

07a JOB

This is the 9th of June, 2006. We continue tonight our study in the book of Job. Let's take a moment as we approach the study of God's word to clear our minds and prepare our hearts and seek the ministry of God's Holy Spirit so that this time will be well spent.

Shall we pray? Father, we are grateful for another opportunity to spend time looking at the truth of your word together. We thank you for the presence of each one here. We thank you for the ministry of your spirit to each one of us and we pray that our fellowship and the time we spend looking at this great book will be profitable to each of us and will result in the reflection of your glory and the glory of the Lord Jesus in the days ahead.

We ask it in his name, Amen. We pick up this evening at Job chapter 5. You remember the overall structure of the book. Three great cycles of interaction between Job and his three friends.

The very first statement is made by Job. Now it's a question whether Job speaks and each friend answers or each friend speaks and Job answers. Do you see what I mean? Everybody sat still for seven days.

Nobody said anything. Who's the first one to speak? Job. Job speaks.

He goes on for a chapter and he's all upset about the day that he was born. Then Eliphaz speaks. Then Job speaks.

Then Bildad speaks. Then Job speaks. Then Zophar speaks.

And this is in fact the actual structure of the book where Job is going to say something. Job opened his mouth. The Hebrew word that's used there is used of someone breaking a silence in chapter 3. After this, Job opened his mouth.

He broke the silence and he spoke everything in chapter 3. Now Eliphaz in chapter 4 and chapter 5 is responding to Job's statement. This is really important. You seem perhaps underwhelmed by this concept, but think about it.

Remember in Genesis when we went through Genesis and we had Elipholadot? These are the generations of? And there's a question about it because in the English Bible it puts it at the beginning of a chapter. Now these are the generations of so-and-so and then it gives a big long genealogy. When I suggested to you that in reality this is probably following the ancient pattern of writing on a cuneiform tablet and the titles are at the bottom.

They'll write down all the information and say, you know what that was? That was the generations of thus and so. And that this information is sort of footnoted. This is where it came from.

This is what it is. And those headings that we find at the beginning of chapters in the first ten

chapters of Genesis really ought to be moved up to the end of the previous chapter instead of the beginning of the next. And so the generations of the heaven and the earth looks back at the creation account.

The generations of Adam looks back. The generations of Shem, Ham, Japheth and so on looks back. The generations of Esau looks back.

Well, it's just as important here in Job to realize and to find the connection between Eliphaz's speech in chapter four and five. Is he just barking at the moon here? Is he speaking off the top of his head, trying to say something to comfort Job? Or is he responding to what Job said? When Job speaks now again in chapter six and chapter seven, is he responding to Eliphaz or is he saying a new thought or both? Well, we actually have the answer to this question given to us later in the book, because when we get to our fourth friend, you remember his name? Elihu is going to speak, the young man. He's going to tell us, he says, I've listened to Job and I've listened to your replies.

And when he characterizes the speeches of the friends as replies, it solves the problem. Scripture interprets scripture. So I say all of that to say this.

We remember distinctly what Job said in chapter three. The day I was born was a bad day. And when he curses his day, the word curse doesn't just mean to say, as I did a minute ago, a pox on something.

The word in Hebrew really means to declare, to be worthless, to declare, to be vain or void or without weight, without meaning. It means to utterly diminish the importance of a thing, to belittle it. So Job sort of belittles the day of his birth.

He says, and it says he cursed his day. And we've already talked about the fact that day is not a reference strictly to the day of his birth, although that's what he's going to talk about next. But Yom, when it's used in this form and in this way, generally talks about a longer period of time, like the day of the Lord.

And it's really Job curses his life and he basically declares worthless his life. There wasn't any point in being born. There wasn't any point in staying alive after he was born.

And there wasn't any point in continuing to live after his birth. What are you saying? My life has no meaning. My life has no purpose.

My life has no value. So that's the fundamental statement of chapter three. That's Job's opening salvo.

These events that Job would not have said this 10 days earlier. So why is he saying it now? In light of the calamities. So what's he basically saying? These calamities have rendered my life meaningless.

