Charles Feinberg:

Honest words are not painful but what does your argument prove. Honest upright words accomplish so much so much. They're not painful. They can be endured. Yes but he says. But what do you mean by your reproof and insinuation. Either go the whole way and tell me specifically and detailidly what you mean. Don't go talking in generalities and insinuations that hurt. Do you intend to reprove my words when the words of one in despair belong to the wind instead of entering into the real issues of his case? Why do they hang on each word and not allow that a man in his state of misery is bound to make some unguarded statements. You are so outraged over my outcry. Chapter 3. Cursing the day of my birth. Don't you realize that a man in my condition may say some unguarded statements a man in his condition naturally make some hasty expressions when he's in such despair? You would even cast lots for the orphans and barter over your friend. They're so unfeeling in their attitude and behavior. You certainly are going to extremes. You are certainly taking the opposite of a compassionate helpful comforting strengthening friend.

And now please look at me and see if I lie to your face. Do you see any area of deceit? Do I appear as though I am taking advantage of you trying to make merchandise out of you? Am I trying to have our friendship cover over things that should not be condoned or agreed to? He says look me in the face and tell me that I'm lying to you. Surely you wouldn't be so brazen as to lie openly to him desist now. Let there be no injustice. Even desist my righteousness is yet in it.
Come and re-examine my case. Don't conclude your examination so flippantly so quickly so hurriedly is there injustice on my tongue. Cannot my palate discern calamity. They act as though job is wholly incapable of judging his own case objectively. He limits the truth. They think is there injustice on my tongue. He knows the limits of truth as well as they do. Cannot my palate discern calamities cannot discern words? Am I so bereft of all wisdom Chapter 7?

Job is still speaking and this chapter job turns from the friends to God in his appeal for compassion he can't find it with man is not man forced to labor on Earth and are not his days like the days of a hard man. Life is short and evil verses one to 10 then 11 to 21 to dwell on misery only adds to it. Notice is not man forced to labor on earth are not his days like the days of a hard man like a soldier man has a fixed time to serve and there's hard toil in the campaign as a slave who pants for the shade, works hard and as a hard man who eagerly waits for his wages. So I am an allotted months of vanity and nights of trouble are appointed to me. The servant longs for the cool of the day with its rest and the hired one. What about him. He looks for his wages. That is normal. So he as well. And yet he says his lot is determined for him by another. I'm a lot of months of vanity and nights of trouble are appointed me. He would fain come to the end of the way as a slave wishes for the close of the day in his pain his nights were certainly wearisome wishing them to be over wishing his life away. When I lie down I say when I shall arise. But the night comes and I'm continually tossing until dawn my flesh is clothed with worms and a crust of dirt my skin hardens and runs. That's exactly what happens in elephantiasis. Here it is vivid description of his condition and his sickness ulcers worms sore crusts were his daily portion. These verses stress the appalling pain of life.

And now he speaks of the brevity of life in verses 6 to 10. His days. My days are swifter than a waiver shuttle and come to an end without hope. That means his days are short and they
are few cut off so early. Remember that my life is but a breath. My eye will not again see well. He appeals to God in view of the shortness of life to allow him to see some good again before he passes on. Why should this life come to a conclusion on such a painful? Such an unbearable note. Why? The eye of him who sees me will behold me no more. Thine eyes will be on me but I will not be. God will look for him soon and you will be gone. Life having ended so soon and without a conclusion of blessing and comfort. Verse 9 when a cloud vanishes it's gone. So he who goes down to Sheol does not come up.

Man's life is compared to the cloud. You see it but it's soon dissipated and gone. There is here no intimation of life beyond the grave. It had not yet been revealed. He who goes down to Sheol, that's the place of the departed dead, does not come up no concept of resurrection yet. He by faith will give us a word concerning it in the nineteenth chapter. But he has not been brought along in his learning process before God until that point. he will not return again to his house as a man nor will his place know him any more man doesn't return to his home doesn't come back to his family again. That's the end of it. Part of this whole area. Good deal of it would have been so different if there had been revealed already the truth of life after death. That is only made plain. It is only revealed in the New Testament and especially confirmed in the wonderful death of our Lord Jesus Christ. This is one of the great values of the Book of Job among many many others and that is to see how far a godly man can go. How needed is it for that man and all godly ones to have a hope that God will right wrongs and difficulties and sufferings of this present world in that which is to come. He says therefore I will not restrain my mouth. I will speak in the anguish of my spirit.

