

12b JOB

Let's resume our study in the book of Job. We are at chapter 19. Having spent some time coming up for error, as it were, in terms of perspective, what is really going on in this book? It's so easy in Job to get bogged down because of the level of the dialogue, the detail of the comments that are made, and so on.

And you go chapter after chapter, and it all starts kind of becoming difficult to organize and to discern a structure. But the first level of structure we have are the dialogue cycles. The second level is to distinguish the viewpoint, the nature of the viewpoint.

And we've done that. We know also, thirdly, the characteristics of the speakers. We know that Eliphaz represents sort of the wisdom of the elderly.

We know that Bildad represents the viewpoint of tradition. And this is what's been handed down. And we know that Zophar is the practical cut-to-the-chase guy.

He has the shortest speeches. He has the least philosophizing. He just says, look, fix the problem and let's get on with it.

It's simple. Why are you overcomplicating this? But in viewing these, we see that there is a difference between these men who are godly. We had some great questions and great comments on the break about why is it that these men are friends of Job.

If they're getting it wrong, if they've got some sort of stultified view, and yet they're Job's friends, they must have something going for them. Or if they were complete nabobs, why Job wouldn't give them the time of day? And yet they seem to be confidants. They seem to be Job's closest friends.

We assume this because of the freedom with which they exchange barbs. Sometimes it's your closest friends and your closest relatives that you have the most fun with in that regard because you have a well-established relationship that can easily bear those kinds of things, hopefully. If it can't bear it, then you better cut it out.

But these are confidants. They are peers. They are Job's friends, certainly in this time of crisis.

So, again, we ask ourselves the question, well, why are we being presented this? Because, after all, we not only have the historical event, we have the historic Job and the historic friends, we have the record of this, and it is being presented to us. And, as always, anytime you're looking at Scripture, you wake up in the morning and you say, you know, I'm going to spend five minutes meditating on the Word of God. Out of my entire day, I think I can set aside five minutes.

Okay, so I'm going to sit here on the edge of the bed, or I'm going to have my cup of coffee and sit someplace. Hopefully the phone won't ring. Then I'm going to spend five minutes, and I'm

going to meditate on the Word of God.

Okay, I'm sitting here, got my coffee, I'm going to meditate. Now, what am I going to think about? Well, let's see. What do we have in Bible class? Oh, yes, Job.

Well, what about Job? Yeah, Satan and God had a conversation and he ended up losing a bunch of stuff, and then the friends came over and they were talking. What's the question we should ask ourselves when we're meditating on the Word of God? It's a two-word question. All of you know it.

So what? So what? Job and the friends. I've been sitting through it. We've gone through 18 chapters now.

So what? What difference does it make? If the study of the Word of God does not make a difference, why are we doing it? Are we looking at it like the friends? Well, this is the way to get by. This is the dime you put. Well, you can't put a dime in anymore.

This is the 75 cents or a dollar that you put in the machine so that you get something out. Most of you all remember when you could actually put a dime in a machine and get something out. Wasn't that great? When people would find a dime and say, that's really something.

I've really been challenged here lately. This is apropos of nothing, but I've been in a place where I keep running across pennies that are laying in the floor and pennies that are laying around, and I think, is it even worth picking them up? When I was a little kid, I would kill to pick up... Well, I wouldn't kill, but I would dive to pick up a penny. Because you could buy stuff with it.

They had machines. You put in a penny and you get a piece of gum. Now, they're made out of aluminum.

They don't even... I've got Monopoly money that's got more intrinsic value than a penny, and you ask yourself, what should I even pick this up? The nickels? Have you seen the new nickels with the blown up Jefferson head on them? And they feel like they're made out of recycled aluminum cans or something? And you ask yourself, is this... I mean, what do you do with a penny? I've been just leaving pennies where they lay. I think, I can't use that. I've got a whole jar of them at home.

It's not even hardly worth the trouble to roll them anymore. I wouldn't be surprised if they scrolled a penny off our map at some point. I mean, they're just a pain.

Put everything in multiples of five as far as prices and get rid of the pennies. Well, at any rate, a penny for your thoughts. When we ask ourselves the question, so what, about the Word of God, we ought to be able to answer it.

So what? As I think about Job and think about these friends, what difference does it make? This is the difference. Look at what Job is about to say. Look at verse 1 of chapter 19.

Job answered and said, How long will you torment my soul? Break me in pieces with words. These ten times you have reproached me. You are not ashamed that you have wronged me.

