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 9:27-11:6. And now, here is Dr. Feinberg.

Charles Feinberg:

Friends as we greet you in the name of our Lord Jesus on the broadcast of New Standard for Living, we're continuing our studies in the great book of Job. We have now come to the ninth chapter verses 27 to 29 and the 8th chapter, you will notice in your Bible, it's Bildad the Shuhite who is speaking. First it was Eliphaz the Temanite, now Bildad the Shuhite, then will later on be Zophar the Naamathite. Here it is Bildad the Shuhite. In verse 27, he says, "Though I say", it's Job answering in chapter 9, the remarks of Bildad in Chapter 8 verse 27 reads, "Though I say I will forget my complaint, I will leave off my sad countenance and be cheerful. I'm afraid of all my pains. I know that you will not acquit me. I am accounted wicked, why then should I toil in vain?" Job means that God from all appearances is determined to consider him guilty. So no course of action on his part will be availing. For instance he says I'll just forget the whole situation. I'll forget my complaint. I'll no longer be sad. I want to be cheerful, I'll exercise my will in that area. And he says his pains continue on and he's frightened. And then there's the deep conviction that not anything that he can do at this moment will put him in a different relationship with Dawn. That will not acquit me. Not consider me guiltless. I'm accounted wicked. Then why
should I toil in vain? There's nothing I can do in any action that will in any wise avail. What a desperate, desperate situation Job considered himself to be in. Then in the next two verses he says, "If I should wash myself with snow and cleanse my hands with lye", L-Y-E, "Yet thou would plunge me into the pit and my own clothes would abhor me". Nothing he can do would avail, he's powerless either to maintain his innocence or purity. He cannot extricate himself out of his sad, dismal situation as he sees it.

Now to the end of the chapter, says, Job, "For he is not a man as I am that I may answer him, that we may go to court together". We're not on par, we're not on the same level, the plane of life and understanding. There is no umpire, and that's the correct word. It used to be daysman which means an adjudicator, an arbitrator, a mediator, go between, an umpire. There's no umpire between us who may lay his hand upon us both, "Let him remove his rod from me and let not dread of him terrify me". That's not the umpire. He means God. "Let him remove his rod from me and let not dread of him terrify me. Then I would speak and not fear him. But I'm not like that in myself". The basic difficulty is that God is not a man like Job, it's a very very clear point in the whole discussion one that dare not be forgotten. It's the note upon which even later on Elihu the Buzite starts off and gives him the correct answer. How do we know that the correct answer is given by Elihu the Buzite? Because when God begins to speak out of the whirlwind to Job, he does not, he does not discount anything that Elihu the Buzite has said and it indicates that there is a bridge between the three friends and the answer of God. In verse 33, he says there is a great need, since we are not on the same plane, there is a great chasm. The great need that he senses is that there is no umpire between us. What does he want the umpire to do? "Who may lay his hand upon us both", in other words, impose his authority on both God and Job. Well there's
no one greater than God, no one that can dictate to God but he says oh if that were possible as one man with another, and do justice between the two of us.

It's not a prophecy. Something of the Incarnation. Not at all. There are numerous, numerous other places where it is indicated, Micah 5 and it's also indicated so clearly in Isaiah 7 and Isaiah 9. It's not a prophecy of the incarnation but it is a longing, we have can't deny that, it's a longing in that direction so that man can meet God as man. Because Job didn't understand all of God's dealings is not an indication that his longing at this point was wrong or that it was unnecessary or uncalled for. And so we read, "Let him remove his rod from me, let not dread of him terrify me". Who is the subject here? God. The rod is the afflictions, the terror, his overpowering majesty. In that case, "Then I would speak", he says, if he would remove that and if he would not terrify me any longer, "I would speak and not fear him", Job said I'd have greater liberty to present my case. But he says "I'm not like that in myself". Now that has been taken in several ways. It may mean that in his own consciousness, he is not so that he should fear God. It may be a further protesting of his inward integrity and innocence. He certainly wants some kind of resolution of this tremendous impasse.

