christ. That can lift us out from underneath that curse. He has sent one. That suffered and bled and died.

Upon a hill called Calvary. That you and I. Could have life. And have it more abundantly. Jesus Christ. And His gospel is the power of God. And the salvation.

It is the good news. That He came. To seek and to save that which was lost. He came to save sinners. That's me. And that's you. And that's everybody that we know. Your grandchildren.

[22 : 29] Are no more innocent than you are. Your great grandchildren. Are no more innocent than what you are. The Bible says that we are born into sin. We are shapen in iniquity. We are born into the sin.

We are under the curse of sin. But God has made a way up from underneath the curse. That we could have salvation. And eternal life. With Him. Hallelujah. That's my Jesus.

That's my God. But Job here. Starts distributing things to God. That God didn't do to him. Now is God able to do those things? Absolutely.

He can fire as many things as He wants. He can fire as many darts. As many arrows as He wants. At whomever that He wants. Whenever that He wants. And again.

I've already said it. He doesn't need our approval to do it. And people will look at that. And they'll hear something like that. And they'll say. Well that's not the God I serve. Well you don't serve the God of the Bible then. Say my God's all love.

[23 : 25] Hey. I praise God for 1 John. That says God is love. I thank God that God is love. He is love. And He is compassion. And He is merciful. And He is long suffering.

But He's also a God of wrath. And He's a God of fury. And He's a God of judgment. And He's a God of vengeance. In the book of Deuteronomy. He told the Israelites through His man Moses. Vengeance is mine.

I will recompense. The writer to the Hebrews says. A fearful thing to fall into the hands. Of the living God. People say I don't believe God would do that stuff. Tell that to the people on the other side of the flood.

Tell that to the people. To anyone. Other than those eight that God saved. On the other side of the flood. Tell that to the people. Of the cities of Sodom and Gomorrah. That God is all love.

And wouldn't act in a destructive manner. Folks God is love. But God is holy. And God is just. And God is righteous. And everything that He does. Is done in perfect righteousness.

[24 : 23] And His perfect judgment. Everything that He does. And everything that He allows. In this situation with Job. He is allowed. For the greater good.

Ain't you glad for Romans 8.28. That's a lot of people's favorite verse. In the whole Bible. Romans 8.28. Says for all things. Work together for good. To them that love God. To them that are called.

According to His purpose. Folks. All things is all things. All things work together for good. No matter what despair you have felt in your life. That God will work that out for good.

According to His perfect will. And His perfect plan. And according to His purpose. And He does that on behalf of His children. Romans 8.1 says.

There is therefore now no condemnation. To them that be in Christ Jesus. There is no condemnation toward me. So regardless of what sickness. Or what ailment befalls me.

[25 : 18] That is not a condemnation. From Almighty God. It is a result of the fallen world. That we live in. Bible says. In Isaiah 53.

He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him. And with His stripes. We are healed. Folks. That's four spiritual things that happens there.

People will take by His stripes. We are healed. And make that into a physical thing. Let me tell you something right now. God. Jesus Christ. Did not suffer on the cross. The way that He did. He did not take the mocking.

He did not take the scourging. He didn't take the people spitting on Him. And He didn't take being nailed to a tree. And bleeding to death. So that you would never have a runny nose.

He did it. Because we needed spiritual healing. He was wounded for our transgressions. Transgressions is spiritual. He was bruised for our iniquity.

[26 : 16] That's spiritual. The chastisement of our peace was upon Him. That's spiritual. And with His stripes. We are spiritually healed. Don't turn. By His stripes we are healed.

And God got rid of my headache. By the stripes of Jesus Christ. That's an insult to Scripture. That's an insult to the sacrifice that Christ made for the forgiveness of sin.

Job didn't know anything about this man Jesus Christ. He didn't know the name Jesus Christ. Now, could He have known about a Redeemer that was promised?

Absolutely. He talks about a Redeemer. In His own words. In the book that's titled after Him, Job. Job says, one of these days, He's going to see His Redeemer standing upon the earth.

He says, He knows His Redeemer lives. Folks, there was a Redeemer promised. He wasn't promised just in Matthew's Christmas account. Or in Luke's Christmas account.

