

Title: Job's Reply to Eliphaz: My Hope is Dim But I Endure (Part 1)

Number: 0520Job6.1-30(9)

Text: Job 6:1-30

Central Idea: *The Light of the Gospel Cannot Be Extinguished by the Despair of Hopelessness*

Date: May 24, 2020

{Read Passage / Opening Prayer} / NASB95 (only chapt 6 today)

6:1 Then Job answered, 2 "Oh that my grief were actually weighed
And laid in the balances together with my calamity! 3 "For then it
would be heavier than the sand of the seas; Therefore my words have
been rash. 4 "For the arrows of the Almighty are within me, Their
poison my spirit drinks; The terrors of God are arrayed against me.

8 "Oh that my request might come to pass, And that God would grant
my longing! 9 "Would that God were willing to crush me, That He
would loose His hand and cut me off! 10 "But it is still my
consolation, And I rejoice in unsparing pain, That I have not denied
the words of the Holy One.

14 "For the despairing man there should be kindness from his friend;
So that he does not forsake the fear of the Almighty. 15 "My brothers
have acted deceitfully like a wadi, Like the torrents of wadis which
vanish,

24 "Teach me, and I will be silent; And show me how I have erred. 25
"How painful are honest words! But what does your argument prove?
26 "Do you intend to reprove my words, When the words of one in
despair belong to the wind?

30 "Is there injustice on my tongue? Cannot my palate discern
calamities?

7:1 “Is not man forced to labor on earth, And are not his days like the days of a hired man? 2 “As a slave who pants for the shade, And as a hired man who eagerly waits for his wages, 3 So am I allotted months of vanity, And nights of trouble are appointed me. 4 “When I lie down I say, ‘When shall I arise?’ But the night continues, And I am continually tossing until dawn. 5 “My flesh is clothed with worms and a crust of dirt, My skin hardens and runs. 6 “My days are swifter than a weaver’s shuttle, And come to an end without hope. 7 “Remember that my life is but breath; My eye will not again see good. 8 “The eye of him who sees me will behold me no longer; Your eyes will be on me, but I will not be.

17 “What is man that You magnify him, And that You are concerned about him, 18 That You examine him every morning And try him every moment? 19 “Will You never turn Your gaze away from me, Nor let me alone until I swallow my spittle? 20 “Have I sinned? What have I done to You, O watcher of men? Why have You set me as Your target, So that I am a burden to myself? 21 “Why then do You not pardon my transgression And take away my iniquity? For now I will lie down in the dust; And You will seek me, but I will not be.”

[i] Review

Much time has passed since we have forged ahead in this book. We left off w/chapts. 4-5 back in Nov. of last year.

Much has changed in that time. Of course, t/big change hasn’t been t/seasons (moving from Fall—Winter—Spring) but a worldwide Pandemic that began last year in China and subsequently spread around t/globe: COVID19.

As a result we've been in a virtual lockdown since March 22
(by my count this is t/10th wk. whereby we have been closed as a CH
& have reverted to live-streaming our Sun. am services).

----- JOB -----

[a] This is a Story About a Man Named Job

*** Job Lived in a Place Called Uz**

We can only speculate as to where Uz was! Not imp. to t/overall tenor
of t/book.

[b] Book of Job is About Suffering

More than that, it's about why a true believer in God worships.
Does he serve t/Lord because of t/material or spiritual blessings that
G. gives? (mercenary/selfish?); or does t/believer serve G. because he
knows, really knows, who G. is.

Westminster Catechism: "Chief end of man is worship G. and enjoy
Him forever. Written into t/spiritual DNA of t/regenerate believer.

No greater test of true faith (faithfulness) than that of suffering.

*** To Suffer Involves the Loss of Something**

Think about that: to suffer invl. LOSS
Loss of health (phys. or mental) // Wealth // Loved one (death)

To suffer involves t/loss of something of value.

*** Job Experienced Loss in Just About Every Sense of the Word**

Health / Wealth / All 10 of his children.

[c] Satan Issues a Challenge

B4 Job lost anything of value, Satan (THE Satan) had him in his sites.

