

Job 15-22:30 Part 2

By Charles Feinberg

Charles Feinberg:

Although they were inscribed in the book, and they are, so that they may be a source of consolation and comfort to suffering one's the world over. And there are very few books in the Bible and none outside the Bible that are more worthy of help of the one who is in desperate condition and sorrow. He says, "I wish that these words of mine were inscribed in the book, that with an iron stylus and lead", that's the way they did it in those days, "they were engraved in the rock forever". I want it to be a testimony. I don't want this to pass and be forgotten and that's for me. Here the marvelous words. How many a sermon has been preached on this and particularly even at Easter time when we think of the Resurrection of Our Lord Jesus. And as for me I know that my redeemer lives, you remember its part of the Messiah of George Frederic Handel. I know that my redeemer lives and at the last he will take his stand on the earth. Where did you find this Job? All that your friends have spoken, this is the 19th chapter in this book, all these friends have spoken before, they've never indicated a word like that. A redeemer! Did you hear this? He is a Vindicator. He is a defender. He is a kinsman, thank God. I know that my redeemer lives and at the last to take his stand on the earth. That means that his redeemer will come in human form, he's going to stand on the earth. And he says now, notice it now God is going to vindicate him. "Even after my skin is flayed", think of that even if it's all gone, "yet without my flesh",. ut can mean from my flesh, that is without my body, or from the vantage point of another body. In Verse 27 Job goes on to say, "whom I myself shall behold", he said I shall see God,

marvelous, marvelous step of faith, "and whom my eyes shall see and not another", he will see him. He will have his identity and God's identity will be clear to him as well. My heart faints within. As for the moment he is far, far from feeling, in any wise, relieved of the agony that he has been suffering.

Now in the last two verses, a short threat to the friends. If you say, "how shall we persecute him and what pretext for a case against him can we find?" Then be afraid of the sword for yourselves. If you are just trying to find something that you can use as darts against me thrust javelins at my heart, I'm warning you be afraid of the sword for yourselves for wrath brings the punishment of the sword so that you may know there is judgment. God is going to make all things clear in the coming days.

Notice in these verses 23 through 27, Job turns to the future. He wants his claim of innocence to be written as a record in the rock. To stand as a permanent witness to all generations. He said, thank God, that very thing has happened because the word of God is indestructible. The passages leading to this are important. You remember Bildad, in Chapter 18:17-20, had threatened Job with a blotting out of his name and memory. So now Job appeals to the verdict of the future. And Job, as early as the ninth chapter, verses 32-35, had expressed a longing for an umpire, a go between, a mediator. The old English word was daysman, someone to take up your case and be a defense attorney. He had expressed a longing for such a one to come between him and God. Then in chapter 10:7 and 13:15-19 he declares his innocence; asserts that God is conscious of it. When you get to the 16th Chapter, the 19 verse he knows he has a witness in the heavens, you had that recently in our studies. And in 16:21 he yearns for an advocate to plead his case. He

calls upon God to be surety for him in Chapter 17 Verse 3. Thus far he has referred to God, mark it, as judge, umpire, advocate, witness, and surety. Now there's a beautiful progress in doctrine as we call it. He states that God is his go'el. Beautiful word in the Old Testament. Redeemer but not just a redeemer because there are other words in Hebrew to redeem. This means a kinsman redeemer. One of the same family. The right of the go'el, we know from the Old Testament as next of kin, was to redeem, to ransom, to revenge one who was in bondage, debt, or had been slain in a family feud. [Inaudible]. It also had the obligation, this right, to buy a kinsman's property. When that one could no longer be financially independent and solvent. Says Job, "God is going to be my go'el". He's going to avenge my case, my suit. He will avenge and vindicate me before men and even before himself.