And in chapter 10, Job is still struggling with the problem of the purpose and meaning of his unusual sufferings. He concludes not on a happy note, he concludes on a note of somberness, darkness. He talks about gloom, and darkness, and shadow, and darkness again at the end of Chapter 10. Verse 1 he says, "I loathe my own life. I will give full vent to my complaint. I will speak in the bitterness of my soul". What is he doing? He's expressing his utter weariness with life. He would fade. He would greatly desire to be rid of it all. The darkness of his soul has engulfed him. I will give full vent to my complaint. I will speak in the bitterness of my soul. Now the Lord doesn't say that he cannot express himself. His friends don't appreciate it but God
knows him full well and God will give the final adjudication as we see in the last chapter of the book in chapter 42, "I will say to God, 'do not condemn me; let me know why thou dost contend with me'". He pleads not to be condemned. He asked for more light. His trials were evidence that God had a contention with him, that God had something in the way of a problem in the life of Job, something that was lacking. There's something that God wanted to perfect. But let's remember the first two chapters, God says there's no man like him. He's not in out broken, he's not in hidden sin, he is not in unconfessed sin, but he says my trials are evidence. They are evidence full and clear that God has a contention with me and I want to know the basis of it. "Let me know why thou dost contend with me." And his friends weren't going to help him. The Lord, at the moment, if the Lord had come in early, even before this point or even at this point, it would have destroyed a great deal of the lesson that Job was yet to learn and his friends as well. And you and I, down through the centuries, have to learn the same lesson. God is reaching out to a tremendous goal and you can't do it in just a matter of moments. If God wants to grow a squash, he can do it in a matter of months. But if he wants a California Redwood, it takes centuries. God wants a stalwart one in Job and the answer is not forthcoming at the first, but at the proper moment when God decides.

"Is it right", asks Job, "for you indeed to oppress, to reject the labor of thy hands and to look favorably on the schemes of the wicked?" He's asking whether this state of affairs seems right to God, even. He's groping about to find something in the character of God that will explain his strange providences, God's strange providences in Job's life. He's never encountered anything in his life before. He's only known that in obedience God has blessed him, prospered him, abundantly multiplied the work of his hands, and he says why? Why is all this [inaudible]? Is it right and to look favorably on the schemes of the wicked? To reject the labor of thy hands?
Godly and ungodly are alike in this but the godly are, in a special sense, the work of God's hands. You are not going to reject all of the input that you have put into my life, into my family, and, at the same time apparently, to look favorably on the schemes of the wicked. They don't seem to be suffering as I am. He's never seen that in his life.

In the next four verses, we have another series of questions. "Hast thou eyes of flesh, like a human being or dost thou see as a man sees?" To ask it is to answer it, of course. "Are thy days as the days of a mortal, or thy years as man's years that thou should seek for my guilt and search after my sin? According to thy knowledge I am indeed not guilty", you know it, Lord, "yet there is no deliverance from thy hand". He asks whether God has limitations like a man so that he is suffering mistaken treatment at the hands of God. No. Has God mistaken him for one of the wicked? Not a bit of it. No. He says there's no deliverance, "I am indeed not guilty", he says there's none that can deliver. "There is no deliverance from thy hand". Job felt that God had almighty power. He seems to have felt, it's been said, that his sufferings were rather the simple exertion of power, than the exercise of justice. It was this that laid the foundation for his complaint and he says again and again, thou knowest. You know perfectly well all these areas of life. God knows his true character and he cannot consider Job wicked.

God didn't consider him wicked. Job appeals from God to God, in other words. From God's providential dealings, hear it, to God's actual being, nature, and character. And it is a one of the most remarkable discussions in all the Bible, and not only so but by so much in all the literature of the world. Says Job, "Thy hands fashioned me and made me altogether, and wouldst thou destroy me?" A strange contradiction. Your very blessed hands, who formed me, who created me to all outward appearances seemed determined and bent now on destroying me. Why? Would a man do that? No, certainly God, with infinitely greater wisdom and knowledge,
would not. "Remember now, that thou hast made me as clay; and would thou turn me into dust again?" The figure of the Potter and the clay vessel, you find it again and again. You find it in Isaiah, you find it in Jeremiah, you find it in other of the Prophets. The potter has expended much skill on the product. Some of us have seen this operation in the holy land and how the Potter is intent, how his attention cannot be distracted. He is intent on getting a product of worth and he's expended much skill on the product. But you don't find him, find him when it's coming out right, as a product of God would, you don't find him turning around and destroying it. No, verses 10-12, "Didst thou not pour me out like milk and curdle me like cheese; clothe me with skin and flesh, and knit me together with bones and sinews? Thou has granted me life and loving kindness and thy care has preserved my spirit. He's recollecting now, the goodness of God to him. How he formed him, before birth clothed me with skin and flesh. From conception to full growth, just as in Psalm 139, "You know me entirely from beginning to end". Psalm 139 verses 13 to 16.

