

15a JOB

This is Friday the 25th of August 2006. We continue tonight our study in the book of Job, resuming in chapter 28. Let's take a moment at the outset to, as is our custom, spend a few moments in silent prayer.

Father, we live in a great country. We appreciate the freedom that we enjoy. We are grateful for the opportunity to spend time together in fellowship and in the study of your word.

We ask that as we approach this section of the book of Job, that God the Holy Spirit will enlighten us and enable us so that we can rightly divide the word of truth. We ask it in Jesus' name. Amen.

This is a turning point in the book of Job because we have finished our three dialogue cycles. The much discussed, often referred to, three dialogue cycles are now complete. And Job has summarized by addressing all three friends.

Some commentators have suggested that there was a pause after his response to Bildad where he waited for Zophar to speak up and Zophar just folded his arms and stared at him and said, I'm not going to enter into this anymore. Many, many, and I need to back up a little bit and talk about the structure of the book and the understanding of the book, especially in the last 100 or 150 years with the advent of higher criticism and so on. Many, many people who have studied the book of Job in recent decades, in the last century or so, have come to the conclusion that the third dialogue cycle has been disturbed.

That the text has suffered damage because they're expecting Eliphaz, Bildad, Zophar. Eliphaz, Bildad, Zophar. Eliphaz, Bildad, Zophar.

With Job interleaved like pieces of bread and layers of a sandwich there. And when Zophar doesn't show up, they say, oh, the book is broken. There's something wrong with it because it's not there.

And this leads me to mention very briefly a point that often goes overlooked. You and I live in a culture and a civilization that is radically different than the culture that produced the literature of the Old Testament and the time and the ways of thinking. Now that doesn't mean that it's inaccessible to us or that it's not understandable or that it's somehow veiled and inscrutable.

But what it does mean is, it is, in my mind, silly to put modern scientific expectations on ancient non-scientific literature. Do not expect technical language where a word has some sort of dictionary definition that never changes. Don't expect a clinical treatment of a thing like an encyclopedia article.

People have modern experience and modern expectation and then they go to the Bible and they say, well, I just can't figure this out. As with God himself, the Bible does not adjust to us. We

adjust to the Bible.

The Bible is not there to try to climb up and meet our expectations. We have to climb up to the place where we can understand and comprehend what the Word of God has to say. And that means understanding the, as the Germans like to say, the Sitz im Leben, the Heil des Schicksals.

Trust me, you don't want to go to seminary. There's so much stuff you have to wade through, it's just almost useless. But there is a context in which the biblical books were produced.

And if you want to understand the books, you go to that context. You get a feel for that context. This is why churches like ours have been called ICE churches, which is an acronym, I-C-E, Isogogics, Categories, and Exegesis.

And we're talking about the I in ICE, Isogogics. This means paint in the background of culture and literature and the world in which an author and his audience lived at the time that God originally made this revelation available. Because that's its context.

It has a historic and a cultural context. And to sit in your plastic armchair with your incandescent light bulb and say, well, I'm just impatient with this book because it doesn't read like my romance novel from the nearby bookstore is to completely miss the I in ICE. So when people look at the book of Job and say, 1, 2, 3, 1, 2, 3, 1, 2, shock! 3 has dropped out of the text.

It is a complete misapprehension of the way people's minds work and the sophistication and the level of literary genius that pertained even back as far as 15, 16, 17, 1800 B.C., the context of this book. It's supposed to leave you looking for the rung on the ladder that isn't there. Your foot is supposed to drop in an unexpected way.

It's supposed to jar us a little bit and pull us up short to consider. Because when Bildad speaks and Job responds and then there is no Zophar, it prompts us to start asking questions. And this is the area of the book in which we find ourselves.

Because if you look at the context here, we should have had Zophar speaking in chapter 26 or chapter 27. Job responds in chapter 6, 27 should have been Zophar. And he's not there.