We cannot say that Job knew anything about the doctrine of the Trinity, either implicitly or explicitly, but somehow he indicates that God will make these things right before men and even will vindicate Job to himself. A service which his friends wouldn't do though Job has plead with him earnestly again and again to do it. Job's declaration here in 19:25 is, "For me, I know that my redeemer lives. He recognizes the reality. The eternality of God. He lives. He exists. He doesn't have to come into being at the end of time. He is the Eternal One, the living faith in the one who is yet to be revealed as the I AM. And verse 26, "even after my skin is flayed, yet without my flesh I shall see God". Now verse 26 would seem to speak not of the time then present when his flesh was decaying from his disease. Definitely speaking of a future time we know from other portions of scripture when his body will have wasted away in death and the redeemer comes back to Earth.

May I just stop long enough to answer a question that seems to be in the minds of so many? How can a loved one, even though prepared for burial and all, how can that loved one's body be preserved if one sees a grave mound or even a cemetery move. There is just the discoloration of the earth. How can that body come back? My dear friends, God made Adam's body in the first place. He can make these bodies that have been on earth again to live and to have identity as scripture indicates in the New Testament. And Verse 27 "whom I myself shall behold and whom my eyes shall see not another my heart faints within me. Oh how he would love to be able to see the consummation of it all. He expresses the intense desire of his soul. To see him; to see his God. Verse 26 speaks then of a future. "Body having wasted away, the redeemer comes back he desires that above all else". There's here some dim conception of resurrection's release. Do Job's words teach the doctrine of the resurrection? Some think that possibly they do not do so directly but they certainly express a strong conviction of that faith. No one can limit the tremendous upsurge of faith. No one could tell Cornelius you can pray along but you will never see the consummation, the realization in salvation of your prayers. You can't tell Cornelius that because in Acts 10, God did send to Peter and God did fulfill every desire of the heart of Cornelius as he became, through faith, a child of God. Here strong conviction of a faith in which resurrection is the only natural logical justification. How much you and I should be thanking God for the wonderful truth revealed not that we are any more worthy than the old things were. But in God's time, in God's progressive order of revelation we live in the day of realization and a blessing. And all the more, here it is Friends, all the more should we bestir ourselves to tell the world who has, which has no hope outside of Christ. None at all believe it to tell them that trusting in Christ we shall not perish but have eternal life and that eternal life indicates resurrection and the resurrection of the Godly unto a life of blessedness, bliss, and joy unspeakable, full of glory.

In the twentieth chapter, we have the speech of Zophar the Namathite. Chapter 20, "then Zophar the Namathite answered, therefore my disquieting thoughts made me respond even because of my inward agitation. I listened to the reproof which insults me. You've come back with insults and the spirit of my understanding makes me answer". I can't let you get away with it till you have to have something to answer your so great determination to vindicate yourself. Do you know this from of old? From the establishment of man on earth that the triumphing of the wicked is short? You certainly know that, we all know it, and the joy of the godless is momentary. Though his loftiness reaches the heavens and his head touches the clouds, he perishes forever like his refuse. Those who have seen him will say, "where is he?" He leaves no mark, you see. He flies away like a dream and they cannot find him even like a vision of the night he's chased away. The eye which saw him sees him no more. His place no longer beholds in the same word as the psalms say, "you see the woman spreading himself as a green bay tree". You look as he is no longer visible at all he's not there anymore." His sons favors the poor. His hands give back his wealth. His bones are full of his youthful vigor. But it lies down with him in the dust". He's answering now, Zophar is, with quite a bit of passion. He's irritated, he is irked as he has not been before. He says the prosperity of the wicked is brief. Wickedness has a way of bringing its own retribution. Sin, though it's sweet at the first is always poison at the end. Pictures a man of oppression, cut off in the midst of his days with the hand of everybody against him. We'll start at this point in chapter twenty and verse twelve next time. God bless you.

Announcer:

Dr. Feinberg's third and final message covers Job chapter 20 verse 12 through chapter 20 verse 30. Once again, here is Dr. Feinberg.

