This is New Standard for Living. This cassette contains three messages from the Job series by Dr. Charles L. Feinberg. The first message covers Job chapter 1, verses one through five. And now here is Dr. Feinberg.

Friends, today we begin a study in one of the most beautiful books in the entire Bible, a very deep, a very knowledgeable book, the Book of Job. It is deep because on the surface it can be read and can be understood in large measure. But there are deep wells of truth concerning God's dealing with man and man's understanding of God and his wonderful character in the Book of Job. Now, from Job through Song of Solomon, we have what are called the poetic books of the Old Testament: Job, Psalms, Proverbs, Ecclesiastics and The Song of Solomon. In English, J-O-B, when it's spelt with a small letter, is just a common noun and means a position or a type of work, a job as we call it. But this is capital J-o-b.

The book gets its name from its main character Job. Iyyobh in Hebrew, i-y-y-o-b-h. In the Greek translation, it's I-O-B, and in the Latin, it is also I-O-B. The English name comes from the Latin I being equal to J. Job. Now there are two separate problems in the matter of time. One is to find
out when Job himself lived and the events in the book happened, and to determine who wrote the book and when the author lived. Conservative students of the word favor the time of Solomon for the composition of a book. That position was held as far back as some of the Jewish scholars and by Christian writers of the fourth century A.D. It was the view held, among others, by Luther. Why? Why is the Book of Job put in the time of Solomon? Well, the reign of Solomon was an age of prosperity, an age of leisure and men feel that literary pursuits are normal and give themselves to matters of the mind and thinking and trying to ferret out the problems of the world, and the time, they think, is suitable for the composition of a book like Job. The events doubtless happened much, much earlier as we're going to see, but they believe the time of its composition was in the time of Solomon. We are not of that opinion as we'll show a bit later. The book, they say, bears the mark of wisdom literature. You'll read in books, commentaries on the Bible, Bible encyclopedias and Bible dictionaries about wisdom literature. The word wisdom here is equivalent to the word philosophy, where matters of tremendous importance to the human sphere are discussed and dealt with at length. They say it bears the stamp of that period of an age of knowledge of deeper thought concerning religion and the traditional forms of art are progressively worked out. An age in which the literature corresponded to the glorious magnificence of the outward kingdom. So, those are the arguments for Solomonic date.

According to the rabbis to the Talmud, Moses was the author of the book. This view is based on the fact that certain words in the five books of Moses appear in the book of Job. Now, this view was held by some of the early church leaders called Church Fathers. We believe that the book probably goes back to the age of the Patriarchs. We believe that it was put into writing about the time that the events occurred and we are not opposed to the view that it was Job himself who wrote the book. He's a man of understanding, he's a man of wisdom. He's a man of reputation
and one who could have written down that which transpired in his life. So the time of composition: Solomon's age, some say in the age of Moses, the age of the Patriarchs; Job was undoubtedly a historical person. The land of Uz in the first verse, chapter 1, verse 1, and then the places of the origin of the friends. All these indicate actual places. Ezekiel 14:14 and 20 speaks of righteous ones such as Daniel and it mentions also Job; Daniel, Noah, Job. James 5:11 speaks of the patience, the mercy of God with reference to his dealings with this great patriarch Job. There are indications that the book was given before the Mosaic Law. How is that proven? Well, patriarchal custom, for instance, and sacrifice in chapter one would point in this direction. Another, the absence of distinctive institutions of Israel, and yet another, which I think is a very strong argument, nowhere in the 42 chapters of Job is there even a hint concerning the great events related to the Exodus and after the book of Exodus; there is scarcely a book in the Old Testament that does not in some way or other build upon or make direct reference or allusion to that great central event in God's dealings with the people of Israel. The Exodus, there are even some Old Testament theologians who think it is the all-determining element along with the Covenant at Sinai, the all determining element of the Old Testament. There's an absence of any distinct reference to the wonderful events of God's liberation of his people Israel out of Egypt. However, let's be fair, that can't be conclusive because the setting of the book is put outside of Israel. Job himself then has been thought to be a contemporary of the Patriarchs. But we do not want to be dogmatic about it. You say, what do you mean concerning that statement you made on sacrifice in chapter 1? Well, the word is that when Joe thought his sons might have spoken in an irreverent way concerning God—verse 5, "Perhaps my sons have sinned and cursed God in their hearts"—and what did he do then? He offered burnt offerings. Now Leviticus tells us that
burnt offerings were not given with a reference to sin. They were free-will offerings out of the
gratitude and warmth of the heart of the individuals.