If indeed I have erred, my error remains with me. If indeed you exalt yourselves against me, notice yourselves is in italics, because they're not really exalting themselves. None of these friends have said, Job, I'm better than you.

What are they exalting? What's Eliphaz exalting? Wisdom. What's Bildad exalting? Tradition. What's Zophar exalting? Common sense.

That's why yourselves shouldn't be there. You're throwing stuff up against me. You're lifting stuff up and saying, This is your answer.

This is your problem. This is your solution. You're exalting against me, and you're pleading my disgrace against me.

You're saying, because you're disgraced, Job, you're in the wrong. Which might be true in some situations, but isn't true in this one. So he tells them again in verse 6, Know then that God has wronged me.

Know then that God has wronged me. Now, this is a pretty bold statement, wouldn't you say? Does God wrong people? Well, the word here is Ot. Ayin.

Wau. Tav. The ayin is silent, so it's basically W-T or O-T here.

Now, this has the idea of bending or stooping. We had this in Ecclesiastes chapter 7 and verse 13. Consider the work of God, for who can make straight what he has bent? What he has made crooked? This isn't moral wrong, and it's an unfortunate translation.

God has stooped me. God has bent me over. God has bent me out of shape.

That's the idea. This word was used back in Job chapter 8 and verse 3, when the question was asked, Does God subvert judgment? Does the Almighty pervert justice? Does he make crooked what ought to be straight? So, this doesn't mean to wrong someone. It means to bend someone.

God has bent me. God has bent me over. God has laid a burden on me that has stooped my shoulders, as it were.

So, I would cross out wronged if I were you. Know then that God has bent me over and has surrounded me with his net. See the flow there? It's a physical thing.

He's bent me over and surrounded me with his net. I'm entrapped. I'm ensnared.

If I cry out concerning wrong, I am not heard. Now, this is crying out concerning no justice, or concerning violence. And this is a different word.

By the way, you know what the word for violence is in Hebrew? Hamas. C-H-A-M-A-S. Hamas.

Violence. Just so you know. Hamas.

I cry out violence, but I am not answered. I shout, but I can get no justice. Job says, He has fenced up my way so that I cannot pass, and he has set darkness in my paths.

Even though Job is complaining here, he recognizes that it's God that makes things happen. This is a God issue. Not a circumstance issue.

Not a people issue. He doesn't say, Blast those Chaldeans. Boo on the Sabians.

It's a political problem. It's a border security problem. It's a lack of civil defense problem.

It's a criminal justice problem. He says, no, it's a God problem. God has allowed these things.

God has caused these things. God is the one who is bending me over. He has stripped me of my glory.

He has taken the crown from my head. He breaks me down on every side, and I am gone. My hope, he has uprooted like a tree.

Now, you want to meditate on something amazing about Job? Job says, I have no hope. I don't have any expectation for the future. I don't know why I am even still alive.

He has said this over and over, hasn't he? When we talk about the triad of Christian virtues, what are they? Faith, hope, and love. We've been going over a lot of things that are threes tonight, haven't we? Faith, hope, and love. And when we talk about those and describe them, what do we say? Faith is the means of living our life.

We walk by faith and not by sight. We examine ourselves to see if we're in the faith. Faith is the means.

Hope is the what? Motivation. Hope is the motivation for faith. And love is the product.

Love is the fruit. It's the outworking and the manifestation that our faith and our hope are active and healthy, and that we are growing. The product of that is love for God and love for our neighbor, which fulfills the law summed up in the two great commands.

Faith, hope, and love. Now, what's the status of Job's hope? He says, I have no hope. I am uprooted.

I have no future. I don't know why I'm alive. Now, what's the status of Job's faith? This is what I find very interesting.

He is still trusting God. Though he slay me, yet I will trust him. My hope is gone, but not my faith.

Now, this is an amazing thing, because it reminds us that faith, although it is motivated by hope, is still a decision that we make. Have you ever had to do a thing for which you had no motivation whatsoever? Like maybe in the last few hours? Don't we do things all the time where motivation is low to non-existent? It may be something we dread. It may be something we would creatively try to figure out ways to get out of, and we do it anyway.

We're not motivated, and yet we still do the thing. Why? Because we are sentient, volitional creatures, and even when motivation is low or gone, we still are accountable to make decisions. Right? Now, it's a wonderful thing for hope to be a motivation.

It's a wonderful thing to be able to make a decision with enthusiasm, and to pursue a thing with gusto, and to enjoy it. And there are many things in our lives that are that way. But we have values, we have goals, we have priorities that hopefully are defined by the Word of God.