And we looked last time at what is in chapter 27. Now, let's think back. Why would this be important? Let's see if we can insert ourselves 35, 36, 3700 years into the past and figure out what someone in Job's day, someone in Moses' day would have deduced from this change in the pattern.

I was reading the account of my niece who went to foreign countries and did some missionary work this summer. And my sister went and did some missionary work in foreign countries this summer. And one of the things she said in her letter is that as they were dealing with these little children in these far off lands, their favorite game was duck, duck, goose.

Now, you remember duck, duck, goose, right? Everybody sits in a big circle and somebody who is it is around the outside. They walk around the outside and they are tapping people on the head. Duck, duck, duck, duck, right? That is a pattern.

And you are waiting for the pattern to break. Because when the person says goose, then everything changes. Well, think of these exchanges in Job as duck, duck, duck, duck, duck, duck.

And when you get to chapter 27, it is goose. Something is different. And it is supposed to throw you off.

It is with malice of forethought. It is intentional. Now, we looked at the content of this last time.

And we saw that Job in this section breaks the pattern by using the plural form of address. The second person plural. He says, you all at the beginning of this chapter.

Far be it from me in verse 5 that I should say you all are right. We are done with the dialogues. We don't need Zophar to speak again.

What is our sort of shorthand quick summarization of the viewpoints of each of these three friends? Eliphaz is the elder. He is the guy that represents the wisdom of the ages. He is the guy who got the word from the angel in the darkness that whispered in his ear.

He's got the pipeline to the hidden wisdom. Bildad is Mr. Tradition. Go back to what the fathers have said.

Go back and read your history book. When did it ever happen that thus and so? And who is Zophar? Zophar is cut to the chase, practical wisdom. Look, common sense ought to tell you quit beating around the bush.

Let's just get this thing done and move on. He's Mr. Pragmatist. And he's the first guy to drop out of view.

Why? Because this situation requires thought. This situation requires analysis. And so far no one has gotten at the issue.

If you mentioned the book of Job to people and say, quick, quick, in five seconds tell me what's the theme of the book of Job? What would they say? What would you have said before we started this study? Job is famous for suffering. The theme of the book of Job is suffering. He lost everything, sitting there in the ashes.

The theme of Job is suffering. Now that we've covered 26 odd chapters, what do you think? Is this book really talking about suffering? Suffering is certainly an element, but is that the theme? Are they trying to figure out how suffering works? What the nature of it is? How deep it goes? What the remedy for it is? Here, Job, here's some salve and some balm and some medicine and

some soothing comfort for your suffering. It's really not what it's about at all, is it? What's the theme? If you had to answer a quiz question right now, what would you say after 26 and a half chapters? What's the theme of the book of Job? Well, I'll offer you this thought.

What is the basis, what is the nature of relationship with God? What's the nature of relationship with God? Isn't this what Satan brought up in the first two chapters? Job's relationship with you is based on put in the shekel, get out the coke, or something equivalent. It's a give and take. He does what he's supposed to do, you do what you're supposed to do.

It's tit for tat, it's quid pro quo. He's righteous because you bless him. You bless him because he's righteous, everybody's happy.

If you mess up that cycle, Job's going to flake out, Job will be gone. He only maintains his righteousness because you bless him. Take away his blessing, the relationship will fall apart.

What has Job talked about in every single one of his pieces of this dialogue? What has happened to my relationship with God? I need a mediator to help me mend my relationship. I am speaking and I'm not hearing God speak. What has happened to the relationship? Now, what is the contribution to this theme on the part of the friends? Job, relationship with God is quid pro quo.

You haven't quitted and God's not going to pro quo until you do. Satan said, God cut off your side and Job will flake out. The people are saying, the friends are saying, Job, you flaked out and God has left.

Both sides are being argued. Satan's arguing that if God quits, Job will flake out. The friends are saying, Job, you have flaked out and God left.

