

# Peace for the Troubled Soul

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Date: 16 October 2022

Preacher: Rev Kenneth I Macleod

- [ 0 : 00 ] Before we begin, there's just one intimation here, and this is regarding Women for Mission, a Women for Mission meeting. And there will be a meeting of the WFM group on Tuesday the 18th of October at half past seven in the Church Hall.
- Please come along to listen to Jackie Keddie, who has kindly agreed to be our first speaker, and who is an old friend of our congregation. A warm welcome is extended to all the ladies in the congregation and to any friends that they may wish to take along.
- And should you require a lift to the meeting, please contact Anne-Marie on 890-422 or Katrina on 890-369.
- We're going to begin our service of worship to God singing to His praise in the first psalm, psalm number one. Psalm 1. Psalm 1.
- Psalm 1. Psalm 1. Psalm 1. And we're going to sing the whole psalm.
- [ 1 : 55 ] That man hath perfect blessedness. That man hath perfect blessedness.
- To walk in the dark astray. In counsel of ungodly men.
- Nor stand sin sinners' way. Nor liveth in the scorner's chair.
- That blesseth his delight. Upon God's law and meditates on his life.
- He shall be like a tree that will be like a tree that grows near planted by our earth.
- [ 3 : 29 ] ■■■■■ and birth. With livedness he sought as fresh earth. ■■■ europé■ disturb. He where there hath run by our earth. Does ian lyric in which u'll be like a tree that Baldwiniffs should never meet? Let us know. guilt is fruit and is, he fadeth never.
- And the honeydow shall prosper, but when the wicked are not sold, but like they are unto the child which will rise to and fro.
- The judgment therefore shall not stand such as ungodly are.
- And on the assembly of the judge shall wicked man appear.
- For by the way of godly men unto the Lord is known, whereas the way of wicked men shall quite be overthrown.
- [ 5 : 41 ] Let us bow in prayer. O gracious and ever-blessed Lord, as we bow in your presence today, we give thanks for another opportunity of coming to meet with you.
- Lord, we have to confess that so often, Lord, at a time like this, as we come into your house and we gather in this way, there are moments we feel that our hearts can be far off.
- And sometimes we feel we are going through the motions rather than being truly engaged with you. But we pray, Lord, that our hearts will be in our worship and that our whole being will be taken up with the praise of God and our prayer with you and the reading of your word and hearing what you have to say to us.
- O Lord, what a wonderful privilege we have, where we've got the word of God here before us. We've grown up with it. We've been brought up in gospel communities.

And even although our communities are not so rich with the gospel as they were in the past, there is still an amazing legacy left to us. And we still have so many privileges.

[ 6 : 59 ] Help us to keep these privileges and to share these privileges. And pray that these privileges will never be taken from us. O Lord, our God, we pray to bless us.

We give thanks that we are able to call upon your name. We give thanks for the great promises that your word gives to those who call upon your name. We give thanks that your word tells us that you are a prayer hearing and a prayer answering God.

Lord, we pray, O Lord, that there might not be things within our own lives which are a hindrance to prayer. Because your word shows us that the Holy Spirit is so easily grieved.

And we are so aware of our sin. And we feel that this is often a blight to our prayer lives. Help us, Lord, also to be aware of how if we have something against another person, that these things can be hindrances to our prayer as well.

Help us to deal with all these things. Because it is so important that we have already access to the throne of grace. And what a wonderful privilege that we have.

[ 8 : 11 ] That today it is not a throne of judgment that we are coming to, but a throne of grace. And that we may obtain help. That we may obtain grace. That we may obtain mercy.

And we ask, Lord, that you will help us to acknowledge you in all our ways. Seeing that you are promising, if we do that, to direct our paths.

And how really we need that. Because in and of ourselves we don't know the way to go. We make our own decisions so often. But help us, Lord, to make our decisions with your light shining into our hearts and onto our paths.

Help us, Lord, not to be wise in our own eyes. Because we know so often that our own wisdom is not real wisdom at all. But that we need to be filled with the wisdom that is from above.

And we give thanks that when we receive Jesus Christ, who is the source of all wisdom. Then it opens up for us to have that wisdom truly within us.

[ 9 : 20 ] And so we pray to bless us. Bless every home and every family connected and attached to this congregation. We pray for health and for strength. And we pray for spiritual blessing.

We pray above all for health in the soul. And we pray, Lord, for those who are laid aside. Those who are in hospital. We commit to your care. And ask, Lord, for healing and restoration.

