

Welcome, everybody, to another Sabbath. The title of today's sermon is *Attitudes – Part 1*.

In previous sermons we looked at how God has established a law, and that law is that all of mankind, except Jesus Christ, would be created or born with a natural carnal mind that is hostile against God's ways. Mankind does not understand this. It's only members of the Body of Christ, those God has called into a relationship with Him that actually understand this very fact.

Our mind sets or thinking is selfish by nature. It thinks and acts in a way that is best for itself. Now, that's the natural state that we were all in and there are lots of scriptures that talk about coming out of this world, coming out of this way of thinking, and that's what we've been called to do, is to come out of a way of thinking, a way of *selfish* thinking.

Our thinking is based on the way 'we' see it, our way of reasoning and drawing conclusions. This reasoning creates opinions and attitudes.

What we are or become is based on attitudes we have chosen or choose. I want to repeat that: What we are or become is based on attitudes we have chosen already or choose, are yet to choose. So what we are as individuals is based on experience we have had in various situations, and from that we've developed attitudes. Now, people normally associate with people of similar attitudes, that's just the way the carnal mind is, because of a certain opinion. So if you were to take a... or an extreme right group that are what would you call, 'Neo-Nazi's' or they are against Jewish people, why is it they band together? They have chosen an attitude and they get together because their attitudes are the same. So in the end it's what we become and what we have chosen is we associate or 'flock' together. You know, it says 'birds of a feather, flock together,' well it's really about attitudes, a state of mind or a state of thinking, the way we view it or the way we look at it. So it's these attitudes that... what we are, what we have become from our past, we've chosen attitudes towards situations, towards people or events. Well, God has called us from this world to change our attitudes towards situations and towards people.

The attitudes we choose make up what we are, and that's as we are today as individuals with the attitudes we have chosen to this very point in time, make up who we are as an individual.

Now, often in society when people say that, "I don't like (a particular person)"... you would even think it yourself, or you don't like that particular person; now, it's not about the individual as a person, a human, it's the attitude they have chosen or the way they are because of the attitudes they have. So you see a person and they reflect an attitude, and it could be one of aggression or hate or whatever it is, and you don't like that attitude because it's something that *you* don't agree with. You've chosen a different attitude and they have that attitude and therefore you don't want to associate with them because of their attitude.

Now, often in society it'll be seen as someone with a negative attitude versus a positive one. Well, they're both attitudes. So someone with a negative attitude normally doesn't like to hang around with people with positive attitudes, and vice versa, because that's just the way we normally associate with, people with similar type attitudes. And when we run into people with a different attitude about a topic we tend to draw back from them because we don't agree with that attitude.

Today we're going to look at a number of different attitudes revealed in God's word. The purpose for doing this is so we can examine or adjust *our* thinking, *our* attitudes, to bring them into check, to bring them into check so that we are in unity with *God* and the way He sees it. We are being called out of this world's system (way of thinking) by God the Father, into the Church (the Body of Christ) for the purpose of overcoming our selfishness and we do it by the power of God's spirit. We have been called to sacrifice the self, the selfishness, to sacrifice our *attitudes* that we have already developed that are wrong. We've been called to change our thinking, and that's the purpose of being called into the Church.

We have seen that Adam and Eve did what Lucifer desired, they rebelled against God just like he, Satan, had. They had made a decision that they wanted to do something *their* way and they didn't want to do what God had said and God had simply said, "You can do all of this, you can eat of all these fruits, but of that one over there, you're not to touch it, you're not to partake of it." So, really it's about a spirit of rebellion, a way of thinking, "Well, I don't want to do it that way, I'd like to do it my way."

The problem with all mankind is that we think we are better than others - self-righteous, right in our own eyes. Well, we're all right in our own eyes because if we weren't right and we didn't think we were right we would adjust and change and do it another way. So by nature we are right in our own eyes, the way we see it.

There is a particular attitude that I'm going to address as we go through further in the sermons, and we may have already chosen this attitude without even realizing it, because that's what people do. We often choose attitudes without true foundations or understanding of why we've done it. That attitude is a 'not fair' attitude. "It's not fair!" Now, you might have heard that. There is a song out, you might remember, it was a hit here in Australia, "What about Me! It isn't fair." Well, that tells you everything! That tells you the natural carnal mind. "What about me?! It isn't fair!" That *is* it. When you look at this attitude of 'it's not fair', we can develop it without thinking, but really when anyone says, "It's not fair!" it is a statement of self-pity. ...statement of self-pity. "What about me! It isn't fair!" And we can have this attitude without even realizing we've got it in various parts of life.

Mankind's greatest problem is his attitude of pride, his self-reliance on himself, his self-righteousness. He is right in his own eyes. We tend to take credit and give credit to ourselves, and that's something we all do. So we give credit to ourselves or we take credit, and we do that so that we can build ourselves up in the eyes of others, but we do it for our own minds. And the reason we elevate ourselves is because really deep down the natural carnal mind is trying to make itself better than others. So we do this because we believe we are doing it by our own actions, by our own effort. So we take credit like, "I'm the fastest runner!" So we take the credit, "I *am* faster as I've proven I can outrun all of you!" Take credit that *I* did it, "I've done it through all my training and my effort. I'm the fastest runner." But the reason someone is the fastest runner is what? God built them that way! ☺ Some people can't run very well at all. Now, do they think about it? They don't enter anything because they can't run that fast. But really, you see, how we take credit, "I've done this... I've done this, I've studied all my life and therefore I've got this big degree." And in the end, if you're not careful, it's because of pride, we built it up, "I'm better than all you lot because you haven't studied." It's about an attitude.

We're going to look at this attitude of self-reliance, pride really, and put it into perspective, the way that God sees it. Mankind thinks he *is* something, better than others – superior - it's a superior attitude, self-righteous attitude because of what the self achieves. So we're going to look at it. Let's measure that thinking of the way God sees it and the best way to do that is the story of Job.

The story of Job is about someone who was doing everything by his own efforts, then God begins to call Job to convert or transform the way he thinks. At the start of the book, Job did not have God's spirit and thought that he was right in his own eyes, his way of thinking – in other words, he was actually self-righteous because he thought he was right. Now, we know that Job was doing things by his own effort.

Now Satan, really in the story Satan attacks Job to trigger an attitude, and that attitude is, "It's not fair!" That's what Satan was trying to do. He was trying to get Job to turn on God and blame God. He's trying to get Job to say, "Well, it's not fair, what's happened to me!" And that's what Satan is trying to do. Satan can do that to us in lots of areas and we have to be careful that we haven't developed it by not even knowing we've developed it. So Satan was trying to get Job to blame God just like, as we went through the previous one, who else did it? Adam. Adam did it. Adam blamed God, "It's not fair! God, if you hadn't of made Eve, this wouldn't have happened. It's not fair! It's not fair that you've made Eve!" That's what he's really saying, he's blaming someone else. So Satan is out to get Job to blame God.

In Job 1:1, if you'd like to turn to Job 1:1... and we're going to go through the story of Job to see how God views this attitude of "It's not fair!" and put human life into perspective.

Job 1:1 - There was a man in the land of 'Uz', and that word is 'wooded', like a wooded area, it's called 'wooded'. We don't know the exact location. **...whose name was Job**; and the word 'Job' means actually, when translated, is 'hated'. This is actually translated as 'hated', the word is 'hated'. **...and that man was 'blameless'**, and that word is 'perfect or complete', **and upright**, which was *right* on a physical level, it's talking about, and also in the fact that he was this in his own eyes. This is the way Job saw it, that he was right, everything he was doing was right. And he was also right in the eyes of others, the way others saw him was that, "Mmm, look at Job, he is right in things that he does. He's right, his actions are right, his words are right." **...and one who 'feared'**, and that is 'respected' **God, and shunned evil**. And that word 'shun' is 'to turn aside, depart from wickedness'. Job saw something that he thought was evil, he would shun it, he would turn away, he would reject it, and he was known for that.

From his natural mind Job strived to obey God. So here is Job on his own effort trying to obey God, and if he saw something he thought was evil or wrong he would turn away from it, he would actually shun it. So it was based on his own efforts, the way *he* saw it and the what he did, his efforts.

Verse 2 – And seven sons and three daughters were born to him. So he had ten children. **Also, his possessions/his livestock were seven thousand sheep, three thousand camels, yoked oxen**, now that word 'yoked' is 'coupled', in other words pairs, because when you yoke it's two together. The oxen are cattle or bullocks... **five hundred female donkeys**, which are she-asses, **and a very large household**; so he had servants and employees. So Job had a large lot of animals and he also had servants and people that worked for him, **so that he was the greatest in all the land of the east**. So here he is as someone that is of renown. He is very noticeable in this area that he is.

