

I think that the more people who can get challenged and the more people who can really grasp and understand these principles, first of all, for your own life, because you never want to work with people if you haven't got your own issues squared away first. That would be a disaster.

I. Principles of Ministry and Restoration

I talked to you last week about the two basic principles of ministry, and these are two very good principles that not only does this church operate by, every church should operate by, but you have to operate by in your attitude. Principles form an attitude. Of course, the attitude we are supposed to have in the Bible is God's attitude. We talked about that many, many times.

I gave you two basic principles last week that this church has to operate under, and you and I, as dealing with people, as we work with people, have to operate under.

Of course, the first one was Galatians 6:1, which talks about the fact that the number one goal of this church is restoration. This means helping people find God and get their soul restored to God in an unsaved sense, and helping people who have fallen along the wayside. I know that you can't always do that. I wish I had time to get into all of the different attitudes that people develop in churches, and it's an incredible study. But you're going to find that not everybody is going to be able to be restored. You're going to find some people whose own personal struggles go so deep that the longer they pretend and the longer that they play games, the farther it gets away, and you just can't reach them. But the Bible simply says that our mindset should be that we that are spiritual take the one that have fallen and restore them.

Then, of course, Romans 15:1, and that's dealing with people who get saved, people who come in who have issues, or people who have fallen by the wayside that we try to help, and that is that you and I that are strong have to bear the infirmities of the weak. That's really the two basic principles of ministry.

I say that because those are the two basic principles that God put into your life and my life when He began to minister to you and me. If God would not have restored us, if God would not have forgiven us and brought us into the relationship with Him that we have today, I don't even know where we would be. After we get saved, I can't speak for your life, but I know my life is a constant leaning on the strongness of God's arm, the Word of God, to help me through my weak areas in my life. Of course, this is our bearing others' infirmities and helping them.

II. Biblical Principles for Dealing with People

We talked about how to keep from being deceived when you work with people. Unfortunately, the games that people play go on, and we talked about treating the symptoms versus solving the problems. I gave you three great principles. Those three great principles ought to be in your repertoire, in your collection of principles that will really help you.

Of course, we looked at the Solomon principle. Then we talked about, from Genesis 27, the Jacob principle, and then the Gibeonite principle from Joshua 9. These show you how to use these valuable principles in dealing with people in any situation. They're not just things that will work if you become somebody who helps me work with people. These are things that will help you deal with people at work.

You're going to find many times that people you work with are unlovable. People you work with are hard to get along with. People you work with who are out to get you, so to speak. We've all heard stories about how somebody loses their job or somebody has problems at work because somebody doesn't like them. I want to tell you something: there's a way to deal with all of those scenarios biblically.

Of course, I understand, and you've heard me say this many, many times: we're not always responsible for the things that befall us. If you get a job someplace and you do a good job at that place, and you really, really try to give it your all, and there are other people out there who don't like you because maybe you make them look bad or you do more work than they do, and they get an attitude toward you, how is that your fault? How is that your fault? You're going to find in life that there are things that will befall you through no fault of your own. You're just doing what you're supposed to do, and somebody's not going to like it, or many times multiple people aren't going to like it, and they're going to try to sandbag you, as the expression goes, and you're not responsible for that. There's nothing that you've done to bring that on. Many times, there are things that come into your life that you didn't cause. You're not responsible for causing them in your life. But listen to me: you are responsible for how you deal with them in your life. There are principles that cover even those areas in your life, and many of you have come to me with problems and situations like that that I've showed you how to put it all together.

I think the number one thing I want you to grasp out of this, along with the principles, is simply this: when you work with people, when you try to help people, or when you're faced with a scenario in your own life—and there is not going to be a day that goes by that you and I aren't faced with some kind of scenario unless you just lock yourself in the basement and never get out much. If you get out in this world and you connect with people, circumstances, if you have a job, if you are in the workforce, if you're out there someplace, going to school or whatever, you're going to be faced with scenarios in your life that you're going to have to make decisions on.

Of course, when you work with people and people come in and they sit down and they talk to you about where they're struggling and what they're doing, I never tell anybody what to do. I don't think it's—I don't have a right as a pastor, nor do you, to tell somebody what they have to do. Now, I may say, "If you don't do this, here are the consequences," and "If you do do this, here are the consequences," but at the end of the day, I don't tell people, "This is what you have to do." They have to make up their own choices.

My job as a pastor, much like when I preach to you, and your job as a minister working with people, and your job where you work and you get to talk to people—there are people who have problems in their lives who know you're a Christian who are going to seek you out. You need to have some answers for them, but you also need to understand this: my job, nor is it your job, is to

tell anybody what to do. My job is to basically create and give them God's perspective of the scenario they're in. That's my job. My job on Sunday morning, very clearly, even though there are a bunch of you here, is, through the Holy Spirit of God, through the Word of God, when you leave here, my only goal is for you to see God's perspective in your life a little clearer than when you came in. You may not do anything about it. You may continue to go on. You may do something about it. Many of you, your life is an actual work in progress every week, every day of your life. You're trying to get a little closer to what you want to be and what you need to be. I can appreciate that. But my job and your job is nothing more than to set the perspective, giving the people we work with God's viewpoint on the circumstances they're in, showing them their options. But at the end of the day, they have to choose which option they're going to take.

III. The Asa Principle and the Laodicean Church

We ended last week, and we're going to start where we ended last week. We ended last week with the Asa principle back there in 2 Chronicles 16:11. I think probably today, without a doubt, I've watched people for a number of years, and I've worked with more people than I can remember over the years. I think that the hallmark of the Laodicean Church is the fact that we don't look to God anymore. We know this from Revelation 2 and 3 if you have studied what it says there. But if you just look at where we're at today, we have come to the point where secular mindsets and secular reasoning and humanistic philosophy have crept into the church.

I showed you a couple of weeks ago; we talked about how the book of Colossians was the book that really showed you and me what the Laodicean Church was all really about, and how it really focuses on some of the issues that we're up against. The book of Colossians shows us very clearly what replaced our relationship with God and the Bible. In Colossians 2, it says that we replace God—I'm paraphrasing this—we replace God and the Bible in our lives with philosophy and the traditions of men and the rudiments of this world. Because of that, God's people today, the hallmark of the Laodicean Church, is the fact that we do not look to God anymore. We believe that man has the answers. It's a very subtle thing because many of these men are Christian men or portray themselves as Christian men.

It overwhelmed me that for almost 400 years since the printing press, for almost 400 years, the Bible had been the number one bestseller of all the books on planet Earth. Do you hear that? For 400 years, there was never a year where the Bible was not the bestseller of all the books that anybody ever wrote. About two or three years ago, one book superseded the Bible. Do you know what book that was? It was Rick Warren's book on the Purpose Driven Life. Now, I have no complaint with Rick Warren; I have no complaint with his book. I'm not saying it's a bad book. But I'm saying this: when we get to the point as Christians when a book written by man on the purpose-driven life becomes more popular than a book written by God on the purpose-driven life, we're in trouble.

Now, I'm not saying books don't help you; I'm really not saying that. But I'm saying this: this is the mindset. It's very subtle. Absolutely, people would rather go to a bookstore, a Christian bookstore, and buy a book on something that they're struggling with than going to the Bible and finding out what the Bible says and what God says about it. That's where we're at today. We see

that all through Christianity. Anything that man comes out with—well, there are churches all the time that come up with some new movie that somebody puts out or some book that they write that that's what the pastor focuses on. I'm not saying that those things aren't good. I'm saying at the end of the day, it still comes back to the Bible. I'll never pass out the Purpose Driven Life simply because I'll teach you every book every week about a book that shows you how to have a purpose-driven life. It's just the difference between the way it used to be when they believed the Bible was the Word of God than we are today when nobody thinks the Bible really has any relevance anymore. Because of that, we find ourselves right smack dab in the middle of the Asa Principle.

IV. The Three Core Problems of Modern Christianity

The world of professional Christian counselors. I've come to the conclusion over the years that people have three basic problems, and these three basic problems are paramount. If you want to take your problem, my problem, and all of Christianity in a nutshell, here it is. Now, I don't have the answers to this. I mean, I do, but nobody's going to listen to me. But this is the way it is. Here is the problem. Here is your problem and my problem, and this is why Christianity has found itself in the mess that it's in.

The first basic thing that man—that issue that people have, or God's people have—is the fact they don't know God. They may know Him as their Savior, but they couldn't give you the seven principles by which God operates. They couldn't tell you any more than just a very blasé testimony of, "Oh yeah, I got saved when I was nine," or "I got saved when I was 20." But they've been saved years and years and years, and they still do not understand the concept of a holy God in their life, how He implements into their life, and in fact, everything that their relationship with Him entails.

The second thing is, not only do they not know God, but they don't know what God said. They don't have a clue. That's why you find today that these guys are so popular in all of the things that they write and all the things that they put out, because people basically are starving to death. They go to churches where they don't preach the Bible. They go to churches where the Bible is not even taught in any way, shape, or form. In most cases, they don't even have a Bible, and they wonder why their lives are in such a mess. When somebody, a guy like Rick Warren, who has the best intentions in the world—I guarantee he does—gives them a little bit of light, a little bit of hope, a little bit of something they can grab, because the churches have failed to direct them back to the only book that can really solve their problems, they gravitate to things like that. It's not the people's fault. It's not Rick Warren's fault. Not anybody's fault who does that. It's the pastors of this country who for the last four or five generations have forsaken the Word of God and teaching their people the Bible.

Then the third problem that they have—and this is where we've been focusing on—they don't know how God thinks. They look at a circumstance and they see it from their own perspective. They have no idea. They have absolutely no idea of what the Bible says.

