

10a JOB

This is Friday, the 30th of June, 2006. We continue tonight our study in the book of Job, resuming in chapters 12 and 13. Let's take a moment at the outset to go to the Lord in prayer.

Father, it is a wonderful truth for us to meditate on, that you love us and have made provision for us and have a plan and purpose for our lives. We are grateful for the opportunity to spend time in fellowship and in the study of your word. We ask your blessing on us as we look at this great book and these arguments from so long ago that are just as timely and just as applicable, just as informative and instructive as they were thousands of years ago.

We pray that our fellowship and our conversation will be a blessing to everyone who is assembled. We ask it in Jesus' name. Amen.

Job is still sitting on the ash heap. His three friends have come and stared at him for a week. Job spoke.

Each friend spoke and received a reply from Job. After the most recent speech by Zophar, so that Job has now heard all three of the primary speakers, Job is going to give a lengthy response and then talk directly to God. This is something that he has seemingly been working himself up to by first responding to the ideas that have been broached by Eliphaz the Temanite and Bildad the Shuhite and Zophar the Amathite.

Having responded to them and having, in his mind, refuted them, he says, you all are not properly hearing the case. If you've ever made an argument, if you've ever been trying to establish a point where you know you're right, but the people you're talking to just don't get it, I know for a fact that some of you have had that experience and even recently, where you seem to be talking past. You see this in politics all the time.

There's something that seems important, but the opposition is busy majoring in the minors and talking about something that does not pertain, that does not apply. I'll give you an example from the news that bugs me. This is one of the reasons I watch very little national news.

The need for our government to pursue terrorists and try to find them and stop them before they do harm involves espionage. Espionage is spying. You try to find out things that the other guy doesn't want you to find out.

To do that, you have to be sneaky. Sneakiness is a good way to catch sneaky people. Terrorists don't wear little terrorist hats.

They don't wear little terrorist t-shirts. They don't run around saying, praise Allah, don't look at this bomb in my hand that I'm going to go make and construct and put somewhere. They're sneaky.

So the government is using sneaky methods. There are people who are raising a great hue and

cry about a possible violation of Americans' constitutional rights. As the government is poking around in these dark, secret places trying to find terrorists, they're liable to look at my stuff.

They're liable to read my email. They're liable to listen to my cell phone conversation. They're liable to somehow access information about me.

That violates my rights. This is the argument from the other side. Now, this is political.

I don't normally talk about politics. But from my point of view, I think I would rather catch a terrorist before he blows up a building full of people that might be innocently going about their business. I've been in the aftermath of two or three of those now in my short life.

It's not a pretty sight. It's not a pretty sight to see them carrying bodies out of building rubble. So I think we could go to pretty extraordinary lengths to try to keep that from happening, especially on our own soil.

But there are other people who say, you know, the most important thing to me is I don't want anybody to ever read a single one of my emails, and I don't want anybody to ever even know the number of my cell phone, much less have a blind electronic gadget, a computer, scanning the sound waves, looking for words like Allah and bomb and boo on the Americans and that sort of thing. It's a machine that scans the audio. They don't have people sitting there vicariously, you know, in some sort of peeping Tom fashion, listening in on people's cell phone conversations and getting some kick out of it.

There are billions of these calls, and they have machines that scan the audio looking for patterns. I understand the technology. I use a type of that technology every single day.

It's automated, and it will turn up certain things that raise a red flag. It's kind of like the IRS looking at tax returns. The machines that scan the numbers in the returns are not personal.

They're not laughing up their sleeve and saying, ha, ha, ha, look at the deductions this person tried. I mean, the machines don't do that. But they will red flag certain things, and then they'll get scanned more closely, and then innocent people will be eliminated, and the guilty are going to be more closely scrutinized.

Well, to me, this is a good thing. And as far as I'm concerned, they can read all my email. If some poor slob wants to sit there and listen to my phone conversations, all I can say is, I pity the poor fool that has to sit there and listen to my mundane, non-interesting stuff.

But why are people raising this hue and cry? If we weren't being sneaky, and if we weren't trying to find terrorists, and we had another 9-11 type episode on our own soil, these very same people would be saying just what they said when the 9-11 Commission was doing its investigation. Why didn't the government find out about this? Why didn't we catch these people? Why didn't we know

about all of these ne'er-do-wells that were plotting this? And why didn't we catch them? Well, because people like you won't let us do the kind of things needed to catch them. I mean, you just can't please some people.