And then verse 12, "Thou hast granted me life and loving kindness; thy care, your Providence has preserved my spirit". He goes on. Yet these things thou has concealed in thy heart. I know that this is within thee. I'm not trying to ferret out all that's in thy marvelous wisdom and knowledge. "If I sin, then you would take note of me, and would not acquit me of my guilt". God is a God of righteousness, infinite truth. "If I am wicked, woe to me! And if I am righteous, I dare not lift up my head. I am sated with disgrace and conscious of my misery. And should my head be lifted up, thou wouldst hunt me like a lion; and again thou would show thy power against me. Thou dost renew thy witnesses against me and increase thine anger toward me; hardship after hardship is with me". In these verses, 13 through 17, those five verses. The discrepancy between God, what he has done for him up to the present, and Job's present
afflictions can only be explained, according to his thinking, on the basis that God had in mind from the very beginning to chastise Job and bring him to sorrow and he details this purpose of God. So he says this I know this is within thee. This was your purpose, this was your plan. And in verse 14 God had in mind to play Job [inaudible] sin.

Now remember, you say well how could he say that? How could he think such things? Remember all the time that Job's talking, he's not talking out of a quiet and unhurried, complacent spirit. He's talking out of a spirit and the mind that have been just scalded with not only physical, deep privation of his family, of his property, his own health, but there are these who are speaking things that would drive a wedge between Job and the living God who is his only portion. So he has in mind, says Job, that for th- at least sin, God was going to plague him. Even at the time that he was showing him loving kindnesses. If he were guilty, he says in verse 15, "If I am wicked, woe to me!" If I were guilty of great offenses, then my lot would be severe indeed. Woe unto me, my- all my fault. Mine is the blame. Even if you were righteous, he wouldn't have the opportunity to lift up his head and protest his innocence in God's sight. Even snow is not white. He finds folly even in his angels, even in his ministering angels, none of them can attain unto the infinite, unapproachable holiness, righteousness, truth, goodness, of a living God. Then he says, "And should my head be lifted up thou wouldst hunt me like a lion. And again I would show thy power against me". Yes. In all of nature, in all of the varieties of plagues, God would show himself in marvelous power. And then, Verse 17, who are the witnesses? "Thou dost renew thy eye witnesses against me". Those are the plagues, the afflictions, they seem to come in waves and waves and onslaughts, and he says, "Hardship after hardship". The old translation was, "changes and warfare, hardship after hardship", it's a good translation. His afflictions are like an army, a host which makes new assaults continually. You scarcely caught
your breath from one when you find yourself the object of yet another onslaught and attack. He goes on, "Why then hast thou brought me out of the womb? Why was I born altogether? Would that I had died", just as he began in the third chapter. He doesn't curse the day of his birth, he's just asking God why he was allowed to live at all. "Would that I had died and no eye had seen me! I should have been as though I had not been". And then very poetically this translation, "Carried from womb to tomb." Downcast by his thoughts on the purpose of God in his life, he wonders why God allowed him to have life at all. If it's going to end this way, what's the purpose of my life? Same as the truth. In the third chapter and the eleventh verse.

Now in the last three verses of Chapter 10, Job has his final word in this cycle of speeches. "Would he", God, "not let my few days alone". He knows I'm not going to live eternally in this body on this earth. "Withdraw from me that I may have a little cheer before I go and I shall not return". They had no concept of the afterlife. It had not been revealed at this time in the Old Testament. In fact in any of the 39 books of the Old Testament it was not clearly and fully revealed until we all in the human family are begotten unto a living hope of the resurrection of Jesus Christ from the dead.