I was on a panel a number of years ago, and there's a guy in this area who was the quote-unquote expert on suicide. He was the guy that he hung his hat on the fact that he would go around. Teen suicide was the key. In fact, for years and years and years, on his—I don't think they had websites back then, but they had a tape that they put out that some kid had actually taped the last three or four minutes of his life before he killed himself. He actually taped the whole thing and put the whole thing out and talked about why he was doing it. This and that, it was just a bunch of babbling, and at the end of the tape, you actually heard the gun go off and the gun hit the floor, and he hit the floor. The tape kept running, and he took that tape and he used that. He played it for teenagers and played it in schools and played it for churches, and he got into more places than you ever could imagine, talking to people about suicide and all of those things. And yet, in all of the things, he never gave one Bible principle of how God looks at it. He just capitalized on a scenario.

I was in a panel discussion years and years ago, and he was on the panel, and he was riding high on the hog, and somebody had asked me the question what my opinion was on suicide and what would be my approach to it. I said, "Well, you already have the expert here." I said, "But let me ask him a question. I said, 'How many suicides are there in the Bible?'" I mean, you would think that if you were an expert on suicide—I mean, this is just me now—but if you would think that if you were a bonafide expert on suicide, you'd know how many people committed suicide in the Bible, wouldn't you? Now, maybe you're with him. I don't get any response. You're looking at me like I just fell out of a tree here. I mean, there are seven suicides in the Bible, and you know, within those seven suicides in the Bible, you find every trait, every characteristic, and everything you need to know about why people commit suicide. Do you know that?

Now, this guy got into churches all over the place. He wouldn't even look at me. He was a very impeccable dresser. He wore five-hundred-dollar suits. I mean, when he showed up, he looked like he just stepped out of a parade. When I showed up, I looked like the parade just stepped all over me. I mean, he was eloquent; he was a great speaker. I still use the word "ain't," you know, terrible English, great communication. Here's a guy to get up, and he was the bonafide expert on suicide, and it took somebody like me to show him that there were seven suicides in the Bible. You would think that if you were an expert, your expertise would go back to the Bible. Don't you think it's a little tough giving out your opinion on suicide when you don't even know the seven suicides in the Bible that God gave His opinion on? See, that doesn't bother anybody today. You know why? We don't look to the Bible; we look to guys like that, and that illustrates my point where we're at. We think because something has the word "Christian" in it that it must be good. Of course, that's not always true.

It's always been a joke to me how pastors—you go to their church, and this happens more times than not—I get people all the time from pastors who send their people to me because they have problems, and the pastors can't deal with them. It works like this: you come to their church, you tithe to their church, you give to their church, you show up to their church, but when you have a real problem in your life, they're going to subcontract you out to somebody else. The pastor's excuse is, "Well, I'm not really trained in dealing with people's problems." Well, then you better go sell cars someplace.

I don't know, I've got great job security. Some of you are going to lose your job. If you work at a car plant, you're probably going to lose your job down the line because nobody's going to buy cars anymore. Some of you are maybe in construction or you do this, and you're probably going to have a tough time down the road if things don't turn around because people aren't going to buy; they're going to do things anymore; they're going to save their money. But I've got great job security because I don't ever know of a time in the history of the world or in the future of the world where there's ever going to be a shortage of sin. I've got it made. I don't even have to make calls on the phone to say, "Keep sinning." I don't have to promote things. I'm not like this Dean Blay guy, and I love to hear him. He's that old-time folksy guy. He's on the phone, you heard him, Bubba. He gets on the thing there, and he's a remodeler over here in Johnson County. No, it must be an older guy, and he gets on and he says, "You know, folks," he says, "when I grew up," he says, "there were still values in life," and he says, "you got what you paid for." And he goes on a little bit of folksy wisdom, and he says, "My name is Dean Blay. If I can help you with your remodeling problems, just give me a call." I don't have to do that. Sin is never going to be a time where there's not going to be sin, and preachers are living their lives and pastoring their churches like sin died someplace along the way.

Let me ask you a question: if you're a pastor and you can't deal with people's problems in your church, what is your function? What do you do? If you've got somebody in your church that comes to your church, that tithes to your church, that's a member of your church, and they come to you and say, "I've got some spiritual issues, could I see you?" and he hasn't got time to see you, or when he does talk to you and your wife who have marital problems, he says, "Well, I've got a great Christian counselor you need to see because this is not my expertise." What is your expertise? What do you do? See the problem we're in?

V. The Local Church and God's Plan

The number one principle you need to understand, and you hear me say this all the time, is that God's program is a local church. There's no outside organization, whether it's Christian or it's not Christian, that's going to supersede that in God's mind. The local church has everything in it—excuse me, let me rephrase that—the local church should have everything in it that you need. By God's design, it does. I can't speak for most Laodicean churches, but you should have the Holy Spirit of God living inside you. It should be the predominant element in the church. You should have a Bible that'll take care of every need that you've got, and you should have a church that's going to help you with the pastors, teachers, evangelists who are going to help you take the Bible through the Holy Spirit of God and solve problems in your life.

Now, that was God's original plan. I hate to tell you this, God's original plan wasn't big screens. It wasn't lights going down and smoke coming out from under the pulpit to set the stage for worship. You know why we do that today? Because the smoke has to come out from under the altar, under the pulpit today, and the lights have to go down because the pastor doesn't have the smoke coming out of his nose when he's preaching the hell out of you. That's why. We're living in a nice, easy time, you see, where it's the act. That's what it is. It's show and tell. It's bringing the dog and the pony and watching him jump through the hoops. But when you really have an

issue, when your marriage is on the brink, when your life is close to the end, when you really struggle with your children, when your husband and you are ready to bust up, they subcontract you out to somebody else. The only thing dumber than that are the people that stay in those kinds of churches.

Asa had a disease in his feet. Remember our story? That disease in his feet represents our walk with God. But the Bible says back there in that great passage that instead of going to God, he goes to the professionals, the physicians. I think it's one of the greatest jokes that God ever played on the Laodicean Church. I grew up in the transition between the Philadelphia church—really, it wasn't, it was over, but I mean, the last of it, I mean, the last smithereens of it. But I've seen how many, many churches started out believing the Bible was the Word of God and wound up not believing it anymore. I've seen the actual process through my life. I've seen how that thing works.

I think the greatest joke that God ever pulled on anybody is in this period of time, education became the premier thing. Everyone had to be recognized for their intelligence. In fact, churches, when they were looking for a pastor—and some of you know this is true—when churches look for a pastor, they weren't concerned about what he knew about the Bible. They weren't concerned about how many people he won to Christ. They were not even concerned about his pastoring skills or his skills in dealing with people or preaching. You know what their number one criteria was? Where did he go to school and how great and how much education did he have? The higher education you had, the better your chance to get the job because we have come to the place in the Laodicean Church where we have equated education with Christian godliness, and the two are never compatible.

Somebody said, "Well, I got an M.A." That's—I got a B.A. And somebody says, "I got an M.A." Somebody said they got a Ph.D. Well, I don't know what to tell you. I got a B.A. I was born again. That's all the farther I ever went with it. B.A. is "bunch of applesauce." M.A. is "more applesauce." And Ph.D. is "piled higher and deeper applesauce," as far as I'm concerned. I use the word "applesauce" when Mel Sabaka told me that when it was an applesauce, but that's where we're at right now. Everybody's a doctor today. Everybody's a doctor. We're going to have our church today. Doctor so-and-so. Well, I've pastored Doctor so-and-so. Everybody's a doctor.

A great joke that God played is the Laodicean Church. Revelation 2 and 3 is the church that makes God sick. You know, the Bible says that He threw up the angel; He spewed the angel out of His mouth. He regurgitated him, put it in a classical—not the Cornell—He put it out where He acted. This is the church that makes God sick. It's always been a joke to me that the church that makes God sick has more doctors in it than any other period of time, yet God can't stand it.

Now, I teach you all the time that the same book that God used to fix your sin problem before you got saved is the same book that He'll use to fix your problems after you get saved. To me, it's just that simple.

VI. The Elihu Principle and the Sufficiency of Scripture

When you're faced with this, the Asa principle, here's another great principle out of the Book of Job, because you're going to be forced today into the mindset—and most Christians are—that the real key for you is to get professional help. Professional help. That the church no longer has the ability to deal with your problems because we're just old, backwards, hillbilly guys. We're stupid enough to believe that God still has one book and works through that book. When we come to the point that we're just backwards little hillbilly boys, we're like Billy Bob down at the Quick Trip getting a little slushy soda someplace where nobody can really help you. But in spite of that, I'm going to take you to the principles this morning and show you what God thinks about it, that you get the right perspective on what's going on in maybe some of your lives and certainly going on in Christianity.

When you're faced with the Asa principle and you're faced with a goofy pastor who tries to subcontract you out to somebody else or begins to hand you the party line that he can't fix your problem because, one, he doesn't have time, or two, he's not equipped for it, let me give you this thing how it works here. Remember now, I told you last week, biblical principles always keep it simple.

We studied a while back in the Book of Job, and I showed you how Job went through the issues that he went through. Job is a bonafide study for us in problems that people have in their lives and why. But we didn't get into it all the way because I was waiting for it now, because I want to show you one of the greatest principles in dealing with people, one of the greatest principles in understanding what goes on around us today, because we're bombarded with it all the time. I cannot listen to Christian radio on my radio. I keep ripping them out and throwing them along the road. It just drives me nuts.