Charles Feinberg:

Friends as we come to the study of the Word of God, we are in the Great Book of Job in the address of Zophar the Namathite to Job. After the nineteenth chapter and wonderful address of Job, those famous words concerning I know that my redeemer lives and so on, I'm going to see him myself, my eyes shall behold him. Zophar, is tremendously driven with passion and irritation and he, in these first eleven verses, as well as in the remainder of the chapters is speaking of how the prosperity of the wicked is short lived because wickedness has a way of bringing its own punishment. Sin, though it's sweet at the beginning, we're going to be in verse 12 today, he shows that sin though it is sweet at the first, is always poisoned at the end. Pictures a man of oppression cut off in the midst of these days with a hand of all against him. Let's hear how he presents the argument.

Verse 12 of chapter 20 then. "Though evil is sweet in his mouth and he hides it under his tongue", as if he could keep it from all, you see, "though he desires it and will not let it go", somehow it has a hold on him, "but holds it in his mouth, yet his food in his stomach is changed to the venom of cobras in him", it is going to work detrimentally for him. "He swallows riches", means he swallows up everything he can get, grasping it all, this is the wicked man, "but will vomit them up. God will expel them out of his belly, he sucks the poison of cobras, the viper's tongue slays him. He doesn't look at the streams, the rivers flowing with honey and curds", he doesn't see nature and all that God has provided. He always wants more, more, more. "He returns

what he has attained and cannot swallow it. As to the riches of his trading, he cannot even enjoy them for he has oppressed and forsaken the poor. He has seized the House which he has not built". In other words, anything gotten in that wrong manner, anything gotten in a wicked way, the one who has so wrongly obtained it will never be able to enjoy it. That's why you, Job, though you had much and you have had an appearance of piety and wealth and all, now the [inaudible] has come on you. "Because he knew no quiet within him, he doesn't retain anything he desires, nothing remains for him to devour therefore his prosperity doesn't endure". [Inaudible] it all passes away. "In the fullness of his plenty he will be cramped. The hand of everyone who suffers will come against him". [Inaudible]. And when calamity comes upon him, the hand of anybody who suffered because of him is going to be against him. "When he fills his belly, God will send his fierce anger on him and will rain it on him while he is eating. He may flee from the iron weapon, but the bronze bow will pierce him". In other words, there will be justice inexorably following him. He may get out of one chastisement or one way of punishment. But it will finally catch up with him. "It is drawn forth and comes out of his back, even the glittering point from his gill", he makes it very vivid, does he not? "Terrors come upon him, complete darkness is held in reserve for his treasures and unfanned fire will devour him. It will consume any survivor in his tent".

You do have to give Zophar credit for being able to picture these things so remarkably clearly. But all misapropo, they're not apropos, they're not applicable to Job at all. He goes on to say "the heavens will reveal his iniquity. Earth will rise up against him. The increase of his house will depart; his possessions will flow away in the day of his anger. This is the wicked man's portion from God. Even the heritage decreed to him by God". He probably thought he could get away

with all the years before but now it is nothing but dust in his mouth. It becomes nothing but ashes in his hands. But the [inaudible] way we do have to give Zophar the Naamathite credit for putting that very, very vividly even dramatically, but oh, how wrongly, and without justification. In the case of a man of God like Job.