So he says, "before I go on I shall not return to the land of darkness and deep shadow", that was their concept of what happened to one after he left this life. "The land of utter gloom as darkness itself, of deep shadow without order, and which shines as the darkness." He pleads for a little breathing spell, a little respite before he departs this life. This is a very bold chapter and many feel that it borders, not quite, but it borders on the edge of blasphemy. It's kept from such a charge, if you read carefully and read every single verse and clause, it's kept from a charge of blasphemy by a sense of reverence and there's a foundation of faith. He doesn't say anywhere along in this chapter or the previous one, "Lord I'm through with you. I will have nothing more
to say on the subject. Just let me die. I'll take it as anyone would who didn't even believe in thee". Now Job is not actually fulfilling the hope of Satan, that he would renounce God to his face. Job is troubled beyond compare with doubts, with pitting of God against God. "Lord I've known you all my life. We don't know how old Job was at this time of his trial. "I've known you all my life". I couldn't understand everything but I've never had anything so unexplained so inscrutable as now. He's troubled, I say, beyond all telling. With doubts, yes, and putting God, that he's known through his life, with a God that he's dealing with now to find out the ultimate reason for all his miseries. It may be easy in a white tower and in a well upholstered chair or a rocking chair to read and to make all kinds of adjudications on Job, to downplay his piety and all the rest. But friends I've never, in all the years that I've read Job, have found it in my heart to say that this man of God, as God says, later we're going to see what God says concerning him and the ultimate never felt that he was a man who had thrown off all piety and wanted only to castigate God. He would never think of that in his wildest dreams. Lord knowing thee as I've known thee, how can I ever explain to my own reasoning what's happening to me now?

Chapter 11 contains the speech of the third friend, Zophar the Naamathite. Before Eliphaz had spoken, Job had only lamented his birth. Before Bildad spoke he had limited himself to certain casual allusions to his innocence. But in chapters 9 and 10 Job is very certain of his innocence he states it categorically. Now the friends must reckon with this fact. Job really believes himself to be innocent. He's not just putting on some kind of an act but his pains pointed in the opposite direction. Job felt them, the others saw it, they couldn't, not a one of them let's be fair to all of them, not a one of them had the answer. But not having the answer, they should not have said things in insinuation. An outright declaration against Job that would add mental,
spiritual, soul agony along with a tremendous amount of agony in the physical realm. None of us can fully understand what elephantiasis would be by way of an affliction.

Now Zophar indicates that because Job can find no sin in his life does not mean there is none. Says he, if God were to speak as Job has been pleading, why he said God could easily point them out to Job. His speech touches these points. Let's look at the first paragraph as you have it here. "Then Zophar the Naamathite answered, 'shall a multitude of words go unanswered?'" We can't just let you go on talking as if there were no answer, "and a talkative man be acquitted?" You think by much talk you can win the case. "Shall your boasts silence men? And shall you scoff and none rebuke? For you have said, 'my teaching is pure and I'm innocent in your eyes.' But would that God might speak and open his lips against you, and show you the secrets of wisdom! For sound wisdom has two sides. Know then that God forgets a part of your iniquity". Imagine he has cause to be forgotten a part of your iniquity. Zophar wishes God would appear and would show him his wisdom. Then Job would know his guilt.

In the next six verses, he's going to elaborate on the wisdom of God. Such wisdom knows of man's hidden sins therefore he visits them suddenly even though we may not see them, even though Job may not be able to point them out. And then, in verses 13 through 20 of this 11th chapter, through the chapter, Zophar exhorts Job. Put away your sin, know what the restoring hand of God can do. In many ways, Zophar, and you read him again in his next cycle, he doesn't answer the third. In many ways Zophar, in this cycle, is the most objectionable of all the three friends. He is the legalist in the group and his remarks are the most cutting. Whether he realized it or not, we could say that Eliphaz was the man who emphasized personal experience. We can say that Bildad emphasized tradition but Zophar is a legal list and we're going to see it before
long. He is a legalist to the core and as a result, his remarks are far from assuaging the hurt. Far from placating the agony in the mind and spirit of Job.

Verse 2, "Shall a multitude of words go unanswered, a talkative man be acquitted?" He doesn't want Job to feel that because he talked the most so far that he's necessarily right. And he says a talkative man, literally full of talk, that's an unkind characterization of the protestations of Job. Job had many other things to do besides exercise himself in elocution in speech and in communication, that wasn't the purpose of it. He's speaking out of a bruised spirit. He is going to hold on to God though he doesn't know all the meaning of God's providences in his life. So you're both silence men? Boastings he calls them, his claims of innocence. He says you're just boasting, you know better than any one of us and yet you remember what God had said. We know that Zophar doesn't know the issue here. We know he isn't telling the truth in its actuality because the first two chapters give us God's estimate.

