Announcer:

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 4 Verse 1 through Chapter 5 Verse 24. And now here is Dr. Feinberg.

Charles Feinberg:

Friends as we continue our studies in the Book of Job. At the end of our last study we had come to the beginning of chapter 4 had indicated just by way of resume that chapters four and five give us the speech of Eliphaz. In answer to Job's address in chapter 3 where he cursed the day of his birth. Now Eliphaz the Temanite is the most gentle and mild of the three friends. In all probability he was the oldest and so he was the first one to speak. The burden, the thrust of his message is his own observations what he's seen relative to the righteous prospering and the wicked being punished job is advised in a friendly manner to return to God to commit his cause to the Lord and experience once more the favor of God. Any charge that Eliphaz may have had reference to hypocrisy is only veiled at this stage in the discussion. He points out first of all a good man does not complain over his calamity. Secondly the innocent do not perish the wicked reap what they sow that's in fourth chapter verses 7 to 11. First truth about a good man. Not complaining is in the first six verses of this fourth chapter.

Third place he says his position is confirmed as far as he's concerned by a revelation or vision given to him, Eliphaz at night. And that's a fairly long word. Chapter 4 verses 12 to 21.
The fourth place, Eliphaz says, the wicked are certain to come to calamity. Chapter 5 verses 1 to five. In the fifth place. Trials do not come by chance. Chapter 5 verse 6 and 7. 6th place says Eliphaz job should commit his cause to God you remember he had indicated that earlier chapter 5 verses 8 to 16 and finally the blessings in store for job. Upon his return to God that is given in chapter 5 or 17 to 27. Let's look at this passage. Then Eliphaz the Temonite answered. If one ventures a word with you. Notice how gentle he is. When you become impatient. But who can refrain from speaking behold you have admonished many and you have strengthened weak hands. That's a good compliment.

Your words have helped the tottering to stand and you have strengthened feeble knees. But now it has come to you. And you are impatient. It touches you and you are dismayed is not your fear of God your reverence for God your confidence and the integrity of your ways your hope. Isn't that your hope? Knowing that you are an honest man of integrity in verse two. He indicates if one ventures a word with you will you become impatient. You see Job was held in such high respect by all who knew him that Eliphaz did not rush into speaking to him but was rather constrained to silence as we said in an earlier study. It was one of the best parts of a whole account at the end of the second chapter where all these friends sat for seven days and seven nights with no one speaking a word because when they did they heaped a great deal of agony upon the heart and spirit and soul of this great man of God job. He was constrained to silence Eliphaz was.

Now that he is so convinced of Job's fault through his words of Chapter 3 he cannot keep from speaking out. He didn't expect Job to begin speaking in the manner in which he did cursing the day of his birth. All through that chapter Why is light given to him who suffers in life to the bitter soul. Why was I born and so on and then in verse three. Some have imputed a lack of
feeling or sarcasm in these words of Eliphaz, you admonished many strengthen many hands you help tottering ones and you strengthen feeble knees. And now you are impatient you are dismayed when it comes around to you. Some thought it was a lack of feeling or even sarcasm. But there is no necessity to understand the words in that way. Not at this point at any rate. He merely points out that job has in times [gap in recording when audio dips dramatically]. All of this of course is commendatory complimentary speaks well for Job. His past life was an example as far as the needy were concerned but in verse 5, But now it has come to you somehow when similar trials have come upon job.

He has not been able to derive comfort and strength from the very principles the very trues he has enunciated and proclaimed to others. Is there no more prophet than this in his own precepts? Can he not apply them to himself and get blessing and encouragement and calm of soul. And so in verse 6 he asks is not your fear of God your confidence. The clear inference here is the job is a Godly pious man. And now your reverence for God. Your reverential respect toward the Lord. Shouldn't that be a basis upon which now you can ground your life as you did when things were well with you. Now just as he had counseled others to ground their hope and their fear of God now he should do the same. He must have believed it, he'd counseled them. He knew what it had done because he had seen it work in the lives of others says Eliphaz remember now who ever perished being innocent. Here begins another line of thought or where were the upright destroyed? Here it is remember now He appeals to Job's own experience of these truths. You can bear this out as well as I can.

