

## With Friends Like These...Zophar's Outrage

### Grappling with God: The Gospel According to Job

Job 11:1-13:19

David Sunday

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We thank You, God our Father, that You are a holy God and have opened up access to the throne of grace. Through the blood of Jesus, we can draw near with confidence. We pray to You through Him Who is the Author and Perfecter of our faith. Even as Your Word is opened today, may You be at work to perfect our faith so that we will bring glory to You in whatever You call us to this week. We ask this in Jesus' name. Amen.

Lately, we have been singing a song here at New Covenant that probably ought to unsettle us. It comes from Job 13:15. Please turn there in your Bible. I do not think I have ever sung anything in church as bracing as this song;

Though You slay me, yet I will praise You.  
Though You take from me, I will bless Your name.  
Though You ruin me, still I will worship.  
Sing a song to the One Who's all I need.

(Though You Slay Me by Shane & Shane)

One of the singers who recorded this song, Lauren Chandler, explained it like this: "Sometimes, God wrings the worship from our hearts." That is what God did in Job. He wrung the worship from Job's heart.

- First, it was through the loss of all Job's wealth, possessions and livelihood.
- Second, it was through the death of his children.
- Third, it was through Satan physically assaulting Job's body, covering him from the top of his head to the sole of his feet with loathsome sores.

In this section of Job, God wrung worship from his heart through the devastating accusations of Job's friends.

It is out of all of this misery that this heroic statement rises like an alpine peak, glistening with brilliant clarity amidst the darkness of Job's life and piercing through the clouds. We see it in Job 13:15 where he said, *"Though he slay me, I will hope in him. Yet, I will argue my ways to his face."*

What I want us to do here is to keep that precious jewel of grace—that statement of faith—before our gaze. I want us to remember the context of this passage as we look at the dark backdrop. What we see in Job 13:15 is an example of intrepid faith—a faith that is undaunted in the face of adversity. It is the kind of faith that answers the accusations Satan has brought against God and against Job. It is the kind of faith that can withstand the harsh judgments of men. It is the kind of faith that brings God pleasure, because it distinguishes the children of God from the people of this world. It is an adventurous faith, a daring faith and a faith that is audacious.

It is this kind of faith that God wants to grow in you and me. When God tells us that Jesus is the Author and Perfecter of our faith, He is at work in our lives through all our present circumstances to be building this kind of faith. The kind of faith we see exemplified in Job is what He wants to build into our lives. Let's look at some of the qualities of Job's faith that God wants to grow in us.

### **Intrepid Faith Refuses to Be Manipulated by Human Accusations**

In chapter 11 we see that intrepid faith is the kind of faith Job had, and it refuses to be manipulated by human accusations. Job's third miserable friend arrived on the scene. His name was Zophar who was bombastic, blunt and burning with rage at Job. He said all the same arguments the other friends said, basically believing that if you are righteous, you will be blessed and if you are wicked, you will not. In other words, if you are going through hard times in life, it must mean that you have sinned in some way and need to repent. Zophar simply turned it up a notch in terms of insulting, uncaring rhetoric.

This week, I read that there are three essential traits of a helpful counselor. They are genuineness, non-possessive warmth and empathy. Zophar had little genuineness, even less warmth and zero empathy. All of us are in need of counsel. All of us will need counsel from others and all of us are in a position to equip ourselves to become better counselors to one another—to be what Paul David Tripp calls “instruments in the Redeemer's hands.” The subtitle of his book is People in Need of Change Helping People in Need of Change. That is what the body of Christ is supposed to be—instruments in the Redeemer's hands.

As we begin our new Institute of Disciple Making at New Covenant this fall, I'm really glad that one of the opportunities for training on Wednesday nights is going to be a course taught by our team of gospel care counselors on Instruments in the Redeemer's Hands. As you listen to what Zophar said, you will see what the opposite of that sounds like. You are not going to hear the tone of the Redeemer's voice in Zophar's counsel.

One commentator called Zophar's counsel garrulous, self-righteous, opinionated and recalcitrant." Those are the kinds of things Zophar called Job. He was garrulous, which means excessively talkative, especially on trivial matters. Zophar also accused Job of being self-righteousness, opinionated and recalcitrant (rebellious against authority).

Let's first listen to Zophar accusing Job of being garrulous—overly talkative—in Job 11:1-3. The text says, *"Then Zophar the Naamathite answered and said: 'Should a multitude of words go unanswered, and a man full of talk be judged right? Should your babble silence men, and when you mock, shall no one shame you?'"*

Zophar was saying, "Job, you just talk way too much. You cannot be right. You are talking all the time. You're a babbler, Job." That's really kind, given Job's situation.