It's almost a mirror image of the same thing, but it's all about what makes this relationship with God go. Now, question number three on the quiz. Question number one, what's the theme of the book of Job? Question number two, more or less, is how is that relationship presented by the friends? Question number three, how is the relationship presented by Job? Does Job understand, from what we've seen thus far, the nature of relationship with God? What are the questions that Job is asking about relationship with God? He's saying, I haven't done anything wrong.

You guys are wrong to say that God is punishing me. You're wronging me. You are poor comforters.

With friends like you, I don't need enemies. His wife is saying, curse God and die. And he's saying, I am going to stand in my integrity.

I'm going to see my Redeemer on the last day. I wish I could hear from God because I don't know what's going on. Curse the day I was born.

What does Job himself say about the nature of relationship with God? Is he confused at this

point? He refutes the friends and says it doesn't work that way. The evil are not always punished. The righteous are not always blessed.

He's just spent the last couple of chapters refuting that idea. So he says, no, it's not quid pro quo with God. There's some other basis.

What does he say? Job says, I am righteous. I am suffering. That doesn't make sense.

That's what he's saying. I have a relationship with God, he says. And I miss it because it seems to have disappeared.

I don't hear God. I don't see God. God seems far away.

I am still righteous. So I am confused. Understandably so.

Because God has not... Wouldn't it have been a different book if the angel Gabriel had come down to Job and said, Job, Satan has asked for you that he may sift you his wheat. But God is rooting for you that your faith won't fail. Pretty much what Jesus said to Peter.

Jesus told Peter ahead of time. The devil is coming after you by name. Nobody did that for Job.

Job is sitting there minding his own business and everything comes crashing down around his ears. By design. God purposely does not tell him what's going on.

So if there's one thing you can say about Job, is he enlightened or is he in the dark? At this point. With regard to relationship with God. The friends are saying, look, this is how relationship with God works.

Job, to answer the question, question number three, Job hasn't said much about the nature of relationship with God because right now he's confused. Because his relationship with God is kind of... He's on musical hold. He's waiting to get the answer to his problem and he's just listening to the elevator music.

That's where he is. He's in the dark. Now, we often find ourselves in the dark.

At least I do. I assume you do. I feel pretty confident that you find yourself in the dark, just like I do.

So, we can look at Job and because we know at the end of the book God is going to approve of him, we can look to him for clues as to how we ought to handle the in the dark situation. This is where we find ourselves in chapter 28. Now, I just want to reiterate, this is by design.

We have had these three dialogue cycles and we've had Mr. Common Sense drop off because that's not the point. We're not talking about cut to the chase here. God wants Job to think his way out of this wet paper bag.

That's why God didn't tell him anything. If someone gives you the answers to the test right before you take the test, it's just an exercise in memory. It's not an exercise in thought.

This is why you have to be careful when your kids ask you for help with homework because they don't learn anything if you just do the work for them. The whole reason for homework is to force thought. My poor daughter was having to read *The Great Gatsby* the other day.

I hated that book when I had to read it. But I slugged through it and finally figured out, here's what people think is so great about F. Scott Fitzgerald. Here's what's going on with the flapper culture and the pre-depression thing.

There's a lot going on in that book and she's getting real frustrated because she's supposed to mark it up and circle pregnant passages and thematic elements and make six different kinds of marks in the text and then turn this in. If she misses any, why should it get graded down? It's very frustrating for her. I could go in there and say, well, see this right here? See that right there? See this right here? Let me explain this whole thing to you.

Let me give you the key to unlock this whole puzzle. You'll get an A on your homework assignment. That would be exactly the wrong thing to do.

It's a good assignment because it's a boring story about shallow people that you care nothing about and you have to force yourself to think your way through it and analyze it when you don't want to. That's the beauty of the assignment. It isn't a captivating adventure story.

It's not Horatio Hornblower on the far side of the world or something. There's nobody to root for. There is no hero.