So we cannot indicate this as before the time of Solomon by way of pinpointing it, but we
certainly can indicate that it was before the giving of the Mosaic Law. So we would say it's laid
in the patriarchal age as the setting of time, place and scene; it's laid in a scene away from
complex city life. Away from civilization, it's possible to grapple with the basic elements of
human life and need. Who are the characters or personalities in this beautiful book? Well, all the
characters of the story are from outside Palestine. Teman, that's from Edom, "and the first one
Eliphaz the Temanite", that was an area noted for wisdom. Jeremiah 49:7 and Obadiah eighth
and ninth verses. He's a devout sage with a yearning compassion. Bildad is the second character
along with Job. He's more of a scholar, aware of traditional law. Zophar, the third one, is
dogmatic. Bildad was a Shuhite from Shuah, and Zophar the Naamathite from Naamah. He's
dogmatic, quite intolerant. Another individual comes on the scene, Elihu the Buzite, who shows
positiveness of convictions. Some have thought he was conceited but we'll see more about that.
We do not agree with that. They think he spoke above his ability but God did not reckon with
him in a condemnatory way. Satan is in the book. He's pictured as that skeptic, evil spirit who
sees only the goal of self-advantage in all of men. We have Job's wife, and her reaction in the
account is certainly true to human nature. Then God is seen, majestic, serene, sovereign, not to
be measured by man's views or standards.

Of course the story revolves around Job, the great patriarch, a great man of noted reputation in
the East. One of the great men of Scripture tells us one of the great learned ones of the Eastern
world, a man who was given over to God and was severely, severely tested. Now as to form and style, the book is very interesting; the first two chapters and then Chapter 32 for six verses and then 42: 7-17 are in narrative prose. Chapters 1 and 2 and then those six verses and 32 and then the end of the book; in other words, the prologue mainly, and the epilogue. The rest is in poetry except for introductory words of each speaker. Now there are three cycles of speeches. First of all, you have Eliphaz, his statement, and Job's answer. Then you have Bildad and Job's reply. Then you have Zophar and Job's answer to him. Three cycles of speeches except that in Zophar, he decides to give up the argument and he fails to reply the third time. Job speaks three times and Elihu speaks four times. In the conclusion, in a wonderful climax, the Lord himself speaks out of a whirlwind in two incomparable speeches. Job refuses to answer either address of the Lord. He can't. It's beyond all human wisdom. It is without answer. It is irresistible in logic, in love, in majesty and compassion.

The substance of the book is dramatic in a way; it's more in the nature of a forum or debate. The movement of the book is too rigid in a way, some have thought, for dramatic action, and yet there are some very dramatic portions. It's not an epic in the usual sense. It's classified ordinarily between a narrative and a didactic or teaching debate. There is a predominance of continuous narrative and the discussion has the value of real events. Now what's the story all about in Job? The book is basically the experience of one man, Job, a historical character as we've been saying. He rises from the agonies of spiritual distress and gloom, and physical distress too, to the heights of a marvelous, unshakable, new-found faith in God and insight into his character. Now, the other characters are needed but they're subordinate, and they're auxiliary; they help to carry on the truth that God wants to convey in his book. The story shows Job as he was before his trial,
the outward circumstances under which he lived, the inner life of the man, the depth of God's
testing of him, and finally, finally what happens? He comes out, not only strong, but stronger
than he ever was before. Now what is the main thrust of the book? Is it a book that has a
problem? Yes. What is the problem? And, if there is one, what is its solution?