Lord, we pray for the aged and those who are no longer able to come out. Whose hearts are with us. Whose prayers are with us. Lord, we pray that you will be a wee sanctuary to them in their own home.

Or in the homes that they're in. Pray for those who are laid aside in whatever way. And we ask, Lord, for those who really need you. That you will draw close to them.

We are so aware of how fragile life is. And that one day we can be full of apparent health and strength. And the next day we can be cast down.

[ 10 : 20 ] Because we don't know what a day nor an hour may bring. So, Lord, we pray that we might live always with an eye in the light of eternity. Realising that our days are swiftly passing.

And that eternity is beckoning every single one of us. Oh, Lord, we pray that you will bless all the different age groups of life. We pray for our young people.

In a day of many difficulties. Not so long ago it was a day of many privileges. But things have so changed. And we pray for our young.

Although there are still many opportunities. We ask for them. Pray for those who may have just gone away recently. And have started out in courses away. Whether it's in universities or colleges or places of learning.

Or whether it's at sea or in whatever sphere. Lord, we ask that you will help them to adjust. Because it's a big change leaving our small communities. Going to the cities.

[ 11 : 21 ] So, we pray for protection. Pray that you'll watch over. We pray for those who are loved ones who are far away. We ask, Lord, that you will bless them.

And we give thanks at irrespective of distance. As we can bring everybody before you. That there is no distance with you. You're as much in one place as in another. Lord, we pray to bless us.

Bless us as a nation. We fear of how we are at this time. And as we are seeing the financial restraints coming in. Our shopping bills are higher.

Our energy bills are higher. And so often we're conscious, Lord, of difficulties that are ahead. We pray, Lord, that you will help us.

That you will grant us grace. And we pray that more and more people will look to you. We've had so many voices from heaven and providence speaking to us over these years.

[ 12 : 19 ] And so often we feel that we're not listening. Oh, Lord, our God. We pray that we may hear you speak to us in your word and in your providence. So we pray for our leaders, for those in authority over us.

And we see there's just so much turmoil. We see turmoils in the markets and turmoils in politics and turmoils amongst the nations of this world.

Oh, Lord, our God, we pray. We pray for Ukraine. And we would ask that in the carnage and in the bloodshed there that it might please you to bring peace.

Because the impact is terrible upon the citizens of that country. And the impact is being felt in so many areas of this world. Oh, Lord, our God, we long for peace.

And we're aware that many areas of this world, there's so much suffering. Oh, that you would bring peace and you'd bring help. There is plenty wealth for everybody in this world.

[ 13 : 18 ] But there's so much greed. So much lust for power. And so many are not putting that wealth out that they have. And so many are starving.

So much in the way of famine. So many people, Lord, are facing death. Lord, we pray that you will help. Grant us your grace, then, we pray.

Bless those who are heavy in heart. Those who have experienced loss. We pray that you'll bind up the broken heart. Be with us, we pray. Pray for anybody here who still doesn't know you as Lord and Savior.

May even today, may they close in with Christ. Forgive us our sins, we pray in Jesus' name. Amen. Amen. Amen. Amen. I'm just going to say one wee word to one or two young folk here.

And it's one of the things that when we're young we always enjoy is colouring. In fact, nowadays I see that you can get coloring books for adults, for grown-ups.

[ 14 : 26 ] I don't actually have one, but the thought crossed my mind because when I was young, I used to love coloring books. And getting crayons and pens and drawing away.

But I haven't got round to doing that as an adult. Maybe one day I will. But you know, when a person is very, very young, when they're very wee, they don't really have a great sense of what color she should use.

And in fact, when a person is very young, when they do a drawing, not with a coloring book, but they just do a drawing. When they look at the drawing, they think the drawing is good and they'll hand it to you.

And you have to say, oh, that's very good. My grandson, a couple of times, he does a drawing, and he says, that's you, Papa. And it's just this, and in his mind, obviously it is.

And you say, oh, you say, that's just so like me. Of course it's not, but anyway. But you'll notice that in coloring books, that when a person is very wee, they often choose the wrong color.

[ 15 : 35 ] Supposing it's out in a field there, and you've got a house, and maybe there's some cows. And they're out in this field, it's a sunny day.

Well, the cows might be purple, and the sun might be black, and the grass might be yellow. But they just put different colors, so they're not really aware.