Now, I want to give you the Elihu principle. This will be a good one for you. Remember now, biblical principles always make it simple. Before we get into the Elihu principle, I want to give you another familiar principle just so—I mean, there are always new people that haven't heard this. Some of you already know it, and you know, the price of learning is repetition. But I want to give you another principle that goes along with the Elihu principle that supports what I told you about God's church being all that you need, God's Bible being all that you need, and God's Holy Spirit being all that you need at a church that believes all three of them and knows how to use them is all you need to solve whatever problem in your life. Now, will you solve those problems? Maybe not. But it won't be because you don't have the way to do it. It'll be because you choose not to do it.

Here we go now, 2 Timothy 3:16. Let me show you how simple this is. This is a great verse, and it's a great principle. If you don't have it already marked in your Bible, you need to mark this in your Bible.

2 Timothy 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

Now, that's what it says. I showed you how biblical principles make it so simple. You've got a problem. Let's see what the Bible says about it. First of all, it says, "All scripture is given by

inspiration of God." That tells you the Bible is set apart. It's a book that is not a natural book; it's a supernatural book. Man didn't write it; God wrote it. So it's by inspiration.

Then the Bible says that it's profitable for something. I want you to see—and this is the Bible in basic Bible 101 for your life and my life—this is the basic profitability of the Bible in its basic set.1.) The first thing it's profitable for is doctrine.2.) The second thing it's profitable for is reproof.3.) The third thing that it's profitable for is correction.4.) The fourth thing that it's profitable for is instruction in righteousness.

All right. You've got a problem. I'm going to use the Bible. I'm going to go to the Bible. We're going to work the Bible. We're going to use the Bible, believing that God's program is a local church with the Holy Spirit of God, with a pastor who believes it, and a Bible that he teaches. "All scripture is given by inspiration, is profitable."

Doctrine. You know what doctrine does? Doctrine gives you God's perspective. Doctrine tells you what's right. Doctrine makes the statement of what God's opinion is on everything in the Bible. Doctrines are principles.

The second thing that it says is reproof. Not only does the Bible tell you what's right, the Bible then shows you what's wrong with what you're doing.

The third thing, correction. Not only does the Bible tell you what's right, not only does the Bible tell you what's wrong, but then the Bible shows you how to correct what's wrong in your life.

Then the fourth thing, instruction in righteousness. How simple can it get? The Bible is given by God, by inspiration, and it is profitable for doctrine to show you what's right, for reproof to show you what's wrong, for correction to show you how to fix it, for instruction in righteousness by God to show you how to keep it fixed. Now, how much simpler does it get? The Bible was given by God's inspiration, and it is profitable to reprove you, to give you the doctrine that is right, to correct you, and to show you how to keep it between the white lines the rest of your life.

Now, we're going to look at the Elihu principle. In Job 2, you can turn there if you want, or you can just follow along. Job has been decimated, and basically, this is where we stopped last time. Job's life has been decimated. He's lost everything. He's lost his family, lost his house, lost his health. He has lost everything. We talked about that.

Now, in Job 2:11, his three friends show up, and his three friends show up to help him with his problem. These three men will represent for us Christian psychology, Christian philosophy, Christian therapists, Christian counselors. These three men are very, very, very, very professional, because you'll find in that chapter that the Bible says in Job 2:11 that they made an appointment with Job. They wanted to sit there. Our three cast of characters will be Dr. Eliphaz the Temanite, Dr. Bildad the Shuhite, and Dr. Zophar the Naamathite. These three guys begin to sit down with Job, and here's what they do. This is taking it to the next level now, so you can see how this great book is the model for what we face.

Here's what these three guys do. They sit down there, watch Job in his agony, and these three guys begin to tell Job why he's having the problems that he's having. They're diagnosing his

problem. They're sitting down with a guy who has lost everything, who was in a terrible strait, much more terrible than you and I would ever find ourselves, and the three guys show up. I call them Dr. Fine, Dr. Howard, and Dr. Fine. How many saw the old Three Stooges comedy about Dr. Fine, Dr. Howard, Dr. Fine? Well, that's where I base it on, okay? A couple of you. The rest of you, I don't know what to tell you. If you don't know about the Three Stooges, you're not going to have a very good, acceptable appreciation of life because they're around us all the time: Larry, Moe, and Curly.

Dr. Fine, Dr. Howard, and Dr. Fine show up, and they begin—each chapter is dedicated to what they do and what they say. We don't have time to get into it all, but it is an absolute goldmine of the stuff that is wrong with what people are trying to do today. Because each one of these guys, their assumption of his problem is wrong. Their diagnosis of his problem is completely wrong. Their advice is completely wrong. They absolutely have no discernment or no understanding of the issues here. At the end of the day, you know what Dr. Fine, Dr. Howard, and Dr. Fine do? They cause Job much more problems than he started with. They have general truth, but they have no biblical insight to apply that truth. Instead of helping Job, the devil uses them to hurt Job even more, and that begins to destroy. In fact, when Job finally does sin, it's a direct relationship to these guys' advice and the pressure they're putting on him.

Now, I don't have time this morning, and I wish I did, but this is not a study of the Book of Job. I don't have time to show you this morning and to talk to you how the devil will use these kinds of people in your life. I don't have time to tell you this morning how these three guys, in their misapplication of truth—and I'm not saying they came, I'm not saying at all that they came with a desire and a purpose to hurt Job. I'm not saying that. I am saying this: when you step out of the guidelines of that book in a local church, you're like a 500-pound lady on thin ice. You're going to break through someplace. Sooner or later, you cannot, under any circumstances, step outside of the institution that God established to solve your problems. When you do, the devil is going to get into the detail. He may have the best intentions. He may have the sincerest heart. Somebody says, "Well, he was sincere." Yes, he was sincerely wrong.

One of the great things that this passage shows, that these three guys—and most people don't even catch it—look at Job 2:11, if you've got your Bible open. It says that these three guys came, and this is the beauty of the Bible. Where did these three guys come from? Somebody yell it out. His own place. Can you remember anywhere in the Bible where somebody else came or went to their own place? Somebody want to tell all in unison. One, two, three. Judas. And who is he? He was a satanic implant that the devil put into the twelve with Christ to destroy the work of God that Christ was going to do. Now, when I find that Dr. Fine, Dr. Howard, and Dr. Fine each come from their own place, it doesn't take a math scientist—excuse me, rocket scientist. Don't know what I'm dealing with.

Now, you want to go a little bit deeper? I mean, we're on our tiptoes here. You want to get up to your knees? Three guys here come to see Job. Job's the type of Jew in the Tribulation period. Three men show up to give him counsel. They're the three unclean spirits. Revelation 16, it goes up against Israel. Now, see, you get that from the Bible. The Bible. The B-I-B-L-E, that's the book for me. I stand alone on the Word of God, the B-I-B-L-E. Oh, well, one of you got it. Good

deal. Instead of helping Job, the devil uses these guys to put more pressure on Job, and ultimately, the purpose for this is to turn Job against God. Why can't you see that?

Now, we're not done yet. Dr. Fine, Dr. Howard, and Dr. Fine work on old Job for 30 chapters. Woo! 30 chapters of Dr. Fine, Dr. Howard, Dr. Fine. 30 chapters of misdiagnosis. 30 chapters of the wrong pressure. 30 chapters of the wrong advice. 30 chapters of absolutely no discernment or discretion on anything that he's really going through from a Bible perspective. They absolutely do him no good. In fact, the patient himself, Job, says to us by his own testimony, Job 16:2, he says, "Miserable comforters are ye all." Job 32:3, at the end of this thing, you know what he says? The Bible says, "Also against his three friends was Job's wrath kindled, because they had found no answer, and yet had condemned Job." There it is right there. That's what Dr. Fine, Dr. Howard, and Dr. Fine will do for you. They will never solve your problem. They have no idea where your problem started. They have no idea how to fix your problem. They have absolutely no idea about a book that will show you how to fix it, what's right, what's wrong, how to fix it, and how to keep it fixed. They are just like Job's three friends, and they will be miserable comforters. They will absolutely give you no answer, yet you'll walk away feeling worse than you do. The devil will get into the details and absolutely use them to destroy you.

Professional Christianity. It has no answers. It has no answers because they don't believe that the Bible is the source of man's answers. They don't even believe there is a Bible that you can trust today.

Basically, and I'm not going to—I'm just going to say this because I feel like saying it, and that doesn't mean anything. It had nothing to do with this, but it feels like there are times when you just feel led to say something, and I feel led to say it. I'm glad they're all here today. All right, let's move on. I'm glad that's what we're doing.

Here it is. You know what the difference is between old paths in most churches? And I'm not comparing myself. You know what the difference is between most pastors and me? And I'm not saying I'm great. I'm not saying anything good about me. I'm talking in a philosophical way. You know what the difference between me is and the next 500 pastors you'll find in this city? Because I still believe the Bible is the only book that will solve your problem. I still believe that the Bible is the absolute infallible truth of all things in faith and practice. I believe God inspired it. I believe He preserved it. I believe that you can have a copy of His absolute Bible without the Greek, without the Hebrew, without any other message. Without any mundane stuff they're going to put into your life. God wrote you a common man, a common Bible, that you are the most powerful person in the world. That's what the devil wants to take out of your life. Substitute it with a bunch of problems you cannot solve to stop you in what God wants you to do. If you don't see that, well, you'll see it in a second. I'm just babbling right now. But I like babbling. I'm a babbling person. That's all.

In Daniel 1, what another great principle. There are so many things in Daniel 1, but you know the great thing you got in Daniel 1? Daniel and his fellows are a picture of you and me. Babylon's a type of the world system. You know what Nebuchadnezzar wants to do? He wants to feed them with the crap of the world so that those three Hebrew boys who were raised and nurtured on the

Bible will become just like the world. Daniel's smarter than the average guy. Daniel goes to the eunuch and he says, "Hey, look, we don't want to eat this stuff. I'll tell you what. You guys go ahead and take the very best that you have and let them eat the filth that they're eating." You know, Arthur Bryant's, Zarda's, chicken gumbo, chicken fried chicken, all that good stuff. We're going to stay as the Hebrew children eating the diet that we came from, and they talk about pulse and vegetables, which in the Bible, in the book of Psalms, is a picture of where we're going.