G. pointed Job out to him, as a blameless man who feared Him.

Satan, looking at t/sit. said, *“Sure Job serves You. Look at how he has been blessed by You: He’s got health, a wife, 10 kids, a big estate, lots of workers. Yeah, life is good for Job. But just take all that away, & Job will transform from a G. worshiper to a G. hater. In fact, G., Job will curse you to your face.”*

*** God Permits Satan to Afflict Job:**

He loses his wealth, his workers; then his children are killed in what we call a “natural disaster;” then Job loses his health: he is afflicted w/painful pus-oozing sores all over his body. Wife?

*** Yet Through it all Job’s Confession of God’s Glorious Sovereign Grace Stands ==>**

1:21 **He said,**

“Naked I came from my mother’s womb,

And naked I shall return there.

The LORD gave

and the LORD has taken away.

Blessed be the name of the LORD.”

Satan predicted cursing. Job responds with blessing.

When calamity strikes do you run to God or away from Him?

1) True Worship Survives the Fires of Affliction.

2) Comfort can Give Way to Calamity w/o Warning.

[d] In Chapter 2 we are Introduced to Job's Three Friends

2:11-12 11 Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky. 13 Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that his pain was very great.

[e] Here's a man in anguish of soul

His soul has been eclipsed by suffering.

*** Remember Job's wife in chapter 2:9?**

In t/midst of their suffering she says to him ==>

9 . . . "Do you still hold fast your integrity? Curse God and die!"

It's what Satan predicted in 1:11 & 2:5 — should Job suffer great loss he would do just that: he would curse God.

Quite t/opposite. His response was worship (1:20); a profession of faith in a good, sovereign G. (1:21)

*** Job doesn't curse God . . .**

But he does, as we see here in chapt. 3, curse t/day he was born (3:1)

3:1 . . . Job opened his mouth and cursed the day of his birth.

I. WHY Was I Born? (3:1-10)

II. WHY Did I Live? (3:11-19)

<===LIFE & DEATH

III. WHY Am I Alive Now? (3:20-26)

This is chapter 3, a chapt. that has been called:

“one of the darkest of the entire Bible.”

*** Summary ...**

3:1 . . . Job opened his mouth and cursed the day of his birth. 3 “Let the day perish on which I was to be born, And the night which said, ‘A boy is conceived.’ 4 “May that day be darkness; Let not God above care for it, Nor light shine on it. 7 “Behold, let that night be barren; Let no joyful shout enter it. 11 “Why did I not die at birth, Come forth from the womb and expire? 20 “Why is light given to him who suffers, And life to the bitter of soul, 23 “Why is light given to a man whose way is hidden, And whom God has hedged in? 25 “For what I fear comes upon me, And what I dread befalls me. 26 “I am not at ease, nor am I quiet, And I am not at rest, but turmoil comes.”

[f] In Our Last Message in Job (Nov.) We Covered Chapters 4&5
T/ 1st Address of Eliphaz: Bad Things Don't Happen to Good People

*** Remember - In the Book of Job There Are Three Rounds of Dialogue Between Job and His Friends: Eliphaz, Bildad, Zophar (4:1-26:14)**

***Basically argue the same thing:**

Bad Things Don't Happen to Good People (those who know G.) — Therefore, if you suffer calamity you had to have done something to deserve it. You must be sinning & G. is responding w/judgement for your sin.

The 3 friends live in a black and white world.

The 3 friends have no room for nuance in their theology (all cut&dry).

The 3 friends think that truth must be told regardless of t/conseq.

The 3 friends have no room for demonic attack.

The 3 friends have no room for innocent suffering.

The 3 friends have no appreciation for eternity.

The 3 friends have no room for delayed justice—what happens right now is what is deserved. G. will ultimately judge in righteousness

Psalm 1:5 . . . the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.

As for Eliphaz, who argues against Job in chapt 4&5, ==>

[g] Eliphaz Argues Largely From Personal Experience

This is t/person who argues anecdotally:

“From what I’ve seen this is how it is.”

*** Rule: Don’t Base Facts on Experience**

Base your experiences on facts. Personal experience has to be grounded in truth. For us on this side of the Cross we have as our foundation t/WOG.

[h] As We Come to Chapters 6 &7 We Come to Job’s First Reply to the Argument that Eliphaz Offers in Chapters 4 & 5

These two chapters (6&7) express the Reality of Pain. Pain is real.

Not illusionary, like in t/false religion of Xn Science.