Then in verses four through six, Zophar accused Job of being self-righteous, saying, *"For you say, 'My doctrine is pure, and I am clean in God's eyes.' But oh, that God would speak and open his lips to you..."* Zophar just wanted God to give Job a verbal whiplashing. Zophar was confident he knew what God would say. If God opened His mouth, Zophar was pretty sure he could fill in the words. Who is the arrogant one here?

Zophar continued in verse six, *"... [A]nd that he would tell you the secrets of wisdom! For he is manifold in understanding."* Just think what it would have felt like to Job as Zophar stuck the knife in his wound with these words: *"Know then that God exacts of you less than your guilt deserves."* Another version says, "Listen, God is doubtless punishing you far less than you deserve."

After all that he had lost, to hear that had to have been devastating. However, Job would not be manipulated by Zophar's accusations. That's saying a lot. These guys were about the only people available to Job and they just kept pummeling and pummeling him with accusations. The temptation would be to give in and admit something he did wrong just to get his friends to be sympathetic toward him, but Job was not manipulated like that.

In verses seven through 12, Zophar spoke of the wisdom and depths of God's knowledge. In verse 11, he implied that Job was a worthless man who committed iniquity. Then in verse 12, he called Job a stupid man, exclaiming, *"But a stupid man will get understanding when a wild donkey's colt is born a man!"* In other words, it was not likely to happen.

In the final verses, 13-20, Zophar accused Job of being recalcitrant, having an obstinately uncooperative attitude toward authority or discipline. Zophar told him in verses 13-14, "Here's what you need to do Job: you need to repent." The text says, *"If you prepare your heart, you will stretch out your hands toward him. If iniquity is in your hand, put it far away, and let not*

*injustice dwell in your tents.*” In other words, “Get rid of your sin, Job, and here’s what will happen: God will bless you again.”

In verse 15, Zophar said:

- <sup>15</sup> *“Surely then you will lift up your face without blemish;  
you will be secure and will not fear.*
- <sup>16</sup> *You will forget your misery;  
you will remember it as waters that have passed away.*
- <sup>17</sup> *And your life will be brighter than the noonday;  
its darkness will be like the morning.*
- <sup>18</sup> *And you will feel secure, because there is hope;  
you will look around and take your rest in security.*
- <sup>19</sup> *You will lie down, and none will make you afraid;  
many will court your favor.*
- <sup>20</sup> *But the eyes of the wicked will fail;  
all way of escape will be lost to them,  
and their hope is to breathe their last.”*

Zophar was a counselor who specialized in cheap guilt. He was a counselor who believed the cure for every ill is confession and repentance. It’s a good thing Job did not go along with Zophar’s counsel. If he did, Job would have committed two sins. First, he would have lied, confessing a crime he did not committed. Second, and this is even worse, if Job had gone along with Zophar’s counsel (“Repent and God will restore blessing to you”), then Job would have been playing right into the hand of Satan and into Satan’s wager. Satan says, “God’s people only worship God for the good things God does for them.”

If Job would have repented in order to get God’s blessings back, he would have proved Satan’s point. Thankfully, Job refused to do that. Job refused to try to appease God by repenting of sin for which he had not been convicted by the Holy Spirit. He rejected false, shallow repentance. He rejected repentance motivated by fear and doubt. He refused to take a load of false guilt upon himself and refused to use confession like a tranquilizer to ease the pain of his troubled heart. This is very instructive for us.

Mike Mason, the author of a book called [The Gospel According to Job](#), says:

Cheap guilt enervates and paralyzes. Like a giant leech it latches onto the conscience and saps all the dignity and vitality out of it. True contrition, on the other hand [and this is a beautiful thing], purifies the conscience, bathing it as in tears even while energizing it with the vision and the power for positive change.

What a difference the conviction of the Holy Spirit brings! When we see the holiness of God—the beauty of His holiness and the love and mercy of God—and recognize our sin in light of God’s holiness, He bathes our conscience in tears and energizes us to live in newness of life.

Mason continues:

How tragic it is when God's children waste precious time and strength bowed low in the grip of cheap guilt's endless accusations... Genuine repentance is something so beautiful that, like a kind of chastity of soul, it must not be tossed away upon every passing shadow of shame but carefully guarded and saved for the Lord alone.