You see how dramatic this whole book is. We have a frame of reference and all that Job says is laid within that framework and certainly all of the accusations of his friends are have to be tested and brought to the rule of that statement, statements actually, of God. You said my teaching is pure. I'm innocent in your eyes. Verse 4, this is supposed to be the sum of Job's mockery. He now surmises that Job, whose doctrine they consider to be theirs, has not the same outlook on God's dealings as they. We thought he was always one in doctrine and theology with us. We thought he had the same view of God that his theology proper, as they call it technically, that his theology proper was the same as ours. This accounts for is irritation. Zophar is so irritated and lacks patience, he lacks decorum too before a talkative man, multitude of words, and so. Then in verse 5, "But would that God might speak and open his lips against you". Since Job is so eager to have God speak, Zophar says, I wish you would. I wish God would do just what
you are requesting to show you just how wrong you are. The result wouldn't be wouldn't be what Job hoped for at all. Well we know that the tables were exactly changed.

The last chapter of Job shows that all these dear friends who wanted to be on the sideline and be rooting for God, I say it reverently, they were all time servers. They were all speaking platitudes, things that were common knowledge and didn't apply in a special way to Job at all. You can't talk in an unusual case with generalities. Let's learn that once and for all. And in our own lives and in dealing with our friends. "And show you the secrets of wisdom", I wish God would do that, open his lips and give you the final word. "Sound wisdom has two sides", the omniscience of God. If God did speak, he says, Job would find perhaps that his calamities were less than his guilt. That's the harshest statement that has been uttered against Job. You think you're suffering? You are but you're not suffering at all compared to what your sins deserve. That was bitter. Continue from this point, friends. God bless you.

Announcer:
Dr. Feinberg's second message covers Job Chapter 11 verse 7 through chapter 12 verse 25. Here again is Dr. Feinberg.

Charles Feinberg:

Friends, as we come to the study of Job again, we are in the 11th chapter of Job and in verse 7. From verses 7 to 12 we have the continued speech of Zophar the Naamathite. You remember we categorized him in our last study as the legalist, as though God were exacting from Job less than all of his iniquities deserve. God forgot a part of your iniquities. In other words, you deserve even more.
Now in the next paragraph, verses 7 to 12 and you can tell it in your New American Standard, the seven numeral is in a bolder print, the number is, and that means a paragraph division. You realize that this is preserving the fine paragraphing of the American Standard Version came out in 1901. That's why this version is called the New American Standard Bible, in verses 7 to 12, in these six verses, there is praise of God's omniscience. As if Job didn't know it, Zophar says, "Can you discover the depths of God? Can you discover the limits of the Almighty? It is high as the heavens, what can you do? Deeper than Sheol", the nether regions, what about that? "What can you know? Its measure is longer than the Earth and broader than the sea", he's talking about the omniscience of God. "If he passes by or shuts up, or calls an assembly, who can restrain him? For he knows false man and he sees iniquity without investigating. And an idiot", listen to this verse, "and an idiot will become intelligent when the foal", that's an offspring, "when the foal of a wild donkey is born a man". You have to give him credit for being able to speak in a very vivid manner. What is he asking of Job in verse 7? "Can you discover the depths of God?" Can you ever hope to comprehend God? Do you expect to fathom all that is in God's heart? He's high as heaven, what can you do? His omniscience is unfathomable, it's without measure. Everyone knows that. A child that's properly trained, probably in the early grades of elementary school would be able to tell this, not be able to comprehend all of it of course, but neither did Zophar, neither does any one of us. "Its measure is longer than the earth and broader than the sea", without measure and without being able to plumb the depths. No man can do that. In fact, the omniscience of God is in relation to sinful men as well. "If he passes by or shuts up, or calls an assembly, who can restrain him?" If God enters into judgment who, anywhere in the world, can hope to come off righteous? No one can appear righteous and just in God's sight. "He knows false men, he sees iniquity without investigating". Job had spoken of God as irresistible.
Zophar shows that God's omniscience is the basis of all his actions in verse 11. God sees wickedness without having to consider it. His is an immediate, effortless knowledge. It is innate. Omniscience is innate, that belongs to God in his very nature. Omniscience, omnipotence, and omnipresence. In verse 12, contrasted with God and his wisdom, is the brutishness of man. This verse, verse 12 has been understood in a variety of ways. Some say an empty man will get understanding when a wild donkey's colt is born a man. The one is as likely as the other. It's clear that Zophar is referring to Job. He's referring to him by inference, anyhow, as a wild donkey's foal or Colt.