Now Job is not going to allow these words any more than the others to go by. And so, in chapter 21, we have the answer of Job. Now Job's replies to Zophar's speeches are always powerful for us because Zophar, whatever else the others have done, that is Eliphaz and Bildad, there is one thing about Zophar, he is blunt in his approach. Job has come to learn by experience, that the old cliché about the wicked suffering and the righteous suffering does not work out all the time. His own observation. Now has shown him facts he has not seen before. He is now prepared to contend that Zophar's position is not a true portrayal. It just not does not fit the facts. It's not a true picture of God's dealings with the wicked. The whole matter is a vexing riddle to him and he still seeks the solution which eludes him and evidently, from what we see on the sidelines, has eluded his three wise friends. We can divide his address in this way. In verses 2-6, he asks for silence, until he sets forth the mystery of his heart. Then they can walk on. Let me have my chance to speak. Verses 1-6, "Then Job answered, listen carefully to my speech, and let this be your way of consolation. Bear with me that I may speak, and after I have spoken, you may mock". In other words, they had three chances to speak, he had one, but he did answer each one, incidentally. "Bear with me, that I may speak then after I have spoken, you may mock", be patient with me. "As for me, is my complaint to man?" Did I ever ask for justification from you, he's saying, did I ever ask an explanation that any of you might offer me? I never invited you to speak to me on my behalf and certainly not against me. "As for me is my complaint to man? And

why should I not be impatient? Look at me, and be astonished and put your hand over your mouth". The very least they could say is totally contrary, different from what they'd ever known before. "Even when I remember, I am disturbed, and horror takes hold of my flesh". [Inaudible] that he wants them to remain quiet gets forth all that's in his heart concerning this mystery in his life.

Now, in verses 7-34, we have the prosperity of the wicked. Best of all, verses 1-16 the wicked live in prosperity with their children and die in peace. That being true, and they'd have to admit that the instances he gives, the argument he places before them, they have to admit things that those things are valid. Therefore the whole house of argument that they've been building up must fall [inaudible]. The wicked live in prosperity with their children and they die in peace.

Experience verifies this and they cannot, they dare not deny it. Notice it now, "why do the wicked still live, continue on or become very powerful?" How do they do that if all that you three have been saying is true? How have they escaped from that net, and that snare, and that trap you've been talking about that I have fallen into? How is it that they're having a wonderful time if every time they sin God marks it and visits it and with me, he's visiting it in a very definite and prolonged manner. "Their descendants are established with them in their sight". They are not a transitory phenomenon on the stage of history, their offspring before their eyes. They have children, "their houses are safe from fear" when they should be in dread all the time. Neither is "the rod of God on them" [inaudible] the vexation of God in their life. "His ox mates without fail. His cow calves and does not abort". Everything is going on properly in the life of the animal world they own, the wicked. "They send forth their little ones like the flock, and their children skip about". In other words, they're not hemmed in, they are not harassed, they are not at a loss

because of difficulty in their lives, God doesn't root out his hand and bring calamity upon them. "They sing to the timbre and harp", they've got joy in their lives. They "rejoice at the sound of a flute", they are able to enjoy music. Not only that, they are not pinching their pennies, "they spend their days in prosperity, and suddenly they go down to Sheol. They say to God, 'depart from us!' Don't tell us anything about God, we're having a great time without him. We don't need him, look how we're getting along so well. "Depart from us! We do not even desire the knowledge of thy ways", we won't have anything to do with God. "Who is the Almighty that we should serve him", do we have to be subservient to God? Do we have to take him into account? "And what would we gain if we entreat him?" we have everything we want. "Behold, their prosperity is not in their hand; the counsel of the wicked is far from me". Think of it, these are certainly getting along well and they are as far in lifestyle from what I have known and what I have sought to do with the help of God, that we are as far apart as the poles. "How often is the lamp of the wicked put out?" show me or that calamity fall on them?" Does it happen one on one? "Does God apportion destruction in his anger?" Are they as straw before the wind", that means transitory, no stability, like chaff which the storm carries away? If they were, we wouldn't have much of an example, would we?

Here we are, we're able to evaluate what they have seen to go on. They seem to have a, an even tenor of their lives. "You say, 'God stores away a man's iniquity for his sons'. Let God repay him so that he may know it. Let his own eyes see his decay. Let him drink of the wrath of the Almighty. What does he care for his household after him when the number of his months is cut off? Can anyone teach God knowledge in that he judges those on high?" He goes on, "one dies in his full strength being wholly at ease and satisfied. His sides are filled out with fat, and the

matter of his bones is moist while another dies with a bitter soul, never even tasting anything good. Together they lie down in the dust and worms cover them".