Whoever perished he puts his position negatively first the righteous cannot and do not perish under affliction and calamity. Here he is beginning to lay down the ground and the other friends take the cue. From here he's beginning to promulgate the connection between sin and
suffering. Whoever perish being innocent. Where were the upright destroyed innocent perishing upright destroyed. That is a connection. He indicates not in the Bible. It's rather that the ungodly perish and the wicked are destroyed. He goes on according to what I've seen. Notice what I have seen. Personal experience. Those who plow iniquity and those who sow trouble harvest it. Now the principle is given from the positive angle. What one sows that he also reaps. Those who plow inequity those whose sow trouble harvest it. What are you implying Eliphaz? Well he's implying something that he's going to bring out in fuller fashion later on. The wicked are bound to reap exactly as they have sown. Sowing the wind, Hosea 8 7 10 13. Sowing the wind, one reaps the whirlwind he says by the breath of God perish.

These are the ones who so trouble they are harvested by the breath of God they perish by the blast of his anger they come to an end is a vivid picture of God's destructive visitations upon the wicked. The roaring of the lion verse 10 and the voice of the [inaudible] lion and the teeth of the young lions are broken the lion perishes for lack of prey and the whelps of the Lioness are scattered verses ten and eleven. We have another figure to convey the same thought. The wicked may be as strong as the lion. They may prosper in a similar fashion but when God begins to deal with the ungodly. No man is a match for the Lord. It's as though a den of lions was broken up five different words for Lion how beautifully full is the original Hebrew in this area. In short though the wicked display strength like the irresistible lion. Ultimately it comes to nothing when God is not the one being magnified verse 12. Now a word was brought to me stealthily.

Remember he started in verse 8. According to what I've seen now verse 12. All personal experience, what he's seen what he's thought what he has experienced.

Now a word was brought to me stealthily and my ear received a whisper of it to clinch his arguments Eliphaz now introduces a vision he was granted. We must remember friends that there
was probably no written word nor revelation from God in this time before a written canon. The purpose of the vision was to tell Eliphaz that mortal man could not be more just than God. It was brought to him stealthily secretly. The matter was conveyed to him as though by stealth and what is my ear received a whisper of it. He didn't get all the details of it in this condition because he was not in a waking condition but was in a sleeping condition evidently Verse 13 amid disquieting thoughts from the visions of the night. There it is it was at night from the visions of that night when deep sleep falls on me and dread came upon me and trembling made all my bones shake. Then a spirit passed by my face the hair of my flesh bristled up. It stood still but I could not discern its appearance a form was before my eyes. There was silence. Then I heard a voice. Can mankind be just before God can a man be pure before his maker.

You say oh I rather think Eliphaz is making all this up. Well as we go on in the book of Job we see that Eliphaz was a man of probity of honesty and he's not just making this up. It was an experience that he had personally can mankind be just before God he heard the voice ask can a man be pure before his maker. He puts no trust even in his servants and against his angels. He charges error. How much more those who dwell in houses of clay. You've heard the expression in literature and read it and it is from the Bible houses of clay. This mortal body whose foundation is in the dust was crushed before the moth between morning and evening they are broken in pieces. Think of how short life is indicated here unobserved. They perish forever is not their tent court plucked up within them. They die. Yet without wisdom in Verse 13 night was thought of as the better time for thought because of its stillness. You know many people today who feel they could do their best work in those hours when they are undisturbed with less distraction from without the mind could think on eternal truth. Remember it was at night that Pharaoh had his vision Genesis 41:1. Daniel had visions in the night.
So in verse 14 he remembers well the details of the effect of the vision on him. It tremendously moved him. It was an emotional experience made all my bones shake and then Verse 15. It's not stated that he saw a spirit then a spirit passed or a breath passed by me just as if there was a short burst of a wind, then a spirit passed by my face. It's not stated that he saw a Spirit Spirit is invisible something he felt and it caused fear produced fear and the hair of my flesh bristled up. He wasn't used to experiences of this kind. Some mysterious object stopped before him stood still. But he couldn't see it nor make out its nature. Then he heard a still voice and in verse 17. Here is the heart of the contention not only of Eliphaz but we're going to find it with Bildad and Zophar here's the heart of their contention. Job will admit as much one that mankind can't be just before God and man can't be pure before his Maker. God is the only one who is the infinitely holy righteous transparently blessed one. Job will admit that. But does this mean that God's justice is displayed when the righteous are punished in the same way that the wicked are.