I will complain in the bitterness of my soul realizing all the brevity of life he's overwhelmed to such an extent he said I just have to speak out. And God wanted him to. We'll
see at the end of the book of Job what God says by way of a summarization of all that job he said and let's remember now what God had said to Satan in the first two chapters job didn't have that knowledge. If he could only have been a fly on the wall and overheard the conversation the dialogue between the Lord and Satan. But he didn't have that. But we have it. That's what adds to the tremendous dramatic appeal of this book. Am I the sea or the sea monster that thou dost set a guard over me asked whether he's like a sea monster that has to be guarded and kept at bay? If I say my bed will comfort me my couch will ease my complaint. Then thou does frighten me with dreams and terrify me by visions so that my soul would choose suffocation, death rather than my pains. What a condition verses 13 to 15.

He's plagued with the distressing dreams and terrors that are common to the disease of elephantiasis. He chooses death rather than life. The thought is not of suicide as some interpreters understand. That is very very seldom indicated in the Old Testament. You do not find many of them you find it with Saul you find it with Ahitophel one of the councilors of David but it was not so common as it is in our western world and certainly in our modern day. His soul would choose it didn't say he was going to do that but it would choose suffocation to that point. Death would be better than his pains his agonies at this present time that he has in his bones as the original indicates that for my pains verse 16 I waste away I will not live forever. Leave me alone for my days are but a breath. Life is so miserable that he loathes it. He doesn't want to go on living. Life is so transitory anyhow. A man who suffers in the day perhaps in sleep he can get some respite. But there you remember even at night he's fright with dreams terrified with visions. So day nor night is a help to him. He gets no relief notice the next verses. What is man that thou does magnify Him that thou art concerned about him?
And that thou does examine him every morning and try him every moment. Here's a point of contact with Psalm 8:5. What is man that thou does magnify? The Psalmist is speaking out of wonder and moderation, Job out of desperation. What am I worth? What is man that you examine me every morning? I am on examination. I'm on trial. Every moment. I just can't bear up will thou never turn thy gaze away from me nor let me alone until I swallow my spittle. He's so insignificant that God shouldn't trouble himself with job. At least he should be given a little respite, a little breathing spell from his agonies. Have I sinned? What have I done to thee oh watcher of men. Why has thou set me as thy target so that I'm a burden to myself even if Job has sinned these sins couldn't be of such a nature as to cause God to take such notice of them and visit them in such an unparalleled way. Man is so small.

God is so great why does God make such a special mark of job. Why should he be singled out so strongly in the punishment he's suffering? Why hast thou set me as thy target so that I'm a burden to myself? Then why then does thou not pardon my transgression take away my iniquity. For now I will lie down in the dust and thou will seek me and I will but I will not be. Now assuming in verse 21 assuming that job has sinned in a special way he says have I sinned? Then why then does thou not pardon my transgression if I have and take away my iniquity. Why does God not forgive him? In view of the fact that he will soon be gone from the earth in death and he'll have to meet the Lord later on. Definitely. But why then why then cannot not have the joy of pardon of my transgression. The removal of my iniquity is not going to be long. I'm going to be gone and I will be sought for I will be sought for says Job. But I will not be what tremendous agony in the heart of Job. Remember it wasn't just physical agony that he's complaining of. There is the mental agony. There is the spiritual agony that's in his heart and he's not getting the comfort from friends and he doesn't hear a voice from God saying Be Not Afraid
Feinberg: Job 4-9:27 Pt. 2

Job. I am with thee he's have a word. Later on Job 13 15 job 1915 to 27 or 25 to 27. Portions like that but not at this moment. Thank God we know it's going to come out well. Lord bless you.

Announcer:

Dr. Feinberg's third and final message cover's job. Chapter 8 verse 1 through chapter 9 verse 27 once again here is Dr. Feinberg.

Charles Feinberg:

As we come to our study of the incomparable Book of Job of one of my favorites in the Bible. We come to Chapter 8 and here we have the second friend indicated in order from Eliphaz the Temanite now to Bildad the Shuhite from the city. The village of Shuah. Now the essence of Bildad's speech just like that of Eliphaz is that God is just and the godly could not be forsaken of God and punished, it's just not in God's order of working. But as the speech progresses it's clear that there's a lack of delicacy of feeling for instance unfounded charges are hurled about rash insinuations are made and Bildad even dares to state that job's sons died for their transgressions because God is righteous. They couldn't have died as they did if they had been righteous. These men have gone on to a certain set form of perspective. They have a certain framework of spiritual activity. This leads to this the other leads to the opposite and they made no room for God to have freedom to act in some higher way beyond the principles that they apparently knew and had held to all their lives. And this way facts are distorted in order to make God out to be righteous. It's overlooked that God is the god of truth as well as righteousness.