And even when a course of action is called for, and a decision is called for, and our motivation, we look and we say, you know, this really seems hopeless. I'm going to answer this unbeliever's questions, but I see no prospect for this to produce any fruit. I am going to persevere, because the Bible tells me that this is a right course of action, but I don't see any way this is going to come out well.

What do you think Jesus' hope was in Gethsemane, when He prayed to the Father? Now, there was a joy that was set before Him, but this is sort of like the mix between our goals and values and priorities all kind of overlap and intermix and are interdependent. And you can have long term hope that doesn't really help in the short term. Dr. Godbold sees people probably every day, and they know that ultimately their teeth are going to be great, but when that needle starts heading for their mouth, there's not a lot of motivation.

Oh yeah, poke that into my gums, fire up that hand piece, chip away at my enamel, crack that wisdom tooth. Mmm, oh yeah. So we have a difference between what we see in the short term and what we know academically, logically, biblically, is good and right in the long term.

And sometimes knowledge and a right decision sustains us where the sort of motivation isn't there. Hope is the motivation. Job has no motivation, but Job is still making the decision to trust God.

And I find this very instructive because we tend to think, well, God ought to be motivating me. Now, why am I dwelling on this? There is a quote from the Apostle Paul in 1 Corinthians chapter 13. There are certain chapters of the Bible that we should know.

I mentioned this before. What's the faith chapter? Hebrews chapter 11. What is the love chapter? 1 Corinthians 13.

Sounding brass, tinkling cymbal, love suffers long, etc., etc. Where there is prophecy, where there is knowledge, will cease. Now, by these three, faith, hope, and love.

But down toward the end of that chapter, what does Paul say that pertains here? When I was a child. What does he say? When I was a child, I thought as a child, and I spoke as a child. When I became a man, what do I do? I put away childish things.

What's the difference between a child and an adult when it comes to motivation? Well, if you talk to the child psychologist today, it's the old carrot and the stick. You've got to reinforce good behavior with positive results. And according to the modern way of thinking, negative behavior, you just don't respond.

Good behavior gets a positive response. Bad behavior gets no response. The biblical viewpoint is a little bit more reactive.

Good behavior results in a positive response. Bad behavior results in a negative response. Foolishness is bound up in the heart of a child, but if you ignore it, it will go away.

Is that what it says? No. Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him. Whom the Lord loveth, when they mess up, He ignores.

Whom the Lord loveth, He does what? Chasteneth. And He scourges, rips the skin off the back of, every son whom He receives. A loving parent disciplines bad behavior, just like God disciplines bad behavior.

That's the way it works. Well, when I was a child, I thought as a child, and I spoke as a child. We had many great questions on the break.

I wish we could just run our tape on the break. But one of the observations was, why do we have these three friends? What is their status relative to Job? Why is Job, the good guy here, and these peers and these friends, these confidants of Job, are not? We've been talking about getting stuck in a comfortable spot. It's a sad thing if you have a child who gets stuck at a mental age of a child.

And this happens. Happens not infrequently, where someone can't grow beyond a certain point for whatever reason. And it's a sadness.

It is the goal of every parent for their child to grow to maturity and to independence and to self-sufficiency, and to be able to make their way and to follow in their parents' footsteps and go out and become a parent and have their own children. This is the natural, expected, normal course of things. And it's a sadness if something happens, and it's almost always something beyond anyone's control where someone is stuck in childhood.

I had a good friend when I was growing up in Southern California named Ted, one of the closest

friends I ever had as a child. And he was one of those that would never advance beyond a certain age. I loved that guy to death.

He was one of the best, most faithful friends. Just looked forward to seeing him and playing with him every day. I don't know if you remember Ted or not, that lived next door to us.

Four gallons moved in, great guy. But he was one of those. Precious, precious soul.

Christian, believed in God. I fully expect to see him without the limitations of his debility. But the goal is to grow up to the standard of a mature man.

That's the goal set out for us in Ephesians, that we all come to the standard of a mature man. Do you know what the sadness is for Eliphaz? As old as he is in spiritual things, he's stuck in childhood. And the things that he learned are good for a child.

They work for a child. We motivate children with discipline. We motivate them with reward.

But it would be a sadness if as an adult you had to use the very same motivations you use for children. Well, you know, if you don't get that business report in on time, I'm going to have to take you behind the building and spank you. I mean, it's absurd.

Or, you know, if you people can bring this project in on time and on budget, why, you'll all get tootsie pops. I mean, come on. When I was a child, I thought as a child, I spoke as a child.