So in verse 4:18 He as he puts he states it here. Eliphaz does he puts no trust even in his servants who are the servants the angels. There's no specific incident in the past that's intended here. It's just general he's saying in so many words God is so holy that no creature whatever can compare with him. the holiness of angels this is unfallen angels of course the holiness of angels is nothing compared with that of God and he says against his angels he charges error he can see faults even in those who have not been outward in out broken sin among the angels. Their holiness is nothing compared with that of God's. how much more those who dwell in houses of clay the reference of course here is to man the clay is their body their foundations are dust, they're made of dust. That's the meaning of whose foundation is in the dust he comes from dust and he says they are crushed before them all think of it even the most feeble of creatures can
destroy him even a man who may have won medals in the Olympics for weights that he can lift
that same man with that tremendous body can step down from a curb. Something happened in his
body and he falls dead. How even the strongest are so fragile so passing and so [inaudible]
crushed before them off he says here and between morning and evening man is so frail so short
lived that the span of his life can be compared to the duration of a day. And what happens broken
in pieces. Unobserved, think of it. There is such insignificance that their passing away goes
untouched and we know much of that today when we hear of widespread even in the millions
dying in a famine in recent memory in China.

So many hundreds of thousands and more in the famines and the awful drought and
dearth in the great continent of Africa. Oh how that stirs us. But they're passing away goes
unnoticed. All these observations of course are meant to give job the proper perspective on its
problems see the thing in the large get the proper perspective get it in panoramic view. Now if
that is to turn his mind to the right attitude toward God and his dealings. Course this is hurting
you. You are experiencing it as party number one. But remember you are not the only one. Is not
their tent court plucked up within them? Eliphaz is comparing the death of man to the pulling
down of a tent, beautiful language here. They die yet without wisdom they die before they ever
attain to full wisdom which they desire. Then he goes on. And the sentiments friends uttered by
Eliphaz are worthy of him. He has dwelt on the purity of God to stir up Job's reverence. Then
he's touched on the rapid passing of man his transitory nature his ephemeral character job is like
all men, subject to the same limitations.

Don't think that you are in an entirely different category Job. These experiences come to
men everywhere. Call now. Is there anyone who will answer you? Chapter 5 verse one,
[inaudible] and anger kills the simple. I've seen the foolish taking root and I cursed his abode
immediately. His sons are far from safety. They are even oppressed in the gate neither is there a deliverer. His harvest. The hungry devour and take it to a place of thorns and the schemer is eager for their wealth for affliction does not come from the dust nor does the trouble this trouble sprout from the ground for Man is born for trouble how many times we've heard this tremendous epigram, for man is born for trouble as Sparks fly upward.

Now Eliphaz is going to apply the principles in verse one to Job's case directly. Call now to anyone who will answer you. If Job feels like lodging a complaint against God to whom will he voice it? Who's in a position to receive such an appeal? To what court will you go to? And he says to which one of the holy ones the angels. Will you turn angels wouldn't hear his cause. They know the unapproachable holiness of God they know God cannot in the slightest degree in an infinite degree God cannot be implicated in anything evil. And then for vexations flays the foolish man. Anger kills the simple is the other side of the proposition in verse one such finding fault as Job has done will only serve to brand him as a fool who will finally bring destruction from God upon himself and again I've seen the foolish taking root. Oh Eliphaz has a lot of confidence in his own experiences in his own thought processes and in his own things that he's seen on his level he calls on his own experience again to prove the statement he's just made in verse two that fixation will slay the foolish man and anger the simple one.