Well, the problem was the one set forth by Satan in the very first chapter, and by permission of
the Lord, Satan was allowed to test Job for the full answer to the question. The question was:
does Job fear God for nothing? Chapter 1 verse 9. Now this is of course, the sneer of utter
selfishness against all that's loyal, all that's dis-interested. It says in actuality, is there such a thing
as wholehearted, self-forgetting service of God just for the sake of righteousness and for the sake
of the glory of God? Well, that may be very strange in the world where the fear of God is
regarded as a sure way to worldly prosperity, and the Old Testament promise for adherence to
the word of God and to the will of God, to the law of God, that God would prosper them. Now
where such an idea prevails, it's quite possible for piety to become, to all intents and purposes,
just a refined selfishness. Now, how can we tell from the outside whether an individual is serving
God for God's sake and for God's glory or because such service is a very, very wonderful paying
investment? Well, there is a place in history that where the question just fits in. Satan thinks he's
found the weak point in the Old Testament standard of piety and its reward and Job's life, as it's
traced; it's been said in the glowing, indignant, faith-inspired words of the complaint is the
answer. And what is the answer, friends? Job does fear God for naught? Not for what he can get
out of God, but because he loves God supremely. His integrity is not just some vulgar bartering
for wages as Satan indicates, but founded in the truth of things. He is so deeply committed to
God, he takes leave of his friends, of his family, even of life itself in order to be true. And if Job,
a man of like passions with us, has worked out that answer, then the answer is available to all
men. There is such a thing as disinterested piety, not for what we can get out of being godly men
and women, but in order to bring glory to God. It contains, this book does, whole worlds of faith,
an insight: there is a service of God that's not working for reward. It's a heart loyalty, as it's been
stated many times, a hunger after God's presence that survives losses, that survives chastisement,
that survives bodily pain. In spite of contradictory seeming, outward appearances, there is such a
piety that hangs on, if you will, to God and what is the will of God. Just as a needle seeks out the
North Pole, reaches up out of the darkness and the unexplained areas of human life, the hard
places of life to the light and love of the Heavenly Father. Now, this is what the book of Job
stands for. The hero, we're not to think, is working this all out; Job doesn't have a glimpse of this
or he doesn't have a pre-set information. He doesn't have an advanced insight into these things.
No, it's wrought out in actual heartache and physical pain. It's known only to those in the
heavens, the celestial spectators, see the drama on Earth and friends, we will never understand
the book of Job until we realize that Job and his friends had not the slightest inkling of what went
on in the first two chapters, in God's discourse with Satan, Satan's accusation and God's
confidence in Job and in his true godliness. It was known only to these heavenly spectators; they
rejoice and the vicious, scoffing, mocking, denouncing spirit of the evil one Satan is put to
naught. He is defeated and roundly so. The answer isn't put in words. It isn't made just a
intellectual discussion or debate, it is an answer that arises out of an individual's deep-seated love
for God. We come then to the book of Job in the first chapter, reads in narrative form, "There
was a man in the land of Uz whose name was Job, and that man was blameless, upright, fearing
God and turning away from evil." In our sports world, we talk about a double threat man, a triple
threat man; here was a quadruple threat man. In other words, he excelled in four marvelous
areas. Blameless, I didn't say perfect now, it meant what we'll see in just a little while that there was not something in his life when he failed that he didn't make right with God so that these scores were settled. The slate was wiped clean. He was upright, feared God and he turned from evil. The book has a historical beginning. The mention of the name of the man and the place where he lived is intended to show the historical character of the man and the events set forth. In other words, this narrative is a true narrative, it is grounded and founded both in history and in geography. Uz is the place he lived, in the Land of Uz. It's first mentioned in Genesis chapter 10, verse 23, where Uz is one of the sons of Aaron. Aram, a son of Shem. From the usage of this word Uz in Lamentations chapter 4, verse 21 and Jeremih 25:20, the region is to be identified with the area south and southeast of the land of Canaan proper, Palestine proper, namely, the land of Edom, being another name for Esau. Job is the name of the man whose name was Job. The root of the name seems to be connected with the Hebrew word for enemy. Yobh from Ayahl is the word for enemy so some interpreters prefer to think of the name as meaning assaulted or persecuted one.

Others derive it from a root in the Arabic language making it mean Penitent One; possibly, the first is preferable. He was a persecuted one by Satan first, and then by his so-called friends, these incompetent physicians, physicians of no value that he calls them, but he is the one who is chasten, who is try to the very hilt in the deep recesses of his soul. Then we read the word blameless; as I've already said, it doesn't mean sinless perfection, that's not at all in view, there isn't one passage in the Bible that indicates any man as sinlessly perfect apart from our Lord Jesus Christ and apart from Adam and Eve before they fell. They were sinlessly perfect because they'd been created from the blessed, holy hand and word of God, so sinless perfection is not at
all in view here in the book of Job. He was complete. He was well-rounded, a man of integrity in all the relationships of life. He was as true inwardly, in private, as he was in public, as true in his attitude toward God as he was toward men. Upright; he was righteous.