They're all no goodness. But she worked her way through and persevered and analyzed the thing and it is that process of struggling with something unpleasant where you learn that that light bulb thing, that's what the author was trying to do. He is intentionally boring you and driving you nuts with this because that's what it was.

He said, now you know what it was like to live in the 1920s in the shallow, superficial, nobody having integrity, nobody having character, nobody really having anything you can grab on. That was his intent. He has created the environment in which these people lived, recreated it because he lived through it and that was the point.

You're supposed to hate it. This is why chapter 28, now that we're about to look at, comes where it does in this place in the book. And I tell you this because most scholars who come to the book of Job, there's been book after book after book.

There's a book that came out in 1981. There's a book that came out in 1982. There's a commentary that came out in 1988.

There's another commentary that came out in 1992. There's another commentary that came out in 1998. Every single one of them, when you read the review, says the same thing.

The author believes that chapter 28 of Job is misplaced and was a later addition to the book. It's a commonplace. It's a common... Everybody thinks that the third dialogue cycle is scrambled.

Everybody thinks that Job 28 was added later and has no place at this point in the book. And it's absolutely bogus. The reason people think that is they have not caught on to what's going on in the book.

This is perfect. It's exactly where it's supposed to be. And this is why.

Because, well, let's take a look at chapter 28. Now that I've given you this little bit of background, the friends characterizing relationship with God have gotten it wrong. Job knows that's wrong, but his own presuppositions about how relationship with God works have been questioned, have been called into question, and he's confused.

So, as we've talked about many times before, when you're confused, when you don't have enough facts to make a good decision or see a good way out or a point of view, a perspective or whatever, what do you do? What do you do when you're confused? Five word motto. Go with what you know. Go with what you know.

That great hymn, I know not when my Lord may come, I know not this, I know not that, but I know whom I have believed. I'm persuaded that He's able to keep what I've committed to Him against that day. I don't know this, I don't know that, but here's what I do know.

Now, look at chapter 28. This is where Job is going to pick up. And at this point in the book, after Zophar, with his little common sense, kept the chase, come on Job, wake up, smell the coffee, he's gone.

Job says, all of you guys have missed it. You don't understand that it works both ways. God does not put retribution on the wicked.

You look all over, ask the people in the caravans. The wicked lived old age and their children do fine and your retribution model, where God blesses the righteous and punishes the wicked, won't fly. God is not a coin machine.

God is not working on a quid pro quo basis. There's some other basis for relationship. But Job hasn't really presented what it is.

He has refuted them, but it's one thing to cut the legs out from under someone else's argument. It's something else to provide your own alternative. And this is what we have not heard from Job yet.

But look at chapter 28. This is what we pick up tonight. Surely there is a mine for silver and a place where gold is refined.

Iron is taken from the earth and copper is smelted from ore. Man puts an end to darkness and searches every recess for ore in the darkness and the shadow of death. He breaks open a shaft away from people in places forgotten by feet.

They hang far away from men. They swing to and fro. As for the earth, from it comes bread, but underneath it is turned up as by fire.

Its stones are the source of sapphires and it contains gold dust. That path no bird knows, nor has the falcon's eye seen it. The proud lions have not trodden it, nor has the fierce lion passed over it.

He puts his hand on the flint. He overturns the mountains at the roots. He cuts out channels in the rocks and his eye sees every precious thing.

He dams up the streams from trickling. What is hidden he brings forth to light. But where can wisdom be found? And where is the place of understanding? Now, verse 12 tells us where verses 1-11 were leading and what they are an analogy of.

We've got our memory verse out of Proverbs 2. Talking about, My son, if you will receive My words, lay My commandments with you, look for wisdom, look for understanding, look for knowledge, seek it as silver, search for it as for hidden treasure. Then you will understand the fear of the Lord and find the knowledge of God. That's what Job is talking about here.

He's comparing it to the treasures, the riches that are available to miners. M-I-N-E-R-S To get the silver and to get the gold and the iron and the copper and these gemstones, where do you have to go? They're not laying on the surface. You have to dig.