Job repented by the end of this book but he only repented when convicted by God in His presence. His repentance was unto God, not manipulated by the accusations of man. Job showed us a faith that refuses to be manipulated by human accusation. God wants to build that kind of faith in us, a faith that is not bound by the fear of man.

### **Intrepid Faith Recognizes the Powerlessness of Human Help**

Human help is worthless. This is what chapter 12 is all about. Job turned to his friends and was very sarcastic at the beginning. In verse one, Job said, "*No doubt you are the people [you're the special ones; you're the rich, the powerful and the influential ones], and wisdom will die with you.*" The Message paraphrases it like this: "I'm sure you speak for all the experts, and when you die, there will be no one left to tell us how to live. But don't forget that I also have a brain. I don't intend to play second fiddle to you. It doesn't take an expert to know these things."

Job was not taken off-guard by their arrogance. Job stood on his own before God. As we read the rest of this chapter, pay attention to God's Word, listening for two things in chapter 12. First, who did Job think was behind all his sufferings? Second, what did Job think he or anyone else could do to help him get out of this situation?

Starting in verse four, the text says, "*I am a laughingstock to my friends; I, who called to God and he answered me, a just and blameless man, am a laughingstock. In the thought of one who is at ease there is contempt for misfortune; it is ready for those whose feet slip.*"

Paraphrase: "It's easy for the well-to-do to point their fingers of blame at strugglers. They think, 'We know why they're struggling. Their foot has slipped. They're getting what they deserve.'"

The text continues in verse six:

<sup>6</sup> *The tents of robbers are at peace,  
and those who provoke God are secure,  
who bring their god in their hand.*

<sup>7</sup> *"But ask the beasts, and they will teach you;  
the birds of the heavens, and they will tell you;*

- <sup>8</sup> *or the bushes of the earth, and they will teach you;  
and the fish of the sea will declare to you.*
- <sup>9</sup> *Who among all these does not know  
that the hand of the LORD has done this?*
- <sup>10</sup> *In his hand is the life of every living thing  
and the breath of all mankind.*
- <sup>11</sup> *Does not the ear test words  
as the palate tastes food?*
- <sup>12</sup> *Wisdom is with the aged,  
and understanding in length of days.*
- <sup>13</sup> *“With God are wisdom and might;  
he has counsel and understanding.*
- <sup>14</sup> *If he tears down, none can rebuild;  
if he shuts a man in, none can open.*
- <sup>15</sup> *If he withholds the waters, they dry up;  
if he sends them out, they overwhelm the land.*
- <sup>16</sup> *With him are strength and sound wisdom;  
the deceived and the deceiver are his.*
- <sup>17</sup> *He leads counselors away stripped,  
and judges he makes fools.*
- <sup>18</sup> *He looses the bonds of kings  
and binds a waistcloth on their hips.*
- <sup>19</sup> *He leads priests away stripped  
and overthrows the mighty.*
- <sup>20</sup> *He deprives of speech those who are trusted  
and takes away the discernment of the elders.*
- <sup>21</sup> *He pours contempt on princes  
and loosens the belt of the strong.*
- <sup>22</sup> *He uncovers the deeps out of darkness  
and brings deep darkness to light.*
- <sup>23</sup> *He makes nations great, and he destroys them;  
he enlarges nations, and leads them away.*
- <sup>24</sup> *He takes away understanding from the chiefs of the people of the earth  
and makes them wander in a trackless waste.*
- <sup>25</sup> *They grope in the dark without light,  
and he makes them stagger like a drunken man.*

Who did Job understand to be responsible for his sufferings? Who was behind it? Look at verse nine. Job said, “Ask the beasts; ask the birds; ask the bushes; ask the fish. They’ll all tell you God is the One Who does these things.” All situations in life ultimately are under the sovereignty of God. “God has done this,” Job said. God is sovereign over all of this.

What did Job believe he or anyone else could do to change his situation? All the counselors thought they knew what Job needed to do, saying, “Just do this, Job, and it will change.” But Job said, “There’s nothing I can do to change what God has brought into my life. I

can't pray my way out of this. I can't work my way out of this. I can't hope my way out of this. God has done this. My life is in His hands. My only hope is God. I am utterly and absolutely dependent on a God Who is, at times, unpredictable. He is a God Who is not tame and does not answer to anyone for His actions. He is also a God Who can appear dangerous at times. I stand utterly dependent on Him."

Francis Anderson, a commentator on Job, said:

Here Job shows himself to be a more honest observer, a more exuberant thinker, than his friends. The mind reels at the immensity of his conception of God. The little deity in the theology of Eliphaz, Bildad and Zophar is easily thought and easily believed. But a faith like Job's puts the human spirit to strenuous work.