God had allowed Job to become very wealthy. Now, that's also a point, it's a spiritual mindset that we will develop as we go along, and we'll see this; it's God that allowed Job to have all this. Job didn't *earn* all this. Job didn't *acquire* all this because he was better or his own effort. God allowed it. God gave it to him...and that's a point that we'll come about, "It isn't fair!" because one person can look in society and say, "It isn't fair that that person has all that and I don't have it!" It's an attitude we can develop but it's a lack of spiritual understanding. It's only God allowing the person to use it. Like, why were we born in a blessed land, a promise of Abraham, here – most of us were born here, if not, we're here. Why? Was it anything *we* did? Did we choose our parents, is another way of putting it. Well, we didn't. Did a child in

Africa or in Ethiopia choose their parents? No. Could you look at it and say, "It isn't fair! God is not fair for allowing that child to be born in Ethiopia or in Africa!" versus someone born in Australia. Or were you born into wealth or were you born into poverty? Well, God's not fair for allowing that. Well, it's an attitude that we can have and society *does* have it. We're *not* to have that attitude.

Verse 4 – Now, his sons, seven of them, would go and feast, and that is drink and banquet, in their houses, each on his day; or a cycle of time; and would send and invite their three sisters... so the three girls would come, three ladies would come where the seven brothers were in their house on a cycle of time and they would hold these banquets, **and eat and drink with them.** So the three daughters would turn up and come and join them. **And so it was when the days of feasting had run their course,** so there is a cycle of time that this was happening, **that Job would send and sanctify them, and he would rise early in the morning,** so he'd get up early in the morning, **and offered offerings according to the number of them all: for Job said,** now this is an attitude Job had; **It may be, perhaps,** is another way to put it, **my sons/my children have 'sinned',** and that word is 'missed the mark, gone wrong, incurred guilt' **and cursed God,** and the word is 'blaspheme God, spoken against God in their words or actions', **in their hearts/in their thinking. Thus Job did regularly.** So what Job did was he was trying to cover their sins. "Got these children, they're out there, they're living a lifestyle that I don't necessarily agree with but they're doing it...but *just in case* something has gone wrong there and they've actually sinned I'm going to get up and I'm going to sacrifice animals to the number of children I have, to go to God and plead to God to cover their sin." So you can see this thinking that Job has.

Now this, of course, lacks understanding about God and the way God works. Job was doing these sacrifices to cover their possible sin, an attitude of 'just in case' or 'perhaps' they did sin in thought, word or action he was going to cover it for them, he was going to incur their guilt. Job was carnal and lacked spiritual understanding about sin and personal repentance, because we know that you can't cover another person's sin. We know a sin belongs to a person who sins and a sin is against God. That's what sin is. Sin is a personal spiritual matter that must be repented of by the individual. So there has to be repentance.

Now the children, were they sorry for if they did anything? They're probably not even aware they did. In their eyes they were right, they probably didn't do anything wrong. But here is Job thinking "Well, maybe they did so I'm going to cover it for them."

Repentance of sin and it's forgiveness is based on an individual's personal relationship with God. So we have to be called *to* that. An example: our personal sin can only be forgiven if we are in a state of repentance in our thinking, and that is taking personal responsibility for that sin. We have to take personal responsibility for that sin – *and* forgiveness toward others in our thinking. So there is a condition. Now, Job is not aware of any of this and today's society really is not aware of this very thing, that it is about a personal relationship and that we can sin, which we do everyday – we may not see it but we do – but we can go to God and repent, say, "I'm guilty of this, I take personal responsibility for that sin." But we will only be forgiven by God *if* we are forgiving towards others. So there is a condition for repentance. God will not forgive us our sin if we are not forgiving towards others, and it's something that only each individual can know or understand. So if we're holding something, a grudge or ill will toward somebody – in other words, we don't like *them* - not their attitude, *them* as individuals – and we're condemning towards them and judge them and condemn them and we go to God with our sin of others things that we've done, we will not be forgiven because we're holding something against somebody else. And God has made it very clear, of course in scripture, that that's the only way you can be forgiven. So it's about being in a state of repentance ourselves and forgiveness towards others.

If we are not in a state of thinking forgiveness towards others we cannot be forgiven of our sins by God. Why? Because we are still in sin, we have unrepented sin. We do not have the right or authority to hold *anything* against *anybody*. We are not their judge to condemn, God is. To not forgive someone is to lift ourselves up above God, because God is the one who forgives, and what right do we have to hold something against somebody else? Only God can choose not to forgive.

Now when it comes to judgment, it's an interesting topic, and Mr. Weinland has covered this in detail, but the world gets very confused about judging. Christ says that He came and He came to judge; and people say you're not to judge anybody because they misunderstand what it's really saying. The reality is that we are to judge. We're to judge attitudes and other situations for the purpose of making a discernment, making a judgment, but we're not to judge anything or anybody in the point of condemning somebody else...and it's a totally different situation. So we can look at somebody who is doing something and we can say... well, we judge that situation and we can say that is wrong, but that's as far as it goes. We can see that it's wrong, we don't do it, we don't want to be involved in it – that's the judgment – but we do not condemn that person because that's not our right to condemn. Only God is the one, the author of the ability to not forgive sin and to implement the penalty, the judgment, the condemnation, which is sin earns death.

Verse 6 - Now there was a day/a time when the sons of God, now that is **created** spirit beings, the angels, **came to present themselves before God, and Satan**, the adversary, **also came among/in the midst of them**. So here we have the angels before God and Lucifer appears and he is there in the midst of them. **And the LORD said to Satan**, the adversary, someone who is against, **From where do you come? And so Satan answered the Lord**, how he responded and said, **From going to and fro on the earth**, in other words, roaming about or roving about, **and from walking**, that is to proceed **back and forth on it**. So Lucifer is saying in a sarcastic way, "Well, I'm actually here where You put me and I'm roaming backwards and forwards." He's not really answering at all. Satan's answer is one of sarcasm and disrespect to His Creator. So he's asked, "What are you doing?" Now, what he should have answered was, we know from scriptures, that the spiritual part of it, that Satan roams the earth *like*, he's not, but *like* a roaming lion - a lion sets out to get a prey, it sets traps, it waits patiently – seeking whom he may devour, whom he can destroy on a spiritual level. Now, lions attack the weak, they don't go for the strongest in the herd, they wait for the weak part of the herd.

So, with us brethren, we can give opportunity to Satan by being spiritually weak, by being on the outside of God's Church in the sense of not being in unity, because then there is a thought process that has opened up that Satan now can broadcast to...because we're not in unity. So it is important that we stay spiritually strong because Satan is out there trying to devour.

So you can see here, really, Satan simply lied, he's nonchalant about it, but his true answer is, "Well, I'm out there trying to destroy everything You've created. I'm trying to destroy what You're trying to do in creating Elohim. I'm out there willingly and deliberately trying to destroy it." Satan broadcasts attitudes to the mind that affect a person's thinking. Satan broadcasts pride to the natural mind of selfishness. So if Satan had of been really honest he would have said, "I am out here on the earth where You placed me, broadcasting attitudes of pride and rebellion against Your ways of life, and I'm broadcasting it mainly to those that are weak in mind, that do not have Your spirit or are low in spirit," in other words, dwelling in sin. So the world is tuned in to Satan because they don't have God's spirit, so by nature they're going to run Satan's ways.

He could have said, "I am out there working against *everything* You stand for! I'm roaming the earth looking for ways to destroy Your plan to create Elohim." Now, that would have been a more truthful answer than just 'roaming backwards and forwards'.

Verse 8 - Then the LORD said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? Now, Satan couldn't see spiritually. Satan is a spirit being but he does not have a spiritual mind, he does not have the mind of God, he does not think like God, so he can't see spiritual things. So to have or to be able to see something spiritual, which we can, which means we've got God's spirit, and that is one proof to ourselves, that if you can see when we go through certain scriptures – and I know you do when we talk about things – and you can see it and it jumps out in your mind and you go, "Whoa!" that is seeing spiritually, you begin to understand spiritually. Well, Satan can't see spiritually. He can't see the thoughts of your mind if it's spiritual in nature. He can't see. But he can try to work things out but he is not spiritual in nature in the sense of a spiritual, having the mind of God.

So he couldn't see that Job was not spiritually blameless or spiritually upright. He couldn't see that. Satan could see that Job respected God's word and was rejecting and turning away from evil on a physical level – so the way Satan could see it – **So Satan answered the LORD and said, Does Job fear God for nothing?** This is a sarcastic attitude. In other words, "Job is only showing respect to you because he is getting something out of it for himself." The accusation is that Job was doing it for selfish reasons and therefore was no better or different than Satan. "Well, Job's only just obeying You because he's getting something out of it! Really, Job's just like me, he's selfish!" That's what Satan is really saying.