If you want to summarize chapter three, calamity has rendered my life meaningless. Now, why do people commit suicide? There is no point they feel in continuing my life because of recent events. Somebody has jilted me.

Something bad has happened. I'm going to run down to the post office and shoot three or four people and then shoot myself. I'm going to run down to the school and shoot a bunch of people and shoot myself.

I'm going to throw my kids off the balcony and then jump myself. Remember this guy that just did this last week? Took a, I forget what it is, like a two year old, an eight year old, threw him off the 110th floor or something and then jumped off himself to get back at his wife. This is an utterly selfish point of view.

I will, and this has even been put into song, even old folk songs and more recent songs, well, you'll be sorry when I'm gone. You'll be sorry when I'm dead. This is my last act of getting back at you.

Well, Job is not quite at the point of suicide. In fact, his wife sort of suggested it, curse God and die. And he has not gone that route.

But what does Eliphaz respond? Eliphaz says, I got a message from a dark, mysterious spiritual messenger that says it's pointless to pursue righteousness before God because you can never achieve it. A creature can't be righteous before the Creator. His own angels aren't pure in his sight.

So what makes you think you can? And if you can't, there's a hopelessness, there's a futility. And Eliphaz sort of feeds Job's sense of the futility of his life. Now, is this what you'd call comfort? And in particular, do you remember in chapter five, happy is the man whom God corrects, therefore do not despise the chastening of the Almighty in verse 17.

And Eliphaz goes on to say, since we've already established that you can't be righteous before God, then basically this is your spanking and you ought to just be happy. Now, it is true in the Bible affirms that correction is good for us and whom the Lord loves, he chastens and so on. But the idea that Eliphaz continues with here in verse 18, he bruises, but he binds up, he wounds, but his hands make whole.

This is confirmed elsewhere in scripture. It's repeated, for example, by Hannah in the Song of Hannah over in 1st Samuel. It's in 1st Samuel 2, 6, the Lord kills and makes alive.

He brings down to the grave and brings up. The next verse, the Lord makes poor and makes rich. He brings low and lifts up.

Isaiah repeats this in Isaiah 30, 26, the day the Lord will bind up the bruise of his people and heal

the stroke of their wound. Hosea chapter six and verse one, if there's only one of these verses that you remember, remember this one, Hosea 6, 1, come and let us return to the Lord, for he has torn, but he will heal us. He has stricken, but he will bind us up.

And of course, Deuteronomy 32, God says, now see that I, even I am he, and there is no God beside me. I kill and I make alive, I wound and I heal, nor is there any who can deliver from my hand. So here's the point.

This is a true statement that Eliphaz makes, but what is the context in which he makes it? What is it properly applied? Is Job being disciplined? Is Job similar to the nation of Israel that was disobedient and hardhearted and rebellious to the point where God had to bruise them and smite them and strike them? It's not true. It's a true thing applied wrongly. It's a good thing used in a bad way.

Can you think of examples of good things used in a bad way? They're all around us, aren't they? People who eat too much food, food is good. Using food in a wrong way is bad. Model glue that we used to use when I was a little guy for gluing together Frankenstein and the mummy.

And I wish I'd saved those models now. Had those great models of the wolf man. I put the wolf man together.

I had that on my desk for years. Put together model ships. I made a, made a model of the Charles W. Morgan, beautiful sailing ship, laboriously went through the rigging and all of that.

Went away and left home, gave it to my, somebody had it and the window was open one day and Charles W. Morgan sailed right off the chest of drawers and went to a Davy Jones locker there, fell from a height of about four and a half feet and is no more. Put together the 20 mule team. My brother put together innumerable tanks and airplanes.

Remember that good old model glue? It's great stuff, but you can't buy that kind of glue anymore because people misused it. Decided they squirted into a bag and put it over their head. And there are good things that are misused.

What's really bad is if you take scripture, the truth of the word of God and misuse it. And this happens all the time. Look at our 430 odd denominations who have misunderstood and misapplied and misused scripture.

Look at Calvinism. Look at any one of a number of things. So Eliphaz is a friend.