Look at the words of Eliphaz. Look, if you do well, you're going to get the tootsie pop. This is the way it works.

Well, of course. And all of us have to start at that level. But God does not want us to remain spiritual children.

God wants us to grow to the standard of a mature man. Here is Job seeking and pressing to grow. It's difficult.

You know, little kids, parents are thrilled if their little kid comes up and says, oh, I love you, Mommy. I love you, Daddy, or whatever. But if you remember when you were a child and if you have been around children and understand, you know that children really have a very limited capacity for love.

What they really feel is a sense of security, a sense of familiarity, and a sort of spontaneous and immediate gratitude that you're there and that you're their parent. And it's a kind of love. And they're not lying when they say, I love you.

But it's a far different thing if you have an adult child who comes back and says, Mom, Dad, I love you. I so appreciate my upbringing, my training, the sacrifices that you made, the investment that you made in me. And you realize that here is a mature person expressing a very deep capacity to

appreciate.

Little kids have no ability to comprehend what all their parents really do for them. And their appreciation is necessarily immediate and shallow. It has to be.

That's all they're capable of. It's not a fault. It's just the nature of the situation.

But when we grow up, we put away childish things and we ought to have greater capacity, greater appreciation, greater understanding, greater frame of reference, greater vocabulary. Eliphaz, as old and gray as he is, is stuck at this spiritually childish view. Well, this is the way God has done and this is the way God will always do.

Mom and Dad supply the groceries and give me a place to sleep and wash my clothes and that's how it's always going to be. Well, we've got adults today who come back to roost and, well, Mom and Dad, where's my clean laundry? And, hey, what's for supper? You've got this sort of inability to grow up and make one's own way that seems to be almost a commonplace. So watch for this as we go through the remainder of this dialogue cycle.

Look at the difference in the level of thinking, maturity level here. Job says, look, this is my situation with God. This is what He has done.

He has removed my brothers far from me and my acquaintances are completely estranged from me. Verse 13. My relatives have failed and my close friends have forgotten me.

What kind of issues have been suggested as blessings or curses by Eliphaz and Bildad and Zophar? Prosperity, possessions, proliferation of their offspring, sort of the tangible accouterments of wealth and prosperity. That's what they've talked about. What does Job talk about? Relationships.

Where's my relationship with God? Where's my relationship with my friends and with my family? How are people interacting with me? This is a more mature view. Little kids, you can always tell when there's phony dialogue in a piece of entertainment. When little kids are coming out with these deep thoughts about relationships because it's foreign to them.

That's not what they think about. I want a skateboard. I want a G.I. Joe or a Transformer or whatever the... I don't even know what the toys are now.

I want a computer game. Maturity, one of the marks of maturity is sensitivity to others. That's why fulfilling the great command to love God and to love one another, this is the mark of the mature.

This is the fruit of the mature. You can't really love God and you can't really love one another without growth and without an increase in capacity, without an understanding of the Word of God and that constant seeking. It's like a plant.

Did you ever do that when you were a kid in school? And I say, okay, take this bean and put it in the cup and no matter which way you turn it, the roots go down and the plant goes up and it pushes its way and it finds the light and it bends toward the light. God is our light. We saw this in John chapter 1. Jesus is the light of life and we ought to be like those plants constantly seeking and stretching upward to be closer to Him and that's how we mature.

That's how we grow and reach the place of fruitfulness. So look at what Job says here in verse 13 and following. He has removed my brothers far from me.

I'm not only feeling distant from God but fellowship. Do you think Job's brothers and his close confidants and friends were not also people of like mind? People who shared at least an interest in the things of God? But a lot of us can think of times when we shared Christian fellowship with believers and we had a common enthusiasm and common goals and did a lot of things and yet if you are hungry, if you are, Jesus said, blessed are those who hunger and thirst after righteousness, and sometimes you find yourself growing out of a group because they seem to just be content to keep doing the same things and you say, you know, I don't feel like I'm getting filled and fed and sustained and this is kind of a plateau here. I really am looking for more and many of us, God has taken us from one place to another, from one set of associations to another.

Sometimes He moves us geographically and we fall in with believers of like mind who share our enthusiasm and share our hunger for the things of God. Well, there are times when we are separated. Some of us have been in the military, get shipped overseas and you know, especially in the Marine Corps, it's not like it's chock full of people who are all believers and having Bible studies and seeking out the will of God.