Well, in the book of Job, these three friends have come, and they are making the arguments that have traction in their minds, that make sense to them. Based on my wisdom and my years as I stroke my gray beard, this is what I see happening. And Job, now that we've gotten all three of them have unburdened themselves, and we've seen the details, Job is replying to this.

And he's saying, look, you're answering a question I have not asked. You're addressing a topic that does not pertain, it does not apply. What you say may be true.

Is it a constitutional right to privacy? Maybe. I don't see that in the Constitution. It doesn't say, you know, life, liberty, the pursuit of happiness, and privacy.

But it's an interpretation. People say, well, they fly this under the flag of unlawful search and seizure, and that the government can't come beat your door down and come in and haul off your stuff. And they say, well, that includes my thoughts in my email.

They can't come in and intrude on it. Well, if you think of issues like that where something is very salient and very important and very central to you, and this is the immediate problem, this is the issue for me, and somebody is talking about little inane peripheral, what they say may be true, but this is like talking about flossing your teeth when you've got a tumor in your liver. And I don't want to talk about tooth flossing right now.

Tooth flossing may be great. I'm sure it has its merits and it has its place. But, hey, look, I've got a seven-pound tumor in my liver.

Let's talk about this. And so this is the frustration level that Job has with his friends, and we have to sort of get ourselves in that mindset as we launch into Chapter 12 and 13. We started Chapter 12 a week before last, and so most of this chapter is going to be a little bit of review, and then we're going to move into 13.

But look at what Job says. Job answered and said, No doubt you are the people, and wisdom will die with you. I have understanding as well as you.

I am not inferior to you. There are hugely interesting things going on here in Hebrew. Who does not know such things as these? When you get to verse 4, and he says, I am a laughing stock to my friends.

The Hebrew, because it's poetic, because it's very, very old, and because of all the books in the Bible that have been copied, probably Job has been through more hands and has been copied more times, because it's the oldest. There are a lot of decisions one has to make, and I'm running into this as I translate through, trying to catch up to where we are. But when he says in verse 3,

Who does not know such things as these? It is likely that Job is not saying in the next verse, I am a laughing stock to my friends.

His friends are sitting in front of him, and whatever else is going on, they're not laughing. How can you be a laughing stock? Who is a laughing stock that has just been bereaved of all ten of their children? Who is a laughing stock that has been horribly victimized in terms of robbery and now illness? Is Job a laughing stock? Is there any basis for thinking that people are laughing? The only ones who might be laughing are really evil people who are envious of Job's prosperity and say, Aha, he's finally got his comeuppance. But those would not be Job's friends.

Those would be Job's enemies. If he says, I'm a laughing stock to my enemies, that would make sense. But the Hebrew here permits a more natural understanding.

And the verse is poorly divided. What I would suggest to you is in verse 3, it says, I also have understanding as well as you. I am not inferior to you.

These are two line, we call it a distich. D-I-S-T-I-C-H. They're distichs.

Verse 3, I have understanding, I am not inferior. Those are your verbs. Now we should have verse 4. Who does not know such things as these? One who is a laughing stock.

One who is mocked by his friends. One who calls to God and is answered blamelessly innocent. A laughing stock.

Job is not personalizing this yet. And so, anybody who doesn't know this would be a laughing stock, is his point. You guys are masters of the obvious.

Anybody who doesn't know this would be laughed at by his own friends. If you think I don't know this, you ought to be laughing at me, is kind of what he's saying. Then he talks about himself.

But he says, the just and blameless ridiculed. So, you can see that there are 3 lines in verse 3 and there are 3 lines in verse 4. And really, the last line of 3 and the first line of 4 are their own verse. So we ought to have verse 3b there.

Who does not know such things as these? The one who is a laughing stock to his friends. Then Job says, the just and blameless ridiculed. He's not only just and blameless, but he is not a fool.

And their arguments imply that he doesn't know the obvious things that they're saying. Then the lamp, those with their feet who slip and so on. We've talked about all that.

The tents of the robbers. Now, remember, Job is responding to Eliphaz. He's responding to Bildad and he's responding to Zophar.

So, we have to just keep in mind what are the basic elements, first of all, of Eliphaz's argument.

Eliphaz says, God doesn't punish the innocent. That's if you just sum everything up that Eliphaz says.

God doesn't punish the innocent and nobody's innocent. Even the angels aren't pure in his sight. A little birdie told me in the middle of the night.

