

“Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! FOR I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” Job 19:23-27.

The first two verses of this passage (vv. 23 and 24) constitute a majestic preamble to the next three verses (vv. 25, 26 and 27) – which themselves constitute one of – if not THE – GRANDEST CONFESSION OF FAITH IN ALL THE CHRISTIAN RELIGION. Let us first consider this elegant preamble which was written by the patriarch Job some 3,500 years ago, in or near Damascus, Syria, which is the oldest city in the world; to wit: *“Oh that MY WORDS were now written! Oh that they were printed in a book! That they were graven with an iron pen with lead in the rock for ever!”* Job 19:23, 24. The subject of Job’s preamble to verses 25, 26, & 27 may be the eternal perpetuation of what Job proudly calls, *“MY WORDS;”* but what may be clearly seen to be GOD’S WORDS IN JOB’S MOUTH – WHICH HAS OCCASIONED SEVERE PERSECUTION TO JOB; to wit: *“Why do ye persecute me as God, and are not satisfied with my flesh?”* Job 19:22. This is the grand and glorious mystery that has been hidden from ages and generations, but is now revealed unto the church, which is Christ in you the hope of glory. See, Col. 1:27.

“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, AND MY WORDS WHICH I HAVE PUT IN THY MOUTH, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.”
(Isa. 59:20, 21)

Beloved, this is such a staggering truth, that we are almost driven to exclaim with the apostle, *“Who is sufficient for these things?”* 2 Cor. 2:16. But the answer is immediately forthcoming: WE ARE!!! *“For we are not as the many (rabble-rousing multitudes), which corrupt the word of God (i.e., deal deceitfully with the word of God); but as of sincerity, but as of God, in the sight of God speak we in Christ.”* 2 Cor. 2:17.) Job proudly calls them *“MY WORDS,”* referring to GOD’S WORDS IN JOB’S MOUTH, even as Paul proudly called the Gospel which he preached, *“MY GOSPEL,”* even though he suffered severe persecutions for the Gospel’s sake, throughout the world; to wit: *“In the day when God shall judge the secrets of men by Jesus Christ – ACCORDING TO MY GOSPEL.”* Rom. 2:16.

“Now to him that is of power to stablish you ACCORDING TO MY GOSPEL, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the obedience of faith; To God only wise be glory through Jesus Christ for ever. Amen.” (Rom. 16:25-27)

There is something about the way in which Job expresses his passionate love for the WORDS OF THE LIVING GOD that stamps them with the imprint of divinity, such as the prophet Jeremiah’s irrepressible joy upon FINDING THOSE HOLY WORDS; to wit:

“O Lord, thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering; know that for thy sake I have suffered rebuke. THY WORDS WERE FOUND, AND I DID EAT THEM; and thy word was unto me THE JOY AND REJOICING OF MINE HEART; for I am called by thy name, O Lord God of hosts.” (Jer. 15:15-16)

Sunday, July 4, 2010

Sermon Outline...page 2

Note the beautiful imagery of **“FINDING”** AND **“EATING”** THE WORDS OF THE LIVING GOD. The act of **“finding”** carries with it the notion of sovereign grace tracking the sinner down and compelling him with kindness to come to the banquet of God’s gratuitous free love; to wit:

“But Isaiah is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.” (Rom. 10:20)

“I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, Behold me, unto a nation that was not called by my name.” (Isa. 65:1)

In addition, there is a lot of truth to the old saying, “You are what you eat.” The food ingested by the mouth works its way through the whole digestive system, and finally – after going through many changes – is thoroughly assimilated by – and as appropriate parts of – the whole body. Even so, the Believer – feeding his soul on the WORDS OF THE LIVING GOD – is nourished and empowered. Just as the items of food become part and parcel of the warp and woof of the human body – (in the same sense of the slogan at the health food store [“YOU ARE WHAT YOU EAT”]) – even so THE WORDS OF THE LIVING GOD become part and parcel of the warp and woof of the Believer’s soul who feeds on those blessed WORDS. The symbol is beautiful and compelling. Ergo, **“Thy WORDS were found, and I did eat them; and THY WORD WAS UNTO ME THE JOY AND REJOICING OF MINE HEART; for I am called by THY NAME, O Lord God of hosts.” Jer. 15:16.**