One article from the CSJ had this to say about pain (t/author was writing in response to how he was “healed” from a burn) ==>

“In this healing, nothing was done physically. I didn’t use lotion or even run my hand under cold water. The only thing that I applied was the spiritual truth of being—which I affirmed through prayer, or Christian Science treatment. As I perceived specific spiritual truths more clearly, these truths corrected the specific fears I was struggling with, until fear gave place to spiritual understanding and the sense of myself as a material mortal yielded sufficiently to the realization that I was a spiritual, harmonious child of God. This change of thought brought a change to the body, and the pain disappeared.” [D. Kennedy,

Christian Science Journal, August 14, 2011]

Pain is Real // Suffering // Death.

Job & t/honesty of living in a fallen world make that plain.

[i] What are chapters 6 & 7 about? ==> Honest Complaining

(more specifically, what t/Bible refers to as “Lamenting”).

*** Brings us back to Job chapter 3 . . .**

While lament is a complaint, it’s more that a “mere complaint” (as in “complaining”). Fine line of distinction between t/two.

*** Lament is a Type of Complaint that God Accepts**

At its best a biblical lament is a complaint of faith that ought to move t/sufferer from despair to hope. Being real w/G. Expressing your pain, frustrations, hopes. Based on real pain, not ordinary inconvenience, & stands in that small gap between pain & promise.

*** One Common Feature of Lament is that it asks Questions:**

“Why?” “What If” Kinds of Questions

“It is better to ask them [hard questions of God] than not to ask them, because asking them sharpens the issue and pushes us toward the right, positive response.” [James M. Boice]

Honest complaints that hold on to faith—even if by a thread.
That’s chapters 6 & 7.

Title: Part 1 of *Job’s Reply to Eliphaz: My Hope is Dim But I Endure*

To say that Job’s hope is dim may be an overstatement. From his perspective, it’s about extinguished. Yet, in t/midst of it, he says ==> (a key verse) 6:10 **“But it is still my consolation, And I rejoice in unsparing pain, That I have not denied the words of the Holy One.**

I’m still holding on. I complain, I lament, but I have not denied my G.

The Light of the Gospel Cannot Be Extinguished by the Despair of Hopelessness

I. Horizontal: Job Complains to His Friends (6)

II. Vertical: Job Complains to His God (7)

I. Horizontal: Job Complains to His Friends (6)

Here we see a series of “If Only” questions...

A. IF ONLY You Knew My Suffering 6:1-7

B. IF ONLY My Life Would End 6:8-13

C. IF ONLY You Were Loyal 6:14-23

D. IF ONLY You Were Compassionate 6:24-30

A. IF ONLY You Knew My Suffering 6:1-7

1. Suffering is Suffocating

IF ONLY Eliphaz, you knew how heavy this burden really is!

2 “Oh that my grief were actually weighed And laid in the balances together with my calamity! 3a “For then it would be heavier than the sand of the seas;

Take all of my losses (my 10 children, gone; my health, gone; my livelihood, gone) and put it on one side of the scale & put all t/wet sand of t/seas on the other side & guess which way t/scale tips?

Wet sand is heavy! It’s suffocating! It’s immobilizing!

So is grief - calamitous grief of burying a child!

Take a moment and reflect on what this kind of anguish is like (I can).

2. Suffers are Rarely Silent

They speak out in their agony. Sometimes what they say isn’t pretty.

3b Therefore my words have been rash.

a. Careless, impetuous words

Like those he said in chapter 3 . . .

Job 3 1 Job . . . cursed the day of his birth.

3 “Let the day perish on which I was to be born, And the night which said, ‘A boy is conceived.’ 11 “Why did I not die at birth, Come forth from the womb and expire? 20 “Why is light given to him who suffers, And life to the bitter of soul, 21 Who long for death, but there is none . . . 22 Who rejoice greatly, And exult when they find the grave? 23 [God has hedged me in]

b. What Happened to the Job of Chapter 1?

21 . . . The LORD gave and the LORD has taken away. Blessed be the name of the LORD.”

c. What happened to the Job of Chapter 2?

10 [responding to his wife, “curse G. and die”] . . . Shall we indeed accept good from God and not accept adversity?” . . .

What happened to those Holy Spirit engendered words that resonated w/the truth of God’s sovereign sweetness?

3. I think they were still there - But with the passing of time comes the crushing pressure of the reality of calamity

After time passes, then depravity steeps in the heart.

a. I can relate to that

I think of t/time after Giana’s last surgery, I called my dad & said, “Dad, Giana’s gonna be w/Jesus soon.”