(Job: Tyndale Old Testament Commentary)

That's the kind of faith I want us to have. It is not the simple, easy-to-put-together kind of faith that has all the answers and everything is in a nice, little box. Rather, it is the kind of faith that is befitting of our majestic and mysterious God. He is a God Who transcends expectations and a God Who cannot be explained by men. I want us to have a faith that "puts the human spirit to strenuous work." That's the only kind of faith worthy of our God.

Job's faith echoed the truth of Psalm 60:11-12, which says, "The help of man is worthless. With God, we will gain the victory." Job was listening to his friends, saying, "You are not helping me. It would be better if you were silent. I must appear before God. He is the only One Who can help."

### **Intrepid Faith Rejects the Shallow Solutions of Human Wisdom**

Chapter 13:1-2 begins, "*Behold, my eye has seen all this, my ear has heard and understood it. What you know, I also know; I am not inferior to you.*" Just a note: any time you take a position of superiority over your fellow man, you disqualify yourself from being of any help to him or her. If you ever approach anyone in sin or suffering and think, "I'm better than he/she is," you're disqualified to be an instrument in the Redeemer's hand.

Job said, "I'm not inferior to you. Here's what I need to do..." Verse three continues, "*But I would speak to the Almighty, and I desire to argue my case with God.*" Or "I've got to get before God; I've got to talk to Him."

Before Job got back to that, he had a few things he needed to say to his friends, beginning in verse four, "*As for you, you whitewash with lies; worthless physicians are you all.*" In other words, "Friends, you are liars! You are deceitful. You're trying to analyze this situation and just put whitewash over anything. All it takes is one more blast of storm and it's

just going to wipe all that off from the surface. It will show you don't know what you're talking about. You haven't helped one bit. Worthless physicians are you all; you're like a doctor who gives a placebo to a cancer patient, but it's not going to cure anything. It will only make matters worse."

Verse five continues, "*Oh that you would keep silent, and it would be your wisdom!*" Those who have nothing to say are wise to say nothing. Be silent.

Then in verses six through 12, Job charged them for standing in as false witnesses for God. Verse six says, "*Hear now my argument and listen to the pleadings of my lips. Will you speak falsely for God and speak deceitfully for him? Will you show partiality toward him? Will you plead the case for God?*" In other words, "Do you think God needs your advocacy? Do you think God needs you defending His cause and pleading His case? When did God ask for your help?"

Verse nine continues, "*Will it be well with you when he searches you out? Or can you deceive him, as one deceives a man? He will surely rebuke you if in secret you show partiality.*" Listen, this is very important. Job said God does not like it when we tell lies about Him in order to try and make Him look better than He is. When we are embarrassed by God or think God is not acting the way He should act, we start trying to twist the truth to pretty God up a little bit. But God says, "I do not like that. I hate that. I will be My own defender. I will be My own interpreter of My providence in the world. I will make it plain when I choose to make it plain."

God does not need human defenders. That was part of the problem with Job's counselors. They were trying to defend God, but God never asked them to do that. Job, on the other hand, was tenaciously determined to see God face to face. He wanted to bring his case before God Himself because human help is worthless. The only way Job could find the answers to his questions was if he could get into God's presence, so he was daring and audacious.

In verse three, he said, "*I would speak to the Almighty, and I desire to argue my case with God.*" But who is it who honors God more? Those who do all the talking for Him but never talk to Him or those who insist on finding a way into His presence to speak to Him face to face? That is the attitude of a believer. "I must appear before God. I must bring my case before Him. I will persevere in coming to the throne because I ultimately believe it is a throne of grace, mercy, and help in my time of need."

Mike Mason says, "Many people...have questions for God. But hardly anyone is willing to hold out and wait...for an answer." Job said, "I'm going to hold out and wait. I'm going to get there. I'm not going to be satisfied with hollow counsel or let anyone calm my storm, except for



the One Who unleashes the wind and waves. He can calm them and make them be still with a word. I must appear before Him.”

### **Intrepid Faith Receives the Very Worst that God May Bring**

Beginning in verse 13, Job said, *“Let me have silence, and I will speak, and let come on me what may. Why should I take my flesh in my teeth and put my life in my hand?”* In other words, “I am going to put myself in danger here. I must get before God.”

Here it is in verse 15: *“Though he slay me...”* Wow! Intrepid faith receives the very worst that God may bring. Now, on the surface, that’s a terrible suggestion to even consider. Though God slay me? He gave me life!