But, Beloved, shortly after such genuine joy and rejoicing, the overwrought prophet is seriously dejected, due to unremitting Satanic attacks upon his righteous integrity; to wit: **“O Lord, thou knowest”** – (i.e., thou knowest all about my case; in fact, **“Neither is there ANY creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do” [Heb. 4:13]; – “REMEMBER ME, and VISIT ME, and REVENGE ME of my persecutors;” Jer. 15:15a. “TAKE ME NOT AWAY IN THY LONG-SUFFERING.” Jer. 15:15b.** Here Bro. Jeremiah is beginning to do some impertinent expostulating with the Lord; to wit: **“TAKE ME NOT AWAY IN THY LONGSUFFERING.” Jer. 15:15b.** The meaning is, **“Lord, by Thy longsuffering towards them (i.e., my persecutors), please don’t allow them meanwhile TO TAKE AWAY MY LIFE.”** This is at least a mild criticism of the Lord in taking too long in avenging His Elect; to wit:

“And shall not God avenge His own Elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily.” (Lk. 18:7, 8)

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Rev. 6:9,10)

Far more serious is the suggestion – if even a slight suggestion – that the Lord God is charged with being a LIAR, and as DECEITFUL as flowing waters drying up, as a brook; to wit: **“My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid.” Job 6:15, 16.** A.R. Faucet, JFB: “Waters that are not sure (i.e., not-lasting); opposed to living (perennial) waters. Streams that the thirsty traveler had calculated on being full in winter, but which disappoint him in his sorest need, having run dry in the heat of summer.” The Lord had promised Jeremiah protection from all his enemies; to wit: **“And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and have worshiped the works of their own hands (Arminian Free Will heresies). Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them. For, behold, I HAVE MADE THEE THIS DAY A DEFENCED CITY, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against**

Sunday, July 4, 2010

Sermon Outline...page 3

the people of the land. And THEY SHALL FIGHT AGAINST THEE; BUT THEY SHALL NOT PREVAIL AGAINST THEE; for I am with thee, saith the Lord, TO DELIVER THEE.” Jer. 1:16-19. Thus you see, Beloved, Words cannot be plainer and more explicit; to wit: The Lord had given Jeremiah a PROMISE OF DIVINE PROTECTION from his powerful enemies, – made Jeremiah’s enemies by preaching God’s WORDS to them – AT GOD’S DIRECTION (!)(!)(!). Jeremiah believed the Lord’s promises, relied on the Lord’s said promises, and, in reliance thereon, Jeremiah took action – radical action – by uttering the Lord’s judgments touching all mankind’s wickedness – all as the Lord commanded Jeremiah to do. **Jer. 1:16.** Thereupon, and as a direct consequence of such fiery and condemnatory preaching, the overwrought prophet suffered severe injury, damage and loss; to wit:

“Why is my pain perpetual, and my wound incurable, which refuseth to be healed? WILT THOU BE ALTOGETHER UNTO ME AS A LIAR, and as waters that fail?”
(Jer. 15:18)

On another such occasion, when Jeremiah was overwrought at the fierceness of the spiritual battle, and being fresh out of Gov. Pashur’s jail as his punishment for preaching God’s Word, Jeremiah blurted out blasphemous words against the Lord; to wit: ***“O LORD, THOU HAST DECEIVED ME, and I WAS DECEIVED; thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me.”*** Jer. 20:7.

I tell you, Beloved; all the efforts of the commentators to sanitize Bro. Jeremiah’s mouth for, in effect, calling the Lord God a deceiver, FAIL MISERABLY. For example: Robert Fausset, JFB; To-Wit: *“Jeremiah’s complaint, not unlike that of Job, breathing somewhat of human infirmity, in consequences of his imprisonment. Thou didst promise never to give me up to the will of mine enemies, and yet thou hast done so. But Jeremiah misunderstood God’s promise, which was not that he should have nothing to suffer, but that God would deliver him out of sufferings (‘And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.’ Jer. 1:19). Others translate relevant portions of the passage, as, viz., ‘thou hast allured me to undertake the prophetic office, and I was persuaded’ – i.e., I suffered myself to be persuaded to undertake what I find too hard for me.”* To which we say, HOGWASH. Jeremiah does not need Robert Fausset of Jamieson, Fausset and Brown – or anyone else – to fill the air with clumsy words and sentences in a vain effort to explain away the prophet’s temporary lapse into BLASPHEMY.