I think of t/words I requested be read before t/surgeons removed some of her precious, life giving organs for transplant:

I wrote, in part ==>

Giana was home-schooled, dearly loved her mom and dad (though she was a "daddy's girl"). She was articulate, musically gifted, athletic, and smart.

Giana was raised in a Christian home and came to saving faith in Christ at a young age - a faith she lived. Helping others was her joy, which is why we know she would want to make this gift: life emerging from death, joy springing from sorrow.

She was our only child. To say that we are devastated is an understatement. Devastated, but not without hope in knowing that she is now with Christ and we will be reunited together with Him.

I think of her memorial service at SBC where I repeated Job's words: 1:21 . . . The LORD gave and the LORD has taken away. Blessed be the name of the LORD."

But then reality, raw reality came crashing in. After a month or two my words became rash, impetuous, sometimes profane.

A. IF ONLY You Knew My Suffering 6:1-7

Suffering is Suffocating & Sufferers are Rarely Silent and Often Rash.

4. Job Felt the Stinging Darts of God (sovereignty)

4a **"For the arrows of the Almighty are within me, Their poison my spirit drinks;**

It was as if God were shooting poisoned arrows at him.

Chapt. 7 ". . . why have You set me as Your target." (v.20)

4b **The terrors of God are arrayed against me.**

Only other place we find this Hebrew word is in Psalm 88:16 ==>

88:16 . . . Your terrors have destroyed me

Gerard Manley Hopkins, 19th c. English poet

"I am heartburn; I am gall.

God's most deep decree,

Bitter would have me taste—and the taste was me."

A. IF ONLY You Knew My Suffering 6:1-7

5. Verses 5 & 6 are difficult . . .

5 “Does the wild donkey bray over his grass, Or does the ox low over his fodder? 6 “Can something tasteless be eaten without salt, Or is there any taste in the white of an egg? 7 “My soul refuses to touch them; They are like loathsome food to me.

He seems to be saying, “A donkey doesn’t bray (complain) when he’s well fed. An ox doesn’t low (complain) when he has food.”

“My food, my life has been denied me and that’s why I complain.”

“My life is like t/white of an egg. Loathsome; tasteless. . . .”

“Oh, that death would come . . .”

B. IF ONLY My Life Would End 6:8-13

1. Job longs for death - We see that in 7:15

7:15 ... my soul would choose suffocation, death rather than my pains

Here Job cries out ==>

6:8 “Oh that my request might come to pass, And that God would grant my longing! 9 “Would that God were willing to crush me, That He would loose His hand and cut me off!

9b . . . That He would loose His hand and cut me off!

Heb. verb translated “loose” carries the idea of setting prisoners free (Ps. 105:20) & t/verb “cut off” pictures a weaver cutting thread.

2. When the hope of death seems to be the only hope there is . . .

I’ve been there as well. Like Job, I never seriously considered taking my own life, but how I wish my life would be taken from me.

1 miserable day I sat under a tree during a thunderstorm, praying for a lightning strike. There were times I looked to heaven and screamed, “Kill me!” Rash, impetuous words.

Isn't it t/sweet goodness of G. that He is wise enough not to give us everything we ask?

3. But there's a little bit of light left in Job's soul

The Light of the Gospel Cannot Be Extinguished by the Despair of Hopelessness

6:10 **“But it is still my consolation, And I rejoice in unsparing pain, That I have not denied the words of the Holy One.**

a. What did Job's wife encourage him to do in chapter 2?

Curse God. That Job would not do.

6:10 **“But it is still my consolation, And I rejoice in unsparing pain, That I have not denied the words of the Holy One.**

b. A few different ways this can be understood

Reflective in the different translations. NAS connects his joy to the fact that he hasn't denied the words of the Holy One. Some translations imply that if Job were to die, his joy would be that he had not denied G. I'm going to go w/the NAS translators here.