A little dark angel. Can a man be more righteous than God? Can a man be more pure than his maker? If he doesn't trust his servants, if he charges his own angels with error, then why are you making out like you're the innocent and God should not be punishing you? That was the essence of Eliphaz's argument. And then Eliphaz goes on to say, and this is back in chapter 4, right at the end, beginning of chapter 5, he says, He says, And there's a great wordplay there and I'm just going to mention it to you briefly because the book of Job often refers to men's birth and what you're born into, what you come into in this life.

He says, Man is born to sorrow. Now, first of all, I want to ask you, this is 5, 6 and 7. Eliphaz says, The implication being, stuff doesn't happen for no good reason. It doesn't just pop out of the ground like a weed.

There's some reason for your affliction. And then in verse 7 he says, Well, it really says something quite a bit more intriguing than that. Verse 7 actually says, Man is born to, and then there is a word that is translated, trouble or sorrow.

And it's the word Amal. A-M-A-L And I always remember, you know how you have little tricks for memorizing vocabulary and things. Well, Mal means bad.

Amal is something bad. It's trouble, it's sorrow. It has the idea, and if this is true, what is it we're born to? An Amal, a form of this word, is a laborer.

Someone who is suffering out there in the heat and doing the hard labor. He's a toiler. It has the idea of trouble and toil.

What is it the witches say? Bubble, bubble, toil and trouble. Well, this is the idea. Amal is the toil and trouble word.

And it was used in Ecclesiastes for toiling. Solomon, remember he says, I hated all of my labor which I had toiled under the sun. It's this word.

So, what is Eliphaz saying? You can't expect Job to be sitting on the plush cushions your whole life. I mean, you've been a rich man, you've helped others and all that. But man is born to toil.

You just need to expect sturm und drang and bad news. It's going to come. I've known people who sort of expect this even when things are going well.

They're just waiting for the other shoe to drop. They're waiting for, well, this can't last. This is too

good.

And there are people who maybe used to think that way. And this is what Eliphaz is saying. Job, you know, it's just a matter of time.

Prosperity won't last. Your innocence won't last. God doesn't trust his own angels.

You're bound to screw up sooner or later. You're bound to come under discipline. Man is born to this sorrow, this toiling suffering, as sparks fly upward.

Well, this is a little witty saying by Eliphaz, because the word is not sparks. The word is b'nai r'shef. You know what b'nai means.

B'nai Yisrael, b'nai B'rith, or b'nai B'rit. You drive by the synagogue, you look on the side, and it says b'nai B'rit. What does that mean? Anybody remember? Ben-her, what does that mean? Ben is son, right? And b'nai is the plural.

Sons of, and this is b'nai r'shef. R-E-S-H-E-F. R'shef is a flame.

There's a little word play between saraf and r'shef. And, you know, the saraf or the seraphim are the burning ones. Well, r'shef is flame.

And so these are the sons of flame. And so they say, well, it's sparks. But there have been other suggestions, because this term in Arabic, eagles are called sons of flame, and they fly really high.

And so as surely as the eagles fly upward, there are actually translations that translate this as the eagles soar upward. But there are other places. It's pretty clear that b'nai r'shef is sparks.

But now think about this. He says man is born to travail, to sorrow, to toil, and the sons of flame go fly upward. It doesn't even say as.

It says man is born to toil, and the sparks fly upward. It doesn't say ki, which is like or as. It says and.

He says man is born to trouble, and you've got the bonfire. You've got the flame. And I don't think he's saying man is born to trouble like sparks fly upward.

I mean, have you ever thought about that? This was in the Job record that we heard as kids. And that's one of the few parts of the dialogue that they actually quoted. And you have old Eliphaz.

Man is born to trouble, and surely his sparks fly upward. When I was little, I thought, I don't understand that. Why would anybody link childbirth and sparks? I just couldn't get it.

And I still don't get it. But what it literally says in Hebrew is, for man to trouble is born. That's the word order.

Man to trouble is born, and the sons of flame. And see, you have yeled and you have b'nai. And this is always what you have in the genealogies.

So and so begot such and such. And this was his son. Yeled and ben go together like birth and begat.

I mean, they're the same. So, in the first and second phrases, these are distics. So, Eliphaz says, have I lost you yet? Oh, good.

For man to trouble is born, and the sons of flame fly upward. Now, trouble is often pictured as fire and flame. Fire came down from heaven and burned up Job's sheep and Job's servants, right? This was one of the things he had suffered.

And Eliphaz is sort of alluding, and he says, you're born, lightning strikes, and you're a shower of sparks. That's basically what he's saying. Man to trouble is born, and the sons, i.e., man was born, now you've got the sons, you're a son of flame.