He is ostensibly there to comfort a friend who is in distress. And yet in his efforts to comfort and he's quoting scripture, he is actually inflicting pain. Look at what he goes on to say in chapter five.

This is kind of where we left off last time. Verse 19. Listen, Job, God bruises, but God will heal you.

You know, you've suffered this big bruise from God. But if you fess up, if you humble yourself, why, he'll bind you back up again. He'll deliver you in six troubles.

And in seven, no evil shall touch you. And already Job, as he scrapes another boil and looks at the ten mounds of the graves of his children, he says, oh, so he's going to, no, no evil is going to touch me. Hand me a fresh potsherd there.

In famine, he shall redeem you from death and in war from the power of the sword. Job has just lost dozens of his beloved servants to the power of the sword. And here's Eliphaz saying, well, you know, if you'd been paying attention to God's correction, you'd have been delivered from the power of the sword.

Verse 21. You shall be hidden from the scourge of the tongue and you shall not be afraid of destruction when it comes. A whirlwind has come and destroyed his eldest son's house.

You shall laugh at destruction and famine. Job's next year's crop has been wiped out because the oxen and the donkeys and all the servants who went out to sow that seed have been wiped out. You shall not be afraid of the beasts of the earth, of random violence.

Well, the Chaldeans and the Sabeans are basically the beasts of the earth. You shall have a covenant with the stones of the field and the beasts of the field shall be at peace with you. You shall know your tent is in peace and so on.

You shall know that your tent is in peace. You shall visit your dwelling and find nothing amiss. You shall know that your descendants will be many in your offspring like the grass of the earth.

It's just salt in the wound, isn't it? These are true principles when they are in the proper context. If you're talking to someone who has been rebellious, who has suffered discipline for the purpose of correction, these things make sense. But lack of perception and lack of sensitivity on Eliphaz's part, he's sort of using the scripture like a blunt instrument and he's sledgehammering Job instead of comforting him with the truth of God's word.

So it's a right thing used in a wrong way. What got Eliphaz off track? What's the first thing he talks about after his little introduction? This dark spirit came by night and made my bones shake and planted this suggestion in my mind that nobody can be perfect before God. Therefore, naturally, suffering is always going to be for discipline.

All Satan has to do is just put a block under one side of Eliphaz's structure of the word of God and the whole thing is off kilter. The whole thing is out of plumb. Well, Job now in chapter six is going to speak and he is both going to respond to what Eliphaz says and he's going to advance his complaint.

So let's take a look at chapter six. Job answered and said, Oh, that my grief were fully weighed

and my calamity laid with it on the scales. It would be heavier than the sand of the sea.

My words have been rash for the arrows of the Almighty are within me. My spirit drinks in their poison. The terrors of God are arrayed against me.

We talked last time about the donkey and the ox that makes a noise. They don't make noise when they are content. It's when they're hungry.

Can flavorless food be eaten without salt or is there any taste in the white of an egg? My soul refuses to touch them. They are as loathsome food to me. Well, what's he getting at here? Eliphaz was very tentative in addressing Job, wasn't he? He spent several verses just saying, you know, maybe I'd be allowed to speak to you and so on.

But Job just bursts out and says, look, don't you understand? Don't you see the depth of my suffering? Eliphaz had mentioned anger. Which is the Hebrew word *Kaas*, the anger, vexation or misery back in chapter five in verse two. He said wrath kills a foolish man.

So what does he mean by wrath killing a foolish man? Well, Job says in verse three, my wrath causes me to speak out or my anguish, my grief here in verse two. So he says, God has shot poison arrows at me, which is a theme that's going to recur in chapter seven. He's going to say, have I sinned? What have I done to you, O watcher of men? Why have you set me as your target? There are things that go together.

It is legitimate. You remember Ecclesiastes chapter three says there is a time to rejoice and there's a time to weep. Job's suffering qualifies this as a time to weep, a time to cry out just like a starving donkey, just like a hungry ox.

And this last verse, verse six, there are things that go together. Flavorless food isn't any good without salt. Salt goes with flavorless food like the white of an egg.