Verse 10 - Have You, God, not made a hedge/a fence about him, in other words protected him, **around or upon his household,** in other words, "God, you're protecting him. You've given him all this, You've given him the ten children, You've given him all of the livestock and you've built this fence so that I can't get to him, I can't affect his attitudes, I can't affect him, because You've protected him." ...which is true, God had let Job have these possessions and use of them because it was God's will, and the purpose is for a lesson for us. This lesson here is for us today. Job learned from it in the end but this story is about how Job learned it.

...and around all that he has on every side? In other words, "You have not allowed me to get to him or his family or his possessions." **You have blessed the work of his hands and his possessions; his livestock have increased in the land.** So one of God's laws was in action here: there are blessings for obedience. So the world, there are people out there that obey certain aspects of God's law on a physical level – well, there is an ability for them to be blessed because there is a natural law that God has placed in work in action. Obedience, blessing.

Verse 11 - But now, stretch out Your, God's, hand... so the power and authority all sits with God. From this statement Satan is admitting that God is all powerful, because it's in His control. So the power is in God's hand, His authority, and Satan is saying, **Well, stretch out Your hand and touch/strike all that he has and he will surely curse You to your face.** So in other words, "He won't praise You, he won't give You the credit! Remove Your protection and You will see what he does then." It's a sarcastic attitude. "He will turn against You when things start to go against him on a physical level. He will soon turn to You and say, "It's not fair! Why *me* God! What have *I* done?" That's what Satan is trying to trigger, he'll have an attitude of self-pity. So that's what Satan believes the natural carnal mind will do. Satan is saying, "Well, we'll soon see if he's blameless and upright after we attack him and take his possessions from him, what's given him his notability, his credibility."

Verse 12 - And the LORD said to Satan, Behold, all that he has is in your power; in other words, it's a transfer of an authority now, in your hand or in your strength. So God is now giving Satan the ability to affect Job in the sense of his possessions. ...**only do not lay a hand on his person.** So God's giving the authority, "Yes you can do that, but you're not to touch Job on a physical level. He is not to suffer physically from this." **So Satan went out from the presence of the LORD.** Now, you can imagine there is a keenness here, because the natural carnal mind, which we have all had and have still, parts of it, when you have an opportunity to something you really desire you move quite quickly because you're quite keen to get into this. Satan, really, is trying to show God that God's wrong, "You've created this man and he's going to turn on You." So we can see from that also that Satan did not have the power to affect Job because of a protection, a spiritual protection, and it was also physical. God transferred now a limited amount of power over to Satan. So Satan didn't have this power, it was granted to him.

This reveals that Satan can only do what God allows him to do. God controls Satan's power. So Satan has a power that God gave to him when he was created, but still God is all powerful, He still can control situations and environments all for the purpose of creating Elohim. God gave it to him so He can also take it away. Now, that's no different for us, brethren. If we think we've earned something, if we think we've earned our calling, it's a wrong frame of mind. We of ourselves are *nothing*, it's God in His mercy that granted it to us...God in His mercy. We didn't earn anything. It's not by our efforts. It's not by our study, our prayer, how righteous we think we are... has nothing to do with it. In actual fact it's the opposite, it's about how weak we really are, but God decides to call the weak of the world and to work with the weak to make them great in the eyes spiritually. It's a spiritual matter, not physical.

In fact, Satan is powerless against God and God's people, and actually works to destroy what God is creating, which is Elohim. God is in control of *all* His creation...and that's a good spiritual state of mind to be in at *all* times. And we'll hopefully get time to get to this aspect.

Now, Satan will do what he desired to do, destroy what God had given to Job, all for the purpose of trying to get Job to react, to develop an attitude.

Verse 13 - Now there was a day/a time when his, Job's, sons and daughters were eating and drinking wine in their eldest brother's, firstborn that is, house: And a messenger came to Job and said, The oxen were plowing and the donkeys feeding beside them when the Sabeans raided them and took them away. Indeed, they have killed all the servants with the edge of the sword and I alone escaped to tell you.

Verse 16 – And while he was still yet speaking, still explaining it to Job, **another also came and said, The fire of the Eternal/fire of God fell from heaven and burned up the sheep and the servants and consumed them; and I alone have escaped to tell you. And while he was still speaking, another came to him and said, The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you.** So this is the third one. So, can you imagine that happening to you, that if you had family and possessions and someone turns up and says, "By the way, this is gone, your car's been burned, someone has done that, someone has done that and now they've burned your house and well...and by the way, your children have been killed as well." What attitude would we form? What would be our immediate thinking at the loss of *one* loved one? *One*, not the whole lot! Ten! Incredible!

So here is Job hearing all this news about things and there is the fourth person turned up, **While he was still speaking another also came and said, Your sons and daughters were eating and drinking wine in**

their eldest brother's house and suddenly a great wind came from across the wilderness and struck the four corners of the house and it fell on the young people and they are dead; and I alone have escaped to tell you. Now, that would be a bit of a shock to most of us – true – to lose a loved one. But there are big lessons in learning about the death of somebody close to us. I remember having a conversation not that long ago with somebody that had lost a family member. Grief is a natural way to handle things. Grief, it's built in us, we grieve. And as I was explaining to that person, it's interesting how the human mind works, because they had lost a child and the grief and the hurt and the pain is real. It is real, it hurts mentally, emotionally, it is *draining*. But why is it we only grieve for something we lost? Are you grieving now for the 25-30 children that died in the last ten minutes? No. *Why is that? Why is that; why aren't we grieving – the same emotional impact – for someone else's child?* Because it's built into us, it's personal, it's about what I lost, it's affected me. But the death of those 25 children in wherever, did it affect you? So there is no natural grief. Because we live our lives day to day and hundreds of people die, actually thousands, every day from various situations – in war, famine, starvation...babies, mothers, men – but we don't walk around emotionally grieving. But we do if it's a personal loss. So there is big lessons in that about our thinking.

So now Job is going through this, there is a grief. He's just lost what belongs to him, in his own eyes. He thinks it belongs to him, and that's what the issue is in our life, we think it belongs to us. Children, says in scripture, belong to God. God gave them life. Did we? Did we create? Did we give the breath of life? Did we put the spirit of man in the child? Because often we're taking credit to ourselves that it's *our* child. No, all children are God's children, because God puts in the spirit in man into the child. It takes the breath of life because it came from where? From God. So it's about having a perspective, a reality about children – although they are in our family, we have a massive responsibility to educate them God's way – but they really are belonging to God and God's going to develop into Elohim...and it's a way of thinking.

So Job's family and servants... because here people say, "That's not fair! It's not fair what God did to Job, He took all his children and his possessions." For us, brethren, we should understand that Job's family and his servants, everybody that was affected by this, will be resurrected at the end of 7,000 years of man. It's not over. But God here is working with Job! God's not working with the children and He's not working with the servants. He hasn't called them into a personal relationship – that day will come – and that's what the beauty of it is. And that's why today's society would turn around and say, "Well, God's not fair! That child died! That's terrible! How unfair is that? This is just not fair!" Well, that's limiting God and it's our thinking that's the problem.

There is no such thing as God not being fair. Satan and Satan's system isn't fair, that's what's not fair. Satan's system is not fair but God is fair, God is righteous, because God's got a plan for *everyone* that He has created, and the resurrection is that opportunity, the Great White Throne Judgment, which is the 100 years of life under God's perfect rule. So it's the way we view it.

Is it better that somebody grows up in this perverted world now with the drugs, the sex and all the debauchery? ...or is it better that they die and resurrected in a hundred years where none of that exists? What's fair? So it's the way we view death.

Verse 20 - Then Job rose, tore his robe, now, this is an outer garment, **and shaved his head and fell on the ground and worshiped,** to bow down, prostrated himself on the ground. Job humbled himself. These actions are an outward physical sign of turning to God...to turn to God in repentance.

Verse 21 - Now, here is Job's attitude revealed: **And he said, Naked I came from my mother's womb, and naked I shall return. The LORD gives and the LORD takes away, blessed be the name of the LORD.** Now, that is a great attitude, isn't it. That's what you would call a great attitude. In other words, "God is in control and *God knows what is best*. God knows what is best for *everybody* – not just for you but for everybody! Job did not blame God or have an "It's not fair!" attitude. He had an attitude of expressing that he believed that God gave him everything and if God desired to take it from him for whatever reason, which Job wasn't fully aware of yet, he was going to accept it and he wouldn't turn around and blame God for it. Job has the right thinking and understanding about what had just happened to his wealth and children, that it all belonged to God. He accepted that God is in charge, in control of everything. God knows what is best for everyone as He develops Elohim in His time order.