He feared God, that's the piety of the Old Testament described in that way. To fear God doesn't mean to be in terror of him, it means to have reverential awe before God. Our translation might well be reverence as we have it so often in the New American Standard translation. And we read that he turned away; turning away, the old version said he eschewed, that's an old English word which means to refuse or to turn away from, turning away from evil. He kept himself consciously, purposely from all wrong. If he ever knew that a thing was displeasing to God, was contrary to the expressed will of God and the nature of God as had been revealed to him up to that point, he severely kept himself from it. So he had the four characteristics of true piety, and just as we so often read in the Old Testament, God said, "I will prosper you when you are trusting me and following my commands." As in Deuteronomy, "I will bless you in the field, I will bless you in the home, I will bless your cattle, I will bless you with the fruit of your body and in everything that you put your hand to." So we read in verse 2, God did bless him, and seven sons and three daughters were born to him. Quite a nice family. Ten children, seven sons and three daughters were born to Job, the same number that you have in the last chapter of Job 42:13. The rewards of piety were children and wealth. Here are the children; did he have money? Did he have wealth? Listen to what his possessions, verse 3, also were seven thousand sheep--I've never owned one myself-- but he has seven thousand sheep, three thousand camels. Can you imagine what a daily chore that would be for his household to take care of them? Five hundred yoke of oxen, five hundred female donkeys and very many servants. Naturally. And that man,
here it is, was the greatest of all the men of the East, the sons of the East. His wealth was considerable. Just to read it, you can indicate, you have some indication of the wealth of this man of God. He was the greatest of all the men of the East. The sense is not that he was great because of his wealth, but because of the general respect in which he was held. We'll be reading later, Lord willing, Chapter 29; it's a lengthy description of this period of his life, and it shows him a man of eminent worth, a man of great respect, a man of honesty, a man of integrity, a man whom all who knew him admired. And who are these men of the East? It's a term that's been used of the entire region from which Job came. He had all of these. And so we read in verse four, "And his sons used to go and hold a feast in the house of each one on his day." I take it that on his day meant his birthday. "And they would send and invite their three sisters to eat and drink with him." Here's a little pen portrait, pen sketch of what went on in the home. Was there bickering, was there discontent? Was there contention all the time? No, a beautiful picture of mutual love, mutual joy in the company one of the other. "Every one on his day" has been taken to mean that they feasted every day of every week, a day for each son.

I think that is a little too much. They wouldn't have gotten much work done. Some have taken it that way, but in all probability what is meant as in Genesis chapter 40, verse 20, a certain day is the day in which each celebrated his own birthday in his own home with the others as guests. That's not anything new, even today in our culture. They had three sisters, a glimpse here into the family bond as I say, no division between them and a time of fellowship, a time of love that prevailed. Look at verse four, "And his sons used to go and hold a feast in the house of each one on his day. They would send and invited their three sisters to eat and drink with them, and it came about when their days of feasting had completed their cycle, that Job would send and
consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all." Ten of them. For Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus Job did continually. He didn't have any evidence that they did. But the purification of the sons was important. It was accompanied by washings, by sacrifices. You see, in patriarchal times, friends, the father acted as a priest in the home. So with Noah, so with Abraham, so throughout the period of Abraham, Isaac and Jacob. He wondered if there might have been something that they said irreverently, he had no proof of it, but he was concerned for the spiritual welfare. He was fearful, lest some impiety had occurred. Oh, to have a thought for our children. Well, this is all the time we have today and we'll continue at this point. God bless you.

Announcer:

Dr. Feinberg, second message covers Job chapter 1, verses 6 through 22.

Here again is Dr. Feinberg.

Charles Feinberg:

Friends, as we come to the word of God, we are in the second study on the book of Job. In our first study, we saw the man, saw something of the problem that is being discussed in the book. Poetic book, one of the poetic books. Job, Psalms, Proverbs, Ecclesiastics and Song of Solomon, the five prominent poetic books in the Old Testament, although there's much, much more poetry in the Old Testament, especially in the prophets as well, but in historical sections, even in 2nd
Samuel, other portions of the Old Testament canon. We had come to the fifth verse. We saw this man Job, what his inner character was, how God had blessed him in family in verse 2, who he is—verse 1, his family, verse 2, his possessions in verse 3, the activities of his children. They'd go at the time of the birthday of one. All the others would go and celebrate and invited their three sisters. There were seven brothers, three sisters. And when their time of feasting had been completed, Job, in his heart wanted them all to be right with God, so he would send and purify them. Sanctify is the word here.