There are great believers in there but they are kind of hard to find. You don't typically find big groups and sometimes you have to go it alone. Sometimes it always reminds me of Elijah by the brook Cherith and your food comes miraculously and the ravens drop it.

I used to think of my tape recorder like the ravens and they would drop these little pieces of meat down to me and my brook was always kind of drying up and I kept thinking, boy, how much longer until I can get back and share fellowship and be with people who appreciate the things of God the way I do and you can go for a time but it's kind of unnatural. It's kind of out of the ordinary and you long for that. Well, this is what Job was talking about.

He said, he's removed my brothers far from me. My acquaintances are completely estranged from me. There's a separation.

There's a distance. My relatives have failed. My close friends have forgotten me.

Those who dwell in my house, my maid servants count me as a stranger. I'm an alien in their sight. I call my servant but he gives no answer.

Now, why is this? People with limited understanding, with limited flexibility, who are quick to judge and draw conclusions, have decided that Job is under God's curse and he is someone to avoid. He is someone to keep a safe distance from. I liked you when you were blessed and all of your prosperity was raining down on me by association but now that you're getting hammered, I think I'll just step over here and observe you from a distance.

So, what does this mean? These people have drawn a conclusion and their understanding can't stretch to accommodate the idea that maybe Job is not in the wrong and that there's a new thing to learn. There's a new thing to come to understand here. Now, think about this.

This is the upshot of the whole thing. Everything we've said in the first session and a half leads up to this. Think about Israel in 30 A.D. or 26 A.D. or whenever it was when Jesus began his public ministry.

Think about Israel. They've got a knowledge of God. They've got the complete Old Testament Scripture, the Law, the Prophets and the Writings.

Correct? God sends His Son. It's incipient. It's knowable.

It was predictable. It was understandable from the Old Testament Scriptures for those who were hungry and those who were seeking. It was knowable.

People like Simeon, people like Joseph and Mary, like Elizabeth and Zechariah, Anna. There were people and later the Apostles. There were people who saw it coming and there were people who could come to comprehend it like Nicodemus and Joseph of Arimathea and others.

Even the Apostle Paul eventually gets it. But it's a stretch. How many hundreds of years? It's been 1,400 years since Moses gave us the Law.

Almost 1,500 years. Try 1,470. Nice 7 based number there.

1,470 years. And now, this is something completely new. Completely different.

Who is going to listen and hear and understand? He that hath an ear, let him hear. Truly, truly, I say to you. Over and over again, Jesus teaches.

Some can hear it. Some can appreciate it. Some can benefit from it.

And others cannot. And yet they're all believers. Jesus said, I am sent to the lost sheep of the house of Israel.

It's the house. It's the dwelling place of the chosen people of God. And that's where Jesus goes.

And yet only a fraction can appreciate what He's saying. Only a fraction can recognize Him as the Son of God. Who do you say that I am? This is what men say.

You're Elijah. You're one of the prophets. Who do you say that I am? You're the Christ.

This is incipient. It's foreshadowed. God does a new thing because here is a man who is suffering in the interest of God's plan and purpose.

God has a purpose in His dialogue with Satan. God has a purpose to demonstrate before the angels. And Job is going to go through a really, really tough time without being able to clearly see how it's going to turn out.

He has to trust, and he does trust, that God is in his heaven, that God is in control. He doesn't even see that it has a future for him. Just like Jesus.

And just like Job is surrounded by people who don't understand and can't stretch their mind to comprehend that God could be advancing, that God could be revealing new and greater things. Israel in Jesus' day had a really hard time advancing and stretching their understanding. Oh, they had the knowledge.

They had the wisdom of the old guys. They had the tradition of the Pharisees and the Sadducees. And they had the common sense of the fishermen and the common people.

But when Jesus came, and when Jesus suffered, and when Jesus died, what did they conclude? That wasn't it. He messed up. And even after Pentecost, Israel never does get it.

And they go out in 70 A.D., they're set aside, and now we have the age of the church. So what's our situation? National Israel, individual believer in the church age. What was the problem for National Israel? When God started doing new things, they reached a certain stage of understanding, a certain stage of growth, and they got comfortable with it.

They got comfortable with their tradition. They got comfortable with their wisdom. They got comfortable with the outworking and the common everyday dealing with things.

And the Lord Jesus came in their midst, and they missed it. This happens to you, and it happens to me today. We have wisdom.

We have tradition. We have common sense. But we can get comfortable.

And God can start to do something new in our life, and we say, wait a minute, I didn't sign up for this. I didn't see this coming. I don't understand this.