So trouble and this complaint go together. Eliphaz is saying, be happy. God's correcting you.

Just kind of get back on board, Job, and God will stop letting the sword and all these other things happen to you. Job says, look, don't tell me to be happy in this situation. My complaint, my outburst goes with this and it's appropriate.

And he's absolutely right. Now, he's going to go on in the next section here. Beginning in verse eight.

To express again his wish that his life not continue, he says. I wish that God would crush me, that God would lose me from his hand, would cut me off. The only consolation I might have is that it's not my fault.

Oh, that I might have my request that God would grant me the thing I long for, that it would please

God to crush me, that he would lose his hand and cut me off. Then I would still have comfort. In anguish, I would exult.

He will not spare for I have not concealed the words of the Holy One. What strength do I have that I should hope? What is my end that I should prolong my life? Is my strength the strength of stones? Is my flesh like bronze? Is my help not within me? And is success driven from me? To him who is afflicted, kindness should be shown by his friend, even though he forsakes the fear of the Almighty. It's a time for some sympathy and some comfort.

It's not the time for rebuke. And we are tempted to do this, aren't we? We're tempted to construe someone's trouble as a result of bad decisions that they've made. And we usually have the tact to not say it to their face.

But many other times we say, well, you know, so the wind, you reap the whirlwind. You know, we tend to draw these conclusions, don't we? A true friend, even if that is true, is going to save it for a different time. Sitting here with Job in the ash heap is not the time to say, well, you know, Job, you probably screwed up.

Job says, look, I don't need a sermon. I don't need a lecture right now. What I need is some sympathy.

I need some empathy. I need some companionship. This isn't the time.

This isn't the place. This isn't the occasion for that. To him who is afflicted, kindness should be shown by his friend, even if he's forsaken the fear of the Almighty.

But my brothers have dealt deceitfully like a brook, like the streams of the brooks that pass away, which are dark because of the ice and into which the snow vanishes and so on. His friends here have been like a riverbed. You know, the wadis that they have in the Middle East that are dry.

We have the same thing in the desert. When it's raining, they're full of water. It rushes down.

You have flash floods coming down these things. They rage with the melting snow and all of that. But in the hot summertime when you really need water, they're just as dry as a bone.

Well, this is what Job is alluding to. He says, look, when I need you to be a stream of water for me, you're a dry, cracked, non-source of water. When it is warm, they cease to flow.

When it is hot, they vanish from their place. The paths of their way turn aside. They don't go nowhere and perish.

Here are these people, these long caravans from Tima and Sheba looking around for some water for their camels and for themselves. They are disappointed because they were confident. They come there confused.

For now, you are nothing. You see the terror and are afraid. Did I say bring something to me or offer a bribe for me from your wealth or deliver me from the enemy's hand or redeem me from the hand of oppressors? Did I ask you for anything other than company? Did Job write to these friends and say, hey, you know, I'm a little short of cash this month.

Can you help me out with a loan? Not at all. What is he looking for from them? Refreshment. Water in the desert is refreshing.

Water in the desert is restorative. You don't need a sermon on why it's so hot. Can you imagine somebody crawling through the desert, no water in a couple of days? And you say, well, you know, there's a thermal inversion in a high pressure area that has kept the clouds from ever forming.

And the reason we don't have any rain here, the reason that each of these oases is dry is, you know, the water table is sunk down. Does anybody need to know that? You really shouldn't have struck it out on your own without taking sufficient water in your canteen. You should have gotten a rubber bladder with the tube that comes around over your shoulder.

And, you know, if you traveled by night and conserved it, what does somebody crawling through the desert, dying of thirst, need? Water. This is Job's point. Look at verse 24.

Teach me and I will hold my tongue. Cause me to understand wherein I have erred. Now, let's just stop right here.

We've looked at this. It's a complex argument. It's not fascinating in the way that a story would be.