Whereas Eliphaz supported his view from his own experience and religious feeling. Remember it's all personal experience I saw. I experienced. I felt Bildad on the other hand rests...
his position on the tradition of the fathers and the wisdom of antiquity. Says Bildad the Shuhite then Bildad the Shuhite answered. How long will you say these things and the words of your mouth be a mighty wind. Does God pervert justice or does the almighty pervert what is right. If your son sinned against him then he deliver them into the power of their transgression. if you would seek God and implore the compassion of the Almighty if you are notice all these ifs if you are pure and upright surely now he would rouse himself for you, that's God, and restore your righteous estate though your beginning was insignificant. Yet your end will increase greatly. The best is yet to be he says. In these seven verses. What is he saying? He's saying God's righteousness is seen in the destruction of Job's sons for their sins and it will be seen that same righteousness will be seen in Job's restoration in God's righteous dealing to a greater prosperity than he's ever known then from verses 8 through 19 his position he says is supported by proverbs from the ancients from those that have gone before the last three verses. There's a repetition of that principle with a promise of a bright future for Job. If it repents.

Let's come back then and see it verse by verse how long will you say these things and the words of your mouth be a mighty wind. He's surprised, Bildad is, and at the latitude that job has permitted himself in his remarks such as in the sixth chapter and in the seventh chapter. Does God pervert justice or does the almighty pervert what is right. Well who would know the answer to that he says Job's speech would claim that God perverts justice. That job is not getting what he rightly deserves. There is some other area that he doesn't know but he certainly will not agree that God is dealing with him because of some hidden sin. Bildad is astonished at this trend in Job's address. He says if your sons sinned against him in their case God is only righteously visited their sins upon them. Their destruction in plain English we'd say was because of their sin. His statement is hypothetical but it can't fail to have had cutting hurting overtones. Our Jesus
taught in John 9:2 and 3 that man born blind and Luke 13:1 to 4 that calamity is no evidence of guilt. The tower that fell on certain ones and blotted them out. Our Lord Jesus said they were not greater sinners than everybody else. Calamity is no evidence of guilt. Christ taught in fact out of 150 psalms.

Most of them have some reference to suffering and the suffering of the righteous the righteous adverse Providence's in the hand of God can serve a wider purpose than just chastisement of individuals. That's all these men seem to hold to and each one repeats it and with greater emphasis and vehemence and they will not be swerved from that. They had a certain theological position and they felt comfortable with it. They weren't suffering so evidently they hadn't been guilty of enormous sins and so on. But job having been in the same class with them in righteousness maybe something has come up in his life that was much more displeasing to God than he'd ever reckon. They don't see that God can have a greater end in view than just the chastisement of individual though that is important at times. Also if you would seek God, Implore the compassion of the Almighty if you are pure and upright surely now he would rouse himself for you and restore your rights estate. Job's afflictions are also because of sin. Not just his sons but the fact that he's spared makes it clear that there is another purpose of God operative in his trial. Why was he not blotted out the same as his sons were.

They must be for Job's good. Bildad hopes that he'll make the best all these Providences by laying them to hard. He implies in verse 6 that Job is not pure and upright. If you are pure and upright but he hopes that Job would take the path of penitence so that affliction may work righteousness ultimately and he will restore. He'll prosper your righteous estate. God would make him prosperous again. He will restore as Scripture says that which the Kanker worm hath eaten. Now when he talks about though your beginning was insignificant the beginning is his
form estate. The latter end is the time of restored blessings should he repent. Actually this was fulfilled for Job. He spoke better than he knew. But not the way Bildad had it all worked out, wasn't fitting into his scheme into his tightly knit framework. He goes on to say in verses eight and nine. Please inquire of past generations and consider the things searched out by their fathers for we were only of yesterday and know nothing because our days on earth are as a shadow. Examples now are drawn from the plant life of the East.