Before the throne of God above  
I have a strong and perfect plea.  
A great high Priest whose Name is Love  
Who ever lives and pleads for me.  
My name is graven on His hands,  
My name is written on His heart.  
I know that while in Heaven He stands  
No tongue can bid me thence depart.

(Before the Throne of God Above by Charitie Bancroft & William Bradbury, 1863)

Jesus said, *“I give them eternal life, and they will never perish, and no one will snatch them out of my hand”* (John 10:28). That’s how much God cares for us. On the one hand, it’s unthinkable to imagine God slaying one of His own children.

Charles Spurgeon said:

He may cast you aside for a while, but He cannot cast you away forever;  
He may take away your goods, but not your highest good. He may allow  
a cloud to rest upon your usefulness and a storm to sweep away your  
happiness, but his mercy is not clean gone forever; he has not in anger  
turned away his heart from you.

Every child of God says, “Amen! That is true. I believe that about the heart of my God.” True, yet when Job said, *“Though he slay me,”* he included in that phrase the full extremity of anguish that may come into a person’s life. “Though I lose my job, my possessions, and my status in society; though I lose my children, my spouse and my dearest ones; though I experience all kinds of pain and it seems unremitting and unending; though I experience all kinds of dishonor and loss of reputation in the eyes of men; though I experience great depression of spirit so that I cannot even think clearly anymore, so dejected my mind and heart may become. No matter the extremity of my suffering, though He slay me, He can wring me till

I'm dry. But every drop that falls from the wringing will ascend to Him again in worship and praise. That's my commitment. I will receive from my God whatever His hand brings me."

Notice that Job did not merely declare, "If I were dead, I would continue to trust God," which would be an amazing statement in itself. Job was much more radical than that. Job said, "Even if the One in Whom I have trusted all my days becomes the One Who drives me into the grave, even if He becomes the One Who brings about my destruction, I'm not going to stop trusting in the integrity of my God. Nor will I stop trusting in God's ultimate vindication of my own integrity." This is victory.

Faith is the victory! Faith is the victory!  
O glorious victory, that overcomes the world.

(Faith is the Victory by John Yates & Ira Sankey, 1891)

What did Satan say? "God, does anyone worship You just because You're God? Does anyone trust in You unconditionally? Is there anyone who loves You just for who you are?" Here is the answer: "Look at my servant, Job" (Job 1:8). "*Though he slay me, I will trust him*" (Job 13:15).

### **Intrepid Faith Resolves to Wait Expectantly for Good from God**

Remember in verse 15 where Job said, "... *I will hope in him.*" In other words, "I will hope. I will wait expectantly. I will trust. I will not renounce my own integrity. I will not be driven to a false confession, admitting that I'm a hypocrite when I believe I've been sincerely obedient to God, nor will I slander God's integrity. I will not accuse God of being unjust in the way He is afflicting me. I do not understand God's reasons but I will continue to confide in God's goodness. I will trust God to help me in this trial and if God's promised help does not appear and if it seems as if He's left me, I will be sure that this, too, will turn out for my deliverance. I will hope in Him. I will not let go."

That's the kind of faith God wants to build in you and me. It is the kind of faith that says, "Though we are being killed all day long and regarded as sheep to be slaughtered (Psalm 44:22), I am sure that neither death nor life, nor angels nor rulers, nor things present or things to come, nor powers, nor height, nor death, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord (Romans 8:36-39). Yet, I will trust. Yet, I will hope expectantly for good from my God" (Psalm 71:14).

I read this moving story from Charles Spurgeon's life:

An ungodly man met me some years ago when I was suffering, and he said to me in a jeering way, "Ah, whom the Lord loveth He chasteneth, I see." I said, "Yes, it is His custom." "Ah," said he, "so long as I am without the

chastisement, I am very content to be without the love." Oh, it brought the red into my cheeks and the tears into my eyes, and I cried, "I would not change places with you for 10,000 worlds. If my God were to afflict me from head to foot, I would bear it joyfully sooner than live a moment without His love." When the Lord flogs us, we love Him, and we would not leave Him though the devil should bribe us with all the kingdoms of the earth and the glory of them. Our Father puts us sometimes into the black hole, and we are there crying bitterly under a sense of his wrath, but we love Him still. And if anybody were to find fault with Him, we would be up at once and say "He is a good God and blessed be His name."