And you have to dig deep. You have to take torches down. You have to put an end to darkness in verse 3. You have to go into the dark and light, and you can't light up the whole place.

When you take a torch down into a cave, you're just lighting up a little immediate area where you are. Now, we do, but in those days, they couldn't run a big string of electric lights down there and turn night into day. You would take a lamp or a torch or something to light up just a small area.

He says, Man puts an end to darkness and searches every recess for ore in the darkness and in the shadow of death. They had those cave-ins. They had gas pockets.

They didn't have the canary thing to go down there and make sure they didn't suffocate. Well, come here, Egyptian slave. You go down in there.

We'll watch you closely. If you keep breathing away, then we'll go down. He breaks open a shaft away from people in places forgotten by feet.

They hang far away from men. They swing to and fro. They would find these caverns and caves where they would have to rappel down to get to the next level and find a new place to follow a vein of ore.

As for the earth, as for the land, up on top, you grow your grain up on the top. You grow your wheat and barley. You make bread.

But underneath, it is turned up as if by fire. In other words, you totally destroy and turn up. Nature is completely changed underneath.

By the time you've dug it up and sifted through it and tracked on down there, it's as though it's been something on the surface that would be all burned and completely changed. That's what they're doing down below. It gets all smoked up because they're using these torches.

So it's blackened on the inside. Its stones are the source of sapphires and it contains gold dust. That path, no bird knows.

Nor has the falcon's eye seen it. It is as deep below the earth as the birds are above the earth. Here's the idea here.

The fierce lion doesn't pass over it. He puts his hand on the flint and this is their digging tools. They have these hand axes and giant pieces of flint which is harder than the sandstone and the granite stuff that they had down there.

So they would put handles on these and overturn the mountains at their roots. Chop them away down below. Cut out channels in the rocks and his eye sees every precious thing.

Anything that gleams, anything that glitters, whatever kind of turquoise. I just saw a film on the Exodus, I think on the Discovery Channel, last night. They were showing the turquoise mines where they found ancient inscriptions from what they believed to have been Hebrew slave miners.

They showed some of the turquoise and some of the deep tunnels that these ancient people, thousands of years ago, before the time of Moses, tunneled in and found turquoise way out there in the desert. Cut these channels in the rocks and his eye sees every precious thing. He dams up the streams from trickling.

You know what happens when you dig down far enough you wind up hitting these underground streams of water, water traveling over bedrock and so on and you can flood the cave and so you have to dam it up and channel it around and pump it out and get rid of it so that you can keep mining. What is hidden he brings forth to light. So what's the idea? You could be content to be up on the surface and grow grain and get bread.

And that's your basic staple subsistence living. And you can just do that all your life. You can be a

farmer and that's fine.

But if you want the wealth, if you want the treasure, you've got to risk your life. You've got to go into the darkness, into the shadow of death. You've got to expand effort.

You really have to want it. You have to seek like silver and search like hidden treasure. Literally.

To go down into these dark places. Take fire with you. You're dealing with the elements.

You're digging through the rock. You've got fire in your hand. You've got water trying to come in and drown you.

But you go after it. So to get this great treasure requires this risk. Requires this effort and this discomfort in going down into the ground.

What is Job saying here? The treasures of wisdom, the gold and the silver and the precious stones of knowledge of God are going to be found by going into this darkness. By being willing to suffer the discomfort and take the effort and dig down through. That's why in verse 12 he says, Where can wisdom be found? Where is the place of understanding? Man does not know its value nor is it found in the land of the living.

The deep says it's not in me. And the sea says it is not with me. You remember the deep and the sea, their symbolic value ever in the Old Testament particularly is the realm of evil, the dwelling place of the wicked.

And you're not going to find it. You don't find gold nuggets floating in the midst of the troubled sea. You don't find the gold and silver in chunks in the deep.