All the prophet needs to do is repent and seek forgiveness from our merciful God. All he needs to do is to humble himself under the mighty hand of God – (to-wit: ***“Humble yourselves therefore under the mighty hand of God, THAT HE MAY EXALT YOU IN DUE TIME.”*** 1 Pet. 5:6) – as did David after the prophet Nathan exposed him as the guiltiest kind of a sinner, saying, ***“Thou art the man.”*** 2 Sam. 12:7. Beloved. The Holy Ghost has inspired David to write **Psalm 51**, so that we may know exactly how to get right with God when we have gone astray – just as Jeremiah most certainly had gone astray when he blasphemed God – calling Him a LIAR (**Jer. 15:18**) and a DECEIVER (**Jer. 20:7**). If we are directed to keep our heart with all diligence, for out of it are the issues of life (**Pro. 4:23**), with how much more diligence should we keep our heart in tune with **Psalm 51**; to wit:

“To the chief musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba. Have mercy upon me, O God, according to thy lovingkindness; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. ... Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” (Psa. 51:1-7)

There is more than a suggestion that David was in a backslidden condition, arising from David’s almost unbelievable sins of premeditated, cowardly murder of a righteous Jewish convert, Uriah the Hittite; whose wife David lusted after, coveted, and committed adultery with; and thereafter killed to cover up his other crimes for; to wit: *“Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, SAVE ONLY IN THE MATTER OF URIAH THE HITTITE.”* 1 Kgs. 15:5. As the charge was put to David by Nathan the prophet in seeking David’s repentance, we read; to wit:

“Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. ... And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.” (2 Sam. 12:9, 13, 14)

I tell you, Beloved, many times when reading carefully and studying the gruesome details of David’s monstrous sins of first degree murder and adultery in the matter of Uriah the Hittite and Bathsheba – I have wondered out loud how in the world David had the nerve – the chutzpah, as the Jews say – to ask God to hide His face from David’s sins, and blot out all David’s iniquities (Psa. 51:9). But then I reflect a tiny bit upon my own sins and iniquities; and I haven’t traveled far down that gloomy road when I begin to rejoice that God the Holy Ghost has so faithfully recorded not only David’s sins, but also David’s exercises of heart in making his way back into our Father’s loving favor; to wit: *“Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.”* Psa. 51:14.

Beloved, David was indeed a GREAT SINNER; but, Beloved, David was even a greater REPENTER (!)(!)(!) And, *“Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.”* Psa. 51:16, 17. WHAT ELSE, DAVID?

Thy name means, “Beloved of God;” and as thy name is, SO ART THOU. WHAT ELSE, DAVID? Thou art no greater sinner than I am, and maybe not as great. God loves thee, David; and so do I. I thank our Father in Heaven for inspiring thee, David, – 3,000 years ago – to be my teacher, and the teacher of my loved ones at Westboro Baptist Church; to wit: *“Restore unto me the joy of thy salvation, and uphold me with thy free spirit. THEN WILL I TEACH TRANSGRESSORS THY WAYS; AND SINNERS SHALL BE CONVERTED UNTO THEE.”* Psa. 51:12, 13. WHAT ELSE, DAVID? *“But to him that worketh not, but believeth on him that JUSTIFIETH THE UNGODLY, his faith is counted for righteousness. EVEN AS DAVID ALSO DESCRIBETH THE BLESSEDNESS OF THE MAN, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”* Rom. 4:5-8. WHAT ELSE, DAVID?

“Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. ... Although my house be not so with God; YET HE HATH MADE WITH ME AN EVERLASTING COVENANT, ORDERED IN ALL THINGS, AND SURE; for this is all my salvation, and all my desire.” (2 Sam. 23:1, 2, 5)

I love you. Amen.