But if we do our observation, interpretation, application right now, if this was as far as we got, somebody yelled fire and we all had to leave Bible class and we had to stop right now. What do we draw from this section of the word of God that is declared to be alive and powerful, that's declared to be profitable for doctrine, reproof, correction and instruction in righteousness? What do we observe in this situation? It is possible for believers, rather than expressing the benefits of love, benefits of fellowship, being an encouragement, being a source of comfort and strength and supply in time of need, we can be present and actually be doing more harm than good. Is it possible to do this? Did Eliphaz set out to do this? Do you think Eliphaz's intentions were good? Certainly.

He didn't travel all this way because he wanted to go poke fun at Job or make Job be more miserable. But ultimately, this is the effect of his first speech. He's not encouraging and comforting.

Job has got third degree burns and Eliphaz is a hair shirt. So what do we draw from this? If we see a fellow believer in need, we have our memory verse that says, as we have opportunity, let us do good to all, especially to those who are of the household of faith. Right.

So we see an opportunity. We say, look, here's somebody in the household of faith. Let's try to do some good.

How can we avoid the Eliphaz syndrome of doing harm instead of good, of making things worse? How can we learn from his bad example? Well, who is it that accomplishes the real work in the body of Christ? Who is it that coordinates supply with need? Who is it that lubricates the joints? What is it that flows in and through the body of Christ to fitly join together the parts and cause them to work in concert and in harmony and be in the right place at the right time? What or who is that? It's God, the Holy Spirit, isn't it? In the same way, it's an easy example to point to in evangelism. There are lost people out there that have a need for salvation. There are believers who know what salvation is and where to get it.

And so believers take it upon themselves to go out and club people over the head with bundles of tracts to accost them, to invade their privacy, to assume that because they mean well and salvation is a priority, that anything they do is good. And they often do more harm than good. And again, if believers wait for the Holy Spirit to pick the time and the place, that's when evangelism is effective.

That's when a witness, even a silent witness, can speak louder than words. Well, the same thing is true within the body of Christ, believer to believer. We have to be in a position to be used by God's Holy Spirit.

Now, many of you, I would say most of us, if not all of us, have had the benefit of believers who have done exactly this. It just seems as though they show up at the right time in the right place and they do exactly the right thing. And it's a huge help and it's a huge comfort.

Why does that happen? Because believers are walking in the light, they're walking in the spirit, they're walking by faith and not by sight. They have prayed. They have meditated on the word of God, they've tried to make application of the word of God to the situation that they are addressing.

And it becomes a matter of the power of God and not a human decision in human wisdom. Eliphaz had a dream. I have a dream.

And based on that, he wants to go clobber Job with this little bit of wisdom he got from the dark spirit. And what does it do? It just throws salt on Job's wounds. The way to avoid that is to, as with everything else, go to the power of God, cultivate the ministry of God's Holy Spirit.

God's spirit can speak in our hearts. How? Where do his words come from when he's speaking to us and leading us and guiding us? It's the scripture. The man who is the tree planted by the rivers of water and brings forth fruit.

What happens to the fruit that's brought forth by a healthy tree? Well, a couple of things. One,

people eat it and benefit from it and are refreshed by it. And secondly, it helps create new trees.

That's really what fruit is, is a means of reproduction for that tree. And that's what we can do. So if this was as far as we were able to get tonight, you can think about the Eliphaz syndrome and remember that it is not enough to have good intentions and it is not enough to go to the site of a disaster.

We have to really think about the means of being a blessing once we get there. And it is the power of God, as with all good things. It's the power of God in the hearts of believers that really makes a difference.

And Eliphaz seems to have forgotten this. And he's got sort of a ham-fisted, blunt instrument approach to helping Job. And you can imagine Job with these sore boils and Eliphaz coming over and grabbing him by the arms and saying, here, Job, get up.

And Job's going, ouch. You're insensitive, you're no help. So Job says, look, don't give me a sermon on how I got to this place.

I have a right, I have a need to bray like a hungry donkey, to low like the hungry ox. Suffering and complaint go together. Now, we often get around somebody, especially if you've taken care of old people, sometimes the accumulation of pains and sufferings just get to be too much and they complain.

And, you know, people call this venting. We've got to let off some steam. We have to let some stuff go.