He saw he says a foolish man taking root. Everything looked prosperous everything was going beautifully oh what a glorious morning he was probably singing. And then what do we read next. I cursed his abode immediately. The punishment was sure swift certain. And what did he say. I cursed his abode because he knew that God had visited that wicked man as he deserved he wasn't in the business of standing around cursing folk then he cursed his abode immediately and then in verses 4 and 5 speaks of that man's sons and then in harvest the hungry devour. And
he leaves nothing but schemers eager for their wealth. Here are the details of the destruction of that wicked man. What happens? He's oppressed. He is crushed literally [inaudible] by internal strife. They come to their room. They illustrate a house divided against itself oppressed crushed in the gate where law and judgment were dispensed. They fought among themselves men do to their own undoing and Job has an answer to this yet in the 21st chapter, Ezekiel has one as well concerning the sons are far from safety and his harvest the hungry devour. Robbers take their fill of the wicked man's estate.

No one can stop them. The substance falls prey. What he's accumulated through the years through tremendous effort output of strength. All of these fall prey to all the greedy and crafty ones and then he says in the last verses 6 and 7, affliction doesn't come from the dust no affliction comes by chance. It's not just something that we call today a happenstance as some spontaneous growth of the ground. Men bring it on themselves by their actions. Affliction. The same principle as in Chapter 4 Verse 8. According to what I've seen those who plow iniquity and those who sow trouble harvest it. There is a cause for such an effect. Where ever you find in effect there is a cause man through his sinful nature brings trouble on himself. Evil comes forth from his heart exactly like sparks come up from a flame. They've been doing that from time immemorial. They do it today and they will continue to do it. But as for me he said if you're asking my advice and he's giving it without being asked of course but as for me, Job, I would seek God.

I would place my cause before God who does great and unsearchable things wonders without number he gives rain on the earth sends water on the fields so that he sets on high those who are lowly and those who mourn are lifted to safety. He frustrates the plotting of the shrewd so that their hands cannot attain success. He captures the wise by their own shrewdness and the
advice of the cunning is swiftly thwarted. By day they meet with darkness and grope at noon as in the night. But he saves from the sword of their mouth and the poor from the hand of the mighty so the helpless has hope and unrighteousness must shut its mouth.

In Verse 8 he says if such be the nature of man, you, remember what he's been indicating concerning him, if such be the nature of man there is then only one place of refuge and that is in God alone. As for me I would seek God if I were in your place job in humility I would seek help from God. And I would place my cause before God verse nine, the cause would be well dealt with the God to whom job would seek is not one without resources. He has great things that he does unsearchable wonders without number you're not going to be asking someone who cannot espouse your cause who cannot reverse your sad situation and this God is so good his goodness is admitted universally. How great are his bounties toward all as our Lord Jesus himself said he causes the sun to shine the rain to fall on the just and the unjust rain water on the fields, sets on high those who are lowly. if man is to know exaltation he's got to look to the same source for all of his blessings that source that gave him material things physical things visible things is the same one who can exalt him and can bring him into a place of safety when he is in mourning. Then from verse twelve through sixteen.

On the other hand remember he frustrates the plotting of the shrewd. God opposes the craft of the deceitful one, he delivers the poor from their hand and the poor is given hope while evil must shut her mouth. He saves from them from the sword of their mouth, that's their words and the poor from the hand of the mighty and then verse 12. No matter how cunning the plans of the wicked are God knows how to bring all their planning and their doing to nothing. How easily one word from God and he captures the wise by their own shrewdness that's quoted in first Corinthians 3:19 the only quotation from Job in the New Testament verse 13 of chapter 5 of Job
is found in First Corinthians 3:19. And what happens here. We read that he captures the wise by their own shrewdness, the advice of the cunning is quickly thwarted they are carried along. The old translation has it they are carried along, dropped before it’s ripe. And here they are left totally totally without the objective that they sought. Then verse 14 by day they meet with darkness it has been suggested there's intimation of acquaintance with the Pentateuch here as an allusion to the plague of darkness in Egypt but frankly the reference is so general it's so true to human experience the evidence to any other way is so slight that nothing can be drawn from this.