In 13 to 20, after this strange, strong word as much as calling Job an idiot offspring of a wild donkey, 13 to 20, he exhorts Job as the proper action for him. He makes promise of future good if Job hews to the line. "If you would direct your heart right", verse 13, "and spread out your hand to him", beginning to give him instructions now. "If iniquity is in your hand, put it far away, and do not let wickedness dwell in your tents". Now didn't Job know that by far? "Then, indeed, you could lift up your face without moral defect, and you would be steadfast and not fear. You would forget your trouble, as waters that have passed by, you would remember it", thing of the past and, "Your life would be brighter than noonday; darkness would be like the morning." Everything changed to a rosy, marvelous day. "Then you would trust because there's hope. You would look around and rest securely", wouldn't need to be afraid, "you would lie down and none would disturb you, and many would entreat your favor. But the eyes of the wicked will fail", don't forget the other side of the coin, "there will be no escape for them and their hope is to breathe their last". The best thing about them, is when they depart this life.
He is here telling Job the way he should act. He says "if you direct your heart right" if you bring your heart into right thinking and feeling toward God and stretch out your hands in prayer, "spread out your hand to him", means in prayer for his help. If you would do that, if you recognize your position and that there is a fault in you and that there is no fault in God and He knows all, you certainly would be on the way to restoring your former position. The steps for the restoration of Job spiritually are the preparation of his heart then prayer to God. The removal of personal sins, he says, of "iniquity is in your hand". He doesn't say it is but" if it is in your hand", he implies, "put it far away". "Don't let wickedness dwell in your tents". Remove personal sins and put away the sins of your household. Do not let wickedness dwell in your tents. Make sure that things are right and proper in your own home. And then he says, "You can lift up your face without moral defect", without spot. He will lift up his face in conscious innocence, without any signs of God's anger on it.

That is the way a legalist talks. Do this, do that, do the other and deserve the goodness of God. "You would be steadfast and not fear". He would not be fluctuating in feeling, and doubt, fear, and in dread. And "You would forget your troubles", his misery would be a thing of the past, never to return. "As waters that have passed by, you would remember it". Who thinks of water that's gone under the bridge or over the dam? No one, we speak of that as something that's irretrievable, not to be concerned about, "your life would be brighter than noonday; darkness would be like the morning". Even if temporary darkness should come, it wouldn't be permanent but one that would be dispelled by the light of the morning. Be gone and wouldn't trouble. Then you would trust because there's hope. Despite all the gloomy statements Job has made, there is hope.
And he says further, "You would look around", you would search around as one does before lying down and rest secure. You would find none, nothing to disturb you, even rest of your night. You would rest securely. He says, make your suit, they will flatter thee, supplicate you. You lie down and" many would treat your favor". They would supplicate you, they would seek your favor. The picture Zophar paints, then, is full of promise. The trouble of the past will be forgotten. The future bright with any permanent obscurity. Hope would be restored and secure and beautifully. The homage and respect of others would be accorded to you as it had been in your previous life experience. And in the final verse of our Chapter 11, we have the word of Zophar, "But the eyes of the wicked will fail and there will be no escape for them and their hope is to breathe their last". In opposition to the picture already painted is the fate of the ungodly and Zophar will not finish without giving that somber word. Hope, final hope is to breathe the last, they'll have only to look forward to. It's appended here perhaps to give Job the final word of warning and to stir him to action.