[27 : 17] He was promised way over in Genesis 3 and verse 15. God told Eve. He said, you're going to be the one to bear a seed.

He said, your seed will come forth. And the serpent will bruise his heel. But your seed will crush the head of the serpent. The serpent. That's the first set sight that we have in all Scripture of a Redeemer.

And that Redeemer is Jesus Christ. And it is only Jesus Christ. You can't save yourself. I can't save you. None of us can save ourselves. That's the whole reason Christ had to come. If I was dependent on me, I'd still be on a road to hell right now.

I'm not dependent on me, though. I'm depending upon the finished work of a man named Jesus Christ. His finished work is all that I will ever need. Praise God.

On with the Scripture here. Job says, That the wild ass bray, in verse 5, That the wild ass bray when he hath grass, or loweth the ox over his fodder?

[28 : 19] Can that which is unsavory be eaten without salt? Or is there any taste in the white of an egg? Back to verse 5 again. That the wild ass bray when he hath grass, or loweth the ox over his fodder?

Job here, once again, justifying why he feels the way he is, and why he is lamenting the way that he is. No, the wild ass does not bray when he has his grass.

Job here is saying, Does that which has been provided for, that which has been sustained, do they complain? Does the wild ass bray when he has grass?

No. And the ox does not low, when he has his fodder. They only complain, and they only make a noise, when something is amiss, and something is not right, and their hunger pains are stirring within.

That's what Job is saying here. I have a reason to complain. You never heard me complain. This is what he had been telling, in these two verses here. It's what he would have been telling Eliphaz, and so far in Bildad.

[29 : 25] You never heard me complain, until this happened. And he is justifying his complaint. Folks, listen to me. There are people out there that will tell you, don't go to God with your problems.

Don't go to God with your worry. Don't go to God with anything along those lines. Folks, I praise God that we can go to Him with those things.

And I encourage you to go to God with those things. Because God is not only a God that hears prayer, He is a God that acts on behalf of His saints.

Hallelujah! What good would it do us to pray to a God that had deaf ears? None! I thank God that He listens to the prayers of His people, and He answers those prayers according to His will, and according to His purpose, and according to His riches and glory.

I thank God for these things. But He asked those questions, saying, you all never heard from me until this hit. And now I'm complaining, and you are of no help to me.

[30 : 28] That's what He gets into the second verse that we read there. In verse 6, Can that which is unsavory be eaten without salt? Or is there any taste in the white of an egg?

Now you all might look at that, is there any taste in the white of an egg, and say, well sure there is. Folks, you crack an egg open, and you separate the yolk from it, and you drink that white, it ain't going to have much flavor.

We're not talking about fried eggs that have been fried in sausage grease, like you and I are accustomed to. We're in bacon grease. That's what gives it flavor, is it not?

And I say hallelujah for those dishes, but that's a whole other story. But, that's not what we're talking about here. Job here is saying, your speech, Eliphaz, that you just gave to me.

I can't eat that. It's going to do me no good. It is no good. It's as tasteless as the white of an egg is.

[31 : 27] And it's unsavory, he says, can that which is unsavory be eaten without salt? You've got to have something to make it flavorful. You've got to have something to get it in your system. And Job here is telling Eliphaz, the speech that you just gave me, is unsavory.

It needs some salt. It needs something to give it some flavor. Once again, Eliphaz didn't tell Job one thing that was untrue. Not one thing that wasn't true.

It was misapplied though, toward the situation. If we're not careful, we'll let ourselves fall into that. When we think we're being a help to someone, we'll actually be being a hindrance if we're not real careful. We can learn a lot from Eliphaz, Eliphaz, and Bildad, and Zophar.

And I'll leave you on towards the end of the book of Job. The things that my soul refused to touch are as my sorrowful meat. The things that my soul refused to touch.

In other words, Job here is saying, the things that I used to not want anything to do with. Such as sickness. Such as balls all over his body. Such as his children being dead.

[32 : 33] Such as all of his animals being dead. All of his wealth has been taken away. His wife encouraging him to curse God and to die. These were unsavory things to the man Job.