Now, we could say to ourselves, well, what do *we* think is best for ourselves? Well, we don't really know. We think we do but we don't. So why did God call you and me at this time? Because God knows what He's doing. But why didn't He call maybe some of your relatives or my relatives or other people? Because God knows what's best, what He's trying to build as far as creating a Family, and we haven't got a clue what's best, to be fair, ☺ we haven't got a clue. We think we know but we don't have a clue what's best for us.

We should have a clear understanding about what is important to us. Physical things that we are allowed to use are simply that, they are physical things, but they *all* belong to God. Everything belongs to God. We are temporary and passing through. How blessed it is just to have life. What is important and what we are concerned about and what we should be focused on are spiritual matters. That's what's important. The managing, the governing of the self, that is the most important thing. For anybody who comes into God's Church, and I say, "What's the most important thing?" The most important thing is to develop Godly character. That's the purpose of life! So the most important thing for us is to focus on God's way of life and what we're supposed to be doing, each and every one of us, including myself, is to work on trying to control 'my' selfishness. Now, that's my purpose in life, I've been doing it for roughly 30 years, and who knows how much longer we're going to have to keep going in this battle. For many that have just been called in the last 2-3-4 years, you might have to do it for another *seventy years*. For others that are much older, may not be that long you have to battle it. But that's the whole purpose, it never stops, and the moment we stop, we know from previous sermons, we're in *big, big, big* trouble *spiritually*. We're going to lose that spiritual sight that God gave us because God will withdraw His spirit because we are *not willing* to fight our selfishness.

So our purpose of life is to develop God's mind, His thinking, by replacing our thinking. That's the purpose of life. It's exciting if we understand that's the battle.

So when we fail and when we sin and we do something wrong, the beauty is we can repent, we can admit it...not have pride where we're going to hold to our integrity. This is what we're going to get to in Job, "I'm going to hold my integrity." No! Repent! God's right, we're wrong, move on. God will forgive if we hold no ill will to anyone else – move on, continue the battle.

Job had to handle the grief of losing his ten children and most of his servants. Grief is *natural* within a human being. We all have it. And I know members of the Body that have lost husbands and have lost children, and it is natural to grieve, because that's what God's built in us.

Verse 22 – **In all this**, in all this death and destruction, **Job did not sin, nor charged God with wrong.** So in other words he didn't blame God as Satan would do. We can learn from this example. Job believed

that God was in charge of everything. We need to have this same spiritual attitude of thankfulness, because that's what it's about. If we are thankful for what God is allowing us to use at this particular time or have access to, whether it's children, whether it's possessions, we should be thankful for God, for the opportunity that we've had because others don't have that opportunity. We have a need to be thankful, thankful for whatever situation we find ourselves in. When things get tough around us we need to turn to God and trust in Him, wait on Him.

Now there was something that was in the letter that Mr. Weinland has... and I'm going to just cover it briefly, and it's about this attitude, that 'it's not fair', which is one of self-pity.

"There are times when some may feel that it isn't fair for God to allow such things upon His Church."

So we can turn around and say, "Well, it isn't fair that God gave us two dates that we worked toward, and it hasn't been fulfilled the way we thought, and that's not fair! God is not fair in allowing us to think like that."

"God not only allows it, but He purposes, designs, plans, and executes those various things that help refine, test, and mature His people..."

So it's for our benefit, but at the time we can't see it because we tend to look out.

"... – to those who yield themselves to the process. The clay has no right whatsoever to question the master potter."

So that's the attitude – true? We shouldn't be questioning God about what He's doing in our life and why does somebody else have that and I don't have it. What is fair to us really...

"What is fair is death for our sins."

That's what's fair! But we don't like to think about that one. What we've earned by our own thoughts is death.

"We are owed nothing!"

God owes us nothing! We are created from nothing.

"Yet God, in His incredible love and mercy toward us, wants to give us inheritance into everything."

Isn't that incredible? ...that God would take something that is nothing, created from nothing, and give us life, the breath of life, the spirit of man, then to call us and give us His spirit for the purposes of giving us what He has – give us *access* to it! What a blessings! What an incredible calling that we even understand that!

Let's turn to **Philippians 4:11** – Now, this attitude is something that we have to learn. It's not just something that we're just given or know, it's something we learn from experience. **Not that I speak in**

regard to need: for I have learned, so this is Paul saying, **I have learned in whatever state I am to be content**. So it's something we learn. He's not stressed or anxious about the physical. The physical does not dominate *his thinking*. So it's not a focus on the physical things.

Verse 12 - I know how to be abased, which is to live humbly with less. So he knows how to live life, focus on God, but don't worry about the physical, to have less. Don't worry about it if you haven't got much. ...**and I know how to abound**: so in other words, if he is prosperous he knows how to live Godly when he's rich or poor... **everywhere and in all things I have learned, both to be full and to be hungry, both to abound and to suffer need**. What he's saying is, "I know, I have learned from experience about the right way to think no matter what environment I am in." It is an attitude towards what is happening. Always believe God is with us no matter the situation. And that's something that we should have learned just recently. No matter the situation in our personal life, whether we have less - and there are a lot of people in God's Church at the moment that have less - and there are others that have more, that are abounding, that have more, but in every situation we should be just simply thankful and learn and understand that it's God allowing it for a spiritual purpose. If you're in the Church, you'll understand that. So, whatever's happening it's for a spiritual purpose.

Verse 13 - I can do all things through Christ who strengthens me. So the focus is spiritual. It is God and Christ that do the spiritual work *in* us. Our role is to desire to strive to obey God. That's what we have to do, we have to desire and strive to obey God and subject ourselves, govern ourselves, govern our thinking. If we understand and know the spiritual principle, what great peace of mind it will bring. Cause it does! Knowing this should bring us great peace of mind. If we're always looking at the spiritual – because everything that's happening to us on a physical level is a spiritual reasoning behind it, or a spiritual outcome. What are we learning from it on a spiritual level? Are we turning to God to seek what it is that I could learn about it? That's the purpose. The focus is spiritual and that is the most important thing.

We'll divert for a moment (I think we're going to have time); we'll divert and examine how David accepted God's will in his life. We will look at his attitude during a trial that he did react to with a wrong attitude. We're going to look at David and have a look at that, and we will come back to Job, it's probably going to be in Part 2.

If you turn to 2 Samuel 11:26. Now, David had arranged for the death of Uriah, Bathsheba's husband, so that he could marry Bathsheba. So you remember the story that David desired Bathsheba but Bathsheba was married, so David with the power as king organized that Uriah be put out to war, goes out to war. David then sends instructions, "Put him at the front of the battle!" Because there is a pretty good guarantee that the ones at the front are going to get killed and that's what David's *thinking* was. Now, whether he expressed it at all is probably not, but it's in his thinking. He is wanting Bathsheba and the only way to get Bathsheba, as far as in the eyes of others, is if Uriah, the husband, is dead. He's going to look good, and since he's going to marry somebody that's free...but deep down in his thinking he's planned all this...in his thinking.

2 Samuel 11:26 - When the wife of Uriah, who was a Hittite, **heard that Uriah her husband was dead, she mourned for her husband**. So Bathsheba here hears that Uriah had gone to war and he was at the front and he's been killed. Was exactly what David had planned.

Verse 27 - And when her mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son. So here now they've had a child. **But the thing that David had**

done displeased, and that word is 'was evil', **displeased the Eternal**. God wasn't happy with this now. If you think about it, this has gone on for a little bit of time. God hasn't reacted instantly about implementing the penalty for sin with David, because he really has earned the death penalty for what he's done; he's murdered somebody.

2 Samuel 12:1 - Then the LORD sent Nathan, who was a prophet, to David. And he came to him, and said to him, So he's going to tell him a story to get David to *think* about a situation. **There were two men in one city; one rich**, now this represents David, he was wealthy, **and the other poor**, which is representing Uriah. **The rich man had exceedingly many flocks and herds. But the poor man had nothing**, it was symbolic of Uriah, **except one little ewe lamb**, Bathsheba, it's referring to, **which he had bought and nourished, and grew up together with him and with his children; it ate of his own food and drank from his own cup and lay in his bosom, and it was like a daughter to him.** So it was much loved and he had this close relationship. This poor man had one ewe lamb.