He feels that all of the wisdom of the past is with him the authority the final authority cannot be with the present for it is too recent without sufficient experience in such matters. Cumulative knowledge is his strong argument. Actually he is building on another angle from Eliphaz. Eliphaz talked about what he'd seen what he had felt what he'd experienced what had come into the purview of his life and when Bildad the suite talks about the ancients. In other words the fore-runners of that generation he is only extending it couldn't be actually more authoritative in the final analysis than individual experience cumulative knowledge is the strong argument. And will they not teach you and tell you and bring forth words from their minds their experience can be valuable you in your present condition. Think get over heed it, work according to it. Then he asks can the papyrus grow up without Marsh. Can the Rushes grow without water? While it is still green. His as the examples now from plant life of the East can the Rushes grow without water while it is still green not cut down yet it withers before any other plant. This must be a maxim from Egypt, verse 11, where the rush of the papyrus and the flag of the Nile reed. The Nile grass grew can that grow up without marsh.

It has to have that kind of a foundation and the rushes grow without water. The obvious answer is no. While it's still green and not cut down it withers before any other plant. If it doesn't get the proper nourishment when water is lacking its withered and withdrawn then comes the
application. So are all the paths, are the paths of all who forget God. Oh that was a very cutting remark. So are the paths of all who forget God and the hope of the godless will perish? Whose confidence is fragile and whose trust a spider's web. Which is certainly not substantial at all. The application is in Verse 13 when men depart from God and his sustaining mercy is withdrawn. They fade away, perish like the reed. Their Confidence is fragile. The spider's web or house is known for its flimsiness. If you don't have the right foundation in gaudiness just as when water is not available the papyrus and rushes and other plants will perish. So if you do not have the foundation for life and confidence in God you've forgotten God. You are going to perish. It's going to be as fragile as these things in nature and Verse 15. He trusts in his house but it doesn't stand. He holds fast to it but it doesn't endure such unstable bassist's will never support it. It's not in that which is rock firm. It will not support either a spider or a man. It does not endure. He goes on to say 16 to 19. He thrives before the sun and he shoots spread out over his garden his roots wrap around a rock pile. He grasped the House of stones. If he is removed from his place then it will deny him saying I never saw you behold. This is the joy of his way and out of the dust. Others will spring here's a new figure a plant spreads itself. Then it's suddenly cut off. You see its roots around a rock pile it grasps a house of stones and so on.

But raptor out the reason for its luxuriant growth is this and the point is he goes on to say that is shoot here he grasped a house of stones sees the permanent house of stones a residence of culture and civilization. And so his hold is firm. The plant thrusts its roots down and pierces the stony soil. What happens if he is removed from his place then it will deny him saying I never saw you when that plant is suddenly destroyed its place denies ever having known him, in other words. You couldn't tell that he was there at all. So complete is the destruction. Behold this is the joy of his way and out of the dust. Others will spring. What is he mean by this? The joy of his
way in this way ends what was the joy of his course of life and what happened out of the dust. Others will spring his place is soon taken by others not very rosy prospect is given here. If you do not have a live where your confidence is in the righteous God and your proper relationship to him Bildad is saying. Don't you ever think that you will have permanence? Don't think you will ever have stability.

Don't think you will see the fruit of your labors. It's all going to go just as a plant that doesn't have the right rooting it doesn't have the right nourishment and when it's gone when it's withered when it's destroyed you can't even tell where it was before that may be true of a plant. But it's not a very good prospect for a man and not for a man of God of whom God has boasted in chapter 1 and 2. Have you ever seen anyone like him and you remember Satan had come from walking up and down the earth he had been around a lot of folk and God was still sure there is no one that could excel job or surpass him. And yet listen to these men lo God will not reject a man of integrity nor will he support the evil doers he will yet fill your mouth with laughter and your lips with shouting. Those who hate you will be clothed with shame and the tent of the wicked will be no more. From these principals Bildad tries to draw some comfort some bright promise for the future for Job. He'd like to think well of job and if job complies oh that would cause the heart of Bildad to leap for joy and keep all Bildad's views on life intact and Eliphaz too. There are times when all three of these friends are as much as saying please agree with us. Please don't upset our theological framework. We have it worked out all this way and we're amazed we're amazed that you can't see that. But actually friends too. Here is the mystery of all of it Job himself believed that God is good and repays the righteous and that God meets out judgment to the wicked. He had believed that he still believes that. But he says there must be something more
to this trial of mine. There must be something that has escaped all of us. God must have a higher, an unseen, and an inexperienced type of life for some of us.