We don't know that this was the plague of darkness in Egypt at all but perplexity and bewilderment is the portion of the ungodly. By day they meet with darkness. They don't get what they expect; they grope at noon as in the night. They are as blinded individuals and verse 15 when God nullifies the schemes of the wicked it's to bring about the salvation and deliverance of the godly. He saves from the [inaudible] are saved from the hand of the mighty. This is God's ultimate purpose. What? That the helpless should have hope and unrighteousness should be put down might not have a single word to say. God wants to care for the poor and wants to silence the evil. You have no such glorious truths anywhere in any religion in the world as we find here in the world of God. Job's friend Eliphaz goes on, Behold how happy is the man whom God reproves so do not despise the discipline of the Almighty.

Job is actually fortunate in being able he is fortunate in being able to be the object of God's Chastening because God only afflicts, in this Eliphaz is right. He only reflects in order to bring more blessing. We find this truth later in Psalm 94:12 proverbs 3:11 Hebrews 12:5 man whom God reproves how happy that man should be so don't despise the discipline of the Almighty for he inflicts pain and gives relief. He wounds and his hands also heal. God makes sore only to bind as a compassionate physician would do. God intends sounder fuller health in
the end. From six troubles he will deliver you even in seven evil will not touch you. In verse 19 at the mention of six troubles and seven these numbers are round numbers Eliphaz is expressing confidence that Job's troubles will end with the desired effect desired result on his life he'll turn to the Lord, and God will restore him because evil ultimately will not touch you.

God will deliver you then verses 20 through 22 benefits he will enjoy when he is restored in famine, in war. All these won't touch him you'll be hidden from the scourge of the tongue and oh that can be very vicious. You don't want you to be afraid of violence. You can even laugh at violence and famine. You won't even be afraid of wild beasts. All these things in famine he will redeem you from death and in war from the power of the sword you'll be hidden from the scourge of the tongue. Neither will you be afraid of violence when it comes you will laugh and violence and famine you'll be apart from it you'll be beyond it. You'll be sheltered by God from it; neither will you be afraid of wild beasts.

Verse 23 for you will be in league with the stones of the field and the beasts of the field will be at peace with you. What does he mean by that? In Verse 23 when man is right with God, Eliphaz is saying, he is at peace with all of God's creation as in Romans 8 20. You will be in league with the stones of the field they won't hurt you. Beasts of the field of peace with you. Verse 24 and you will know that you're tent is secure. For you will visit your abode and fear no loss. His home will be safe and in peace. Definitely so marvelous. Is this word. And he says he will fear no loss the word for sin in the Old Testament is the word here loss. All his property will be in place, unharmed, it will be secure. Such is God's promise. God bless you.

Announcer:
Dr. Feinberg's second message covers job. Chapter 5 Verse 25 through Chapter 7 Verse 21. Here again is Dr. Feinberg.

Charles Feinberg:

Friends in our last study in The Book of Job. We dealt with the fourth and fifth chapters where we have the address of Eliphaz the Temanite in answering the woes of job and the way in which he cursed the day of his birth we have come now to the fifth chapter and verse 25 Eliphaz at this point is indicating all the blessings that would come to a man if he were in right relationship with God. In fact he started in Verse 17 behold how happy is a man whom God reproves and so on. And if he's in fellowship with the Lord he can laugh at violence and famine and not be afraid of wild beasts and so on then Verse 25 you will know also that your descendants will be many and your offspring as the grass of the earth. This must have struck job in a very strange way because he had lost his children. You remember the early part of the Book of Job his seven sons and three daughters were lost.

You'll know also that your descendants will be many, your offspring as the grass of the earth. Here is a promise of a numerous offspring and that was always a blessing, an unparalleled blessing in the Old Testament. You will come to the grave in full vigor like the stacking of grain in its season. You'll have the crowning blessing of all long live and die full of years and full of strength. Psalm 102:24 this is wonderful truth, Isaiah 38:10. One teacher of the word says the speech of Eliphaz, and he's correct the speech of Eliphaz is one of the masterpieces of the book. The surprising literary skill of the author is hardly anywhere so conspicuous. Here he has it. And finally behold this we have investigated it. Thus it is hear it and know for yourself. Well it sounds. So it is thus it is. It's a statement of boastful confidence and finality.
Of course it wasn't the time when Eliphaz was going into some kind of an academic debate and all that he knew that Job was suffering that was certain. He is trying to fathom how this Godly man could have so much agony and sorrow all at one time. And react to it in the way he did. He tells him to investigate it, hear it, and know for yourself. Job can well afford to learn from him. Take his word at face value as what Eliphaz is saying it's boastful. It has a note of finality. Thus it is it is certainly boastful and has that note of finality. This is it. And that's all there is to it. In Chapter 6 and 7 we have job's answer to Eliphaz. Job is not going to be taking all of this word for word or even the implications of what Eliphaz has said. Is Job going to say you're right it is this way I'm going to know it and that's all there is to it. There wouldn't be the rest of the book of course if this were the conclusion of the matter.