He would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all. For Job said, "Perhaps my sons"—he isn't accusing them, but--"perhaps my sons have sinned"—that is, unknowingly, involuntarily sinned--"and cursed God in their hearts. Thus Job did continually." I was saying he had no proof that they had done any such thing but he's concerned for their welfare. He is apprehensive, he's fearful that some impiety did occur. Now what would they have done? He says "My sons may have sinned and cursed God in their hearts. They didn't do it openly but did it in their hearts." The same word "cursed" is in Job 2:9, but with the opposite meaning. The very thing Job feared in his sons was suggested by his wife to him in her desperation over his tremendously painful condition. She said, "Curse God and die." But you say "Wait a minute. You say that this word curse has an opposite meaning?" In chapter 2 verse 9, it's just what we have in our English word cleave. C-l-e-a-v-e. When we want to mean adhered to, adjoined to, we say cleave to; a man and his wife, or cleave one to the other. And yet we talk about cleaving a log, or cleaving something with a very sharp instrument. The very opposite meaning, one meaning join and one means to dis-join. The very thing Job feared in his sons was suggested by his wife to him, as we say, in her desperation:
curse God and die. Well, one of the meanings of the word is to salute, to dismiss; hence, to renounce. So he was afraid that somehow they had renounced God. They had been so steeped in their celebrations that they were not acting in this pious way as they should have. Verse six we read, "Now there was a day when the sons of God came to present themselves before the Lord. Satan also came among them."

There was a day indicating—not a day of judgment, the Aramaic translation has it that it was the Day of Judgment, there's no indication that that was a day of judgment—it was a time when these created intelligences came to give a report to God. The Hebrew gives no clue as to when this happened nor how often.

Who are the sons of God? "Now there was a day when the sons of God came to present themselves before the Lord."

They are the angels. They are such here just as in the 30th chapter of Job in the seventh verse, or in 1st Kings 22:19. They appear before God to give an accounting of their deeds. Hear it friends, every created intelligence in the world. This is not lower creation, but every created intelligence in the world has to give an accounting before God. So we read that Satan also came among them. Now the root of Satan, satan, means to oppose, to be an adversary.

And you notice that in your New American Standard margin the adversary, and so through chapters 1 and 2. That's correct. He is a specific person. That doesn't mean that he has a body. Personality and corporeality, or a body, are not synonymous. God is a person. God the Father,
but he does not have a body. Christ, before he became incarnate in the Virgin Mary, was a person, has always been a person, the Holy Spirit also. And then Christ, later in incarnation as we know from Scripture, became a person in a body. He is a specific person.

As here, Satan is a specific person. Also in Zechariah, the third chapter, verses one and two when he accuses Israel. He is such in 1st Chronicles 21:1. Satan comes to report. Why? Because as a creature, he is also answerable to God as are all angelic and human beings. What a picture of this sinister one. He is here in a character so much like what we have him in Genesis 3. Verse 7 reads, "And the Lord said to Satan, 'From where do you come?' Then Satan answered the Lord and said, 'From roaming about on the earth and walking around on it.'" As much as to say, the Lord is asking him, "Give an account. Where have you been?" But notice this statement. It is of a sinister one. Except for the overshadowing, sheltering ministry of God, it would be frightening, because he says he's roaming about on the earth and walking around in it. There's a picture of Satan's tireless activity. And mark you, no place is immune from his working and activity. 1st Peter 5:8, he goes about as a roaring lion, insatiable, voracious, ravenous, seeking whom he may devour. And for an opposite idea, thank God we have 2nd Chronicles 69, "The eyes of the Lord run to and fro through all the earth to show himself strong on behalf of those whose hearts are upright, are in tune with him." We read on in verse 8, "And the Lord said to Satan, 'Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil.'" Notice the statements concerning Job. What a recommendation, what a description of his actual character. They are the very statements made in the first verse, confirmed by the Lord himself. God knows the purposes, he knows the outlook of Satan and how little confidence he has in human virtue and integrity.
You may say somewhere along the line of the book of Job, "Why didn't the Lord just let this alone? Why did He have to tell Satan about Job, and this is what started the whole chain of events going!"

Ah, God has a purpose in it. He knows Satan's vicious purposes. How little confidence he has in human piety, integrity, and so God is pointing out Job as a full, complete refutation.