I must have been out of my mind doing the Bible study thing. I must have been out of my mind following the spiritual life priority thing. What's it getting me? Look at how my life is going, gracious sakes.

I've got this disaster and this problem, and this isn't the nice, comfortable accommodation that I

thought it was going to be and was going to stay. And remember the parable of the soils? Some of the seed falls and springs up and is doing well, but it's in the shallow soil. And when the heat of the day starts hitting it, what happens? Oh, I'm going great guns.

Oh, feel that heat. And it shrivels, and it bakes, and it dries. Like weather we've had here the past many days.

Go out and look at your yard with the giant cracks in it. One day a week of watering just isn't keeping everything alive. Well, those things with deep roots are going to survive, and those with shallow roots are going to cook.

And it will be as though they were never there. This is the Eliphaz, Bildad, Zophar brand of limited growth, limited inheritance, limited perspective, limited appreciation, outside the kingdom looking in. Why? What's the difference between Job and these men? You have to want it.

Ask, and it shall be given. How many times has Job asked? How many times has Job said, I wish God would explain. I wish I understood.

I wish I could ask Him the question. I wish He would respond. I wish there was a mediator.

How many of those requests and those wishes are ultimately fulfilled for Job? Every single one. Every wish that Job expresses is ultimately fulfilled in spades. How many wishes does Eliphaz express? How many requests does Bildad make of God? Or Zophar? You know this old saying that if you aim at nothing, you'll hit it every time.

If you don't set a goal, if you don't strive toward an objective, you have to have a plan. You've got to have a goal. And based on those goals, your values and your priorities, everything has to coalesce together to make something happen.

And the passive voice life doesn't cut it. We're not called to a passive life. We're not Calvinists.

We're not waiting for God to decree something. We are volitional. We are responsible.

We are accountable. And look at Job. He is in the direst straits.

His hope has shrunk down like the old black and white TV sets. Remember we used to turn them off and the picture would go phew! And you just had that one little tiny dot in the middle? When I was a little boy, I used to go up there and look and see. Is there still stuff going on in there? Is Beaver Cleaver still in that little tiny dot? But it shrinks down to just a very narrow little light.

And Job is going to affirm. Although he says, my hope is gone, my life is over, he actually still affirms a little bit of hope here. He says, those who dwell in my house, my maidservants, count me as a stranger.

I'm an alien. I call, they don't answer. I beg them with my mouth.

My breath is offensive to my wife. The Tanakh, the Jewish Publication Society, they say my odor. My odor is offensive to my wife.

And I am repulsive to the children of my own body. And you say, well now, wait a minute. How can he have children of his own body? I thought all of his sons and daughters were killed.

Well, it's an interesting question. It's been proposed that, well, he's talking about his servants, his household he considers them, but it says children of the body. I would submit to you that some of the next crop of the seven sons and three daughters are already on the scene.

I think it would be passing strange for Job to have seven adult sons and three adult daughters and not have any children for say 20 or 25 years. And then after this, Mrs. Job suddenly springs into a new youthful vigor and begins cranking out babies. The seven sons, this is my, I could be totally wrong, but this is just my personal theory based on this verse and a couple of others.

When it says that Job had seven sons and three daughters and they gave feasts and so forth, this is his adult family. These are the ones that, you know, bar mitzvah, bat mitzvah, whatever you want to call it there. They're in the adult world.

The ancient world, the infant mortality was high. You didn't really count them. You know, a lot of these old personages probably had children that didn't live and they're not mentioned.

They're not in the genealogies. It doesn't say so and so died at birth. And so I think when he says the children of my own body, these are the rugrats.

These are the little ones who are eventually going to be the seven new sons and three new daughters that are going to grow up and be the legacy and the progeny and the offspring that are going to go on to produce children and grandchildren and great-grandchildren for Job. They're already around. That's why he says, even the children of my little ones who haven't yet grown to adulthood and left the nest despise me.

I arise and they speak against me. There's nothing worse than being sassied by your little kids. Well, we're right in the middle of this great chapter and we have to break off for tonight.

But think about goals, values, priorities. What do we want out of life? Are we the three friends or are we Job? It makes all the difference in our spiritual life and how our eternal future turns out. Look at what happened to Israel when Jesus came.

Do you comprehend it? Do you comprehend the light? Or does he come into his own and his own receive him not? Let's close in prayer. Father, thank you for the great insight that you give us through your word. May God the Holy Spirit find us teachable students and impress these truths in our hearts.

We ask it in Jesus' name. Amen.