So in the next two chapters we have Job's answer to Eliphaz in Chapter 6 1 to 13 he defends his complaining against the statements of Eliphaz and then in verses 14 to 30 of chapter 6. We have his lament over the attitude the friends have assumed toward him and his affliction. They certainly have turned from one attitude one purpose that is to encourage and comfort him as we saw earlier in the book. To heaping upon him all types of intimations and insinuations concerning his spiritual relationship to God and even later on toward men. So in Chapter 7 he bewails his destiny in words even stronger than those in Chapter 3. Eliphaz has not directly accused Job of sin but Job is quick to discern, he's a man of understanding a man of mental ability. He is quick to see the insinuations of the remarks of his friend. Job is hardly ready to believe that the illusions are to be taken seriously by him. You can't be serious, Eliphaz.

You know me better than that. In addition to all his misery he must bear the anguish of being cheated of the very sympathy that he expected of his friends and before the book gets very far along, he's going to indicate that. I should have expected much more from you by way of one
who is in such dire distress and anguish of soul. So Chapter 6, we read then Job answered oh that my vexation were actually weighed and laid in the balances together with my iniquity. If the friends feel that he has complained too much then let them fully weigh and estimate the weight and burden of his calamity. For then it would be heavier than the sand of the seas. And therefore my words have been rash as proverbial heavier than the sand of the Seas that's a proverb for that which is infinite in weight. Therefore my words have been rash. The grief is so great that words are too adequate to express it. In beggars description.

You are in my place as much as to say you'd bespeak yourself in the same manner for the arrows of the Almighty are within me, verse four, their poison my spirit drinks. The terrors of God are arrayed against me. He mentions the arrows of the Almighty as being within him. This is what troubles Job. His afflictions are definitely from the Lord. The arrows of the Almighty at the end of that verse the terrors of God he knows his afflictions are from the hand of God and he can't fathom why it's the moral problem as to why God has suddenly become his enemy. And he says my spirit he says their poison my spirit drinks my spirit drinks up their poison their poison of what of the arrows of the Almighty. The poison of God's arrows his spirit imbibes and it's paralyzed and the terrors of God are arrayed against him just as armies would align themselves for battle. Does the wild donkey bray over his grass? Or does the ox low over his fodder do these animals Bray or low to show discontent or lack when they have what they need and desire. If job complains he must have some valid cause he's not below a wild donkey or an ox.

When things go well with them they don't complain. In other words I must have some reason for my complaint. There must be some cause it's not causeless. It's not unheeding that all these things that I've said have been uttered can something tasteless be eaten without salt or is there any taste in the White of an egg. He compares the words of Eliphaz to that which is noted
for being insipid like eating something without salt. Your words are tasteless. There is no value. There is nothing in them any more than in the White of an egg. And then he goes on to compare his trials to loathsome food my soul refuses to touch them they're like loathsome food to me. They don't hit the mark. They are not applicable. They are not relevant to me. They have no more. Your statements have no more to do with my actual condition than they could. It couldn't be more awry. They couldn't be more wrong if they were intentionally stated to be wrong oh that my request might come to pass and that God would grant my longing would that God were willing to crush me that he would lose his hand and cut me off he's beginning to speak along this line we'll see more of it a bit later.