You're just going to go up in smoke. You're going to go up in smoke. Up in flames.

So, this is the Eliphaz view. It's inevitable. It's fate.

Resign yourself, Job. You screwed up. It's inevitable.

God's discipline has fallen. That's his argument. And this really kind of sums it up here.

So, he goes on to say, you need to just go to God and say, yeah, I'm just a son of the flame. It's my turn to suffer. Commit your cause to God.

And then he goes on and he talks about saving. In verse 17, happy is the man whom God corrects. So, don't despise the chastening of the Almighty.

And remember, this is quoted in the New Testament. Hebrews 12.5, whom the Lord loveth, he chasteneth, and so on. And this is truth.

This is truth that he's speaking. It's good to be chastened by the Lord, but it's a pretty silly thing. Can you imagine going to the hospital where somebody's loved one has just passed away? And you come in there and you're talking to them and their eyes are moist and so on.

And you say, well, you know, God probably took them away from you because you screwed up. Well, this is essentially the Eliphaz argument. You know, Job, it was only a matter of time before you screwed up and God took your family away.

I mean, that's the essence of his argument. We're just sons of flame. Man's born to trouble.

And it is very insensitive. How can Eliphaz get away with this? He's the oldest guy. He can be a

curmudgeon.

He can be a cranky old man and say, well, Job, I could have told you. In my long life, look at what I've seen. And, you know, you just get your comeuppance.

Live as long as I have. You'll see everybody has to go through the discipline of God. So, you ought to just go to God.

And happy is the man whom God corrects. So, don't despise the chastening of the Almighty. He'll bruise, but he'll bind up and he'll deliver you in six troubles.

And he goes on to this. Now, chapter 12 of Job, verse 7. Eliphaz is appealing to the spirits. Bildad is appealing to the tradition.

Zophar is appealing to common sense. Job says, look, this stuff is obvious. The beasts of the field can tell you this.

Animals can tell you what you're telling me. The birds of the air will teach you. Speak to the earth and it will teach you.

And when he's talking about the earth, he's talking about the little creepy crawlies. Ask the ants. Ask the earthworms.

Ask the bugs. The fish of the sea will explain it to you. Who among all of these does not know? Job says, you're insulting my spiritual intelligence here.

As if I couldn't figure this out. That the hand of the Lord has done this. And whose hand is the life of everything and the breath of all mankind.

You might be able to guess the Hebrew words behind life and breath. Life is Nefesh. Breath is Ruach.

Spirit. In God's hand is the life or the Nefesh, the soul. And the breath of all mankind.

And verse 10 here is very graphic in Hebrew. Because when it talks about mankind. Let me get back to my chapter here.

It actually mentions flesh. It says the flesh of men. So when it talks about the human race there.

It literally says the spirit of all flesh of man. That's the literal Hebrew there. In whose hand is the life of every living thing.

And the Ruach of the flesh of man. So when people talk about having a tripartite human existence. Body, soul and spirit.

This is one of the places you can get that. Does not the ear test words as the tongue tastes food?

Is not wisdom found among the aged? Does not long life bring understanding? It's talking about Eliphaz. Doesn't long life bring understanding? Isn't wisdom found among the aged? With God are wisdom and power.

Counsel and understanding are His. If He tears down, it cannot be rebuilt. If He imprisons a person, there is no escape.

If He holds back the waters, they dry up. If He releases them, they destroy the land. With Him are strength and prudence.

Both the ones who go astray and the ones who mislead are His. Both the deceived and the deceiver are His. And Job says there is a bigger thing going on here than you guys understand.

He leads counselors away stripped and makes judges into fools. And this is Job warning Eliphaz and Bildad and Zophar. God is going to make a fool out of you if you don't improve your game here.

If you don't come up and get with the program, you are just going to make a fool out of yourself. God loosens the bonds of kings and binds the loincloth around their waist. He leads priests away stripped and overthrows the potentates.

He deprives the trusted advisors of speech and takes away the discernment of elders. He is talking to these guys and He is giving as good as He gets here. They think He is sinful and deserving of discipline.

He thinks they have missed the point and they are making fools of themselves. He pours contempt on noblemen and disarms the powerful. Notice they are saying God disciplines the sinner and people who are under discipline are therefore sinners.

They are working the logic both ways. Job isn't talking about the hammering down of the sinners. What is he talking about? Job gets the big guys.

Job gets back into the realm of his friends here. Trusted advisors, priests, potentates, noblemen. God reveals the deep things of darkness and brings deep shadows into the light.