Here's what you got. You've got all the Hebrew children representing God. You've got all Babylon representing the world. The devil, Nebuchadnezzar, wants to take the Hebrew children's Bible from them and feed them with the things of the world because he wants them to stand before the king. He wants to take the Bible from them, thinking that when he feeds them his junk, they will be better off than they are right now. Exactly what the professional counselor wants to tell you. He wants to tell you that you get psychology, you get this, you get that, we'll fix all these things, and you'll be better off than just going to church and hanging out, having somebody preach to you about the Bible. The bottom line is this: at the end of the period of time, the boys ate the food from Jerusalem, the picture of the Word of God. The other guys, who were the best they had, ate the food that Nebuchadnezzar had, and he put them to the test. The Bible says that the Hebrew boys were ten times better. Somebody says, "Well, you just think you're better than me when it comes to the Bible." Yeah, in fact, ten times better if you don't believe it. That Bible tells you right there, principle, you will be ten times sharper, ten times smarter, and ten times ahead of anything in this world if you just stick with what God gave you. Oh no, not us. Not us.

After all this, Dr. Fine, Dr. Howard, Dr. Fine, our fourth guy shows up. Here we find the Elihu principle because where the three boys represented all of the things that the world has, Elihu represents the Holy Spirit of God. It's Elihu in the book of Job that represents the Holy Spirit of God. What we have here in contrast, ladies and gentlemen, is a picture of what the world wants to give you and how it fails, and it didn't solve Job's problem. Then Elihu comes on the scene, and believe it or not, Elihu solves his problem. It's under Elihu in Job 42 that Job's captivity gets turned, that he gets to the end of his problems. Boy, I'll tell you what, there's so much information in Elihu's chapters that it's just unbelievable. But in other words, it's this: all the world's Christian counseling of his three friends gave him nothing. It was absolutely worthless. Only when the Holy Spirit of God got involved did he get it through, and the Word of God. That is the principle here. God's Holy Spirit does not work through any other organization than the local church and the Word of God.

Now, that may be too much for some of you to swallow this morning, but we have some table knives back there; cut it up in little pieces and eat it on the way out. God's program is a local church, a local church with a common Bible addressing man's issues from God's standpoint. Today, the uninformed Christian falls victim to all the terms that professional Christians use, borrowed from the world, that nobody in the Bible ever talked like. We find ourselves now faced with a whole battery of terms that we have to deal with. We find the word "depression." Oh, we find the word "stress." We're told that our children have learning disabilities or behavioral disorders. Words like "bipolar," words like "manic depression," words like "mental illness,"

words like "nervous breakdown," words like "mental health." We are faced with a barrage of those things, which is supported on every avenue.

What do you do? What do you do in a situation like that? What do you do when you go to somebody because you've got a problem with your children, and they say, "Well, he has a learning disability, and we can fix that. He has a behavioral disability. We can fix that." I can show you how to fix a behavior disability without ever having to go to a doctor. Whale blubber. You wouldn't believe that something as simple as whale blubber could fix your kid. Yes, sir. Whale him till he blubbers. I'm getting off my subject now.

What do you do with things like that? I don't know what you do. I stick with the same book that saved me. I think the same book that had the power to fix my sin-sick soul, fix when I was broken, to make me—I like that Bible a lot. The same book that fixed me when I was lost is the same book that will fix me on a daily basis after I'm saved. Do you believe that this morning? I mean, then what is the point? What is the point? Let's go eat. What is the point? Why do we have to continue on with this? Because you're going to meet people out there that don't believe that. That is where the problem is. I'm going to stick with the Bible.

VII. Three Principles for Understanding Human Problems

In fact, I want to give you three more principles now that relate right to this, because you need to learn this for yourself first and then to help others. I want to talk to you about three great principles.1.) I want to talk to you about the Lunatic Principle. No personal person intended.2.) I want to talk to you about the Water Principle.3.) Then I want to talk to you about the Prozac Principle.

Now, I just named these. You go in your concordance, you will not find a lunatic principle. You won't find the word "Prozac" in your concordance. These are things that I named them in my own little way of cataloging these things through dealing with old ears. But let's talk about them and see how they relate to Dr. Fine, Dr. Howard, Dr. Fine, and the life of the Holy Spirit of God.

> The Lunatic Principle (Matthew 4)

Let's talk about the Lunatic Principle. That will be in Matthew 4. The first thing you need to realize, and the first principle involved here, is that Jesus Himself defined for us the three categories of issues that we have in our lives. You don't have to think about there were three or four. Jesus basically said that if a man has problems, it's going to be based in three areas. He legitimately dissects those things for us right there in Matthew 4.

The first one is lunacy. We call it lunatic. In fact, the word "lunatic" is right there in that verse. He says there are some people who are lunatic. He must have looked at most Baptist churches in the foreknowledge of God, I guess. But anyway, the lunatic. You know what a lunatic is? Lunatic means moon, lunar. It means moonstruck. A lunatic, as Jesus defined, is somebody that's born with a handicap. We would call that mental retardation, water brains, Down syndrome. Something by birth. Something that when a person is born physiologically, there's something

wrong with them that they don't operate on the same capacity as a normal person. Jesus said that is the legitimate thing, and He called it the Lunatic Principle.

Now, again, if you talk to somebody like this, don't use the word. You put another word. I mean, sometimes the Bible word—somebody says, "Well, my husband's got a real problem." You don't say, "Well, yeah, he's a lunatic." That's not what you want. She may agree with you, but don't, you know, just don't go there. Anyway. The Lunatic Principle. Some people are born that way. They're mental retardation. They're handicapped. They're legitimately a physiologically problem in their life.

Now, at the same time, we've got to look at this. Mothers can produce that in their children by a wanton lifestyle. Drugs. I mean, alcohol in pregnancy, drugs in pregnancy. They can cause severe handicaps in people that are born. That's the Lunatic Principle. People who are born that way.

Then the next thing Jesus said was palsy. Palsy is a legitimate medical issue. It could be like cancer, pneumonia, Alzheimer's, tuberculosis, diabetes, flu. See, palsy is a legitimate disease. Palsy is something that you get. That is a disease that attacks your body.

Then the third thing that He says, He said, "possessed with devils." That brings in that the cause of sickness, believe it or not, can be caused by the devil. See, I don't know how anybody didn't figure that out. Every problem Job had, and he had the whole gamut of problems. Do you realize every problem he had was caused because of the devil and God? Do you see that the physical problems he got, the boils, wasn't because he got into a boil pack someplace and touched something that gave him boils? He got it through a spiritual thing. Don't you see that?

> The Water Principle (Numbers 5)

Understanding that, we get into the Water Principle. Now, the Water Principle is back in Numbers 5. Let me just clearly explain it to you. Water is always a picture of the Word of God in the Bible. We know that. Back in Numbers 5, there was a situation where a person, they didn't know if a person was doing right or doing wrong. They were thinking, "What's the difference between the two?" Nobody could tell for sure, but they wanted to give them a test to find out what the problem was. The problem was that they gave them a certain water to drink. If they were guilty, the certain water then rocked their insides out and caused them all kinds of physical problems. You know what that shows me? Not only shows me that water shows me the real—all you've got to do is, you want to find out where somebody's at, put them in a water test.

See, the first thing you do when you start to get out of fellowship with God, you don't come to church anymore, or only if you have to. You drop Bible study. You'll find every excuse in the world not to be here. There are legitimate excuses. The only problem is, they're not the real excuse. Because there was a time in your life when nothing kept you from coming. See how stupid people are? They actually think that nobody's watching and paying attention on what it used to be in their life and what now is in their life. The first thing that happens is you want to get away from the water. You want to get away from the book. All my life, the first sign of somebody getting way out in left field was the fact that they no longer wanted to drink at the same well where I was drinking. That's a principle. Water always produces what's going on on

the inside. In Numbers 5, it produced a corruption that was already in there. Nobody could see it for sure. But when they drank the water, it showed what was on the inside.

There's another story back there in Judges. It's a story of Ehud and Eglon, those guys. Remember that little story where he has to go in with a message, and you know this, but it just goes along with this. The Bible says he had a sharp little dagger, a two-edged dagger. Now we know that a sharp two-edged sword is a picture of the Word of God. So a sharp little dagger is a picture—he only had a New Testament. The Bible says that Eglon was a fat man. He goes in there and he says, "I have a message from the Lord." Now fat men represent the world in the Bible. Fat with all the things in the world. Eglon represented that. Full of the world. Full of the world. The little guy with a little two-edged dagger. He said, "I have a message from the Lord." The guy says, "What is it?" He says, "I have to get really close to you to tell you." Now I don't know if you're getting this down or not, but every little piece of this is a picture. From the message from God to "I want to get close to you, give it to you." It's all how you deal with people and you look for things. See, I don't give away all my secrets. I'm a great magician. Never does the tricks. Steve, where are you at? Steve Bracken. Do that thing. Stand up and do that thing for me. I love this. Do this. Stand up and do it. Watch this. Take that finger right off. Show this crowd over there. They ain't seeing it. Show him. His finger. He's told his finger. Show this guy, they didn't see it. Now the one behind you back here, they're dying to see it. He lost his finger. I love that. I've taught Steve the Bible for five, six, seven, eight years now, and he won't show me how to do that trick. You never reveal all of the things you know. Because that's how you stay ahead of circumstances in life.