And sometimes we have to realize that we are the opportunity for someone to cry on our shoulder, to get some things off their chest. And it's not the time to recriminate. It's not the time to rebuke.

It's not the time to criticize. It's the time to let someone talk. If you think about the greatest people that you know, in virtually every case, one of their characteristics is going to be that they are a good listener.

They know when to be quiet and let you talk and get things off your chest. And a lot of, you know, psychiatrists figured this out a long time ago. They put you on the clock and they say, so how do you feel? And they just get you to talk.

And people love going to psychiatrists because they've got a captive audience and the psychiatrist, you know, asks these prompting questions to get them to talk. And that's a need. And there is a time and a place to be that person.

Now, it's not every time and it's not every place, but that's one of the things that we can do for one another. That's what Job is saying. Look, I need to release my grief.

So this isn't the time that I need a sermon right now. Teach me and I will hold my tongue. Cause me to understand where I have erred.

How forceful are right words. But what does your arguing prove? Verse 26. Do you intend to rebuke my words and the speeches of a desperate one, which are as wind? Now, without being too indelicate here, when he says my speeches are like wind, what he's saying is there are certain things that have to be released.

They're going to come forth whether you want them to or not. And my speeches are coming forth in an unstoppable manner. That's basically what he's saying.

You overwhelm the fatherless and you undermine your friend. Now, Job didn't just lose his father. What he's the fatherless, this is a general term for those who are afflicted, those who are greatly disadvantaged.

He's actually childless. But this is like when we talk about the poor and I mean, poor technically means they have no money. But when we talk about the poor, we're talking about a lot more than the absence of funds.

Right. Well, in the same way here, you overwhelm the fatherless, you undermine your friend. Now, therefore, please look at me as he's oozing and scraping.

He says, please look at me. Who are you preaching to here? Eliphaz, I would never lie to your face. Yield now, let there be no injustice.

Concede, my righteousness still stands. You're assuming and you're giving me this big sermon about how God's rebuking me and correcting me and I ought to just get over it. Where's your observation of my sin? The missing piece in your whole little sermon here is you don't say, well, you know, Job, this longstanding policy of abusing your servants, this longstanding policy of abusing your wife, this longstanding policy of cheating in business.

This is what God has finally had to rebuke you for. He says, look, concede, my righteousness still stands. Is there injustice on my tongue? Cannot my taste discern the unsavory? Well, this is looking back at the speech of Eliphaz, chapter six.

Now, in chapter seven, Job is going to move on to some fresh territory. Job says in the beginning of chapter seven, is there not a time of hard service for man on earth or not as days like the days of a hired man, like a servant who earnestly desires the shade and like a hired man who eagerly looks for his wages? So I have been allotted months of futility and worrisome nights have been appointed to me. When I lie down, I say, when shall I arise? And the night be ended for I've had my fill of tossing till dawn.

Job now has insomnia. Thank you. My flesh is caked with worms and dust.

My skin is cracked and breaks out afresh. I can't get comfortable. Many of us have had either a severe sunburn or a bad fever or something.

And, you know, you're just you're nothing touching you is comfortable. You can't lay down. You can't sit.

If anything touches your skin, you're just miserable. That's his condition. My days are swifter than a weaver's shuttle and are spent without hope.

Oh, remember that my life is a breath. My eye will never see good again. The eye of him who sees me will see me no more.

While your eyes are upon me, I shall no longer be. Even what I'm fading away before your very eyes is essentially what he's saying. As the cloud disappears and vanishes away, so he who goes down to the grave does not come up.

He shall never return to his house, nor shall his place know him anymore. When Job talks at the beginning here that a man has hard service in verse one of this, this is Shabbat, which is military service. He says this sojourn is like, you know, a hard tour of duty without much comfort.

You know, your enlistment is a burden, so to speak. He's like a hired hand destined to hard labor. His nights are miserable.

His days are miserable. So the spiritual side of this sort of begins in verse six, where he says, my life is a breath and he starts talking about good. He talks about his physical condition in the first five verses.