And it's all over the lines. But as people get older, each year, they're able to draw a little better. So that it's in the lines, and they're picking the right colors.

Now, if you look at a picture that's been well drawn, you'll say, that's lovely. When you look at another picture, and it's all over the lines, the wrong colors, you say, oh, that's not very good.

But you know this, our lives are like a coloring book before God. Because sometimes people think that their lives are fine. And they do what they want to do.

[ 16 : 33 ] They don't think about God. They don't listen to God. They're not interested in what God says. But as God looks at their lives, their lives are like that colored picture that's really a mess.

All the wrong colors, and all over the lines. Because God has set out lines for our lives. And these are found in the Bible.

God tells us how to live. But if we don't pay attention to what God is saying, then our lives are like all over the lines. And it's a mess in front of God.

But the more that we listen to God's word, and ask for God to help us to live in a right way, the more beautiful the picture of our lives become as God looks at it.

And so we need to ask God every day, not just if you're young, but it doesn't matter how old we are. Lord, help me to live in the way that your word says.

[ 17 : 39 ] Help me to live so that my life might be a lovely picture before you. And of course, the number one way for that to happen is to find ourselves in Jesus.

To have Jesus as our Lord. And if Jesus is our Lord, then he will help us to have our lives lived in the right way.

So it's very important that we ask every day, Lord, help me to live in a right way before you. We're going to sing again in Psalm 103.

Psalm 103, we sing verses 8 to 13. Psalm 103, verses 8 to 13. Psalm 103, verses 9 to 13.

The earth surmounteth far. So great to those that do in fear as tender mercies are. As far as east is distant from the west, so far hath he from us removed in his love all our iniquity.

[ 19 : 10 ] Verses 8 to 13 of Psalm 103. The Lord our God is merciful and he is gracious. Amen. For our God is merciful and he is gracious.

In Stephen's mercy, the Lord of our people thatens our bodies, He will run into June 1re.

continually in our keep and still where was he dead not as we sinned in our day to break by doubt ill for as the heaven in its height the air surmount the thought so great to those like him fear his tender mercies have as he's distant from the west so

God hath he from us removed in this love all our good in equity of to and like o'er ire you or do and this is in e fa'l or the or to sound as worshiping in fear.

Let's turn to read God's word now in the book of Job. The book of Job and chapter 21. The book of Job, chapter 21. The book of Job, chapter 21.

[ 22 : 39 ] Oh, sorry, chapter 22. Job 22. Then Eliphaz the Temanite answered and said, Can a man be profitable unto God, as he that is wise may be profitable unto himself?

Is it any pleasure to the Almighty that thou art righteous, or is it gain to him that thou makest thy way perfect? Will he reprove thee for fear of thee?

Will he enter with thee into judgment? Is not thy wickedness great, and thine iniquities infinite?

For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

But as for the mighty man, he had the earth, and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless have been broken.

[ 23 : 49 ] Therefore snares shall round about thee, and sudden fear troubleth thee. Or darkness, that thou canst not see, and abundance of waters cover thee.

Is not God in the height of heaven? And behold the height of the stars, how high they are. And thou sayest, How doth God know?

Can he judge through the dark clouds? Thick clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven. Hast thou marked the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflown with a flood, which said unto God, Depart from us, and what can the Almighty do for them?

Yet he filled their houses with good things, but the counsel of the wicked is far from me. The righteous see it and are glad, and the innocent laugh them to scorn.

Whereas our substance is not cut down, but the remnant of them the fire consumeth. Acquaint now thyself with him, and be at peace.

[ 25 : 05 ] Therefore good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up.

Thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of offer as the stones of the brooks.

Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee, and the light shall shine upon thy ways.

When men are cast down, then thou shalt say, there is lifting up, and he shall save the humble passion. He shall deliver the island of the innocent, and it is delivered by the pureness of thine hands.

[ 26 : 18 ] Amen, and may God bless to us this reading of his own holy word. We're going to sing again in Psalm 130. Psalm 130. Sing the whole psalm.

Psalm 130. Lord, from the depths to thee I cried, my voice, Lord, do thou hear, and to my supplications voice give an attentive ear.

Lord, who shall stand if thou, O Lord, shouldst mark iniquity? But yet with thee forgiveness is that feared thou mayest be. I wait for God, my soul doth wait, my hope is in his word.

More than they that for mourning watch, my soul waits for the Lord. I say more than they that do watch, the mourning light to see. Let Israel hope in the Lord, for with him mercies be, and plenteous redemption is ever found with him.