These were unsavory things. And he says, the things that my soul refused to touch are a sorrowful meat. He says, but that's all I've got left. I've got you three quote unquote friends that have come here to quote unquote comfort me and you're not doing it.

And we've only gotten one speech in with Eliphaz. The other two haven't even spoken up to this point. They haven't even given their speech to me saying, you're no help to me at all.

And I'm having a hard time digesting what you're saying. Verse 8, Oh, that I might have my request and that God would grant me the thing that I long for. Even that it would please God to destroy me.

That he would let loose his hand and cut me off. What? What a prayer that he is making here. But folks, listen to me.

[33 : 41] Job, this has been a complaint and it's been a complaint about his situation toward God. But now he's praying. But folks, this is not a good prayer.

It is not a good prayer that he is praying. He is in despair. He is in agony. And he is saying, Lord, just kill me now. And he's not the only one in Scripture to ever have that thought.

He's not the only one that ever despaired of life. In fact, in 2 Corinthians 1, Paul talks about he and some of the others on a missionary journey. He says, when they were in Asia, he says that they were pressed beyond means and they despaired even of life.

In 1 Kings 19, we see the man Elijah right after he had called fire down out of heaven after God performed these miracles and Elijah took the prophets of hell down to the brook and sloughed them.

Where do we find him next? Afraid. After God had done these miraculous things for Elijah, we find him afraid. He says, God, it's enough.

[34 : 49] It's enough. Kill me now. But not only him. There's a man named Moses in the book of Numbers in chapter 11. You know what drove him to that? 40 years of leading a bunch of lazy church folk through the wilderness.

And he said, God, just take me out now. Just take me out now. I'm tired of dealing with these people. Quite frankly, God got tired of it too.

He said, these ten times you have tempted me and your carcasses will rot in this wilderness. But Moses begged for death. Elijah begged for death.

Paul said that they despaired of life. So folks, it is not unusual for a true blue child of God to feel that way. It was not unusual for Job to feel this way.

And for him to ask God to just take him out of the picture. Just take me out. But folks, prayer and despair do not go hand in hand.

[35 : 58] Our prayers should not be full of despair. Disparity is what drives us to prayer. Strife is what drives us to prayer. Disappointment and depression are things that drive us to prayer.

But our prayers themselves should not be depressing and they should not be full of despair. Because we are praying to the God of the universe. We are praying to the God of Abraham, Isaac, and Jacob.

We are praying to the God that allowed Daniel to sleep in the lions' den. We are praying to the God that was able to split the waters of the Red Sea. We are praying to the God that was able to rise up from the dead on the third and appointed day.

And he forever sits with the right hand of majesty making intercession for all of those that have repented of their sin and trusted in his gospel. Why should our prayers be full of despair when we are praying to a God like that?

They shouldn't be. They shouldn't be. Is it good to pray? Absolutely. Is it good that despair drives us to prayer? Absolutely. But don't let your prayer be full of despair.

[37 : 07] Folks, God is the only hope that we have. Christ is the only hope for salvation that we have. Christ is the only hope for help that we have in this life or in the life to come.

Paul said, if in this life only we had hope, I'd be of men most miserable is the words of Paul to the church at Corinth.

If it was only in this life, folks, if we had hope, we would be miserable because there would be no hope for the life to come. But Christ said, praise God in John 14. He said, I go to prepare a place for you and if I go to prepare a place for you, if I go, I will come again to receive you unto myself that where I am there you may be also.

He's gone to prepare a place for those that have believed in His name. He's gone to prepare a place for those that have hope and their trust and their faith in Him and Him alone.

Don't put your faith in the things of the world. Don't put your faith in doctors if you see. I ain't saying don't go to the doctor. I ain't saying don't go to the clinic. I ain't saying any of those things. My goodness, Luke was a doctor, one of the gospel writers.

[38 : 18] And Paul had them coming along on the missionary journeys for a reason. It's because they needed a doctor. I ain't saying don't go to the doctor. Don't go to those things. But when you're healed, the backpack don't go to that doctor.

The backpack goes to God. The acknowledgement and the kudos go to God. He's the one that gives that doctor the intelligence that he has. He's the one that gives that doctor the instruments that he has, the education that he has.