Verse 4 - And a traveler came to the rich man, who refused, and that is refused to spare, **to take from his own flock**; so he wasn't going to spare any of his, he's got heaps. He's not going to give anything. **...and from his own herd, to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb**, so this guy's got one lamb and the rich man says, "Well, I'm not going to spare any of mine, I'm going to take from the poor man," **and prepared it for the man whom had come to him.** So Nathan had revealed a *selfish attitude*.

So David's anger... Now David would have thought, "Now this is unfair!" True? "This is...! How *selfish* can you be?! This rich person has got all of this and he goes and takes the poor man's one ewe that he'd grown up with and nourished and cherished!" He was *furious*; it says, **David's anger**; now that word 'anger' displayed in his nostrils, nose and face. Now, I don't know whether you've seen someone who is really angry; the nostrils flare. So David is really *angry* about this, he's really aroused about it, **and greatly aroused**, the word is 'furious', **against the man; and he said to Nathan, As the LORD lives, the man who has done this shall surely die**: in other words, "I'm going to implement the death penalty. I'm the king, I can do this. That person is going to *die*! That's what he deserves for that *terribly selfish* act!"

Verse 6 - And he shall restore; now David knows the law. So he's talking about the rich man and David knows the law about compensation for when somebody steals something; **And he shall restore, or compensate, fourfold for the lamb**, now the law says in Exodus 22 that if somebody steals an oxen they're to be repaid fivefold, and if they steal a sheep they are to restore four times. So David knows the law. **...and he shall restore/compensate fourfold for the lamb because he did this thing and because he had no pity**, so he had no compassion. So David is really angry about this. David is angry about this selfish attitude. **Then Nathan said to David, You are the man.** Now, this would have been like, Whoa! Like you say you get a slap in the face, all of a sudden you see it, "Whoa! It's me!"

Thus says the LORD God of Israel, I anointed you king over Israel, so now David's going to get a lesson, a change of thinking; change your attitude here. **God says, I anointed you**, so in other words, "I chose you. You weren't made king because of anything you were. I did it! I gave you." **I anointed you King over Israel, I delivered you from the hand of Saul**; there wasn't anything you did, I did it, I protected you, David. So I've anointed you king and now I've protected you.

Verse 8 – I gave you your masters, Saul's, house, and your master's wives into your keeping, and gave you the house of Israel and Judah; So I anointed you king over Israel...I did it, **and if that had been too little, I also would have given you much more.** That's an incredible statement, isn't it! So God was

looking to David, and if David had desired more God says, "I would have given it to you, David, things that you desired." Because God was blessing David. It was God was giving all this wealth and this power and this authority to him. So God is saying, "I have given you all this and it's still not *enough*! If you had desired more in a right way I would have given it to you. How selfish? How self-centered can you be?!" Which is really what the issue is, because he wasn't happy with what God had provided for him.

We can learn from this example. Take it on a personal level, brethren; I'm talking to myself as well. God is saying, "I called you out of this world's way of thinking and I anointed you and set you into the Body of Christ." So that's what God's done for us. What a great blessing! God did it. We didn't do it, God did it. "I delivered you from the hand of Satan who desired to destroy you." Just like David and Saul, same thing, but God delivered us from the hand of Satan so we don't have that impact that the world is suffering out there. They don't have the ability to *see* spiritually, we do. "I gave you My spirit, the ability to see spiritual matters that are from *Me!*" is God saying to us. "I gave you many spiritual gifts, like repentance," that's what God's done for us. "I've revealed Myself to you and bear fruits of the spirit *in you.*" The only credibility we *have* as far as good works that come from God. It wasn't us, we're not merciful of and by ourselves, it's God *in* us that makes us merciful – because the natural carnal mind is not merciful. True? We should know that! We're not merciful!

What do we by our natural carnal mind desire to do? Get revenge! That's our natural way of thinking. "This person has affected me! It's not fair! I'll fix him up!" ...or her -True? That's what we do. But God in us makes us merciful, to understand that, no, that's not the right attitude to have. So it's, God does it.

God's saying, "I gave you My sacrifice, Jesus Christ, to cover the penalty for your sins. I gave you spiritual sight so you could see the truth, things that come from *Me!* I gave you great spiritual wealth, My thinking, My virtue. I gave you a Family of like-minded brethren who love you!" Now, we've experienced that in the Body. That's what God's done for *us!* "I gave you an apostle and two end-time prophets. I gave you food every Sabbath and Holy Day." We've been fed! "I gave you the opportunity for salvation, and if that had not been enough I would have also given you much more." That's what God's saying! ☺ God wants to feed us! God just gave us some incredible truth in the posts about the 'Extraordinary 4½ years', He's given it to us, and if we want more...guess what? God is going to give us more. God is going to continue to reveal truth to us. If we desire it God's going to do it, it's a promise. He's going to keep revealing Himself to us for the rest of our life. In the Millennium and in the hundred years, it's God revealing Himself to us! It's exciting!

Verse 9 - Why have you despised/held in contempt/made worthless the commandment, the word of God, to do evil in His sight? You have killed Uriah the Hittite with the sword, you have taken his wife to be your wife and have killed him with the sword of the people of Ammon. In other words, what was happening there was the people are blaming the Amorites because of the war. The people don't know it's David! They just think, "Oh, poor Uriah, went to war and he got killed!" That's all they know, so the blame is going to the Amorites when it really shouldn't, it should be David.

David's actions revealed that he actually hated Uriah, because hate ends up being murder. He planned to kill him and he made it to look as innocent so that he was looked to be innocent because somebody else did it. "Poor Uriah, got killed by the Amorites." Then God says, "Well, what I have given you was not enough in your eyes. You despised everything I've given you, you coveted something that God had said was not to be touched." Does that sound familiar? Adam and Eve. It's the same attitude. Because David wanted Bathsheba and he planned to get her, one way or another, irrespective of what God said. God

said, "You're not to take another man's wife." David know that law! So, Adam and Eve did exactly the same, "You're not to touch of the tree." But, "We're going to do it." So they made God's word worthless.

I've got a question here for myself and for you: Are there things in our life that we desire to handle which God has commanded us not to touch? Now, there are, there are certain things that we are told not to handle, but we do because we think we can handle them. If you understand that. We think we can touch it, play with it. Often it's about in the mind. We can watch things we shouldn't watch. We can lift our opinion up over God's thinking. We desire to lift the self up, something we want to do, or we cast away God's discernment on a matter and we become judge and condemn, when God says we shouldn't go down that path. There are other things like things in Satan's system. We know what the system is out here, but are we playing with it, are we handling it? We shouldn't touch it. We are to "Come out of her, My people," that's what God says.

So the penalty for sin and rebellion is now revealed.

Verse 10 - Now therefore the sword shall never depart your house; so around David in his whole life there is going to be death all around him. That's one of the penalties. **...because you have 'despised',** and that is 'held in contempt' **Me,** you've despised Me, **and have taken the wife of Uriah the Hittite to be your wife.**

Verse 11 - Thus says the LORD, Behold, I will raise up adversary against you from your own house, well, this is difficult, **and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.** Because that's what David did, but he did it in secret. God says, "Well, you did it in secret, I'm going to do it in the open so everyone can see."

Now, if you'd like to follow on the story later on, whatever, it's actually in 2 Samuel 16:22. It reveals that it's Absalom, which is David's third son. Actually this is exactly what happens, that he rises up and he takes David's household, the wives, and it's open to everyone to see, what's happened.

If we rebel against God and do not repent, when we sin, we will pay a penalty. We have been given God's spirit which enables us to see and live the truth. The worst thing that can happen to you and me, to *anybody* in God's Church, is that God take His spirit from us. That's the biggest tragedy. Losing loved ones, losing possessions, losing households...*irrelevant* compared to losing God's spirit. That is a *disaster*, to lose God's spirit! The ability to no longer see God or see what God is revealing. That, if you want to know a tragedy, that's a tragedy. David said in a prayer, "Do not take your spirit from me," so David knew, he had the attitude, "Do not take Your spirit from me, God!" This is the attitude of thinking that we should have today. "God, no matter what happens in my life, *please* do not take Your spirit from me. I want to repent! I *want* to repent of my sins! Show me my sin but don't take Your spirit from me." Because without God's spirit we can't become Elohim. It's not possible. But we have the gift of repentance.

We should see in humility that without God's spirit we can't do anything spiritual. We, of our own state and true condition, are worthless, really. So that's about humility.

Verse 12 - For you did it secretly: so God is still explaining to David, **You did it secretly,** you covered it up. So you planned it out in secret, in his thinking. It's in his mind. And that's where sin is with us, sin is in our minds. So what we see versus what a person thinks is two different things. We can see people and see, "Oh, everything looks good!" but we have no idea what's going on in the mind...we have no idea.