And from all his iniquities, he, Israel, shall redeem. Psalm 130. The whole psalm. Lord, from the depths to thee I cried. Lord, from the depths, To thee I cried my voice, Lord, do thou hear, Look out loud.

- [ 27 : 45 ] All to myself, Beicting is the Lord, To give from thet■m Church, In heaven near.  
 Lord, who shall stand if thou, O Lord, Cause. Answers.  
 I need. Quit here. I'll give with you.  
 Noch. I'll give them. I'll give them. Lord. I'll give them.  
 Thank you.
- [ 29 : 08 ] Thank you.  
 Thank you.  
 Thank you. Thank you.  
 Thank you. Thank you. Let's turn for a little to the chapter we read in the book of Job, Job chapter 22, and reading at verse 21.  
 Job 22, verse 21.
- [ 31 : 25 ] And the old idea, there was an old idea, and maybe it's not such an old idea that suffering and when bad things come upon people is always justified.  
 Some people have this idea that if a person suffers in life, if a person goes through really traumatic and difficult experiences, then it must be because of some evil or something that's some particular sin or wrongdoing within their life.  
 Remember the man that Jesus healed, the blind man. The question the disciples asked, who sinned, this man or his parents? And Jesus was saying, no, you've got it all wrong.  
 Neither this man nor his parents, but that the work of God might be manifested. And the book of Job highlights very clearly that there is sometimes a direct link between certain sin and the outcome of sin within a person's life.  
 There's no doubt about that. But often there isn't. And the book of Job shows this very clearly because there were few, if any, more upright people living in the world at the time than Job.
- [ 32 : 44 ] When you read what Job's life was like, he was somebody who was incredibly kind and pious. He was a real man of God.  
 And yet he's somebody who suffered so terribly. And it's nothing new. It's still the same to this day that many good people are left perplexed and so questioning how and why this particular difficulty or situation has come into their lives.  
 And why it is sometimes that the ungodly, the careless, that they seem to prosper. Of course, we know that that was the great problem of Psalm 73.  
 That's what troubled Asaph. Remember how he couldn't get his head rounded. That he was looking at his own life and all the difficulties. And in the end, he was envying the godless until God brought him to God's house, to the house of God.  
 And when he again began to, his focus was brought back to the Lord. He realized that actually he was the one who had everything. Whom have I in the heavens? I but thee, O Lord, alone and in the earth whom I desire.
- [ 33 : 57 ] Besides thee, there is none. And he saw that the people that he had been envying, that they were actually on a slippery slope heading to perdition. So sometimes we have to be careful in our assessment.  
 But it's very difficult if you're in the middle of difficult times. If you're going through hard times. If you're going through troubles. It's very, it's essential that you try and get your focus back upon the Lord.  
 Because it can often seem so perplexing and sometimes so unfair. But as we say, few people suffered at the level that Job suffered.

And again, it is strange because it's somebody who the Lord loved greatly. But we know, of course, we're given an insight behind the scenes.

Because Satan got access to Job. You see, Job was being prospered by God. God had prospered Job in every way. But Satan was saying, it's no wonder that Job honors and Job loves the Lord.

[ 35 : 03 ] Because Satan was saying before God, you put a hedge around him and all that he has. I can't, I can't, I can't get at him. And we find that God, for his own glory's sake, for holy purposes, and so often what is baffling, he allowed Satan access to Job.

He pulled back the hedge. He put a gap, as it were, in the hedge. And he said to Job, he said to Satan, he's all yours, but you can't take his life.

And it gives us a little insight into the great mysteries that go on behind the scenes that we don't know or can't even understand. And Job suffered terribly.

He lost his family. He lost all his possessions. He lost all his wealth. He lost his good name in the community. His health was broken terribly.

He was stripped of everything that he had. His wife turned against him. And in the end, she said to him, curse God and die. And the voice from heaven that he was so used to was now silent.

[ 36 : 16 ] So Job was in a terrible place for a long time. Now, again, we could spend a lot of time looking at how God actually dealt with Job, although Job was a good man.

Yet God dealt with Job through these things. And he brought a new humility into Job's life. He brought a new resignation and acceptance into Job's life.

But at the end, God blessed Job. And God blessed the latter end of Job more than the former. And God vindicated Job and made it very clear before everybody else that Job had suffered not because he was an evil man.