But here's a guy that goes up there, and old Eglon's a big old fat guy, a picture of the world. He takes a little sharp dagger. He said, "I got a message from the Lord." He said, "Well, tell me." "No, I got to get real close and tell you." So he walks up, we take that thing and sticks him right in the gut, right in the belly. You know what the Bible says? The Bible says when he did that, somebody finished the rest of the story. What's the next thing that happened when he stuck him in the belly? Raise your hand. What happened? Come on. What happened? Oh, before that. Yes, ma'am. Why wouldn't it come out, Ojan? Why wouldn't it come out? That's right. The fact when he stuck the hilt—you know how he stuck it in the fact, grabbed that hilt, wouldn't let it out. You know what that tells me? That tells me once you get stuck with the Word of God on Sunday morning, you stay stuck. Once I stick you here, you'll go out of here and you say, "I hate that guy. I'm not going back. I just don't like that guy." You may never come back. You may move to Taiwan. You may move to Japan. You may move to Switzerland. You may move to the moon. You may go to Mars. But you know what? As far as you get away, you know what you're going to think about? The morning I stuck you right here. Because your flesh, it doesn't get out. And then who said the dirt came out? Who said that? Who said that? Yeah, that's right. And then you know what, how? The dirt came out. See, the Word of God always produces what's on the inside. Always does. Nothing like a good stick and on a sunny morning have the dirt roll out. That's why we got shovels and things back here to pick it all up. See?

The water test is that same kind of deal. The water test is just like that. When they gave them the water test, what we find there is that sickness, physical sickness, can be caused by being out of

fellowship with God because of the sin that she was hiding in her world. It caused, when the water got into it, it caused, when the water got to the sin, it produced a physical ailment. Now, in the professional world, ladies and gentlemen, this is called psychosomatic. Psychosomatic is the term that means that stress, things that you hold in, problems, all of the things that we bury on the inside, you know, our emotional stress, our emotional trauma, traumatic things in our life can actually produce a physical ailment. We know that from the Bible as the Water Principle.

It's like I grew up with three women in the house. Yeah, I understand. But here's my point. Sunday morning when we went to church, you know why it took us 40 minutes? Longer than anybody else? I had three ladies that were trying to run hair dryers on 110 outlets that only had, and it won't hold a load. I'm up there, and all of a sudden the light goes out. "Daddy, go get the fuse," you know. "Trip the switch." I mean, you hear, it just sounds like you're in a sound chamber. You know, that and hairspray. I mean, I walk in the bathroom this morning. I said to my kids, "You know what? If you guys prayed as much as you sprayed, we'd have revival in this family." I'll tell you. But you plug in three of those, they draw a lot of amps. I think it's amps, but they draw a lot of something. You put three of those big hair things in there and run them on a 110 on the same outlet, you're going to blow the fuse.

Now, that's a cheap illustration of what's going on in a lot of people's lives. You've got too many plugs into a 110 thing, and it's blowing your fuse. So, you know what? Didn't solve the problem? Going down and tripping the switch. Because the moment they started back up again, "Oh, I bet your family was just wonderful, John." But it was just wonderful. Once you flip the switch, you go back up, they start up again, pops again. See, you have to deal with the problem. The symptom was it kept blowing, but that wasn't the problem, was it? The problem was we need a bigger amp, something like 9,440 in there to hold it. That's what's wrong.

I talked to a very professional guy one time, and he had me to speak, and I don't even know why. But everybody got up, and one guy said, "Well, I deal in psychotherapy." Somebody else said, "Well, I deal in psychosomatics." And somebody else said, "Well, I deal in psychology." It was my turn. I didn't have nothing to say. So I got up and I said, "Well, I deal in psychoceramics." Somebody said, "What's that?" I said, "I deal with crackpots." That's my deal. My point is this: there's no pill to consult these. You can't take a pill for this. You can't take a pill. These things are spiritually induced.

> The Prozac Principle (John 8)

Now I want to go to the Prozac Principle, John 8. We're going to tie all these together here now. Without a doubt, the most disastrous thing you can do to your child or to yourself is to put anybody, anytime, any place on antidepressant drugs. I'll say it again just in case you missed it, or maybe you didn't like it. The most disastrous thing you can do to your child or yourself is put them on antidepressant drugs.

Now, I'm not saying there aren't times to take a pill. You've got hormonal issues, ladies, and you've got to balance some chemical balance in your life. Then take a pill. I ain't kidding you. Come on. Help me out here. Just so you know where I'm coming from. The reason why some of you are in a condition today is because you didn't take the pill. All right. So let's just get it off.

Anyway, you're at the bottom line. I got to look my notes. I forgot what I was going to say. Where was I at here? Oh, yeah, I know. What I do with people when they really got some, what I consider some, what we would call emotional issues. First thing I do, and I see, because some of you think I'm just a, you know, I'm just an old cowboy that shoots from the hip and don't ever think. No, no. First thing, first thing I do is help and tell them to go to their medical doctor and get a good, thorough medical examination to make sure that there's not some chemical, physiological, chemical imbalance inside their body. That's the first thing I do. If that doctor report comes back and that report says everything is fine, his balances are fine. He's got everything. There's nothing out of whack. Everything is good to go because those kinds of things can cause you problems. Then, then, then, then we're going to work on another area.

Now, when to take a pill. If you have strep throat, take a pill. If you have the flu, I don't know the pill, I'll help you with that. But you've got a migraine headache like Job did. I hope he took some medicines. I hope it's good for him. You know what? I mean, you take a pill. But if you are depressed, if you are dysfunctional, if you are diagnosed by stress, if you are some expert as bipolar or manic depressive, if you have some behavioral disorder or some structural disorder, if you've been told that you have a mental illness, if you've been told that you have a nervous breakdown, did you ever stop—you know, it's like when you go to these terms, these guys don't know what to do with you, so they put you in phrases. What happened to Job? Well, Job had a nervous breakdown. Did you ever stop and analyze that phrase, "nervous breakdown"? You realize if your nerves break down, you die? Explain to me, doctor, the process of nerves breaking down. Some of the nerves just say, "I ain't working today." If they—when a guy looks down through your blood, does he see a little guy down there saying signs, "We ain't working today, we're on strike"? How do your nerves break down? No pill can fix that.

Never in 35 years of ministry did I ever see a family that did what was right with the Bible and training up their children, who did what was right in their own life and applied the Bible the way that they should. Never in 35 years of ministry did I ever find a family that ever did their children and did each other the way the Bible said to do it and took care of each other and followed the principles in the Bible. Never in 35 years did I ever find anybody with the kind of problems that we find in our children today. You know what 99.999% of it is? Dysfunctional families provide dysfunctional children. That's what it is. Chaotic families produce chaotic children. That's what it is. And there ain't no pill for that. There is no pill for that.

I tell you the thing, God's people are the most gullible creatures God ever made. Let me ask you a question. Somebody said, "You have a mental illness," or "He's mentally ill." May I just ask you a general question? What is your mind? Do you really think your mind is your brain? Somebody says, "Well, I love that thing with all my heart." Really? You mean this sump pump you have down inside here? Is that your heart? When they talk about your being mental, is it the brain? Is that really the brain is your mind? Do you really believe that? Do you really actually think that your mind is your brain?

Now I'll show you how you know that's not true because in Luke 16, there was a rich man who died and was buried. Now his body is in the grave. He still has his brain. He still has his heart. I don't think they did organ donations back then. He's still—he's dead. He's in the ground. He still

has his brain. He still has his heart. But he's so down in hell, and down in hell, he's still thinking without a brain. Did that not bother anybody? He still feels heartfelt things even though he has no heart. You know why? Because your mind is not physical. Your mind is spiritual. Don't sit there and talk to me unless you can sit down and show me from that Bible how your mind, your heart, and your—it lines up to your body, soul, and spirit. Don't sit there and tell me you're mentally ill. How does something that is spiritual get ill? It has to be physical to get ill. Can you get Alzheimer's? Yes. That's a physiological thing in your brain. That's a disease. Can you get an aneurysm? Absolutely. That's not physical. Spiritual. That's physical. Can you get brain cancer? No question about it. But it's physical. That doesn't affect your mind because once you're dead with brain cancer, once you get Alzheimer's and forget to come back home and freeze to death, once you die of some kind of aneurysm, you're in heaven or hell and you still got your mind and you still got your heart. Now explain that to me. They're not physical. You're messing with Dr. Fine, Dr. Howard, Dr. Fine, who thinks they are. How do you think because you got some spiritual problem, some dysfunctional problem, or you got some kind, which Jesus himself told you there's only one of three, that the answer is put you on some kind of pill. Put you on some kind of antidepressant. If you understood the combination, you would realize that you cannot get a mental illness. You don't find that word in the Bible. You can't have a sick mind. We use the term. They're spiritual, not physical. They're put in you by a spiritual God for a spiritual purpose. The thing that makes you do those kinds of things is not following the principles that the one who made you wrote down for you to follow. When you don't, you malfunction. It has all kinds of consequences.

Now on this Prozac Principle, and I want to say this, John 8 shows you the truth through a principle. It shows you in John 8 that God deals with you through your conscience. Oh, there's another one. What's your conscience? We know now that your mind is not this piece of brain up here because you can be dead and still have a mind in your soul. We know that the heart is not what you got pumping blood in here because when you're dead, the man down in hell, he still had his heart. I'll tell you something else. He still had his conscience. Well, where does your conscience fit into body, soul, and spirit? What part of that is your conscience? John 8 tells you that when God deals with you and me, saved or lost, you know how He deals with us? He tells you right there. He deals through our conscience. You better find out where that is before you tell me you can take a pill to fix that.