And over time it is revealed because in time the thinking is revealed in action, just like David. David would have planned this, it wasn't just, "Oh, I'll do it." He would have to have planned it and said, "Okay, now I've got to get him to war. There's a war coming up, I've got to do this, send a message, get him up to the front lines." This is a willful act to do something. Well, it's the same for us, it's in the mind where sin starts.

And going on there... **but I, God, will do this thing before all Israel, before the sun.** So it's going to be obvious to everybody.

Verse 13 - Then David said to Nathan, I have sinned against the Eternal! So this, he's done exactly what God requires of us – repent quickly! And we sin against God, it's not against somebody. We sin against God, we break God's instructions. **And Nathan said to David, The LORD has also 'put away'**, and that word 'put away' is actually 'Passover'. Would you believe it's actually the word 'Passover'. He's passed over, which God has done for us... **your sin/your punishment.** So what God is saying is, "Well, I've passed over this for you, David, so you don't have to pay the penalty of sin yourself – death. You don't have to pay it. Now, that same thing has happened for us. God has given us Jesus Christ, who's passed over our sin, the penalty of sin – death – has been paid for us. It's wonderful if we understand God's mercy in that!

... **you shall not die.** "You will not be executed," is another way to put it. "You're not going to be executed because of your sin. You've earned it." David had earned the wages of sin – death – but he repented and God forgave him. The first step in repentance is to acknowledge we are wrong, which is what David said; accept our guilt, accept that we are selfish by nature. God promises to forgive us on a spiritual level because the death penalty has been paid by Jesus Christ for our stead. But that does not mean a physical penalty will not take effect. Yes, we sin, and it can be forgiven, the spiritual part of that is forgiven, but that doesn't mean to say we're [not] going to carry a scar in our thinking or an actual penalty be paid.

Verse 14 - However, because by this deed you have given great occasion to the enemies of the Eternal to 'blaspheme', which is 'to speak against', in other words to hate or provoke, **the child also who is born to you shall surely die.** Now, that's not fair! True? See that attitude? That quickly... how the world would read this is saying, "Well, hang on a minute! David sinned, *he* was the one who did it all, but he's not going to die...but the child, that poor little kid, that innocent child, he's going to die instead. That's not fair! God is harsh and cruel!" See the attitude? ...how the human mind can reason? David's sin had caused others to speak against God both in the physical world and the spirit world. And that's something we often don't think about, that our actions, often the way we live towards others, people can say they're either nice people or their not, because of what we do, our attitudes. But also it provokes the spirit world to react.

Now, Satan is the accuser of the brethren. Now he shouldn't do that, but you can see how by our thoughts or actions we can provoke people, but the spirit world would have seen this with David too, and I'm sure they would have been turning around and saying, "Look at that man of God! Look what he's done! And now, what's God going to do, He's going to spare David and He's going to kill David's child!" You can see how that'd stir up that thought process because they couldn't understand it. We as God's people today need to be on guard of our attitudes so that they do not cause blaspheme towards God's name.

Can you imagine what this statement did to David's thinking? So here we are, here's the penalty; okay, *you're* forgiven, it's been covered, but you're going to pay a penalty and your son which you've had with Bathsheba is going to die. Now the first thought is, "How am I going to tell Bathsheba?" Is David going to tell her? Big challenge in the mind, isn't it? So, would you? Would you go, "I accept that penalty God and now I'm just going to go up to Bathsheba and said, "Bathsheba, I've sinned. We've committed terrible things together. I've lusted, I've killed Uriah, your husband, and therefore God has said He's going to now take the life of the child, your child Bathsheba, our child."" Would you go and just admit it to Bathsheba? Doesn't say. But you can see the challenge in the thinking. Would you think that this is unfair? Would you think that this is not fair, someone else paying the penalty?

Someone's sin has caused someone else to be put to death! Does that sound familiar there? Somebody's sin – ours – has caused somebody else – Christ – to be put to death! Is that fair? Is that *fair*? See how the human reasoning can do it? But we don't look at ourselves and go, "I've earned the death penalty but I don't have to pay it because my elder brother, Jesus Christ, God's sacrifice has been paid for *my* stead." In other words, "I've sinned just like David did but I don't have to pay the penalty, my brother is going to pay it, Jesus Christ." Incredible thinking, isn't it when you have balance. But the world can't understand this, when it talks about humans on a human level, because it's human reasoning.

Satan would try and stir up thoughts that God's actions were not fair. "The poor child! What did *he* ever do wrong? Why should *he* die for David's sin?" This thinking that God is not fair is satanic! This thinking, that God is not fair, *is satanic!* ...comes from Satan; that's where it comes from.

God knows what He is doing. God loved David's son and will resurrect him to offer him salvation in a future, a point in time where God will begin to create Elohim in him. Isn't that wonderful? Blessing? Mercy? And that young boy didn't have to suffer all the rubbish of this world. He's going to be resurrected in a better environment. How merciful is God? How merciful is God.

To think that God is unfair in *anything* is carnal selfish thinking; it comes from Satan and *it is sin*. If we think God is unfair we have sinned...we have sinned. We're limiting God in His mercy and His great plan.

Verse 15 – Then Nathan departed to his house. And the LORD struck the child that Uriah's wife, Bathsheba, bore to David, and it became ill, it became weak, frail, incurable. But God is in charge of life and death and that's something that we accept. God is in charge of life and death and He knows what is best for everybody.

Verse 16 - David therefore pleaded with God for the child; and David fasted, and went in, and lay all night on the ground. So the child is alive and is sick and David now is going towards God in fasting, humbling himself and pleading to God that God show mercy to the child. This is an expression of faith, really; this humbling of the self is an expression that David believed God was all powerful and that God could keep the child alive. David is acting in faith. He believed that God was in control of life and death. David humbled himself before God.

Verse 17 – So the elders of David's house, his house, rose, went to him to raise him up from the ground, because there is David laying out on the ground, he's humbled himself: **but he would not, nor did he eat with them.** So David wouldn't get up. He laid on the ground, he wouldn't get up, and the servants are there, they're eating and they're carrying on as normal, but David is not going to get up.

Verse 18 – Then on the seventh day, so David has done this for seven days, he's humbled himself, he's not eating and drinking and he's turning to God, imploring God to show mercy towards the son, his son. **...it came to pass that the child died. And the servants of David were afraid**, now, they were fearful. They were pretty scared now because the child is dead and here is David, he's still laying on the ground, **to tell him that the child was dead**: So, hmmm, how are we going to handle this? Now, they are scared because they saw the reaction last time about the story that Nathan had said. So Nathan turns up and says, well, here is a rich man and a poor man and the rich man kills the thing and David's face is *furios*, so now you're going to go tell him something really personal, "Your own son is dead." Who is going to go tell him, "Are you going to go and tell him?" you know, because he could organize your death, because if he gets furious at you he could, he had the power. **...for they said, Indeed, while the child was alive we spoke to him and he would not listen or heed our voice**, so he wouldn't listen then so what's he going to be like now? **...how can we tell him that the child is dead?** "How are we going to do this?" **He may do some harm**, he may react and we'll suffer if we go and tell him. "No, I'm not going to tell him, he's going to react the same way as when he heard that story from Nathan."

Verse 19 - When David saw that his servants were whispering, David perceived, so he discerned that something had changed, **that the child was dead: therefore David said to his servants, Is the child dead? And they said, He is dead**. Now I'm pretty sure they were pretty relieved, the fact that David actually went and said, "Is the child dead?" "Well, yes, he's dead." Because they didn't want to go tell him, it's better that he asked the question.

Verse 20 - So David rose from the earth, washed and anointed himself, and changed his clothes, because he'd been laying there seven days, so he would have, you know, started to smell a fair bit being there seven days humbling himself, **and he went into the house of the Eternal and worshipped: then he went to his own house; and when he requested, they set food before him and he ate. Then his servants said to him, What is this that you have done?** They're not understanding this, because see, in our society and the way we think, we do the opposite...we do the opposite. Here is David grieving before the child is dead – he's alive – and here he is mourning, grieved. We do the opposite; when the person is alive we hope that they get better, but when they die we grieve, we go into mourning, we humble ourselves. Here is David's done the opposite, he's out there now, he's stopped, he's eating, he's carrying on his life as normal, he's not gone into this depression, self-pity. So they don't understand it, this doesn't make any sense to them - natural carnal mind.

You fasted and wept for the child while it was alive, but when the child died you arose and ate food. "So you've changed your behavior."