And so, in fact, it was Job who had to pray for his friends or his so-called friends, his comforters. So, there's many great, as you know, if you read through, and I'm sure you all have the book of Job, there are many what we would call nuggets of gold.

There's many great verses and great themes within it. But here's one of these men, Eliphaz, who was one of Job's friends or comforters.

[ 37 : 27 ] And they're called Job's comforters. And they were anything but because some of the accusations that they leveled against Job were awful. Poor Job was suffering when he shouldn't have been.

And they're adding fuel to the fire. But the thing is that although Eliphaz is saying the wrong things to Job, some of what he's saying, there are great truths within it.

And this, what we have here, is certainly a great truth. We're saying, acquaint now thyself with him and be at peace. So, the first thing we have to ask ourselves is, as Eliphaz addresses Job, and he's telling him to acquaint himself with God, who is he addressing?

We could say, well, he's addressing somebody who is absolutely troubled in their soul. Here is somebody who is absolutely distressed. And I think we've got to start the issue of our basis because at one level, all of us, at different degrees, different levels, are troubled souls.

And we cannot avoid trouble because the day that sin came into this world, it brought in trouble. Trouble is, trouble, sadly, is part and partial of this life.

[ 38 : 48 ] We wish it wasn't. Before sin came, there was no trouble. There was peace. There was harmony. There was love. There was togetherness. No cloud on the horizon.

But that all, that all crashed and broke. And, of course, sin troubles us. Sin troubles the body. That's why we have illnesses and such like.

But, above all, sin troubles our soul more than anything. And one of the things that sin does, it causes guilt. Because when we sin, whenever we sin, we carry guilt with us.

Because there's a sense of wrongdoing before God. Now, often we don't analyze and we don't sort of sit down and say, why is it that I feel the way I do?

Oh, it's because I'm guilty. Often we don't think that. But I believe that so much of the desperation in society to drown themselves, whether it is in drink or in drugs or whatever it is, it's a form of escapism to get away.

[ 39 : 53 ] People cannot face up to the realities of life because they're troubled in their soul. So, I was a young fellow I was speaking to recently, just talking about something else.

And he said to me, oh, I said, I couldn't do your job for anything. He says, I couldn't be dealing with death. He said, I don't even want to think of death. I push death right out of my thoughts.

But I said to him, one day, one day, we're going to have to fail. Oh, he said, I know, but I don't want to think about it. A lot of people are like that. They don't want to think about these things.

Because, you see, we carry guilt within us because of sin. And so, everybody at one level or another, maybe have no idea that it's a guiltiness before God that's a problem.

But it is. There is this inbuilt guilt because of sin. So, there's an element of trouble in all of us. And again, all the afflictions and the trials of life.

[ 40 : 52 ] All these things that can come in quite suddenly into your life. That changes your life. And I'm sure all of you know at one level or another these things. Where illness comes in.

And where loss comes in. And where difficulties that you didn't see coming. All these things, they trouble us in life. We wish that life was just plain sailing.

But it's not. All these things come about. And then again, we could say there's often a dissatisfaction in life. We often wish that we had.

If only I had a wee bit more money. If only I could make ends meet better. If only I had another job. If only this person who's annoying me moved away.

If only this, if only that. If only this, if only that. Then my life would be better. That's the way it is.

[ 41 : 52 ] And so, there's all these things cause trouble. And bring trouble into our life. Then, of course, there's all the whole area. The uncertainty of the future. So many people are troubled in this world.

So many people are really worried about the future of the planet. People are worried about the cost of living. People are worried about all sorts of things. What's going to happen?

There's a growing sense of worry over the whole nation. And then some people do think. And particularly who have had the upbringing.

Which is such a blessing. A realization that one day we have to give an account before God. And all these things bring a sense of trouble, as it were, into our lives.

But then, we find that Eliphaz says, as he's speaking to Job, who is, as we say, this troubled soul. He gives the answer to what this trouble is. And he says, acquaint now thyself with him.

[ 42 : 57 ] Different translations. In different versions. This one has acquaint. And they all mean, to a certain extent, the same thing.

Some translations will say, agree with God. Some translations will say, submit to God. But they all come together in the same way.



To acquaint yourself. Now, if we follow this, what it says, acquaint yourself. To acquaint yourself with someone, you've got to get to know that person.

You can't say of somebody that you see on the telly. On the telly, oh, I'm an acquaintance of him or her. No, you're not. No, I'm not. It's just somebody that you see.