How can you make a differentiation? The friends are not to impose their little principles on God's providences, suggesting methods which just do not add up. God does not work that way. He does not employ them in that manner. That's the remainder of this chapter twenty one. The answer of Job. He knows the meaning of the insinuations of the friends. Travelers have given accounts that don't tally with the friends in their claim that the wicked is destroyed, rather they come to an honorable grave. And men, far from shunning their evil example, do everything they possibly can to follow it, to emulate it. They think that's the way to live. That's the way to come out in a manner that satisfies them now. And that's what counts. "Behold, I know your thoughts", he says in verse 27, "and the plans by which you would wrong me. Well you say where is the house of the nobleman, where's the tent, the dwelling places of the wicked? Have you not asked wayfaring men", people have gone far afield, folk that have traveled. Why don't you get their experience? Why don't you get their observations? "And do you not recognize their witness? For the weekend is reserved for the day of calamity; they'll be led forth on the day of Fury. Who will confront him with these actions and who will repay him for what he's done". He certainly doesn't get all that he deserves in this life. The scores are definitely not settled in this life. Job has pleaded that concept again and again. "While he's carried to the grave, men will keep watch over his tomb. Clods of the valley will gently cover him; moreover, all men would follow after him", they think that's a tremendous example to follow. That's the way we want to live, that's the way we want to die. "While countless ones go before him. How then will you vainly comfort me, for your answers remain full of falsehood?" They just do not tally. They do not square with the facts

and therefore, they cannot be received by me. I'm not going to believe that you have the solution to my tremendous agony and problem.

Chapter 22, we're going to see, we get now into the third cycle of speeches. It's been Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, Job in between each one of those. And then we had the same order, same order Eliphaz, Zophar, and Bildad. Now we come to the third cycle, it'll not be completed as we are going to see because Zophar the Naamathite does not decide to answer in the last cycle. And there have been reasons given and we'll discuss them in just a bit. Chapter 22 then, the third cycle of speeches. They go right away, because Job has much to say, from Chapter 22 through Chapter 31. When the friends, found with their arguments on the personality of God, and the contentions on the providences of God were dismissed and contradicted, they finally resort to the only avenue that they think is open to them and that is out right unabashed accusation. Charging Job, not with a sin, or a few sins, but with great sins. It's Eliphaz you remember, the circumspect one. We all consider him somewhat as the senior member of the other group. The politick one, the tactful one, the statesman like one; he's the one who begins this line of condemnation. By the time he has had his third time to speak, he is just about all out of patience with Job. He argues that Job, although this man Job can see no moral principle in God's dealing with men, there has to be such. It means, you see these men are not only arguing for a principle and are not only arguing to try to get Job to admit it, they are arguing for the validity of their whole life plan and the basis upon which they've been living and serving God. They say the basis of God's dealing with man is not to be sought in God as though he had some personal end to gain thereby, but in the moral condition of man before him. Don't keep asking, "Why can't I speak with God? Why I can't explain things with me?" You would do better

if you looked into your own personal condition of your life. You would doubtless find more answers there than having your gaze directed elsewhere.