The Light of the Gospel Cannot Be Extinguished by the Despair of Hopelessness

4. And Job is pretty hopeless at this point

See him in the despair of weariness in vv. 11-13 ==>

**11 “What is my strength, that I should wait? And what is my end,
that I should endure? 12 “Is my strength the strength of stones,
Or is my flesh bronze? 13 “Is it that my help is not within me,
And that deliverance is driven from me?**

A. IF ONLY You Knew My Suffering 6:1-7

B. IF ONLY My Life Would End 6:8-13

Third ==>

C. IF ONLY You Were Loyal 6:14-23

1. Job longs for loyalty from his friends, particularly Eliphaz at this point

2. Just note the first part of v. 14

14a “For the despairing man there should be kindness from his friend . . .”

a. “Kindness” = רחם

(1) One of the great Hebrew words of the O.T.

kindness, mercy, steadfast love, loyalty, unfailing love, lovingkindness. [TWOT]

(a) More than half of this word’s over 200 occurrences are in the Psalms where they are used of an attribute of God (NASB = “lovingkindness”

i. Few examples from the Psalms:

1 of the early occurrences of this word רַחֵם is in Psalm 23:

23:6 Surely goodness and [we're used to "mercy"] lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.

31:7 [used of God's compassion for our sufferings] I will rejoice and be glad in Your lovingkindness, Because You have seen my affliction; You have known the troubles of my soul,

63:3 [associated with worship] Because Your lovingkindness is better than life, My lips will praise You.

145:8 [familiar] The LORD is gracious and merciful; Slow to anger and great in lovingkindness.

*** OFTEN associated with the words "truth" & "everlasting"**

85:10 Lovingkindness and truth have met together . . .

118:1 Give thanks to the LORD, for He is good; For His lovingkindness is everlasting.

b. Loving, merciful, patient, compassionate loyalty

What makes a good friend. What Job expects from his 3 friends.

14a **"For the despairing man there should be רַחֵם from his friend..."** (lovingkindness, loyalty)

There are 2 things I really are big on in others: Loyalty and Reasonableness. I'll take a CH of 50 Spirit-filled, Word-driven disciples who are loyal & reasonable over 500 malcontents any day.

3. Second half of verse 14 - difficulty in translation

14 **“For the despairing man there should be kindness from his friend; So that he does not forsake the fear of the Almighty.”**
[NAS]

a. Who is the antecedent of “he?”

14b . . . **So that he does not forsake the fear of the Almighty.**

(1) Could it be translated this way?

14 **“For the despairing man [Job] there should be kindness from his friend [Eliphaz]; So that I [Job] do not forsake t/fear of the Almighty.**

(2) Or this way?

14 **“For the despairing man [Job] there should be kindness from his friend [Eliphaz]; So that You [Eliphaz] do not forsake the fear of the Almighty.**

(3) There’s even a third option!

14 **“For the despairing man there should be kindness from his friend; Even if I [Job] were to forsake the fear of the Almighty.**

Is your head spinning yet?

(4) I’m going with the NIV translators on this one ==>

14 **“Anyone who withholds kindness (דָּבָר) from a friend forsakes the fear of the Almighty.”**

IOW - to be insensitive to a friend is to jettison t/fear of G.

(“Shaddai” 31x in Job). Turn it around: True friends demonstrate their fear of G. by being loyal — esp. to those who are suffering.

(2) One O.T. Scholar translates the verse this way ==>

14 A friend who does not refuse his loyalty does not forsake the fear of the Almighty. [Word Biblical Commentary (Dallas: Word, Inc., 1989), 177.]

Prov 14:21: “he who despises his friend sins”; (= not to fear G.)

4. Job gives an illust. of how his friends were acting in vv. 15-20

15 “My brothers have acted deceitfully like a wadi, Like the torrents of wadis which vanish,

a. What’s the picture? What’s a Wadi?

A wadi is a stream bed that’s dry in summer. In springtime they would run w/water in “torrents” [NAS], much of it coming from snow melting off t/mountains. See that here ==>

16 Which are turbid because of ice And into which the snow melts. 17 “When they become waterless, they are silent, When it is hot, they vanish from their place. 18 “The paths of their course wind along, They go up into nothing and perish.

b. Verses 19 & 20 {explain}

19 “The caravans of Tema looked, The travelers of Sheba hoped for them.

20 “They were disappointed for they had trusted, They came there and were confounded.

(1) What’s the point?

Like thirsty travelers searching for water and finding none, Job in his time of need is painfully disappointed by friends.