Or it's maybe somebody that you wave to in the car. You don't know them. They moved into the community. You've never spoken to them. But you give them a wee wave when passing. Or somebody who, maybe you've been in their company once or twice.

[ 43 : 56 ] But you don't really know them. Before a person becomes an acquaintance, you've got to know them a bit better. You maybe have to spend a bit of time with them. You maybe speak to them now and again and such like.

And so they become an acquaintance. You've got to know them a bit. But you wouldn't put them at the level of maybe a good friend. But they're acquainted. So in order to become an acquaintance, you've got to get to know a person to a certain extent.

So that's what it's saying here. That we've got to get to know God. That's what Eliphaz is saying. You've got to acquaint yourself. Get to know God.

And you know, we can be acquaintances. I wouldn't even say that we can be a form of an acquaintance with God. Because, you know, we can come to church.

And we can have a passing acquaintance. Where we just, it's like passing somebody in the car and you wave. We can almost be like that with God. Coming to church.

[ 45 : 03 ] And it's like giving an acknowledgement as you would with a wave. But it's not going any deeper than that. It's kind of saying, the Lord, well I'm here. I've come again on Sunday.

And it's good. It's good for everybody to come to church. Don't get me wrong. But it's got to go deeper than that. And that's why it's so important that we've got to get to know.

And so if we take the translation that we've got to agree with God. Then that agreement can only come about if we're acquainted with Him. Because if you agree with somebody.

You have to say, well I totally, I follow exactly what you're saying. And I'm with you in this. And you know, it's only when we come to faith that we can really agree with God.

We agree with God. We agree with what God says. We agree with what God does. And so in order to agree with God, then we have to come to know Him.

[ 46 : 06 ] Those who don't know God don't agree with God. There's a lot of God's word they just don't agree with. But when you come to know God, it's one of the things that happens is that you come to a knowledge of God who you agree with His word.

And if we use the translation submit, it means that we yield ourselves to God. That we stop resisting God. That we stop fighting against Him.

And so all these translations of acquaint or agree or submit, they all come together really in the same way. And the maddest thing that we can do in this whole wide world is to resist God and to fight against God.

And you know, sometimes the Christian, although we think about resisting God and fighting against God belonging to those who aren't Christians, sadly sometimes there is an element of that still within our heart.

Where we resist God's word and where we go and we do our own thing. It's like we were saying with regard to the young folk and the lines that are there and we try to keep within the lines.

[ 47 : 19 ] There are times we know what the lines of God's word says and we say, now, you know, today I'm going to go over these lines. Because I want to do this. I know it's not in accordance with God's word, but I still want to do it.

That's where the dangerous times, that's where we need help. That's where we need God to really help us and say, Lord, I need your help today because I'll tell you, I've got a right rebellious spirit in me.

I've got a spirit that doesn't even want to do what your word says, forgive me, help me. It's good when we recognize that. It's good when we pray about it.

Where the real danger is when we know it and we don't pray about it. Where we're not asking to be delivered from temptation when it's facing us. When we're not asking to be helped when we know we need help.

Because of the rebellious, resistant spirit. So it's very important that we call to the Lord and cry out to him. So it's important, as we said, that we agree with God, we submit to him, we acquaint ourselves with him.

[ 48 : 23 ] Because at the end of the day, Jesus Christ is the great remedy for sin. You know, when you're ill, straight away you want a remedy for whatever it is that has caused this illness.

And we are all ill with the illness of sin. We talk about killer diseases. You know, people might say cancer is number one. I don't know which.

Or they might say heart disease is a number one killer. Or cancer is a number one killer. Well, the number one killer, above all, is the disease of sin.

Because the day that Adam ate of the fruit, God said to him, the day you eat, you shall die. And Adam stood for us all and brought death in.

And death is reigning until the return of Jesus Christ. And so it is, as we say, the number one killer. And so we need the remedy.

[ 49 : 22 ] The remedy for sin, of course, is Jesus Christ. And that's what he's come to deal with. Deal with death. There's three levels of death. There's physical death.

And actually Jesus has come to deal with that through his resurrection. There is spiritual death, which is the way we are naturally. Where we are opposed to God.

And once we become Christians, Jesus has dealt with that spiritual death. There's no more spiritual death within you if you're a believer today. There's spiritual life, not spiritual death.

But then there's eternal death, which is the worst of all. Which is the outcome of spiritual death. But you see, it's eternal life when we come to faith in Jesus Christ.

