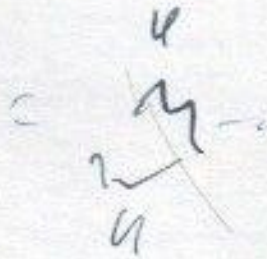


Job 42:6



SUBJECT: The Conversion of Job

Job needs the Holy Spirit

D 7/21

D 4/69

CP

Introduction The Conversion of Job

Job 42:1-6

- (1) The main purpose of the book: why the righteous suffer?
The dignity and attitude of the truly pious man.
- (2) By "conversion", the same as the conversion of Simon Peter, Mk. 22:31-32.
The rest will get along him (though not called) yet not.
The world - the last turned out world upon other - the repentance necessary.
Sincerely, pride gone, & different from Peter. (then Simon was called Jesus Christ)

I The strange language of 42:6

If this the word of David - I should - Saul -
But that the word of the last man is the word of Job
as the Bible translated Job 42:6
That " " " " " "

But that the trouble. Job a good man, most nobody knew it so well as Job.
29:8-25; 32:1,2

In his disaster speaks in a sorrow, strong voice, indignation & mystery.
self-justification, pride.

13:1, 3 to the 14th
13:13 - Job.

The true meaning is a further out of his words,
that way of good, self-justification, pride.

II "Thus the Lord answered Job out of the whirlwind -

the interest of interrogation
the simplicity & dignity > 38:1-2, 12, 15, 17, 21, 42, 31-34

but Job has said "Call, I will answer, or let me speak
or you answer!"
Now he says 40:3-5

But Job continues - 40:6 & 13, 14. "Can you guard - if you can?
And when the Lord is done, humbled, respectful Job answers 42:1-6.

I will discuss in your life before
after, must call Job was a
long or with, that right.

10/11
10/12
10/13

Job 42:6 "Therefore I rebuke myself, and repent in dust and ashes."

IN DUST AND ASHES

The main purpose of the book. Why the righteous suffer? More nearly this: the spirit & attitude of the godly man.

The old job: Righteous (1:18) and he lamented! (27:6)
The new job: Humbled, repentant (42:3-6) (29:8-17, 30:23, 31:22)

I. The Universal, First Call, (Unvarying) of God: Repent.

The prophets: Ezek. 18:30ff; 14:6; 33:11

for Repent: Matt. 7:2

Jesus: Matt. 1:15; Matt. 4:17
Lk. 13:2, 5 = Matt. 9:13; 23:17; Lk. 5:27
Matt. 6:7, 12 the disciples went out

Peter: Acts 2:38; 3:19

Paul: Acts 17:30; 26:20
20:21

Rom. 2:5
2:16; 3:3
19:24

II. Why This Insistent Emphasis! and Demand.

1. It is the key to the health and life of a man.

We all sin - but the difference in man is the difference in attitude toward that sin.
- not what we do, but our attitude toward it.

Laward, first polygamist, breaking of his marriage Gen. 4:22

David, in polygamy, murdering a man. Ps. 51:12

The high priest denying, repudiating to God.
Simon Peter.

Moved, repenting from the high down.
Matt. 27:20-24

To say, and... repent, bring,
removes. Washing feet.

2. It is the way lead to God.

The man who is beautiful, self-righteous, unfeeling, arrogant, proud.
The man who will admit, weep, even, for his need of forgiveness.

(B) The blind boy, begging - the high priest. "No, he, I can't see."
Christus. "I am a lot wiser."

Must use

(C) The just scribe, the man, in the law.

What can you do with the Pharisee? "You go up to Jerusalem
but of the generation of the pharisees! what a mess you
make of it!"

What can you do with the elder brother?
but of the generation of the pharisees!

... .. kindness trip!
with the repentant.

(D) The just scribe, the man, in the law. The just scribe
The generation of you Ph. 15: 7, 10
the generation of the world!

Must use
the man who is beautiful, self-righteous, unfeeling, arrogant, proud.
The man who will admit, weep, even, for his need of forgiveness.

10/60

Marquette 7/14/45
Darius 10/14/45
St. Anthony 7/14/45

Salisbury 10/14/45
Marquette 7/14/45

Marquette 10/14/45
Darius 10/14/45

Marquette 6/14/44
7/14/44

REPENTANCE

- Job 42:6 "Therefore I abhor myself, and repent in dust & ashes"
 a. Strong, alone and odd, are they not, for a man like Job to be saying?
 I Peter 4:17-18 "For the time is come that judgment must first begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And of the righteous scarcely be saved, where shall the ungodly and the sinners appear?"
 a. Enough said here to drive naked sinners into mad distraction.