Where did Eliphaz get his argument? In the night, in the darkness. God will reveal the deep things of darkness and bring them out into the light. Right at the end of the chapter, Job says he deprives the leaders of the earth of their understanding.

He makes them wander in a trackless desert waste. Do you remember the caravan analogy that Job used earlier? He is alluding back to that now. In chapter 13, Job says, Indeed, my eyes have seen all this.

My ears have understood it. What you know, I also know. I am not inferior to you.

That phrase in verse 2 is exactly the same phrase we had at the beginning of chapter 12. Where he says, I am not less than you. I am not smaller or inferior to you.

And this is actually from the verb that means to fall. I have not fallen below you or behind you. Now look at verse 3. This is a new thing.

This is a first. I wish to speak to the Almighty. I desire to reason with God.

The title for God here in verse 3 is El Shaddai. And the word for speak is the intensive form of davar. It is a pl, which is the intensive stem.

We don't have an intensive. We say really. I say I am hungry.

I am really hungry. Well, in Hebrew you have a pl, which changes the form of the verb and puts it in an intensive form. What Job is saying here, I really want to talk to El Shaddai.

I really want to talk to the Almighty. I desire to, it says reason with God, but the language here is legal language. I desire to argue my case.

I want to make my point with God. You, however, are inventors of lies. Literally, this is, the verb means to coat or to smear or to plaster.

You're falsehood plasterers. You're lie smearers, is what this actually says in Hebrew. You're smearing lies.

And we have this even in English. You're smearing me. This is used, by the way, in Psalm 119, 69.

All of you are bad doctors. Literally, from Hebrew, this is healers of worthlessness. Bad doctors.

If only you would shut up, then you would be wise. This is the ancient Hebrew form of better to remain silent and be thought a fool than open your mouth and remove all doubt. If you would shut up, you would be wise.

You would be wise to shut up. There's lots of different ways this kind of comes across. If only you would keep completely silent, that would be your wisdom.

Your best argument is silence. Listen now to my argument, Job says in verse 6, and be attentive, heed, pay attention to the contentions of my lips. Now, this is the word RIV, R-I-V in Hebrew, which is a court case.

God says, I have a RIV against my people Israel. I have a lawsuit. I have a court case.

I have a beef. Well, these are the RIVOT, the cases. Job says, I've got several indictments.

And I think indictment is probably the closest English word here. Be attentive. Pay attention.

Heed the indictments that I'm about to speak, the indictments of my lips. Will you speak wickedly in God's name or on God's behalf? Are you going to claim God's authority and then speak deceitfully? It says, will you show him partiality or show partiality for him? But this is the bad kind of partiality. This is bias or prejudice.

Will you be prejudiced in God's name is the idea. Will you argue God's case? And this is RIV once again. Will you contend for God? Will you make a RIV? He says in verse 9, will it be well when he searches you out? Or can you mock him as one mocks a man? Or can you deceive God as you would deceive a man? He would certainly rebuke you if you secretly showed prejudice.

Would not his splendor terrify you and the fear that he inspires fall upon you? The dread of him. Now look at verse 12. Your platitudes.

The word in Hebrew for remember is zakar. And these are zakar nechem. Which is your remembrances.

Your proverbs. Your truisms. Your old wives tales.

Your fables. Your sayings. Your remembered stories.

So this is the content of what they remember. Your stories are proverbs of ashes. Your defenses are defenses of clay.

Stop talking with me and let me speak. And let come upon me what may. Why do I take my flesh in my teeth and put my life in my hands? Now verse 15.

Though he slay me yet will I trust him. Even so I will defend my own ways before him. There is a text problem here.

The word lo in Hebrew can, it sounds the same but there are homonyms. One of them means not and the other one means to him. Lo, la means to and o means him.

So lo means to him. But there is also a negative in Hebrew. If you say lo davar that is don't speak.

No talking. If fumar was the Hebrew verb for smoking. You could say lo fumar and that would mean no smoking.

Lo means no. Well there is a lo in verse 15. And there is what we call a kethiv kerei here.

Because in the text what is written is lo to him. What is read by the Hebrew scribes is lo meaning no. And so it can either mean even if he slays me I will hope in him.

Or as the Tanakh translates this. He may well slay me. I have no hope.

Instead of I will hope in him or hope directed to him. They say no hope. So the Tanakh which is the Jewish Publication Society translation of the Hebrew text.

They translate this. He may well slay me. I may have no hope.