But the wonderful thing, although we go through the physical death, is that Jesus has beaten that. We have to die. And our bodies laid into the grave. But that's not the end.

[ 50 : 23 ] It's not wonderful. There's going to be a resurrection warning. Where our bodies will rise again. To be reunited with the soul. So, Jesus Christ is this great remedy.

And he's the ultimate diagnoser. He can get right to the very heart of the problem right away. You know, some doctors are brilliant diagnosticians.

Even before you would go for a test. Doctors will pinpoint and say, you know, I believe that this is what's wrong. Then you go for tests and it's exactly what the doctor said.

Well, Jesus is like that. He pinpoints exactly. It might be the very reverse sometimes. Where people will, they don't actually trust the doctor completely.

And they're saying, I'm not convinced that the doctor really, really knows on this occasion. And you might ask, I want to see another doctor or another opinion.

[ 51 : 21 ] Well, that's never the case with Jesus, the great physician. You can trust him implicitly. Absolutely. Because he knows exactly what is wrong.

And so he offers the perfect remedy. And you and I know that this remedy is absolutely free. It doesn't cost anything. Don't have to do anything. All the cost has been paid for.

Jesus has paid everything. All you have to do is to believe. Yes, there's a cost, but he bore it all. And it's a remedy that works completely.

You know, there's no, sometimes people get a remedy that works for a while or treatment that works for a while. But then it stops working. And these are very difficult things, very sad things.

But here is a treatment that is complete. No person that Jesus has begun to work in will ever find that his saving power, his remedial power is not altogether efficient.

[ 52 : 32 ] It's completely effective. And then we see the result of acquainting ourselves. You'll be, this is what it says, Is that not what I would say 99% of people in this world want?

There are some that don't want peace. And it's very obvious when we look around the world that there are people who prefer war. They prefer hatred. They prefer violence.

But the vast majority of peace, people crave peace. Everybody in here craves peace. But you know, if we're not in step with Jesus, if we're not one with Jesus, if we have not come to faith in Jesus, we don't know this peace that he's talking about.

We're told in Scripture, there is no peace for the wicked. But the moment or when you come to faith in Jesus Christ, part of the fruit of that is peace.

We're told, for instance, in Romans 1, Therefore, since we have been justified by faith, we have peace with God through Jesus Christ.

[ 53 : 53 ] Because you know what happens? God makes clear to us that our sins have been forgiven. Our sins have been pardoned.

And that is the most liberating thing in the whole wide world. To know that your sins have been pardoned. It's like the prisoner. Prison door set free. There you go.

On you go. There is now no condemnation to them that are in Christ Jesus. It's like the slate is wiped clean. It's like the board in school.

I don't know. There used to be blackboards. I don't know if they're now whiteboards. I don't know what. But there you go. You write. And whether it is with chalk or with a kind of a pen that you wipe.

But you picture as if God is taking note of every single thought, word and deed that we ever did. And it's a growing list day by day and night by night.

[ 54 : 51 ] It's growing, growing, growing, growing, growing, growing. But you know, when we come to faith in Jesus Christ, the slate is wiped clean. It's like a giant wet cloth is taken to it.

And the Lord says, I will blot out all your transgressions. Their sins and their iniquities, I will remember no more.

It's as if you had never sinned. And sometimes we find it difficult to really lay hold of the fact that the slate has been wiped clean. Because we're so conscious of our sin.

But in God's sight as he looks at us. How does he look at us? He looks at us through his son, Jesus. His perfect son. And so he's looking at us.

That's how he looks at us. It's as if the slate has been wiped clean. Because he's looking at us through his son, Jesus Christ. And so it's because of this, we have this peace.

[ 55 : 52 ] Peace with God. Jesus Christ is the Prince of Peace. And he brings that peace to reign within our heart. My peace I give you, he says. Not as the world gives, give I unto you.

The world's peace is transient. You can have great peace outside Christ for a while. Change the circumstances of your life.

And that peace goes in a moment. But you know, when you're rooted in Christ, that peace can remain. Even in the face of trouble. Sometimes it might get a jolt and it might be troubled for a while.

But that peace returns. Because it's there all the time. It's wonderful to have. Nothing like it. And then it says, and good will come unto you.

Now that word good is translated, the actual word, it means good of every kind. Isn't that amazing? Good of every kind. That means, first of all, that God is for you rather than against you.