So in verses 1-5, God does not chastise for righteousness or piety. That would be entirely contrary to all that we know of in our time. No, God must be judging for sins. Puts it this way then Eliphaz the Temanite responded, "Can a vigorous man be of use to God or a wise man be useful to himself. Is there any pleasure to the almighty if you are righteous", what a statement, "or profit if you make your ways perfect?" Are you adding anything to God? Does he need your help? Is he dependent on you in that way? Is it because of your reverence that he reproves you? Do you think God is pouring out reproof upon you because you are so godly? So submissive to his will that he enters into judgment against you? Is not, hear it this is a strong statement, is not your wickedness great? And if you think that strong my dear friends, listen to this, the remainder of that verse, tremendous, "And your iniquities without end". Now Eliphaz shows that he has gone beyond the bounds of reason. Circumspect he's been, getting more and more emphatic as time went on. But here, he has certainly gone beyond all the bounds of actuality and truth to say that not only is Job's wickedness great but his iniquities are without end. And then Eliphaz goes on to suggest some of the things of which Job might be guilty. Maybe you're not looking at it the right way. Maybe you don't realize what sins can be offensive to God. And listen, for you have taken pledges. He didn't say you may have, but he said, "You have taken pledges of your brothers without cause and stripped men naked". Before this book is over and Job is through, he's going to show how he clothed the naked, how he fed the hungry, eyes to the blind, feet to the lame. And here he said you've taken pledges and without a cause, stripped men naked, "to the weary you have given no water to drink", that was totally, totally baseless. "And from the hungry

you have withheld bread but the earth belongs to the mighty man and the honorable man dwells in it". God would never have allowed you to come into the condition you are in now if you'd been living an honorable life. That's not God's way of dealing. The earth belongs to the mighty man. What's the mighty man? The honorable man dwells in it. Here you are trying to say that the wicked have it all. They have it made, as we say today. They have it their way. "You have sent widows away empty and the strength of the orphans has been crushed. Therefore snares surround you and sudden dread terrifies you, or darkness, so that you cannot see, and an abundance of water covers you. As much as to say, you keep on believing that the wicked don't have it the way you are having it. My dear friend, you don't know but what give them a little more time and they'll be in exactly the same condition you're in. And you are this way. And by the actuality of your suffering, the magnitude of it, the severity of it, the unbearable nature of it shows, with that much of an effect there must be a cause. He's going by the law of cause and effect.

And now, in verses 12-20, the manner in which Job pictured the lot of the wicked makes Eliphaz conclude that he sinned with a thought in mind that God would not notice. Here it is, verses 12-20, "Is not God in the height of heaven? Look also at the distant stars, how high they are! And you say what does God know, can he judge through the thick darkness?" He thought God wouldn't notice. Can he judge through the thick darkness? "Clouds are a hiding place for him so that he cannot see; he walks on the wall of heaven. I assure you friends, what we know of Job and what God said of him, these thoughts, these suggestions were the farthest from the mind of this great man of God, Job. "Will you keep to the ancient path which wicked men have trod, who were snatched away before their time, whose foundation were washed away by a river? They said to God, 'Depart from us!' This is the way you're acting. And what can the almighty do to

them? "Yet he filled their houses with good things; but the council of the wicked is far from me. You're saying that, "the righteous see and are glad, and the innocent mock them, saying, 'truly our adversaries are cut off, and their abundance, the fire has consumed.'" All this is the lot of the wicked. I wonder whether you had in mind all the time when you were committing wickedness, though the offense didn't receive its just retribution because God patiently waited for all time to do that. Maybe you thought God wouldn't take notice of it at all and, of course, we can't know. We can just judge from what you're suffering now that God does not bring that kind of judgment on a man or a woman without cause. He does not do it needlessly and needlessly, and unwarrantedly.

Now in the last verses, there are 10 verses: verses 21-30. Job must seek. Please Job, seek reconciliation with God and prosperity will come back to you. "Yield now and be at peace with him; thereby good will come to you. Please receive instruction from his mouth and establish his words in your heart". In other words, get back to God [inaudible]. Get back to the piety that we have all known, that we have all proposed to others. "If you return to the almighty", the implication is that you are far, far away from the Lord, "if you return to the Almighty you will be restored". What has been taken away, what has been destroyed will be built up. That's the original, "will be restored. If you remove unrighteousness far from your tent and place your gold in the dust", apparently there seems to be some jealousy about the way God has prospered Job. "Place your gold in the dust and the gold of Ophir among the stones and the brooks, then the Almighty will be your gold". Let material things assume this second place, third place, and a place way down the list. You do that and Almighty will be your reward, "and choice silver to you", God will be, "For then you will delight in the Almighty and lift up your face to God".