I. GOD CALLS UPON SINNERS TO REPENT.

- 1) Gen. 33:11 - "As I live, with the Lord, I have no pleasure in thee"
 2) Gen. 4: "I have come to call sinners to repentance"
 3) Luke 17:30 "God commanded all men everywhere to repent!"
- A. God calls upon hard, self-admitted sinners to repent
 1. Spangsted declaring he looked to preach to this kind
- B. God calls upon those who washed self-righteous s. to repent
 1. I love to preach to this kind
 2. They say: "I don't need to repent. I'm as good as your headmaster"
 a. Talk to them: "O ye generation of snakes. Bring forth fruits."
 2. Parable of the fig tree, changed. TIME

II. GOD IS QUICK TO FORGIVE.

- 1) Not what a man does - but his attitude toward his act
1. David - sin - repentance (I. 8. David, nature into me the 17. of out-ship)
2. Nicodem - worldly success, looks to be saved - ~~forgets~~ God, repentance
3. Peter - cursing - ~~unrepentant~~ ~~indulgent~~
 God sees it not against David - "he hath put away thy sin."
 "Nicodem, Peter - "it shall be forgiven"

But he that sins, and does not repent

1. Peter on Pentecost day: like David: but "The Spirit will not always tarry upon you + Bathsheba (Mark 11:22) like Nicodem but Capernaum in Jerusalem
2. No repentance in Cana; Samaria; Judas Unlike Peter
 This the way of death

III. THE WAY TO GOD - THE PATH OF REPENTANCE

- 1) Salome in the Pacific ocean - through tears of repentance

Let me show you what true repentance is:

1. The publican and the sinner
2. The thief on the cross - me justly
 a. The man in jail to whom I preached
3. The prodigal son

please
 call my
 help
 12/10/11

Job 42:6 - Therefore I acknowledge myself, and repent in dust and ashes.
 throw words and still, as they are, for a man like Job to be saying?
 Peter 4:17-18 - For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of Jesus Christ? and of the righteous shall the account be given.
 enough said here to draw a wicked man into real distractions.

I. GOD CALLS UPON SINNERS TO REPENT.

- 1) Job 33:11 - As I live, saith the Lord, I have no pleasure in the death of the wicked.
 - 2) Jesus: I have come to call sinners to repentance.
 - 3) God 19:20 - And commandest all men everywhere to repent.
- A. God calls upon David, who admitted sinners to repent.
 Agurson declaring he loved to preach to real hard downright sinners.
 The man who will admit that for a sinner, worthy of hell.
- B. God calls upon the adulteress, who repented sinners to repent.
 I love to preach to this kind.
 How say "Why I don't need to repent, I am as good as any of you Christians."
 John - "O ye generation of vipers, bring forth fruit, meet for repentance."
 and say not within yourselves - I do this, I am that."
 Jesus: Except ye repent, ye shall all likewise perish.
 Parable of the fig tree denies. Jesus

II. God Is Quick To Forget.

- Yet what a man does - his attitude toward his act
1. David - repentance. O Lord, repentance counts me the fig tree.
 O Abaddon, my son, my son, Abaddon.
 2. Manasseh - repented, atoned, and labored - God, repentance.
 3. Peter - Christian carrying - repentance, unwavering fidelity.
- God looks it not against David - "he hath put away thy iniquity."
 Manasseh - "it shall be forgiven."
 Peter - "it shall be forgiven."
- But he that repents, and does not repent.
- David - 1. People in Noah's day - My Spirit will not always strive with man.
 2. Jesus was brought to Bethsaida. Matt. 11:22-24
 Capernaum
 Jerusalem
3. No repentance in Canaan, Samaria, Judah
 this is way of death

III. The Way to God The Way of Repentance

- 1) The role in the range man - through Jesus, repent.
 Let me show you what true repentance is:
1. The publicans and the sinners
 2. The thief on the cross, not justly.
 a. The man in jail to - how I persuaded you.
 3. The prodigal son
 4. G.S. Jesus
1. Publican
 2. Thief
 3. Man in jail
 4. G.S. Jesus

Math. 26:41

"Watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak."

↳ At so many times in so many places, the admonition of Jesus "Watch."

I. God's Children are Exceedingly Prone to Sin.

Being a member of God's family does not buy us from temptation. Mistake and sin & death's debt may thus most frequent.

A. Man, journeying through all ages, just at that time see:

1. Noah, drunk, after God had saved him
2. Abraham with wife in Egypt "all men are liars"
3. Moses striking rock in anger
Aaron making golden calf, lying about it
4. David committing adultery
5. Solomon turned away by wives
6. Peter, denying, cursing.

B. No man is above this temptation - all subject to so crying

1. The spirit is willing, but the flesh is weak
2. "In the furnace our faith, he remembered that we are dust"
3. Paul - "So will is great with me, but how to perform that which is good I find not. What I would, that do I not, I would that I might be saved."

C. This is the reason we are not to condemn, to judge

1. The sinner is his eye, the sinner is my own eye
2. Let him that thinketh he stand, take heed lest he fall.
3. Knowing my own weakness cannot resist, in loving sympathy I am to help, not condemn.

II. It is Not the Erasing that is so Iniquitous, but the Continuing to Sin, the Failure to Repent.

A. Not that a man has fallen, but that he fails to rise
Not that he is not to rise with the cloud, but that he stays it out.
It is the hardening of the heart, the stiffening of the neck.

B. The difference between Saul and David
The difference between Judas and Peter

"A broken and a contrite heart, O God, thou wilt not despise"
"Let the wicked forsake his way, and the unrighteous man his thought"

III. So Erasing, then Repenting, What Will Keep Us from Falling Again?

1. The admonition of Jesus - "Watch and pray."
2. The moment Peter took his eyes off the Master of the Sea

Job 19:25-27



SUBJECT: Things ?
Surely Know

0 1/75
GP