On top of that, the Bible says over there in Timothy that men can sear their conscience with a hot iron. Oh, that's got to hurt. How do you do that, doctor? Well, if I go to the doctor and I say I got some emotional problems and I smell something burning, I look in the next room and he's heating up a big iron. I'm out of there, Maddie. You see, if you don't know how your mind, your heart, your conscience fits into your body, soul, and spirit, what are you doing telling anybody anything? What are you doing going to somebody when you don't even understand what your problem is yourself?

I talked to a lady one time, and I said, "What's your problem, honey?" She said, "Well," she says, "I'm having some issues." I said, "Well, what's your issues?" She said, "I don't feel very well." I said, "Well, are you sick?" She said, "Well, I just feel sick on the inside." I said, "Well, honey,

what does that mean?" She said, "Well, I don't feel like myself." I said, "Well, how do you feel when you do feel like yourself?" She didn't know. I said, "Well, if you don't know how you feel when you feel like yourself, how do you know you don't feel like yourself now?" She said, "The doctor told me that I didn't feel like myself." I said, "Well, that's how he makes his money." He convicts us and deals with us through our conscience.

When you take your child in or you go in and you are diagnosed with some kind of problem, that depression or whatever the case, and you have to—they said, "Well, I'm going to put you on Prozac," or "I'm going to put you on whatever antidepressant drugs that there is." Let me tell you right now, those pills will never fix your problem. They've never been designed to fix your problem. He knows they won't fix your problem. You know, when you get cured, when you go to see a professional counselor, you know when you get cured? You get cured as soon as your insurance runs out. If you think I'm lying, brother, I've dealt with them. When you can't pay anymore.

Let me ask you a question. I've known Christian counselors—Christian, C-H-R-I-S-T-I-A-N, Christian counselor—who pastors sent people to that when they went in to see you and you had a problem and the pastor couldn't see you. So he sent you to a Christian counselor that at the end of the session, he charges sixty-five, seventy-five, eighty-five dollars. Now, may I ask you another question? How does a man who's Christian make money off of somebody and their problems? I thought the Bible said—and this may be me—but I thought the Bible said, "Freely receive, freely give." You mean if the person's lost and you won him to Christ, you're still going to charge him for that? Is that what we're talking about? You see, the difference between those guys and me, they do it to make a living. I do it because it's my life.

In concert with that, you know what you're faced today? You're going to face it. I face it many, many times because we don't charge people anything. They don't think it's worth anything because our world today—you know, that's true—because our world today, if it doesn't cost you a thousand dollars, then it ain't real. We equate a price with legitimacy. The lady said one time, she said, "I want to pay you for—you said, you really helped me and my family. I want to pay you." I took out her checkbook. I said, "No," I said, "I won't take any money for it." She said, "No, I insist." I said, "Well, okay, if that's what you want to do." I said, she said, "Well, how would you like to do it?" I said, "Well, how about a million dollars a month for the next fifty-five years?" She looked at me like, she said, "You serious?" I said, "Well, ma'am, you wanted to pay." The bottom line is, if I charge you what it really cost for you to get what you got, a million dollars a day for the next hundred and twenty-five years wouldn't pay for it. But Jesus paid a ransom on it that no money can pay. How am I going to do something, take something that God gave me free, but cost His Son, and then I'm going to charge you to help you with your problem? Is that what the church does? Is that what Christianity is? Why, I missed the boat because I'm going to make a lot of money for starting this week. You come to see me, bring your checkbook. And it ain't by the hour, it's by the minute.

You see, the pills can't fix you. What the pills do is they're mind-altering drugs. They slow down your mind because when you're depressed, you know why you're depressed? Because you think about things too much. Something bothers you, you don't know how to handle it, you don't know

how to fix it. So you start worrying about it, you start adding to it, you start bringing to it, and pretty soon it overwhelms you. You can't stop thinking about it. You can't sleep, you can't eat, it consumes you. So when you go in to see Dr. Fine, Dr. Howard, Dr. Fine, he can't give you any remedy for that. I'm going to give you a remedy in just a moment. It's going to be the most miraculous thing you ever saw in your life. Don't get your checkbooks out. New sheriff in town, no more freebies. We've been here six years now, you got it all free. From this point on, you pay to play.

So when you know what he does, he puts you on some kind of drug that slows down your thinking process. He gives you something so you don't think about it. The problem with that is, that thinking slowing down isn't limited to just your problem; it's limited to everything in your life. You walk around like Night of the Living Dead, part one, two, three, and four. You come to the point where you just, you can't function. Because if they took the pills away, you go right back to the depression again. In other words, it just slows down the mind. It treats the symptom and never solves the problem. But boy, how easy it is when your Bible says in Proverbs 25:28, "He that hath no rule over his own spirit is like a city broken down, and without walls." That'd be your emotions.

VIII. Understanding and Overcoming Depression

Now I'm going to give you some startling, shocking news here, and I don't care if you know this or not. This will help you. I got some startling news for you. My name is Bob Alexander, and I got a concession to make today. I am bipolar. I am a diagnosed bipolar. Now I know, I've seen this disappointment in your eyes, shocking some of your eyes, but you know, if I had to have a name tag today, it would be I.B. Polar. That's me.

Truth of the matter is, if you're saved here this morning, you know what bipolar is, don't you? Bipolar is that you have two different personalities. You can shift from one to the other. So like Dr. Jekyll and Mr. Hyde, you know, you're bipolar. You have—you'd be a nice guy today, and tomorrow you can have a—"Oh, I'm sitting on top of the world," and then in the afternoon, "Oh, I just can't go on." That's bipolar, see? Bipolar. Now, I got some news for you. I'm bipolar. I've been diagnosed bipolar. Say, "When did you get diagnosed bipolar?" The day I got saved. If you're saved here this morning, you're bipolar. You know why? Because Romans 7 says you've got two natures inside you. One is a good side, one is a bad side. One will tell you you're sitting on top of the world; the other one will put you down to Belgium. You see how that thing works? No, I just got a B.A. to get that. I'm born again. I know that's true. I'm bipolar. I have the same problem of dealing with depression that you have. I can get depressed just like you. I mean, that's just the way it is. Some of your depression may be more out of control than mine is, but we all get depressed. You think that you're the only one out there, you know, "I'm the only one."

You know how you deal with depression? Well, you don't take drugs because drugs just put you into a depression mode and slows you down, doesn't fix a thing. I am manic depressive. That's another word for bipolar. You say I have two personalities. Every saved person in this room is bipolar. Romans 7, you have an old age and a new nature. Now, unsaved people, that's another story. Because as long as you have two personalities, you're okay. When the third one comes in,

you're in trouble. You ever spend any time down in Western Missouri Mental Health? You'll see those kinds of people. You don't even have to go there, go into the Bible. The Bible tells you there was one man whose name was Legion. You know why his name was Legion? Because Legion is a number of the Roman army of a corps. How many is in a Legion? 12,000. Here's one man who had 12,000 demons in him at one time. 12,000 personalities. Man, where are you out just talking to everybody? It always bothered me that there were three that showed up to see Job, not just two, but that's just another story. You say, "Well, how can a man get 12,000 demons in him?" Well, you know what? We're not going to get into this. We almost touched on this last Thursday night when somebody asked about the little thing that has wings that carries the matter on there. You had to come to the Bible so you learned more of the Bible. You had a thing back there? Well, there's a reason why 12,000 things can get into one person, if you're unsaved, of course.

So when you begin to see it from God's standpoint, when somebody says you're bipolar, I say, "Well, thank you. I'm glad it means I'm saved." I'm glad to know that. Somebody says you have multiple personalities. No more than two, I hope. I found six. Uh-oh. Better check something out. When you're saved, you are bipolar. You have one nature and an old nature, and it's simple. Whichever one you lead yourself to, here's the one that's going to run you. They will go back and forth through the day just like somebody who says, "Well, in the morning I'm sitting on top of the world; in the afternoon, I'm really in a bad state of affairs." It's the same thing. Well, that doesn't mean they're saved, but I'm saying this: you don't fix that with a pill.

Let me give you—let's just get into it. I'm done preaching here. I only got a few minutes left. I'm going to give you—let me show you some very good principles. These are in stories that illustrate all of this. Now let me give you, first of all, I'm going to give you a principle on depression. I think if the greatest—this is one of these stand-up-alone principles, found in Proverbs, just knock your socks off. I mean, Ruthie, I could just give you this verse and we could go home, but we're not going to. Cause I get paid till one o'clock. So you're going to have to do the whole thing. Of course, I don't need to get paid anymore because we're going to start charging now. I figured this up. Got your calculator. See, I got nine appointments this week. 60 minutes, a hundred dollars a minute. We're in. We are ahead.