And that I am going to hold to when I cannot actually admit I would be lying if I said that was some heinous enormous sin in my life and that's why I'm suffering in this unprecedented unparalleled way. Yes those who hate you will be clothed be shamed says Bildad the Shuhite, and the tent of the wicked would be no more. He would have job know he and the friends are not those who wish him ill. They're not enemies. Those who hate you, he didn't say we will hate you, they're going to be clothed with shame. He wasn't calling down some kind of punishment on himself and his friends. He innovates that Job is not of the Wicked and the tent of the wicked will be no more. But whatever you know whatever you do know that's amiss Job, please please admit it to God. And know restoration, experience blessing from God. Now in Chapters 9 and 10 Job is not going to allow this speech to go in its stated form. He has an answer too. So in Chapters 9 and 10 we have a reply of Job filled now with tremendous emotion. He passes quickly from one point to another. The elements involved are all before God. Terror indignation and finally despair. Let's hear it then job answered. In truth I know that this is so just what I've been saying. He knows that the principles that they've been laying down are true.

Let's remember this too friends don't forget it God has not only General Providences but he has also specific Providences that are suited to specific cases and cannot be enlarged just at our will. Job answered in truth I know this is so. But how can a man be in the right before God? Through this chapter Job wants to know how any mortal man can make his righteousness stand before God when God can overpower him. The divine power is irresistible. The creature is confounded before God's majesty and glory when he tries to prove his own innocence. How can man substantiate or prove his righteousness before God. How would he do it? Job claims man
must be guilty before God in a certain general sense because he cannot strive with the omnipotence which is determined to hold him guilty if one wish to dispute hear it. If one wish to dispute with him and notice it's capitalized that pronoun its right. If one were going to go into an argument with God into a court case as it were he couldn't answer him once in a thousand times man couldn't answer God once in a thousand times that's a very poor batting average as we'd say. He couldn't do it. If they came to litigation.

This is proved at the end of this very book when the Lord begins to ply job with multiplied questions and they are through it some time ago a long time ago and actually counted up the questions the Lord gave him an exam and they come to about a hundred questions and he had no answer to anyone he had an answer to. Not one of them. He failed the examination miserably and so would we all. Verse four, wise in heart, this is God. Mighty in strength, who has defied him without harm because of God's might. No one has withstood him with impunity. Now let's not misunderstand. Job isn't saying. I can never get my case through to the Lord because he's much more powerful than I am. Oh no he's mighty in strength right. But he's wise in heart God. God is righteous. How can a man be in the right before God? He couldn't answer one in a thousand times. You keep telling get right with God get right with God. I am not able, though I am pleading now. I couldn't in an ultimate court be able to say I have all the answers of this case before God. In fact before it's all over he wishes that God would tell him plainly. What is it Lord that is wrong in me that I could make right before thee.

So listen to verses five through ten. It is God who removes the mountains they know not how when he overturns them in his anger who shakes the earth out of its place and its pillars tremble. Who commands the sun not to shine and sets a seal upon the stars who alone stretches out the heavens and tramples down the waves of the sea. Who makes the bear Orion and the
Pleiades? These are heavenly bodies and the chambers of the South who does great things unfathomable and wondrous works without number God's power in the material world. In verses 5 and 6 he's probably speaking of earthquakes. When he talks about shaking the earth out of its place and its pillars trembling and then verse seven he may be speaking of eclipses who commands the sun not to shine sits a seal on the stars and then the emphasis here is on the word alone in verse eight, who alone stretches out the heavens. And what else tramples down the ways of the sea that could refer to a hurricane.

Who makes the bear all this and does what? The chambers of the South probably the deep recesses of the Southern Hemisphere. God is the paramount one and in verse ten he says all of this passes the scope the breadth of man's mind. It's unfathomable and I'm sure those who have studied the heavenly bodies and the sciences of the Earth are ready to say as much. There is no searching them out. They are unfathomable as verse 10 indicates. Were he to pass by me. Verse 11 I would not see him were he to move past me. I would not perceive him. Now what does that mean? It means the unapproachable grandeur and majesty of God impossible for any man or all men to grasp. Were he to pass by me I wouldn't see him were he to move past me. I would not perceive him. He's not here ready to put himself on a level with God as far as wisdom, omnipotence, omniscient is concerned. Of course the friends are not ready to compare themselves with Job. Do you notice that as that missing? No they don't keep saying well we are righteous and do as we do know. They believe there's something that needs to be corrected that needs to be rectified between Job and God and so they keep pleading job has something to say. He said You're telling me I have to do this or that or the other with God do you know whom We're dealing with when you're dealing with God verse 12 were he to snatch away who could restrain him who's omnipotent who could say to him What are you doing. What art thou doing?
He's irresistible. God is answerable to no one. Elihu the Buzite later on says the same. God does not give an account of any of his matters. He doesn't have to say will you please allow me to do this or that or the other. He goes on. God will not turn back his anger job says. Beneath him crouch the Helpers of Rehab. How then can I answer him and choose my words before him. Who are the helpers of Rehab is used in Isaiah thirty seven and Psalm eighty-seven four of Egypt.