Verse 22 - And he said, While the child was alive I fasted and wept: for I said, Who can tell whether the LORD will be gracious, show mercy, **to me, that the child may live?** So at that point David is saying, "Well, life and death is still in the power of God and so I can only implore God, humble myself, admit my sins and ask God to keep the child alive." "Show mercy to me, God, and to the child, keep the child alive." **But now he is dead**, So David is saying, "Well, now he is dead I know God's decision and I accept it." He's not going to try to reverse it. God's made a decision and David is saying, "I accept that decision. God, You know what's best, You've made that decision. I accept it and I'm going to move forward, I'm going to push on." **Why should I fast?** What's the point? What's the point now, the child is dead. I accept that God's made the decision, it's done, let's move forward." **Can I bring him back again? I shall go to him but he shall not return to me.** In other words, he's dead and there is nothing I can do.

This is a very important spiritual attitude we need to develop, because it takes development, it takes time. Because when we're first called into the Church we still have views of life and death that are based on our previous religious experience or non-religious experience, because when you go to a funeral that is of the world what you hear is a little bit of confusion. The person's dead and has gone to heaven awaiting a resurrection. ☺ Ummm, he's dead, he's in heaven...running around up there, spirit, but he's waiting to be resurrected. Doesn't make any sense. Nobody ever says much about people going to hell. Most people die, no matter how bad they are really, if it's your own family they've gone to heaven. "Let me assure you, they're in heaven." Because there is no way you would think anything different, they're in heaven.

Well, when you think about it, if that person loved us that died, why don't they come down from heaven and tell us the truth? ☺ Why don't they just come and tell us? Why don't they change something? They're all running around up there happy as happy, why can't they come and relieve me of the guilt and tell me they're okay? Why don't we all want to die quickly so we can go to heaven, really, when you think about it? Why do people grieve when somebody dies if they think they went to heaven where they're in a better place? It just doesn't make any sense, really, the mind. True? Because the thoughts and processes, people have made things up.

Will we accept God's decision in the way He leads us? That's a good question. So God is leading the Church through Jesus Christ now, but do we accept it just like David accepted that's the decision, that's what's happened, push on. No use looking back, push on, child's dead. My sin caused it, but hey, it's done, I'm pushing on, I'm going to seek to obey God. Well, are we the same in the Church? Are we pushing on? We accept where God's leading us? Doesn't matter where He leads us – left, right, straight ahead, we'll keep going. Will we accept what God has revealed in the posting 'Extraordinary 4½ years – Part 4', there is so much detail in there, if we go through it. Do we accept it? Do we believe it? Where God is leading us? Or do we have a view that is not in unity with God's will and purpose? Do we think something different?

We can see that David did not blame God for the death of his son. He didn't turn around, he didn't go and say, "Well, God, it's not fair." David accepted personal responsibility, he was thankful that God showed him mercy, allowed him to live, because he'd earned the death penalty, and that somebody else paid it for his stead, but David accepted what God's decision was for that child and David pushed forward.

So we have seen that David did not blame God and we've also seen that Job did not blame God the first time around. So let's go back to the story of Job.

Job 2:1 - Again there was a day when the sons/angels of God came to present themselves, to stand, before the Eternal, and Satan, the adversary, came also among them, in the midst of them, and presented himself before the Eternal. And the Eternal said to Satan, From where do you come? So it's a question, "Where have you been? Where did you come from? What are you doing?" **So Satan answered the LORD, and said, From going to and fro on the earth, from walking back and forth on it.** Same attitude as before; he lied really. He's not being open and honest, he's lied, he's given the same attitude towards God and he's given the same answer with that same attitude, sarcasm.

Verse 3 – Then the LORD said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil, he turns away from it? **And still he holds,** something he holds strong, **to his integrity,** so in other words, his virtue of

character that *he* has. "You attacked all his possessions and he didn't blame Me last time. Satan, have you considered Job, what he's like?" Job was right in his own eyes. He didn't blame God.

And going on there... **hold fast to his integrity although you, Satan, incited Me, against him, to destroy Him**, God raised the question about Job and it was Satan who made the smart comment, "Well, you take it from him and he'll turn on You."

Verse 4 - So Satan answered the LORD and said, Skin for skin; Here is this same attitude again. So Satan knows that the natural carnal mind doesn't like to suffer pain, and when we suffer pain we tend to look out towards others and blame others for things. So Satan is trying to provoke this attitude in Job. **Yes, all that a man has and all his worldly possession he will give for his life.** So in other words, if you go personal on him he'll change his view. Satan was saying, "Job did not react because he did not physically be affected by it on a personal level." In other words, "He didn't suffer pain. He did not suffer pain in the flesh. A human being will give up *everything* if it means him not suffering physically physical pain."

Verse 5 - But you, God, stretch out Your hand now and touch his bone and his flesh, in other words, suffer physically, **and he will surely curse You to Your face.** "He's going to turn on You and blame You for this!"

Verse 6 - And the LORD said to Satan, Behold, he is in your hand, but spare his life. I don't think any of us want this. It's better that God doesn't draw Satan's attention to us. "Have you seen my servant (insert name)." Keep a low profile, who wants to go through this, really. This...Job suffered for us. Job suffered so that we could learn from this because it's about an attitude.

So here again Satan is saying to God, "Yep, attack him on a physical personal level and You'll see him turn on You." **And the LORD said to him, Behold, he is in your hand, but spare his life.**

Verse 7 - So Satan went out from the presence of the Eternal and struck Job, which is to strike him **with painful boils** – now if you've ever had a boil, they *are painful*, they are *very painful* - **from the sole of his foot**, so on the bottom of his foot, **to the crown of his head.** So he's got these boils and they are so painful, and to be covered in them is agony, I'm sure.

Verse 8 - And he, Job, took for himself a potsherd, or it's a piece of clay, so it's a piece of pottery, **with which he scraped himself**, so he scraped the top of the boils off and all the oozing that was going on, because you've got to get rid of it and he's scraping himself **while he sat in the midst of the ashes**, so it's like a rubbish tip and he's sitting there and he is suffering.

Verse 9 - Then his wife said to him, Do you still hold to your integrity? Just curse God and die! Like, "Why don't you just *blame God!* Just get it over and done with, don't hold onto your self-righteousness that you're right, and just blame God and just die. Just get it over and done with!"

Verse 10 - But he, Job, said to her, You speak as one of the foolish women speaks. Shall we indeed accept good from God and shall we not accept adversary? So in other words, every situation, be thankful. **In all this did not Job sin with his lips.** So Job hasn't turned around and blamed God for the fact that he's now been struck with these boils and that he's really suffering personally.

So what is the main issue here or what is the main point? Job was not converted therefore he held to his own integrity, his own righteousness. He was right in his own opinion and his own thinking, the way he

saw things. So he's holding on to it, he's not going to give up this view that he has for anybody. He was self-righteous, right in his own eyes. His integrity was his pride of life, his virtues, the way he saw it.

If you drop down to Job 27 we'll just look at this aspect of the way Job saw it. So from that point, of course, you now that the friends turned up and then there is this dialogue between the two of them, and all the things that Job is saying and they're trying to highlight to him that, "Job, you've got a sin." But Job is not admitting to any sin in his life, he's holding on to his integrity. "I haven't sinned. I haven't blamed God. I've not turned on God, I've done nothing wrong!" It's human reasoning, "I've done nothing wrong!" Because we all know, with God's spirit, that we sin every day because of the way the natural carnal mind is, but Job is holding onto his integrity, his righteousness. So he can't see spiritually at this point in time, he's holding onto what he thinks is right and wrong, and he's right, and the friends are saying to him, "Well, Job, you're suffering because of your sin." And Job's saying, "No, I'm holding my integrity."

Job 27:3 – As long as my breath is in me and the breath of God in my nostrils, my lips will not speak wickedness, so he's not going to turn on God and blame God, **nor my tongue utter deceit.** I'm not going to lie about it.

Verse 5 – Far be it from me that I should say, You are right. In other words, because they're telling him he's got a sin. **Till I die I will not put away my integrity from me.** He's going to die; he's not going to admit *any* fault *at all*, doesn't matter what it is, because he can't see it. He can't see it. Because see, he hasn't blasphemed God – true – he hasn't blamed God for anything so he's hanging on there saying, "Well, I haven't sinned," because he can't see it, he doesn't know that you sin everyday just because of your thoughts, your actions and your words.

Verse 6 - My righteousness I hold fast, and will not let it go: my heart shall not reproach/defy me as long as I live. "I've done nothing wrong. I have not sinned. You're telling me I have, I haven't, and I'm not suffering because of my sin."

Job 31:6 – He continues: Let me be weighed on honest scales, that God may know my integrity. So, what he's saying there is he's saying, "Well, I know that I'm right, and if you were to measure me, you line all this up, God could see quite clearly from this that I've done nothing wrong. God could see this even!" "...God can check and He will see that I've not sinned." That's what Job is saying, so he's holding on to his integrity. "This is not happening because I have done anything wrong." Job could not see his natural carnal thinking, because at this point in time he did not have God's spirit. So he is being called, he is being drawn out.