Yet I will argue my case before him. Well I say the text is the text unless there is good reason to think it is not the text. And there is no good reason to not think that this is to him.

So I think it is as it stands. Though he slay me yet I will trust him. And furthermore I will defend my ways before him.

I will trust him. I will stand up and I will speak to him. That is the idea.

Even if he slays me I will hope in him. I will defend my ways to his face. And this is a literal translation.

I will speak forth my ways before his face. Moreover this will be my deliverance. This will be my vindication.

No godless person would challenge and want to go before God and make his case. The godless no. They are convicted in their soul.

The guilty person is not going to run toward God and try to defend himself. He says this is my vindication. I want to go to God.

I want to bring my case before God. Because I have nothing to hide and I have nothing to fear. I trust him and I will stand up and make my case before him.

Even if he slays me in my mind I am convinced that I can stand before him. So then he says listen carefully to my words. Let your ears be attentive to my explanation.

Now you have to watch because the number is about to change. All of this in verse 17 is plural. He says you all listen carefully to my words.

Let your all's ears be attentive to my explanation. He says watch and learn here Eliphaz, Bildad, Zophar. I am going to make my case to God.

And you just sit there and listen and you will learn something. Is essentially what he is saying. Listen carefully to my words you all.

Let your ears be attentive to my explanation you all. Look now you all. I have prepared my case.

And I know that I shall be vindicated. I know that I am right. Who is he who will contend with me?

Who is he that will contend with me? And this once again is from Reeve.

Who is going to beat me in court? If I hold my tongue at this point I will perish. Might as well make my case. God may slay me but if I hold my tongue I am going to perish for sure.

Now verse 20. Only two things do not do to me. Now do not do.

If he was still talking to the three friends. This would be you all do not do two things to me. But it is not.

It is singular. Job has just told his friends. Listen pay attention.

And now Job is speaking to God. Only two things do not do to me. Then I will not hide myself from you.

And I will not let the dread of you. He says withdraw your hand far from me. And let not the dread of you make me afraid.

Now this is awkward to translate into English. Because he says two things do not do to me. And there is an actual negative in the word for doing something.

It is from Assah. To make or to do. Like when God made Eve.

He says two things do not do to me. But to make sense in English you have to bring this across as. In two things spare me oh God.

Refrain from acting in these two areas. Spare me. Do not act.

Do not do. And then I will not hide. So what are the two things? Number one in verse 21.

Is again couched in sort of an antithetical term. Remove your hand far from me. So what is the first thing? He says spare me your hand of oppression.

Stop making me afraid with your terror. And what Job says at this point is. Lord for me to get my balance.

I can't take any more testing. I have lost my sons. I have lost my daughters.

I have lost my possessions. I have lost the confidence of my wife. I have lost the respect of my friends.

I have lost my health. Lord all of these things frighten me. Please don't send anything else.

I am at my limit. And this is a legitimate prayer to pray. What did Jesus say in the garden? Father if it be your will let this cup pass from me.

I am at my limit. Nevertheless not my will but thine be done. But Jesus prayer is essentially one of.

Father I am just about. I mean I have been wandering around here for three years. Healing, preaching, being rejected.

People trying to stone. Everything else. Rassling, trying to keep my disciples pointed in the right direction.

And now the cross thing is coming up. And I am at maximum capacity. I was learning about electricity and how much stuff can go through your fuse box.

And you are only supposed to have 80% of the total capacity go through. Well Job says Lord I am at 100% of my box. If you send one more thing it will do me in.

So in two things spare me. Please don't send any more tests. I am just hanging on by the end of my fingernails with the ones I have got.

Stop making me afraid with your terror. Then number two. Call and I will answer or I will speak and you respond to me.

So the second area where he says spare me is. Job feels isolated and separated from God. Again what did Jesus say during the crucifixion? My God my God why hast thou forsaken me? Why are you so far from helping me? You go through the rest of that psalm.

And those were the thoughts of the Lord Jesus. And you can see a foreshadowing of the suffering of Jesus Christ at his moment of extremis in Job. Job says these two things are just about to do me in.

I can't take another straw on the camel's back. And Lord please don't keep this silence up. I don't understand.

There is a vacuum in my understanding and I need to hear from you. This non-communication I just can't take it anymore. I don't have a sense of your presence.

I don't have a sense of your favor. I don't have any communication from you. And I just can't keep going in the dark this way.

Well that's where we're going to have to leave Job during the break. When we come back we will see this case that he makes before God. He says to his friends listen I'm going to talk to God.

And that's what he's doing.