His only consolation would be death. He feels his only hope is in death. And as far as he can see there's no chance for recovery. And he says if that were granted to him if that were granted to him how great would his hope be. But it is still my consolation I rejoice in unsparing pain that I have not denied the words of the holy one he would do what now. He would rejoice in unsparing pain in the state of heightened emotion. He indicates that even in death there'd be nothing to mar his joy. For he is not conscious of having denied or disobeyed any of the commands of God. He says I can look death in the face and do so fearlessly, I rejoice in unsparing pain. I have not denied the words of the Holy One and we might stop along here because we are going to have much from the other friends as well. And this is true Job could not have been suffering at the moment because of some grievous heinous sin. Something that he had covered from God and from friends he knew he couldn't cover from God. But friends couldn't see it because they considered him godly exemplary in his life. He knew he could look at these areas of his life fearlessly.
Verse 11 he says what is my strength that I should wait. What is my end that I should endure? There can be only one end to his sufferings. Why then should he wait? He has no hope that things are going to get better. No promise that there will be improvement was anything to be gained by it. What's my end that I should endure? Is my strength the strength of stones or is my flesh bronze. After all he has only human strength. How can he be? How can he expect to bear up under all these trials and why should others expect him to be other than he is he is only human. Is it that my help is not in me and that deliverance is driven from me he's completely spent from his disease? There are no more resources in him. He says is it that my help is not within me? Deliverance is driven from he is sinking in despair. No more resources in him. All possibility of restoration is gone.

And then he goes on to say for the despairing man there should be kindness from his friend. The help he'd looked for wasn't forthcoming lest he forsake the fear of the Almighty. One who was in such agony as he is one who is in despair? He should be shown some consideration from his friends. This could result in his despairing soul casting off all fear of the Almighty. He may be reproaching Eliphaz with casting off true piety in the attitude he's taken toward Job. My brothers have acted deceitfully like a woddy. A woddy is a brook, one that dries up in the summer and so is deceitful you [inaudible] in the rainy season and you may be refreshed and gotten from it what you needed but you are [inaudible] in and are deceived you are disappointed my brothers are deceitful like a [inaudible] like the torrents of waters which vanish which are termin because of ice and to which the snow melts.

His disappointment in his friends has been great and hard to bear he's going to let them know that he's not pleased with their attitude toward him. This disappointment is compared to that of a weary traveler who expects refreshing from a brook only to find that it's dried out. It's
[inaudible] black snow. What does this snow do? It melts it hides itself. That means it's dissolved. [Inaudible] become waterless they're silent when it's hot. They vanish from their place. Its brooks like that dry up in hot weather just when you need them the most. They're not there. The paths of their course wind [inaudible] they go up into nothing and perish. The caravans that depend on such resources such sources of water are disappointed and perish. The caravans of Teema looked the travelers of Sheba hoped for them the incident is laid in Teema which would be certainly familiar territory to Eliphaz, he was a Temanite. From Tema. Water was sought for and not found. The travelers who were hopeful they were disappointed for they had trusted. They came there at work and found it. Job knows how those travelers must feel. Your hopes are high.

The heart begins to beat all the more rapidly as you think you're nearing that which will assuage your thirst, fill you're need. The body's need for moisture for water. He feels that way now since he has suffered such key disappointment he knows how these must and from a source on which he depended so heavily he must have been delighted when he saw those three friends coming after he had been so stricken and bereaved and they remained quiet and he appreciated that too because their grief was so heavy they couldn't utter it. He appreciated all that and then to have Eliphaz after seven days begin to speak. And in that tone and with that type of advice indeed you have now become such you see a terror and are afraid. He applies the truths he had been given to his own case. They were disappointed indeed you have now become such. You see you are afraid. Have I said give me something or offer a bribe for me from your wealth or deliver me from the hand of the adversary or redeem me from the hand of the tyrants have I plead with you to do anything for me.
Why are you heaping coals of fire upon me? He hasn't asked of them anything so great that it should be an imposition on their generosity. Certainly not a strain on their friendship.

What kind of friends were they. He didn't say give me and offer a bribe for me deliver me, redeem me. Not a one of those things did he ask. Teach me. I will be silent. Show me how I've erred. That's the right attitude. Say something, that we can all agree to and especially that I can see it's applicable to my condition and my life since insinuations have been made. Perhaps the one involved will be glad to state he views Job is guilty of. Teach me in other words tell me when I'm wrong I'll be some. Show me how I've erred. Honest words are not painful. But what does your argument prove.

Announcer:

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

[End Part 1]