Now the dialogue continues backwards and forwards and then God decides to address Job about who he really is. So, Job 38, and we'll start here and we'll finish here because we'll pick it up in Part 2. But we'll start and work through the aspect of God now communicating with Job.

So Job 38:1: The point is, what comes out of this is, we know nothing compared to God. Now, we have knowledge of things but the reality is that it was God that provided the knowledge. So the only reason we have language is why? God created it, He gave it to Adam and Eve. At the Tower of Babel where there was one language and God divided the language, it was God's great power that did that, it was God that gave it. So why do we understand the scientific things we do? Was it human logic or reason? No, it was God that granted it. God revealed His great power on a numerical level. God creates numbers. So God reveals it, God creates everything. God's in control of everything. So God, through His mercy,

reveals things in a progressive manner, and therefore we have the knowledge we have because God revealed it to us, not because of our human cleverness. It was God that did it. And that's the point, that when we go through this here we'll see God challenges Job about his thinking.

Job 38:1 - Then the Eternal answered, or responded, **Job out of the whirlwind**, out of the tempest or storm. So God answered Job from the eye of a violent storm and this is the question He starts to try to get Job to start to think, to use his logic, human reasoning, to start to see God on a spiritual level as well.

Verse 2 - Who is this who darkens counsel by words or speech without knowledge, without discernment, without understanding? "Why do you talk without knowing what you're talking about?" ☺ That's what He's saying. "You're spouting off all this stuff but you don't even know what you're really talking about! You know nothing spiritual! You know some physical things but that's limited as well, and you only know because I've allowed you to know it, but there is much more you don't. You've raised yourself up thinking that you're quite clever, that you know a lot, but you don't. You're just simply confusing the matter, that's all Job, you're just confusing everything."

We know nothing compared to God. We only know what we do because God communicated it at some point in time in the first place. From the time of Adam He started to communicate to humans. To be without wisdom is to be without God's thinking, God's spirit. So God's saying, "Well, you don't know anything, you don't *have* wisdom, you don't know."

Verse 3 – Now, prepare yourself like a man, in other words, get ready, **stand up, I, God will question you**. So here is Job laying down in the ashes, he's got his boils and he's been there for a while, now God says, "Okay, stand up like a man and you shall answer Me. So when I ask you these questions I want you to tell me the answer. I'm going to challenge you. You think you're so smart, well, let's just see how you're to go, you're to give the knowledge to Me," is what God is saying, ""Pull yourself up Job, stand on your feet, stand tall, I have some questions for you. I want some straight answers back from you. You think you are knowledgeable, well answer these questions for Me."

God gets straight to the point, **verse 4 - Where were you when I laid the foundations of the earth? Tell me, if you have understanding**. "Where were you when I created the earth? Tell me, if you know it." Straight to the point isn't it. ☺ "Ummmm..." That's all you can do is go, "Ummmm..." What else can you say?

Verse 5 - Who determined, or set or appointed **its measurements. Surely you know Job**, Surely you know that. **Who stretched out the line upon it?** The measuring line or the cord. So He's saying, "Who decided the size of the earth? Certainly you know that! Who came up with the blueprints and the measurements?" Because it requires a lot of thought and working out. The problem with mankind is pride; human intellect puffs up. Someone thinks they are intelligent because of their knowledge. But God's saying here, "Well, you don't know anything. You've got a little bit of knowledge but who gave you that knowledge?" It's God gave it to you. The only reason you know what you know is because God revealed it. You didn't do it of and by yourself.

Verse 6 - To what were the foundations fastened? So in other words, how does it stay in place? What holds it there? **...or who laid its cornerstone;** we can say that we understand some of these things now from the time of Job to now because we've had satellites, we can look out, we know about gravity – so we know some things that God has created, we know aspects of it. We have some understanding but it's very limited.

Another question would be, well, we might know that but what was poured first? When the earth was made, what was put there first? Was it the center outwards, or was it just one big ball, was it... We think we've got some knowledge, scientists think they've got some knowledge – but very limited. *How* was it's foundations poured? So was it just 'poof', like that, or did it take time, how did it happen?

A question for us if we think we have some knowledge: How can something be created from nothing? How can something – us or anything – be created from nothing? Nothing! No elements, because elements were created. So there is nothing and then God in His great power creates something, and we think we *know* something, we think we *know* things. We know *nothing* compared to God! What great power that you can have nothing and create it. He created *spirit*! Well, where do we start with that? ☺ ...we know nothing! We are minute, and that's the point that God is working here with Job, just to bring his pride down, to bring it down and say, "Hey, you need to be realistic here, because you think you know something – you don't know anything!"

Verse 7 - When the morning stars, or the angels, sang together and all the sons/children of God shouted for joy? They cried out. So "Where were you when the angels sang in chorus and shouted praises because of the creation of the universe? Where were you, Job? Do you understand any of that?" The angels, including Lucifer, rejoiced at the creation of the universe. Lucifer, Satan, was there, and they sang in chorus with the angels and great joy at what God had done, created from nothing, something, physical. They were *rejoicing*, it was *so exciting* to be there! And God's saying, "Well, where were you?" ☺ The angels at that point did not understand the real purpose of the creation. The question to Job is, "Where were you when this all took place?" So it's bringing Job down.

Now, God begins to work with Jobs thinking, his attitude, to bring it into reality, so He's started the process.

Verse 8 – Where were you? Or Where were you when I shut up the sea in its doors? So it's figuratively speaking, **when it burst forth and issued from the womb?** So He's talking in a figurative language there. "Who set up the ocean? Who contains it? Why does it only stay where it is?" God says, "All that was Me. It wasn't you, it was Me, I did that. I controlled that, I know where it goes and I control it."

...When I made the clouds its garment, the thick darkness its swaddling clothes? So it's talking, again, like in symbolic or figurative language. What was wrapped around it? **I wrapped it in soft clouds and tucked it in safely at night. When I fix my limits, boundaries for it and set bars on its doors,** so again, figuratively, **then I made a playpen for it, a strong playpen so that it couldn't run loose.** So in other words, God controlled it, it doesn't just go around, it moves up and down. Now, we know a lot more than Job did because Job wouldn't have understood, necessarily, that it's to do with the gravity and the moon and cycles. But God is saying, "Well, where were you when I did all this? This is My power, what's your power?"

Verse 11 – When I said, This far you shall come, but no further, and there your proud waves must stop. In other words, stay there, **This is your place, your wild tantrums and when the wind blows are confined to a particular space.** God established the oceans.

Verse 12 - Have you commanded the morning since your days began; in other words, have you given the sun orders? **...to cause the dawn to know its place:** Have you established time, the rising and the setting of the sun? Have you established time cycles? Have you established seasons? Do you have any power or control over *any* of that? Now, you can see what Job would be doing. He's go, "Ooop.." he'd be

sinking lower. He's been told to stand up like a man and then all of a sudden your eyes would be wide open and you'd be going, "Ummmm..." What else can you say but, "Ummmm..." Because you can't answer, it's impossible, because God is Almighty and God's revealing this to him.

Verse 13 - That it take hold of the ends of the earth, and the wicked, the ungodly, be shaken out of it? Overthrown from the earth. "Can you, Job, seize the earth like a blanket and shake the wicked out of it? Can you do that? Can you control this? **Job, do you have power over the sun?**" And the answer is, no.

Verse 14 – If the sun takes on form like clay under a ring and stands out like a garment. What it's saying there is if you get a piece of wet clay and get a signet ring and you press it in, it bulges out around the sides, so that's like the sun. That's what actually happens.

And I'll finish off in **verse 15 - From the wicked their light is withheld**, so God's got control of things, it's talking figuratively here, **and upraised arm is broken. The cover of darkness is snatched away from the wicked.** So they think they're doing things in secret, but it's not really real. They think it, but it's all exposed, God can see everything. They're caught in the very act because God see's it. God controls the seasons. He can punish the ungodly by providing what is His punishment when He wants to do it. So God is in control.

So the wicked are allowed to progress from a period of time, and we know it's 6,000 years, because God allows it. God says man is to continue that way. And the term there for 'exalted power be broken', if you raise your arm against God to fight against Him, you will be punished, and that's what God is saying. You might raise your arm up to strike against God but you're not going to win, you will be punished for it.

So the question there with Job, "Can you control the sun and the seasons? Can you achieve any of this?"

So with that we'll finish and we'll pick up in Job 38 in Part 2.

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