Whatever it is that that doctor used, God used that to heal you. And if He doesn't heal you, so be it. He is God. He does not have to. And we're promised a better place in any way.

Again, the prayer that He prays, there's nothing wrong with praying to God. There's nothing wrong with coming to God with your problems. Be careful how you pray. Don't pray like you're still despaired of doing so.

When you're praying, folks, you are praying to the only source of help that you have. That is God Almighty. Three more verses here. What is my strength that I should hope?

[39 : 27] And what is mine end that I should prolong my life? Is my strength the strength of stones? Or is my flesh a brass? Is not my help in me? And is wisdom driven quite from me?

What is Job saying in these three verses? Just real quick. And we'll bring it to a close. What is he saying? He's telling God, I'm at the end of my rope. I have nothing left.

There is nothing left in me. And folks, that is a wonderful place for someone to come to. And for someone to be drawn to. For someone to be driven to. That is lost and undone without the gospel of Jesus Christ.

We must come to the end of ourselves before we can be saved. We must come to the end of ourselves. We must realize there is nothing that we can do. And there's folks out there in this world right now that think if they put enough money into the coffer on Sunday morning, that's going to get them into heaven.

That's earning some sort of celestial check mark up in heaven with God. There's people out there that think if they clothe enough naked bodies, if they feed enough hungry mouths, if they visit enough sick, if that's going to end in their place in heaven.

[40 : 43] Folks, it is none of our works. The Bible says in the New Testament, Paul says, no man will be justified by the deeds of the law.

It is by the blood of Jesus Christ and His blood alone. And it is by the grace of Almighty God that we are saved. It has nothing to do with you. It has nothing to do with me.

God will show mercy unto whom He will show mercy. God will have compassion upon whom He will have compassion. And quite frankly, God will place judgment on whom He will place judgment.

I'm not up here preaching Calvinism. Don't you all hear me wrong. There's a decision that needs to be made. And everyone in here that believes in Almighty God and believes in His Christ, that believes that Jesus Christ, just like Peter said, Thou art the Christ, the Son of the living God.

when we believe those things and we believe that we are a sinner, but that God is a marvelous Savior. Folks, that's when salvation is given to us.

[41 : 49] It is given as a free gift. We don't earn salvation. We don't merit salvation. There's not enough good works that that could even be done. Galatians chapter 3, Paul teaches that there's never a law given that we could be saved by.

People say, I've never committed adultery. I've never committed murder. I've never done this and I've never done that. Well, God bless your heart. But that pride's a sin too.

I know people like that. People say, I've never stepped foot in a bar. I've never taken a drink of alcohol. I've never smoked a cigarette. I've never said a swear word. I've never done this and I've never done that.

Tell me one thing. Why weren't you crucified instead of Jesus? Because you needed it. Because we're all sinful creatures. You will never work your way into heaven.

Job here is saying in verses 11, 12, and 13, I'm at the end of my rope. I'm at the end of my rope. And the way he phrases it here, these questions they ask, what is my strength that I should have hope?

[42 : 56] Folks, again, Job knew nothing about the name of Jesus Christ. We, 2,000 years after Jesus Christ has ascended, we have the completeness and the entirety of the closed canon of Scripture.

We can know all about Jesus Christ that God would have us to know about Jesus Christ by reading the pages of this book. From Genesis 1-1 to Revelation 22 and 21.

You want to know what God thinks about something? Read what Jesus thought about it. You want to know what Jesus thinks about something? Read what God thought about it in the Old Testament. They are inseparable. One will not go and cannot go against another.

What is my strength that I should hope? Folks, our strength is in the cross of Jesus Christ. Our strength is in Christ Himself. He asks these questions. What is my strength that I should have hope?

And what is my end that I should grow on my life? In other words, what is the point of going on? What is my end? What is my lot with the Lord?

[44 : 01] Folks, it's none of our business what our lot is with the Lord. It's none of our business what He has planned for us in the future. But I promise you in the book of James in chapter 1, it says that every good and every perfect gift cometh down from the Father of life.