[ 56 : 55 ] And if God is for you, you couldn't have anything greater than the whole wide world. Here is the creator of heaven and earth. The one who has put all the stars into the sky.

And he names them, everyone. The God who holds the nations of this world in his hand. He's for you. You couldn't have anything greater in your experience today than the fact that the living and true God is for you.

And that he's going to work all the things that are happening in your life ultimately for your good. And these are extraordinary things. And God will bless you.

This is what it goes on to say in the remaining part of this chapter. That God will bless you. And you know, if we're going to be blessed by God, to be a recipient of God's blessing is a wonderful thing.

And see, verses 23, 24. Verse 23. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face.

[ 58 : 25 ] And to God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. You know, wonderful blessings there. God's going to hear you.

God's going to provide for you. Here we are in the phases. We said this word good isn't just spiritual good. It affects your whole life.

And so this is the key to getting yourself right with God. Verse 28. Thou shalt also decree a thing, and it shall be established unto thee, and the light shall shine upon thy ways.

See, when you walk in God's ways, when you're walking according to God's word, God's light will be upon you, directing you in the right way. And his blessing following you.

So although Eliphaz is in many ways talking to the wrong person about this, everything that Eliphaz is saying is absolutely true to us.

[ 59 : 30 ] So the key to it all, the key to life, is getting right with God. Acquainting ourselves with God. Agreeing with God.

Submitting to God. When you go home, read through the blessings that follow on from that. And this is God's word.

And so we've always got to, when we, this is part, this is how faith develops. It's that we take, when we see God's word, we take God's word to him in prayer.

And as it says, Lord, do as thou hast said. So that we can go to God and say, well, Lord, this is, this is what your word is saying. So you make sure first and foremost, and I must make sure first and foremost that I am right with God.

That I return to the Almighty if straying. And then we shall be built up. And we have to put iniquity far, far from us. Because it says, from thy tabernacles.

[ 60 : 30 ] And we know that we are the temple. And today's, we are the temple of the Holy Spirit. So the blessings that flow from getting right with God are remains.

Let us pray. Lord, our God, we give you thanks for, for what you give to us. We give thanks for all these rich blessings that flow into our lives.

Lord, we pray that we will always be looking to you and recognize that you are giving to us far more than we realize. So often we take your blessings for granted.

Every so often we stop and we think about it. And often we're humbled. Often we're rebuked as we take so much from you. And do not return thanks in the way that we should.

Bless us then, we pray, and grant us your grace. We pray your blessing upon WFM meeting that will take place. And Jackie, as she will speak. And we pray your blessing upon those who are organizing.

[ 61 : 29 ] Bless this congregation, we pray. Particularly in a time of vacancy. Encourage them. And we pray that you will direct them in the right way to a pastor. And it will be somebody that will be a blessing to this community.

Lord, do us good, we pray. Cleanse us from our sin. In Jesus' name we ask it. Amen. We're going to conclude singing in Psalm 122.

And we're going to sing from the middle of verse... Psalm 122, from the middle of verse 4. 1-2-2, middle of verse 4.

The last four stanzas. To Israel's testimony there, to God's name thanks to pay. For thrones of judgment, even the thrones of David's house there stay.

Pray that Jerusalem may have peace and felicity. Let them that love thee, and thy peace have still prosperity. Therefore I wish that peace may still within thy walls remain.

[ 62 : 35 ] And ever may thy palaces prosperity retain. Now for my friends and brethren's sakes, peace be in thee, I'll say. And for the house of God, our Lord, I'll seek thy good always.

Psalm 122. These four stanzas. To Israel's testimony there. To God's name thanks to pay.

Our thrones of judgment. Near the throne of David's house there stay.

Blue and air. Jehovah's Shave. Dieu. I love you. That sw positions compared to your glory. Oh, I say.

Ojal es of heaven. ratioem. Leitten Rose. Le area. Anybody who honors the Olderilee.

[ 63 : 50 ] That sw builders re■■■ são just thousand euros in■ sydry. To ■■■■ fit RM. Lord ch film the Pumpkin to who sing eternal. Amen to your glory. Cross, heaven, King. Therefore I pray the peace, Master, within Thy will remain, And ever may Thy policies prosperity retain.

For my friends unbearance, With me in Thee I'll say, And for the heart of God our Lord, I'll seek my good away.

Now may the grace, mercy, and peace of God the Father, Son, and Holy Spirit rest and abide upon each one of you now and forevermore. Amen.