Here it probably refers to certain mighty ones of the earth he says beneath him crouch the helpers of Rehab. No one is equal to God either in wisdom holiness righteousness omniscience or in omnipresent. How can I answer him and choose my words before him. If these cannot avail these mighty ones in Verse 13 what chance. What hope does a mortal man such I am. How then can I answer him and choose my words before him. I'm not up to that level at all for though I were right. I couldn't answer. I would have to implore the mercy of my judge. Even if Job were right he couldn't argue against God. He'd have to put his statements in the form of supplication. He's not on the same level as God. That would be becoming his inferior position to put all his statements in the form of supplication. If I called and he answered me. I couldn't believe that he was listening to my voice. If Job with above human courage would summon God do appear and he did. Job wouldn't believe that God would listen to him and have to then verses 17 to 21 for he bruises me with a tempest and multiplies my wounds without cause he will not allow me to get my breath. But saturates me with bitterness. If it's a matter of power behold he's the strong one.

And if it's a matter of justice who can summon him though I am righteous my mouth will condemn me. Though I am guiltless he will declare me guilty. Here it is. He now describes what would happen if God did respond to his challenge. Man is absolutely incapable of standing in judgment with God even if he were right. His own speech would make him out wrong before the trial was over and overpowered by God he could not plead his own case rightly. And I think we
need to get a picture of this today where men speak so flippantly of God as the man up there and in less reverent ways. Oh it's enough to make your spine run cold though I'm righteous. My mouth will condemn me though I'm guiltless he will declare me guilty. God sees things that we don't see. I am guiltless. I do not take notice of myself. He feels that his statement of his innocence may even cause God to destroy him. But he cares not and so he says my righteous my mouth will condemn me though I'm guiltless he will declare me guilty I am guiltless. I do not take notice of myself. I despise my he's indifferent to the fact that it may cost him his life.

He does. He's known God in such a marvelous way through these years of his life up to this point. He cannot believe God is working on another principle than the one that is beyond anything he's experienced before. It must be something different than what Eliphaz the Temanite has suggested and Bildad the Shuhite. They have not hit the heart of the problem yet. And so he says it's all one therefore I say he destroys the guiltless and the wicked. If the scourge kills suddenly he mocks the despair of the innocent. He denies outright that God's dealing with men is discriminating. It's all one he knows better than that. He's speaking out of the hurt of his heart. He destroys the guiltless and the wicked. This flatly denies the position of Bildad, all are treated alike he says and verse 23 has the same thought as in verse 22. If the scourge kills suddenly he mocks the despair of the innocent and then the Earth is given into the hand of the wicked. He covers the faces of its judges. If it is not he then who is it far as Job is concerned the whole earth is one scene of injustice and indiscriminate dealing. It looks that way on the surface. He covers the faces of his judges they can't see the right to give justice to the innocent. And he says if it's not he then who is it [inaudible] moving one in these matters if he isn't the sovereign one the overruling one who is secondary causes are not to be considered.
God is the author of all occurrences he's only partly right. He doesn't realize that God has not only directive providences but also has permissive ones. Now my days are swifter than a runner. They flee away. They see no good here in verse 25. He comes back to his own misery again. He's swifter than a runner the runner with messages the brevity of life they slip like reed boats hear it like an eagle that swoops on its prey. Think of it the brevity of life though I say. I guess I will forget my complaint. I'll leave off my sad countenance and be cheerful. I'm afraid of all my pains I know that thou will not acquit me. Here it is. God is determined to consider him guilty so no course of action on God on his part Job's part will avail. I am being called to account. I don't know all the issues we'll start at this point. May God abundantly bless our study of the Word?

Announcer:

This concludes the messages on this cassette. If you would like information about the other cassettes available please write to us at NEW standard for living. Post Office Box fifty nine ninety nine Sunny Hills California 92635. Thank you for your interest in support of this ministry.

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