If it is coming from God, it is good, it is perfect, it is for His glory, and it is for your good. Hallelujah! I promise you whatever you're putting up with in your life, if you are a born-again child of God, I promise you God is using it for good.

Because God can do no evil. God can do no wickedness. Wickedness and evil and sin were condemned. They were nailed to a cross at Calvary.

All those things, the sin of the entire world was placed upon Jesus Christ. Galatians chapter 2, Paul wrote, I am crucified with Christ. Nevertheless, I live, yet not I, but Christ, live within me in the life that I now live.

By faith, I live according to the faith of the Son of God who loved me and gave Himself for me. I live that same way.

[45 : 13] I do my best. I strive to live by faith under the Son of God. Is my strength the strength of stones or is my flesh of brass? Is not my help in me?

And is wisdom driven quite from me? The fear of the Lord is the beginning of wisdom. Job was a man that feared God. He was perfect. He was upright according to Job chapter 1 and he eschewed evil.

So the fear of the Lord is with him. The Bible says in the book of Proverbs more than once, the fear of the Lord is the beginning of wisdom. So no, wisdom was not driven from Job, but that's how he felt. That's how he felt.

And folks, there are times in our lives as born again believers that we're going to feel the exact same way. And there are going to be times that people come into your life and they think that they're comforting you.

They think that they're helping you. They think that they're being a blessing. And all they're really doing is being a hindrance. Because no one, just as Job felt here, we feel like no one understands but Christ understands.

[46 : 19] Christ understands. Hallelujah. The writer to the Hebrews in the New Testament said that we have not been a high priest that cannot be touched with the feeling of our infirmities, but he was tempted in all manners such as we yet without sin.

That's Jesus Christ he was talking about. He is our high priest and he was tempted just as you and I are. Folks, he suffered just like we do. Do you feel abandoned?

Why do you think Jesus Christ said my God, my God, why has thou forsaken me? Do you feel abandoned? A few? Where did the disciples go at the Garden of Gethsemane?

They split. They was gone when they came to arrest Jesus. Do you feel hurt over a lost loved one? Christ died, Christ cried at the tomb of Lazarus.

The Bible says Jesus wept. He wept. And it was not only over the loss of His friends, it was over everybody around Him and their reaction to everything that had been going on for three years at that point that Christ wept.

[47 : 31] But nevertheless, He wept over the death of His friend. Christ feels our pain. Christ feels our sorrow. Don't think that God can't feel.

Don't think for one moment that God can't feel. The Bible says in Genesis chapter 6 that repent of God that He had even made man. God can feel.

He feels just as we do. He came here and He entered into our humanity. He entered into our suffering. Folks, if there is no one else around you, if there is no one else there that knows how you feel, go to God.

Go to God. Pray to Him because He knows exactly how you feel. People will say, well, He never put up with any of the things that we put up with here in the 21st century.

Folks, He's beyond the 21st century. He ever has been. He is right now. And He ever will be. Revelation 1.18 He says, I am He that liveth and was dead.

[48 : 43] And behold, I am alive forevermore. Amen. And all the kings of hell and of death. Hallelujah. Folks, when you go on through your trials, when you go on through your tribulations, go to God.

Go to God. If someone is truly helping, yes, praise God. For brothers and sisters in Christ that will come alongside of you. Praise God for people that will pray for you. Praise God for those things.

But remember to go to God. Go to God. He told the Israelites in Isaiah chapter 43. He said, I have redeemed thee and I have called thee by name. He said, when thou walkest through the fire and cross the water, I shall be with you.

When thou passest through the river, I will be with you. When you walk across the fire, thou shall not be burned. Neither shall the flame kindle upon thee. And folks, that fast forward does a promise to us.

We are His people, are we not? I'm not preaching replacement theology. I'm not saying we have taken the place of Israel. But praise God. Again, Galatians chapter 3, Paul said, Paul said, those that are of Abraham's seed, those are Christ's.

[49 : 59] And we are heirs to the promise. We are heirs to the same promise that Abraham received. Eternal life with Almighty God. Praise God.

I appreciate your all's attention. I appreciate the opportunity to stand at your message for this morning. God bless you all.