It cannot be purchased for gold nor can silver be weighed for its price. It cannot be valued in the gold of Ophir in precious onyx or sapphire. Neither gold nor crystal can equal it nor can it be exchanged for jewelry of fine gold.

No mention shall be made of coral of course for the price of wisdom is above rubies. The topaz of Ethiopia cannot equal it nor can it be valued in pure gold. Verse 20, For where then does wisdom come? Where is the place of understanding? It is hidden from the eyes of all living and concealed from the birds of the air.

He's going back to his analogy earlier. It's not going to be up there on the surface where you grow your bread. It's not going to be up there where the birds can fly and look down on.

Destruction and death say we have heard a report about it with our ears. You know who knows about the wisdom and the knowledge? Destruction and death. When you are near, when you are in the midst of destruction, when you are working through the valley of the shadow of death, that's where you begin to hear tell, oh yes, I think the wisdom is that way.

Ah, I heard that it was right around that corner in the second turn on the left. Destruction and death say we have heard a report about it with our ears. God understands its way and he knows its place.

For he looks to the ends of the earth and sees under the whole heavens to establish a weight for the wind and apportion the waters by measure. Remember he talked about this in the last chapter, how he had taken the waters and put a boundary on them. He has allowed wickedness, he has allowed evil to exist.

He hasn't judged it in the knee-jerk immediate way that Eliphaz and Bildad had argued for. He made a law for the rain and a pact for the thunderbolt. Then he saw, *notice wisdom is in italics there*, he saw wisdom and declared it.

It says he made a law for the rain and a pact for the thunderbolt. Then he saw it and declared it. He prepared it, indeed he searched it out.

And to man he said, behold, the fear of the Lord, that is wisdom. And to depart from evil is understanding. This is the transition chapter, the transition section between everything that has preceded and everything that is going to follow in the book of Job.

This is the pivot point. This is the linchpin. Job is going to give a soliloquy at this point.

He is going to make his confession. We are through with the friends. We are through with the three dialogue cycles.

Job has responded to them. He has refuted their claims about the nature of relationship with God. He has said, look, wisdom is going to be found by those who are willing to dig and tunnel down in those dark and dangerous unseen places and go to the effort to dam up the water and use the flint tools and risk your life if necessary because of the value of these things.

This is his manifesto or the introduction to his manifesto that is going to be coming up in chapters 29 and following. But chapter 28 here is essential because you can look at our own history of going through this book. It has been a little bit of a tough sled, hasn't it? Getting through each of these little exchanges back and forth and trying to keep track of the thread of the argument.

This is a great place for chapter 28 because it draws the focus of our attention back to what the real issue in the book is. We are roughly halfway through the material in this book. Dialogue cycles precede.

We have had three speakers in the first part of the book. And we are going to have three speakers in the last part of the book. Three speakers in the first part of the book were Eliphaz, Bildad, and Zophar.

I know Job has been responding, but I am talking about in terms of presenting viewpoint,

presenting a positive manifesto of a viewpoint. Job has responded to each of those and basically said, No, that's not it. Now in the last half of the book, we are going to have three speakers.

We are going to have Job give the positive side of his statement, where instead of refuting the French, he is saying, Here is my two cents worth in this discussion. Then we are going to have Elihu, and then we are going to have God himself. All of that is going to be bracketed at the end just as it was at the beginning by the narrative framework that tells us what the outcome is.

We have a narrative framework that introduces this. We have a narrative framework that sums it all up. But into Job's distress came the three friends with their viewpoint.

In Job's response, now we are going to have Job, Elihu, and God speak at length. And then we are going to have the Daynuan. So this is once again a little bit of a discussion of the structure or the framework of the book.

And we are now going to move into this summary. This is Job's apologia. It is not an apology in the sense of saying, I am sorry.

This is his case. Job is going to make his case. And he is going to basically state his confusion about relationship with God.