Proverbs 12:25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

You're depressed. Are you depressed? Is there anybody here today that's depressed? Do you know anybody depressed? Do you want to be depressed? Have you ever gotten depressed? You meet people who are working in a press. You have people at school that's depressed. Do you have people standing on the ledge of a building saying, "I'm going to jump off because I'm depressed"? Here's the answer. Here's the answer. It's so simple. Proverbs 12:25, "Heaviness in the heart of man maketh it stoop." Heaviness of heart is depression. It brings your heart down. But yet if you say, "Doctor, I'm depressed today, and my heart—I'm down in my heart. My heart is down. My heart is down. My heart is down." He said, "Okay, we'll fix you." Put your stethoscope on. Listen to your heart. Does he go down to your ankle? Put your heart down. I mean, wouldn't that be a lot of thing if your heart stooped and it went down? Wouldn't he listen for your ankle? Your heart's down here? No, you're down. You're really down. Heart's in the

same place. Then what—what does it mean when it says your heart stooped? What does it mean when your heart went down? If it's in the same place, what went down? This thing didn't move because that's not your heart. That's what we call a sump pump in a plumbing trade. It pumps the blood through. Has nothing to do with your emotion. Has absolutely nothing to do with your depression. Here it is. "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad." You know what everybody that's depressed needs? They need a good word. You know what you need on Sunday morning when you come and you're down in the dumps? You need a good word. You need a good word from a good book from a good—from a—I was going to say a good man, but that won't work. You're going to need a good word from a good book. That's going to take the problems and tell you and put it into perspective. You know why you're depressed? You're out of perspective. It's probably out of fellowship. Probably out of the Bible, aren't you? Yeah, you got a little water. You want to get as far away from it as you can. Oh yeah. But I'm telling you, "Heaviness in the heart of man maketh it stoop; but a good word." A good word. A good word maketh it glad. That's why when people start to get problems, the last thing they want is a good word. You know why? There are some people out there that enjoy the bad word. They just enjoy being that way.

> The Elijah Principle (1 Kings 18)

Here's your first case in the world in bipolar and manic depression or just depression in general. I call this the Elijah Principle. 1 Kings 18. Now I don't have time to give you all this this morning, but I told you we're going to deal with this through Thursday night. So if any of this makes any relevance to you, if any of you really care to get the rest of the story, then show up Thursday night. You can ask whatever you want. I'll get into the detail. I don't have time today. We'll be here till midnight tonight.

But in 1 Kings 18, you have your first case of bipolar, manic depressive, or just depression in general. This is the principle. I call it the Elijah Principle. The first thing we see down here is that the pressure comes, and this man is not an unsaved person. This man is a great man of God. That's the first thing you need to see. The truth of the matter is, if a person is unsaved, there's nothing you can do for their depression. There is no good word for an unsaved person. They don't need a good word. You know what they need? What's—what's an unsaved person doesn't need a good word. What do you need? The what? The what? This would be a great sermon. Now you got to get this. This would be a great term. If a saved person can't relate to the good word, he doesn't need his depression. He doesn't need a good word. What does he need? It's probably a tough one. What? Who said it? What did you say? That's right. An unsaved person can't identify with a good word. So he needs the good news. He needs the gospel. Say, "I think that'll preach." A priest on a mission. If they won't come forward, and some of you might anyway.

The first thing you see is that this is the Christian. This is not some person who's out in the bars. This is a man of God who is on touch and on point with the plan of God in his life. He's not somebody who is hanging out with the wrong crowd. I want you to notice that when God gave you the point of depression and the principle of the Bible at the point source, He didn't pick some sleazeball that's out there in the world. He picked a man that was on point and on fire for God, and he got depressed. He wants us to see why. Because in this story is the principle. In this story,

you'll see the reason he gets depressed. You'll see that when he began to get attacked and get depressed, he stopped following Bible principles. He fell into the old concept where he started to react to situations. Oh, what a great principle this is. Instead of responding to situations. You see, when you react to something, then that's your emotion in your flesh. When you respond to something, that is your—that is your biblical process kicking in.

You know why a Christian, going back to our first two concepts when we started, we talked about the church. You know why a Christian has the ability to bear the infirmity of the weak? You know why you should be able to take somebody who's struggling and help them through? You know why that when somebody says something to you that maybe hit you the wrong way or you took it personal? You see, you have a choice. Everybody in this room, you don't want to—you want to know how to make your—we're going to get into relationships next week. So like I told you Thursday night, don't say you're going to marry anybody till next week. But you know how guys, you know, when you're in a situation with your wife, you know how to have a good marriage where you don't have a lot of problems? Each of you, husband and wife, learn to be a bomb defuser instead of a bomb detonator.

You're going to have problems. You're going to come home one day and you're going to be tired. Your wife had a bad day, and she's going to be tired, and she's going to tell you to do something that you don't think she told you in the sweet spirit of Christ that she should have. You didn't like her tone. You had maybe already intended to do it and just hadn't got there yet, and you don't like her getting ahead of the game and telling you when you were already out of your mind and you've had a bad day too. Now, you know what you have right there? You know what you've got? You've got control. This is where you should—where you're at. You're in charge. Now you're in charge. There'll be times that she'll be in charge. But right now, you're in charge because you came home. She said something to you in a nasty voice, and now you're—you didn't like it. Now you're faced with an issue. You can either react, which would be—or you can respond. What is—we know what react is. So let's don't go there. Okay. What is respond? Respond is before you act. Open your big fat mouth and say something that's going to knock off World War III, that's going to incite a riot, that's going to bring you to the point where you're going to sleep with the dogs in the basement for the next two weeks. Before you shoot your mouth off and react, use the principles. Let them flow down like honey into your mouth and flow down and think before you shoot your mouth. Take a couple steps back. Take a deep breath. Take two deep breaths and process and say, "You know what, she's had a tough day, and I should have had this done earlier," instead of saying, "Hey, honey, I'll get it when I'm ready." You say, "You know what, darling, you're right. I am so sorry because I should have done that, and I didn't. I'm going to do it right now." See, now there'll be times when the process will be reversed. Most women never, never respond. There'll be—there'll be times when, ladies, when the situation is reversed. My point is this: if you two work at diffusing situations, you won't have situations. That's reacting and responding.

When he got into depression, depression started to come, and things didn't go right. You know the first thing he did? He forsook biblical principles, and now he's in a reactionary mode, not a response mode. Response is using biblical principle; his reaction is reverting to your old self.

Then you'll see that the right result of his reacting versus responding, the reason why depression came into his world, you'll find out why he was attacked. Why God went after—why the devil went after him. You'll also see why the devil doesn't care if you're lost, if you're depressed or not. He's already got your soul in hell, and now you'll see because he did not follow the principles. We don't have time to get into them all today, but he did not follow the principles.

Now a compounding factor starts building on top of an original problem, and this is what we get. This determines how severe your depression becomes or to what level it becomes. Just to get depressed to the point where they're having a tough time, some people that affects everything in their life, including their health, and in time leads them to suicide. But you see all of it in a man of God because we start to see Elijah go through severe mood swings. Ever been there? Where he can't sleep, where he feels sorry for himself. We see where he stops eating. We see even where he gets angry and suicidal. We see where he wants to be alone and be away from some other things that God has. We see the fact that he can't sleep all night, but he never wants to get up in the morning because he doesn't want to face reality of life. Then the worst part of it is, we see now where he gets into what I call the conspiracy concept. Where you start to think that everything in the world is against you, everybody in the world is against you.

I had a guy one time years ago, severe depression. To make a long story short, they finally—I got a call from the police officer one night about three or four o'clock in the morning. They found him dead downtown. He found his Bible in the car open, and in the Bible, my name and my phone number as his pastor. So the police officers called me, and he died. He got hold of some laughing gas someplace and went down under one of those bridges down in Front Street down there, you know, where the Camper Arena is, turned the gas on and went out laughing, I guess. I don't know. When they found him dead, he had—and I think his was severely to mine, but it leads to that, you see. He was severely depressed, couldn't sleep, couldn't eat at all, and those are all compounding symptoms, and they came to the point where, you know, everything was—everything was a conspiracy against everybody. Everybody was out to get him. Couldn't keep a job, couldn't do this, couldn't do that. One day he calls me on a Saturday afternoon. Just to show you the end result of how bad it gets, he called me on the phone and he says, "Bobby," he says, and he was obsessed with the fact that the FBI, the helicopter flying over, everybody was watching him. He called me on the phone, he said, "Bobby," he said, "the FBI have my house surrounded." I said, "Well, what do you mean?" He said, "Well," he says, "they're—" I said, "Well, what are they doing?" "I saw them out around your house." He said, "No," he said, "they're—they're pretending they're playing softball in a field right next to my house." He said, "I know they're trying to get me to come out, and they're going to shoot me. They're going to try to get me to run." He said, "They're yelling things at me to try to get me to leave." I said, "What are they yelling?" I said, "I heard they're saying like things like, 'Go for it!'" That's what you say in a softball game, you know, "Run, run, run, go, go, go!" You know, and I—I don't know what to do with this kid. But he was so convinced in his mind that that was going on, I—you know, I got—you know, I got the only thing I knew. I said, "Well, here's what to do. Are you a Christian?" "Yes, I am." "You want to do what's right with God?" "Yes, I am." "Okay, well, here's the bottom line." I thought maybe a good dose of reality would help him. So I said, "Here's the deal. I said, 'If you're a Christian and you've done nothing wrong, you got nothing behind you, you don't want

to get shot." He said, "No, I'll tell you it's in these FBI stings where they use baseball tactics. Here's how it works: the head FBI guy will be the umpire. You see somebody out there with the black stuff on? Yeah, there's one. He's the head FBI guy. Now here's what you need to do if you're right with God and you want to deal with this thing, and there's only one thing to do: you need to turn yourself in. So they won't shoot you, turn yourself in. I should walk over to that FBI guy in black, put your hands high in the air. Walk up to him and turn yourself in." You see, that's what I do. That's the only thing you can do. Now I couldn't have got there in time, but I'd have given anything in the world, drove up there. Because he did. He walked out to the thing, put his hands up. Fire on her playing softball and said, "I want to turn myself in. I don't want to get shot." 20 minutes later he called me back on the phone, and I said, "Ah, they gave you your one phone call." He said, "I said, 'What happened?'" "Well, I can't put it in front of women, what they're telling him out there to get the blankety blank off the field, we're trying to play a blankety blank ball game." Now even that reality, he still thought it was a conspiracy. That's Elijah. That's Elijah. And yet in this great thing here, you'll find—you'll find exactly how it all lays itself out, and you'll find that as you come down here that. Five great principles to get out of depression. Elijah came to a point, he comes back. God in that passage shows me, if you got that problem, five things that you want to do. You got that problem, five things that you put in your life, it'll get you out of depression. Five things, just that simple.