That's the kind of faith Job exemplified. When God is slaying us the genuineness of our faith is proven. Is it fact or is it fiction? Is it glitter or is it gold? For Job, it was gold. That brings us to the last point.

### **Intrepid Faith Rests on God's Vindication of Our Righteousness**

Look back at verse 15: *"Though he slay me, I will hope in him; yet I will argue my ways to his face. This will be my salvation, that the godless shall not come before him. Keep listening to my words, and let my declaration be in your ears."* He was saying, "Friends, watch this. I'm going to get before God. If I'm what you say I am, I will be devastated in God's presence."

But verse 18 describes Job's confidence: *"Behold, I have prepared my case; I know that I shall be in the right. Who is there who will contend with me? For then I would be silent and die."* Job was not being casual or cavalier about this. He trembled before the presence of a holy God. He said the same thing King David said: "I would rather fall into the hands of God than into the hands of men, for with God there is mercy" (1 Chronicles 21:13).

Job was confident. *"If God is for us, who can be against us? ... Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn?"* (Romans 8:31b, 33-34a). In this, a Christian is someone who is like Job. A Christian is someone who is not afraid to stand before God's judgment throne. A Christian is someone who can say:

Bold shall I stand in Thy great day;  
For who aught to my charge shall lay?  
Fully absolved through these I am  
From sin and fear, from guilt and shame.

(Jesus, Thy Blood and Righteousness by Nikolaus L. von Zinzendorf & John Wesley, 1740)

A Christian is someone who can say, "I know that I shall be in the right when I stand there in the presence of a holy God. I will come boldly before His throne of grace and I will receive mercy and help in my time of need."

How could Job and how can we have such assurance? It's not in ourselves. It's through faith in the God in Whom we fear; faith in the God in Whom we trust; faith in the God Who works righteousness in us; faith in the God Who credits righteousness to those who believe. In other words, "... [T]he righteous shall live by his faith" (Habakkuk 2:4).

Job will stand before God by faith and he is confident that God will do two things in the end. First, God will vindicate Himself and second, God will vindicate Job. God will be just and God will be Justifier of the one who has faith in Jesus. Thanks be to God!

We stand in a far greater place of confidence than Job did. We have a vista, a vantage point that Job would have staggered at seeing. We can look to the throne of God above and we behold Him there, our perfect, spotless righteousness. He is the Lamb Who died and rose from the dead so that we can now be cleansed of our guilt and shame and clothed in His righteousness.

## **Conclusion**

Right now, God may seem terrible and fearful to you. The thought of appearing before God's holy throne above might seem the most dreadful prospect. Scripture says we all must appear there. It's appointed unto man once to die, and after that comes judgment (Hebrews 9:27). We must all appear before the judgment seat of Christ. The most awful thought and the most fearful reality would be to stand there without a strong defense—to stand there without confidence that you will be declared in the right before God.

If you or I stand before God's throne in our own strength and in all our sin, we will not be in the right. However, God has made a way for us to secure the representation of a perfect Advocate Who is able to both cleanse us of our guilt and clothe us in His righteousness. His name is Jesus and His services are available today to everyone who will believe on Him.

To everyone who says, "*God, be merciful to me, a sinner*" (Luke 18:13), Jesus becomes our Advocate; Jesus becomes our Representative before God's throne above. I plead with you to not approach God's judgment day without His representation on your behalf. Call on Him to be your Advocate. If you know Him as your Advocate, if you know that God did not spare His own Son but gave Him up for you (Romans 8:32), trust Him. Trust that everything you need He will give you. Then, along with Job, you can say, "Though You slay me, yet I will hope in You."

Let's pray.

Heavenly Father, we thank You for how Your Word probes, searches and reveals the depths of what is in our hearts. I pray right now, Lord, for anyone who does not have the same

confidence of Job to stand faultless before Your presence. I pray, God, that You would create even now a yearning to know Jesus Christ and trust in Him.

If you find yourself in that position right now and you're saying, "Oh, I want to be in the right before God when I stand before His judgment," pray with me right now from the depths of your heart: "God, be merciful to me, a sinner. Thank You for giving me Jesus to be my Savior. Thank You that He is able to represent me before You. I trust in Him."

God, for all of us who do trust in Your Son, Jesus, we thank You that He was slain and that He continued to hope in You. You raised Him from the dead. That gives us hope and confidence to say, "Lord, whatever You bring into my life, I will praise You. I will hope in You." So receive this song as the offering of ourselves to You, a God Who is worthy of everything. You are all we need. Amen.

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*All Scriptures quoted directly from the English Standard Version unless otherwise noted.*

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