(2) It wasn't just these 3 "friends" (as one writer notes)

"Job uses similar terminology in 19:13-19 to describe the desertion of every conceivable companion. Everywhere he turned, people scattered from him. You wouldn't want to be caught comforting God's enemy. Only a fool could look at Job and not read the handwriting of divine judgment. It wasn't safe to be one of Job's children; they were all dead. It wasn't safe to be one of Job's servants; most of them were gone too. It wasn't even safe to be one of Job's animals. Whatever Job did to bring all this on, they're not having any part of it. Only a fool stands near a tree in a storm." [Talbert, 101]

(3) May the satisfying sweetness of our friendship (fellowship) not be like dry streams

To be there during t/good times, but absent when things get tough . . . That's not t/kind of love G. has for us. Ought not be t/kind we have others - esp. those of t/household of faith.

(4) He points the finger directly at them in verse 21

21 "Indeed, you have now become such, You see a terror and are afraid.

(a) Job was a "terror" to them!

It's hard to know how to respond to someone who is suffering. What do you say? What do you do? Sometimes t/best thing is to say nothing more than: "I love you" "I'm praying" "I'm here."

{{Cf. Francis during one of my lowest points in AZ (loss of Giana & my dad in t/space of 10 mos.)}}

5. Job continues to defend his innocence in vv. 22-23 ==>

22 “Have I said, ‘Give me something,’ Or, ‘Offer a bribe for me from your wealth,’ 23 Or, ‘Deliver me from the hand of the adversary,’ Or, ‘Redeem me from the hand of the tyrants’?

“I’m not trying to beg, borrow, or steal from you to recover all my \$\$ losses!” “I’m not asking for t/impossible. All I’m asking for is loyalty.” Faithful rivers, not dried up streams.

A. IF ONLY you knew my suffering 6:1-7

B. IF ONLY my life would end 6:8-13

C. IF ONLY you were loyal 6:14-23

Lastly ==>

D. IF ONLY You Were Compassionate 6:24-30

1. This point is much like the previous one (going to skim over)

24 “Teach me, and I will be silent; And show me how I have erred.

25 “How painful are honest words! But what does your argument prove?

2. Verse 26 is so appropriate

26 “Do you intend to reprove my words, When the words of one in despair belong to the wind?

Cf. 6:3 . . . my words have been rash

Here, “my despairing words ought to just fly away in t/wind.”

IOW - don’t take t/words of a sufferer too seriously when they speak out of pure desperation and hopelessness. “to the wind” (let them go).

27 “You would even cast lots for the orphans And barter over your friend.

IOW - “Are you so empty of compassion that you would take a child in a pledge for a debt, or “Sell a friend as a slave?”

“The way you are treating me is heartless, like one who gambles for orphans and trades away a friend to settle a debt!”

28 “Now please look at me, And see if I lie to your face.

What did Job say in v. 21?

21b . . . You see a terror and are afraid.

“Don’t look away at this pathetic sight. Look me in t/eye. Look at t/pain, t/disfigurement == I’m not lying to your face”

29 “Desist now, let there be no injustice; Even desist, my righteousness is yet in it.

Stop your injustice; my integrity is at stake.

30 “Is there injustice on my tongue? Cannot my palate discern calamities?

My suffering is real AND it’s undeserved.

Job’s Reply to Eliphaz: My Hope is Dim But I Endure

I. Horizontal: Job Complains to His Friends (6)

Next time ==>

II. Vertical: Job Complains to His God (7)

I. Horizontal: Job Complains to His Friends (6)

A. IF ONLY you knew my suffering 6:1-7

B. IF ONLY my life would end 6:8-13

C. IF ONLY you were loyal 6:14-23

D. IF ONLY you were compassionate 6:24-30

These 4 points bring us back to t/Cross / Mark the ministry of JC...

A. IF ONLY you knew my suffering 6:1-7

Jesus knows our suffering. Isaiah calls him “Suffering Servant”

2 Cor. 1:5 For just as the sufferings of Christ are ours in abundance,
so also our comfort is abundant through Christ.

B. IF ONLY my life would end 6:8-13

We have no need to fear death or consider it our only hope during
diff. times. Heb. 2:15 (“He has delivered us from the fear of death”).
We have been crucified w/Him so that we may live w/Him (Rom. 6)

C. IF ONLY you were loyal 6:14-23

Who demonstrates “hesed” lovingkindness more than Jesus?
He will never leave or forsake us — never!

D. IF ONLY you were compassionate 6:24-30

*He changes not; his compassions they fail not. As He has been,
forever He will be. Great is His Faithfulness.*

*The Light of the Gospel Cannot Be Extinguished by the Despair of
Hopelessness. {invitation}*