> The Jebusite Principle (2 Samuel 5:6-25)

Now the next one's over in 2 Samuel 5:6-25. This is what I call the Jebusite Principle. This is about breaking satanic strongholds. The story here is about David and the Jebusites. A satanic stronghold in your life is something that has control over you. You don't have control of yourself. It can be your emotions. It can be an addiction. It can be drugs. It can be alcohol. It could be anything that controls you more than God's spirit in your life. If you're a saved person, it could be cigarettes. It could be pornography. It could be anything. Here again, you see this is where the world looks at it one way. God looks at it another way.

Now I want to tell you right now that here's the problem. Here's the problem. I gave you Proverbs 12:25 to show you the quick result for depression. All right. Here's the quick result. This will be in 1 Corinthians 16:15. Here's the quick result for addiction. Here's the problem. Here's how you fix it. Paul's coming down there in 1 Corinthians 16:15. He says this:

1 Corinthians 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

See, there's nothing wrong with addiction. It's just what you're addicted to. Some of you can't go an hour without a drink. Some of you can't go an hour without a cigarette. Some of you can't go in fifteen minutes without one. You know what? I can't go an hour without talking about God in the Bible. We've got the same problem. It's just I'm addicted to one thing and you're addicted to something else. Addiction is not the problem. You ought to be addicted. That's your problem. You want to get out of the addiction that you're in. Get addicted to God and the Word of God and the things that God does. Just depends on what you're addicted to. You see, it's about perspective. Seeing it from God's perspective.

Now in this story, here's the story of the Jebusites. They're the enemies of God. They now have Jerusalem. What does Jerusalem represent? In the Old Testament, Jerusalem represents everything that God is. The nation of Israel cannot fulfill God's plan that they have for them without being in Jerusalem. The nation of Israel under David's leadership has been kicked out of Jerusalem this time, and the Jebusites have Jerusalem. You know what that's a picture of? That's a picture of the nation of Israel is at a standstill. Somebody is controlling the city by which they have to have to fulfill God's power in their life. It's a picture that God wants to use, and the only way God can use you is through your body. Just as Jerusalem was the central figure in the nation of Israel in the Old Testament, your body becoming a living sacrifice is the number one thing that God wants to use. Just like God could not use Israel because the devil had the city, God can't use you because something else controls your body other than you and God's Holy Spirit. Hello. I fixed just about every problem you got, but I haven't popped one pill to you yet. We got your address. Where the bill comes this end of this month. We do not take Blue Cross or Blue Shield.

In the story of the Jebusites, God's enemy have taken the city of Jerusalem, and David and the people of God are on the outside. Yet when you come down through here, you'll find that there are five steps, five steps, five basic principles to break whatever satanic stronghold you have in your life. I'm not saying it'll be easy. I'm saying it many times, the longer you've been addicted to it, the harder it is. But the bottom line is this. If somebody put a gun to your head and you were out there and they said, "I'm going to kill you," would you just stand there and let them kill you? If you know you were going to die anyhow, would you not rather choose on your own ground how you die? Would you not rather go out fighting them than just standing there like a sheep ready for the slaughter? If you really thought he was going to drop the hammer, would you not rather do your best? You might come out. You got a 50-50 chance. Would you not grab the gun? Would you not kick him in the knee? Would you not do something? Would you just stand there when he told you to get down on your knees? Would you just stand there, close your eyes, and just let him kill you, or would you fight? I hope you would fight. Well, you know what? There's somebody with a gun to your head right now, and that person wants to kill you and take you out spiritually, much worse than taking you out physically. You know what you've got to do? In some cases, you've got to fight. He's going to kill you if you don't.

> The Elisha Principle (2 Kings 6)

One more and then we're going to get out of here. I call this the Elisha Principle in 2 Kings 6. This is the concept of spiritual warfare that we're all in. This ties right into Ephesians 6. You know what this one does? This one tells you how to maintain the victory in your life when war is declared in your spiritual life. It's going to be declared. You know what it shows you? It shows you the life of Elisha, not Elijah now, Elisha, who's the next guy after Elijah. It shows you—and this is incredible stuff—it shows you the devil's plan. It shows you before the devil ever hatches a plan against you what that plan is going to be. That is invaluable intel. If you're going to be attacked and you get an email an hour before the attack and it says they're coming in this way, this way, and this way, and this is what they're going to do. What more do you need? God shows you through this principle the plan of attack so you know how it's going to attack so you can have your defenses up. Then he also shows why some of you get attacked and why some of you

don't. Oh, that's worth a couple bucks. He'll show you why the devil doesn't bother with some of us and others he's after all the time. He'll show you at least two principles or two reasons why you get attacked spiritually. You'll also see the great principles of reacting versus responding. Then you're going to get five or six great principles that will bring you through the battle.

IX. Knowing vs. Applying Biblical Principles

You see, my friend, what I'm saying is this: the key to the victory in your life, the key to the Bible, the key to you fulfilling what God wants you to fulfill in your life is not just knowing the Bible. Knowing the Bible is good. I know all kinds of people as I stand here today. I know all kinds of people who know a lot about the Bible, and their lives are upside down. Sometimes it looks confusing. Sometimes you'll scratch your head and look at this guy or look at this guy or look at this person. You'll say, "Now they've been around here, or they've been involved in ministry, or they know the Bible. They know this, they know that. How in the world can somebody like that who seemingly knows the Bible—well, I've heard them preach. I've heard them do this. I've heard them give a testimony. I've heard it. How in the world can somebody do that and then have the problem that they've got today?" The answer is so simple. My friend, knowing the Bible, being able to preach the Bible, has nothing to do and is in nowhere comparison to solving your problem. Knowing the Bible is not the same as applying what you know in your life about the Bible. I'm not impressed what you know. I'm not impressed how good you can preach. I'm not impressed what great testimony. What I look at is, do you apply in your own life what the Bible says or try to? That's the key. That's the key to the Bible. The Bible is not knowing it, but applying what you do know.

You know what you're going to come to conclusion—and we ain't going to cover more in our time, but you're going to get a taste of—there are literally thousands, if not hundreds of thousands, biblical principles in this old book. My suggestion to you is this, especially if you want to be somebody that wants to work with people—and I'm not just saying here, you can be a great testimony where you work if you understand and know how to deal with people. You can be more valuable as a missionary out of this church to wherever you're working if you understand the principles that we're talking about and you learn how to do—how do you do it? You've asked me that. You've asked me this over and over. Almost everybody that's come over. I've been asked literally a hundred times, "Bob, you know, give me the fast track." Some of you said, "Give me a list of them." "You know, how do you do it?" "How do you do?" Here's how the only way I know you—how I can tell you how to do it.

1.) First of all, you've got to learn them. Start with the basic ones that I've given you and the ones that I will give you. Catalog them. Put them down someplace where you begin to have a reference for them. You've got to catalog them. You've got to get familiar with them. You've got to learn them. You've got to see how they work. You've got to in time bring them up on Thursday night. Bring them up one on one. Find everything out about them you need. I only touched the surface this morning. There is no way I could get into all of these things the way that I would like to. But we don't have to. Because we have all the other times, the one on one, the Thursday night. There is no reason why we cannot exhaust these other than the fact that you don't want to.

2.) The second thing: you need to apply them to your own life first.

3.) The third thing: you need to apply them to others.

I say that quickly because I want to go back to the second one. You can never work with somebody else and their problems unless you have applied the principles in your own life. This is a tragic mistake. This is something that will get you in more trouble, more heartache, and bring more damage into your life, your family, your world, is somebody, anybody, who tries to operate the principles in somebody else's life before they put them in their own life. They weren't given just for you and me so we could give them to somebody else. They were given first and foremost for us to put them in our own world. Then once we use them and we give them to somebody else. It's the difference between somebody preaching a sermon who you really know has lived the sermon versus somebody who just got it off the Internet someplace. It's that simple. One of them's canned. The other one's real.

It's the difference between a 15-minute sermon that the guy just wants to get out so he can go on home and get you all out of there. A little guy will wear your ears out because he feels such a burden for what his people need to know because we've got a job to do in very short time to do it. That's the difference. That's the difference. It's the difference between somebody who thinks, you know, that two times a week, Sunday morning and Thursday night, is just too much. Oh, just too much. I mean, my goodness, we got what, three hours on Saturday morning and we got two hours on Thursday night. That's three hours, three, four. That's five hours out of a week of how many hours. It's no wonder why in our lives we don't have the victory we have. I know some of you work, and I know Thursday night is not impossible, but you also—I know there are some of you never miss an opportunity to miss an opportunity when it comes to God. That's just the way it is. I'm telling you, we don't give God our best. We all just give God what's left over, what we don't want. To think in our lives that we do all the things that we schedule around. Let me tell you something. If somebody gave you—if somebody gave you tickets to the greatest basketball game, KU or Missouri, you wanted to go to, and you had other things planned, I guarantee you because of the importance of those tickets, you would change whatever you got to change that you're not going to miss that game. Priorities, priorities, priorities. I understand, but you know what? That's the difference. That's the difference. Applying it to your own life first and then putting it into the life of others.

Next week we're going to deal with relationships, and we'll be a couple of weeks into that, and I guarantee you, you're going to find things here that are going to help you and give you the overall perspective of everything that you have to learn to deal with. Then we'll get back into Romans 8 here in a couple of weeks. Let's pray. Father, we do thank You and praise You for the Lord Jesus. We love You so much.