He said, I know what it isn't. It isn't what you guys have been saying. Here is what I don't understand.

Then we are going to have Elihu, and then we are going to have God. Well, before we leave chapter 28, there are a couple of observations we want to make about it. Because Job has stated what he knows.

And he knows that out of this darkness, out of this danger, treasure is going to come. He doesn't know what that treasure is going to be yet. He doesn't know, is it going to be gold? Is it going to be silver? Is it going to be topaz or turquoise? Is it going to be iron or copper? I don't know yet.

I am still down in the dark. I am trying to get my torch lit here. But I know that God has me in the darkness so that I come out with treasure.

And this is the one thing about Job. Job is confused. And Job is despairing.

And Job calls out a curse on his own wife at the beginning. The very first thing Job said in this book. I wish I had never been born.

And he calls the powers of creation down to obliterate his day of birth, his life. He would like to go be unconscious until God comes back to take him out of his little secret place. Take him out of where he has been secreted or walled up.

He says, just shut me up until the tempest is over and then bring me back out. But Job appeals to

the forces of creation, to the forces of nature. He says, may the day be dark.

May the sun not shine. And he goes to all of these great forces of creation. And this is a theme that he is going to return to here in the center.

And it is a theme that God is going to pick up at the end. So, this is one of the things that is a constant in Job's mind. God is central in Job's thinking.

And Job knows that God is responsible for the way creation works. Job also knows that God hears him. And that God, essentially, is going to work all things together for good.

He can't see it. He doesn't understand it. But we've already seen it in the state.

What was it in chapter 19? I know my Redeemer lives. I will stand in the last day. If the worms devour my flesh, I'm still going to see him with my own eyes.

There are certain unshakable truths in Job's mind. He never loses sight of God. He never loses sight of God's control in nature and in human life.

But he does get confused because he excoriates his friends for having a false view of what relationship with God is like. But he is going to find that he himself has had a misunderstanding of how relationship with God works. He's going to state his confusion here in the middle of the book.

And God, with Elihu leading the way, is going to straighten him out at the end. So that's where we are here. So chapter 28 is essential.

It's in exactly the right place. We would be having trouble at this point if we didn't have something to center our attention and understand what this book is really about. Where is the wisdom that Job needs? Where is the knowledge that Job needs? It's in the darkness.

You've got to go into the darkness to retrieve it. This isn't going to be found up on the surface where the lions walk around and where the birds fly. You're not going to find it in the deep.

You're not going to find it in the dwelling places of the wicked. You're going to find it when you can take your light and go down into the darkness and look for the treasure. You don't go down there and say, gee, it's dark down here.

My, my, my. This deep hole is starting to fill up with water. What am I doing down here? It's dark.

Look, there's soot all over the walls. It's not helpful. Job says there's treasure in those mines.

There's treasure at the end of that search. However arduous it may be and however dangerous it may seem and however unpleasant the experience, there is treasure to be had. Treasure that is long lasting and eternal.

Gold, silver, and precious stones. And he says, this is the wisdom I am looking for and I expect to get out of this dark situation. We should have the same expectation.

Many times we get confused. Paul Simon had a song where he says, many times I've been forsaken, many times I've been confused. Well, everybody's that way.

We have to start thinking about what do I know. I know whom I have believed. I know that He's got a purpose in taking me into this darkness.

I have confidence I'm going to come out with treasure in my hand. And I'm never going to let my confidence in that truth be shaken. This is what gets Job through this and this is why God is going to declare Job to be the only one that got it right in this whole book.

Well, we need to pause here and take our break, but when we come back, we're going to pick up in chapter 29 and we're going to look at Job's final soliloquy. His last expression of any real length in the book. And this is going to lead us to the two final sections which is Elihu and God and then we have the narrative denouement.

And we're going to see that there is a progress in Job's thinking from where he started in the book where he is in the middle and where he ends up when God finally speaks. But let's pause here and take our break.