You'll be out of this agony. "You'll pray to him and he will hear you", you are doubtless praying now. You say God doesn't hear, he has turned his face away from you. His ear is stopped so that he cannot hear you. "You will pray to him, he will hear you and you'll pay your vows". You'll have so much to be thankful to God for. You will also decree a thing, and it will be established for you; and light will shine on your way". Your path is covered with darkness, you have said it many times, in many ways but then, the Lord will see to it that light will be your portion. "When you are cast down", in other words, when people, your enemies cast you down, "you'll speak with confidence and to the humble person he will save". Put on humility, put on lowliness. God will reward, "he will deliver one who is not innocent, and he will be delivered through the cleanness of your hands". Notice, "He will deliver one who is not innocent". We are not claiming that you have to be pure and sinlessly perfect, he's going to deliver you through the cleanness of your hands. It doesn't mean that you are to be a paragon above all others. But if you return to the Lord, God will receive you and your asking for forgiveness will be heard.

Chapters 23 and 24. It's Job's chance to speak, and notice, Job is not speaking in small measure. He'll hear them make their accusation. And it's the same round of it, only getting more and more insistent about it. They usually speak their position in one chapter but he must elaborate because he certainly was thinking more on these areas than they could. He is the one who is the party of the first part, if you will, on earth, and he realizes that he can only get his answer from God. Job replies then, Chapters 23 and 24, to the speech of Eliphaz. He is still too much occupied with the mystery of his suffering. To answer directly the open charges of Eliphaz one on one, he still sees inequity. There is some imbalance. There's some unfairness in the earth, in the wrongs that are suffered of the righteous. And peace and prosperity are too evident on every hand with reference

to open transgresses. How do you explain that? You have just one way of argument and you don't allow for this other. You see they never yet, these friends have never yet allowed the other principle. All they say is the godly get good, the ungodly get their recompense. They will not for a split second admit that the godly have it well here, their cows, calves and that there was no difficulty and so on. Things go well, they will never admit that the ungodly have any kind of recompense of goodness, as it were, rather than what they deserve. And you see they're all talking on this level because they cannot say, there had not been a revelation of what might come about after death. Of God's settling of the scores, God bringing every man into a just place where the unrighteous get their recompense and the righteous get their reward. They are on one line and they will never, never admit the other possible.

So Job says, here in Chapter 23. We find no consistent retributive action on the part of God in the universe. Now, in Chapter 23, we have it late to Job though chapter 24 relates to men in general. In verses 2-7 we'll have time just to read a portion of it and then we'll continue on in a future broadcast. In verses 2-7 he seeks to present his righteous cause before God. "Then Job replied, 'Even today my complaint is rebellion; his hand is heavy despite my groaning', things haven't gotten a bit better. My case has not at all changed, not one iota. "Oh that I knew where I might find him", what a request that is, "That I might come to his seat!" None of them ever talk this way, it's Job that does that. If he were that much of a sinner as they say he is, would he want to come before the judge? Would he come, would he want to come before the all righteous one of the universe? He knows he can't hide anything from him. "Oh that I knew where I might find him that I might come to his seat! I would present my case before him", as in a law court, "and fill my mouth with argument. I would learn the words which he would answer and perceive what

he would say to me". I'm sure God would not lack words and a right answer. But I want to know what it is, not a one of you, has told me. "Would he contend with me by the greatness of his power? No, surely he would pay attention to me. There the upright would reason with him; and I would be delivered forever from my judge". He knows that if he ever presented his case to God, he has that confidence in God that God, the judge of all the earth, would do right. So start at this point, God bless you.

Announcer:

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