He is a denial of the position of Satan. God says so. He says there is none. No one like him on the earth. What an amazing statement. No one like him. Now, if a man says that there's no one like him on earth, he is the greatest of all—Nebuchadnezzar and others held that view, you know—but that is only from a very, very limited knowledge and cannot be taken for face value. But with God, God says he is the ideal of piety and righteousness among men. Satan's not going to allow that to go un-challenged. Why? Because Satan is the very opposite of Job. According to Isaiah 14 and Ezekiel 28, Satan, in pre-time before the world began, rebelled against God, challenged God's infinite authority and majesty. And here he hears of a man who's entirely acceptable to God as a human being, blameless, as acceptable as any human being can; blameless, upright, fearing God, turning away from evil, all the scores that need to be settled are as far as Job is concerned.

And then verse 9, "Then Satan answered the Lord, 'Does Job fear God for nothing?' God in heaven had said he is an upright man, fearing God. Satan asks the question, does Job fear God for nothing? Please notice that Satan does not dispute the Word of God concerning the piety of
Job. He says, "All right, we'll take that for granted. No one like him on the earth, he is blameless. He is upright. I can't deny that. He fears you, that is, he reveres you. He turns away from evil."

But he says, "Ah, the important thing is the motive, why he's doing this. What is it that energizes him? What is it that motivates him?" He knows, Satan does, that motive is important in ethical conduct. So he questions the disinterestedness, a poate of the piety of Job. What do you mean by that? He questions whether Job is acting that way just out of pure love for God, or he's doing it for what he can get out of it. It's first a slur on the inner springs of Job's life and actions, but ultimately, it cast reflections on the character of God. Let's look at it more carefully: as though he can be worshipped, will be worshipped only for the benefits he bestows. You're only in it for what you can get out of it. Some tell us, "Ah, here's a searching question for every one of us. If God, mark you, were to remove every blessing that he has bestowed on us in the material realm—now this is not an easy question that we're going to put—if God were to remove every one of those that he's given us in the material realm, would our love to him go forth as freely as it does in our present situation? Can we truly say that God is worthy of our best emotions and affection regardless of our circumstances?"

Verse 10 reads, "Hast thou not made a hedge about him and his house and all that he has on every side? Thou has blessed the work of his hands, and his possessions have increased in the land."

Satan points out—and notice he hasn't missed a single feature of the situation in which Job finds himself—he points out that God has well protected, well-fortified his servant Job, his family, his property. He says, "You blessed him, the work of his hands, his possessions have increased in
the land. You have a hedge about him and his house and all that he has on every side" as though to indicate that he has been trying to find some open places where he could attack Job and has not found them. He points out God has fortified that servant.

So we read, but put forth Thy hand--the devilish suggestion--but put forth Thy hand now and touch all that he has, not just something, but all that he has and ultimately, it was all that he had.

He will surely curse thee to Thy face. Says Satan, if you, God, were to reverse the condition of Job materially, he would so little show the piety he's noted for that he would even come out as a public enemy of yours. What a challenge. What a challenge. What a dialogue went on that day in the heavenly spheres. God says, "Well, you're probably right." No he didn't. Then the Lord said to Satan, you've laid down a challenge. You've asked me to put forth my hand, touch all he has and he's going to curse me to my face. "And then the Lord said to Satan, 'Behold, all that he has is in your power.'" I'm putting it under your control. "Only do not put forth your hand on him." That is, on him personally, on his body.

So Satan departed from the presence of the Lord, definitely in glee that he could afflict Job and try to show that Job was less than God thought he was. How little confidence Satan reveals here in the estimates, in the knowledge, in the omniscience of God. Now notice verse 12. It is a verse of great doctrinal importance. Now there's much on the permission of evil in the world that's not known to us. But this much we do know, that what evil there is, is only by the permission of God. If you listen to some folk, and they talk about the terrible, terrible condition in the world, they think, you'd think that they felt that God had allowed the affairs of the earth to get out from
under his control, that somehow God had lost his complete sovereignty. No. Remember, it's only by the permission of God. God has never relinquished, I mean at any time, God has never relinquished for a moment his full control of the moral government of the world.

We would have no moral values in the world at all, if God were not in complete, undisputed control. Satan cannot touch Job, please notice it, Satan cannot touch this great man Job, until God permits it. That's the truth in 2nd Corinthians 12:7 and 9, "No testing has overtaken you but such is common to man and God is faithful. He will not allow us to be tested above what we are able."

Announcer:

The remainder of this message is on the other side of the cassette. Please stop your cassette player now and turn the cassette over. It's not necessary to rewind or fast-forward your cassette.