Now he's talking about the spiritual condition. He says, I don't see the point. I don't have hope.

I'm fading away. Therefore, verse 11, I will not restrain my mouth. I will speak in the anguish of my spirit.

I will complain in the bitterness of my soul. Am I a sea or a sea serpent that you set a guard over me? When I say my bed will comfort me, my couch will ease my complaint, then you scare me with dreams. And you'll notice he's now sort of turned his eyes upward.

He moves from reminding Eliphaz of his physical condition to looking at his spiritual condition when he looks at his lack of hope and at the brevity and the meaninglessness of his life. He's now kind of turning upward. Now, we talk about this in terms of priorities of how we approach our spiritual life.

The first thing is to look at God and make sure that we are understanding and appreciating him and then ourselves in terms of our relationship with God. Are we walking in the light? Are we in the faith? Examine yourselves and see if you're in the faith. And when our relationship with God is

squared away and our standing before God is squared away, that's when we can look outward to other people and be a blessing and have a ministry and exercise a spiritual gift.

But looking outward to people when our understanding and appreciation for God is not squared away and our standing before him is not squared away. So they used to teach me when I was in Sunday school, well, your priority should be God, others, and then myself. Well, in a certain sense, that's true in terms of who should benefit and who should be the beneficiary of our efforts.

Perhaps that's true. But in terms of how we think when we want to figure out if we're balanced and walking the narrow road, we look at God first. We look at ourselves in God's light and in the faith that we espouse.

Secondly, then we can look outward. But it's basically God, myself, and others. Well, look at Job.

Job starts out by saying, you know, here's where I stand before you people. Here's how I see myself. And now he's turning up to God.

So he's working from the outside back in. And now he's looking at God in verse 11. So he says, not only am I going to speak to you, my friends, but I will speak to God.

I will not restrain my mouth. I will speak in the anguish of my spirit. I will complain.

Am I a sea or a sea serpent that you set a guard over me? What is the sea? What is the sea serpent? Wicked are like the troubled sea when it cannot rest. Who is the sea serpent? Leviathan. It is the shaitan.

It is the enemy. Job knows this and knows it well. And he says, look, am I part of the group of evil people? Am I part of the chaotic forces of darkness? Am I in league with Satan that you set a guard over me? I look to sleep.

Remember our, remember verse Psalm 4, 8? Four, eight hours of good sleep. What is the verse? I will both lay me down in peace and sleep. Why? For thou, Lord, only makest me to dwell in safety.

When I say my bed will comfort me, my couch will ease my complaint. You scare me with dreams and terrify me with visions so that my soul chooses strangling. And death rather than my body.

There's just no relief day or night in this realm of suffering. I loathe my life. I would not live forever.

Let me alone for my days are but a breath. Let me just get to the end of this exhalation and wink out. Well, of course, this sea monster is recorded even back in Ugaritic mythology.

There was the sea God Yam. The Hebrew word for sea is Yam, Yam Suf, Sea of Reeds or Red Sea. In the mythology, Baal defeats Yam.

Or in the Babylonian mythology, you have Tiamat and Marduk. We covered this sometime back in Ezekiel where Marduk overcomes the sea monster Tiamat and set a guard over her. And, of course, all of this is sort of a secular allusion to the angelic conflict.

Job says God is frightening him with dreams and he doesn't want to live forever. This means I don't want to live forever on this earth. Job is not saying I don't want to be saved.

I don't want to be resurrected. I don't want to live in the eternal future. He's saying this life, as far as I'm concerned, is a dead issue.

I've had enough. Well, many times, maybe not to this extent, but many times we can be burdened down. We can be beset on every side and reach the point of saying, I just don't see the point.

I don't see the point of continuing. So this is a helpful scripture to be looking at. How is Job going to emerge on the other side of this? What is going to comfort him in this situation? What's going to stand him back on his feet? That's what we want to watch for.

And what buffeting and testing, in the meantime, is he going to have to further endure before he emerges on the other side of this dark time? Well, that's what we're going to see in the speeches of Bildad and Zophar that are coming up when we come back from the break.