Now in the next three chapters, chapters 12 to 14, we have the reply of Job to Zophar. It's the longest reply thus far to any of the friends. He was deeply hurt by the inference that he was ignorant of himself. Chapter 11 and verse 6, "show you the secrets of wisdom", God would open his lips against you, "show you the secrets of wisdom for sound wisdom has two sides. Know then that God forgets a part of your iniquity". You see, he causes to be forgotten for you, part of your iniquity. And he was deeply hurt over that. And that he was ignorant of himself and ignorant of God also. His friends thought they were called on to explain the character of God to him when he knew full well their statements on the person of God. Chapter 12 verse 3 he says, "I have intelligence as well as you; I am not inferior to you. And who doesn't know such things as these?" In Chapter 13 verse 2, "What you know I also know; I'm not inferior to you". He puts it
straight forwardly to them. Job is again and again sarcastic against the assumed superiority of his friends. They outnumbered him, of course, but they could not outwit him in the matter of knowing the Lord. They couldn't outstrip him there.

Continually, he makes reference also to the favorite word of Zophar: wisdom. Wisdom, intelligence, you have it in chapter 12 and verse 2. You have in chapter 12 and verse 3, their intelligence. Chapter 12 verse 13, "With him are wisdom and might". Chapter 13 verse 5, "O", he says, "that you would be completely silent", I wish you would just keep quiet, "and that it would become your wisdom". In this address Job turns with vehemence. Notice that against his friends for this special and superficial treatment of his problem, the one sided character of the remarks. They thought they were doing God a favor. They thought they'd be in on the winning side if they were taking god's part, that is as they saw it, not because of a deep or religious insight and maturity, that isn't the reason, but out of partiality for God. That was the easiest way. That was the way to coast downhill out of this problem. They've continually warned Job of the judgment of God. If they're not more sincere in their positions, says he, they will be called as well to answer before the justice of God. You may appear to be impervious to these things, you may feel that you're above and beyond such dealings of God, but you better be careful. If you're not more sincere in what you say, in your actions, in your words, you too are not beyond the justice of God. You're going to be called to answer and so they finally were in the 42nd chapter.

The division of the chapters is 12, their assumed superiority of the knowledge of God is resented. Job is far better informed a thinker on these matters than they. Chapter 13, divine wisdom and power do not explain his trial. They're only servile in their answers. They're trying to win points, as we say today, with God, these friends are. He challenges God to answer his arguments. And 14th chapter, the challenge being unanswered, he sinks into despair again. He
doesn't say ha ha I've won the argument, no, he's too godly for that. He sinks into despair again over his unexplained condition. There's a gleam of hope that after this life there may be another. But the thought comes for a moment and then passes in Chapter 12, verse 2. Verse 1, "Then Job responded", verse 2, "truly then you are the people, and with you wisdom will die". That is certainly a sarcastic remark on the wisdom of his friends. You know everything. You have the whole deposit of wisdom. In fact you have a monopoly on it and when you die it would be just too bad for the human family. Yes "you are the people", the whole people. Wisdom has its beginning with you. It certainly is going to have its end with you. "And with you, wisdom will die", what a remark that was. "But I have intelligence as well as you; I am not inferior to you. And who does not know such things as these?" Such things as were just spoken in Chapter 11, especially verses 7-12 on the divine omniscience. He said you're talking about things that relate to elementary knowledge of God. We're not in the kindergarten we're not in the early grades. We all know, if we know anything at all, that God is omniscient.

The next verse is, "I am a joke to my friends, the one who called on God and He answered him; the just and blameless man is a joke". He laments his state where men think he needs to be reminded of the simplest, most commonplace truths about God with whom he's been so well acquainted. Verse 5, "He who is at ease holds calamity in contempt, as prepared for those whose feet slip". Such is the treatment of the unfortunate, even though righteous. That's the way the unfortunate are treated by those who are ease. You don't know the situation, you can't enter into it at all. Anybody who's at ease, who's not in the same serious position, well "he holds calamity in contempt", he thinks he's separate from it, he's impervious to it." As prepared for those whose feet slip". 
Then he says, "The tents of the destroyers prosper and those who provoke God are secure whom God brings into his power. Here's the other side of the picture which the friends haven't touched. How, will you please tell me, he says, how do you explain, and it's not easy because it is been called the great problem of the Old Testament, and that is the prosperity and peace of the wicked. Well you say, couldn't they understand that? That’s clearly stated in the New Testament. Yes it is, but remember the afterlife in the Old Testament was not fully revealed, no. Even some of the most godly said, "I go to Sheol, I go down to the earth and I'm no more and so on. Oh once in a while there's a statement like, "At thy right hand are pleasures forevermore", but even Psalm 23:6, that's not ordinarily interpreted correctly.

Announcer:

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