

16a JOB

This is Friday, the 1st of September 2006. We continue tonight our study in the book of Job, resuming at chapter 29. Let's take a moment, as is our custom, to clear our minds, prepare our hearts, ensure that our time is well spent as we seek to understand this great book in God's Word.

Shall we pray? Father, we are grateful for another opportunity to spend time refreshing our souls through looking at life from a divine perspective as it is found in your Word. We pray that God the Holy Spirit will give us understanding and enlightenment as we study these challenging sections from the book of Job. We know that these are inspired and are here for our instruction, and we pray that as a result of our time of fellowship, we will find ourselves encouraged and with guidance and understanding so that we can live in a way that is pleasing in your sight.

We ask it in Jesus' name. Amen. As I said, we pick up tonight in the book of Job in chapter 29.

I mentioned that we are at a very pivotal point in the book. There is a transition here. We are moving from the dialogues with Job's three friends into a new section.

And in the same way that after the prologue, after the section of God and Satan and the history of Job's initial affliction, the dialogue cycles were introduced by a monologue or a speech that Job gives that sort of kicks everything off and begins the first section. We are now going to see that he does the same thing for the second section. We have this speech or actually set of speeches by Job that do pretty much the very same thing.

It is going to introduce this second section of the book. Instead of having give-and-take with the three friends, Job is going to speak. This is a three-part speech in chapters 28-31.

Then we are going to have Elihu, and he is going to be given six full chapters to speak his piece, followed by God who speaks, and then we have the epilogue which sort of corresponds to the prologue. So if you think about this structure of the book of Job, it is a big book, but it breaks down very nicely into the prologue, then the first set of dialogues, those three cycles, introduced by this speech of Job's in chapter 3 where he curses his day and so on. Then we have had those back and forths with the friends.

Eliphaz got four chapters. Bildad got three chapters. Zophar got two chapters.

Now we have this break and we have this great central chapter, chapter 28, which is the wisdom speech, which some scholars have tried to say doesn't even belong in the book, but it is central, it is pivotal. This is one of the main points and themes of the entire book is that wisdom informs us. We go with what we know.

When we find ourselves in the midst of uncertainty and darkness and indecision and confusion,

we have to go back to what we know. This is Job's great distillation of the value of wisdom in chapter 28. Now, chapter 29, Job is going to give another speech, which is going to be the preface or the introduction to the second half of the book.

We have finished the first half. Chapter 28 sits at the center like a gem. Now we are going to cover the second half.

We began chapter 29 last time seeing Job continuing his discussion or his discourse and beginning to review the way things were. This is a rehearsal of the past. This is all of his happiness and glory and blessing that he enjoyed before this great affliction came.

At first it might seem like sour grapes or, boy, those were the days, my friend, we thought they'd never end. Now it's all gone. Memories light the corner of my mind.

It's some sort of a sad thing. But think about chapter 29. Think about the description of Job's life.

How was Job introduced to us at the beginning of the book? He is a righteous man. He's upright in all his ways. He fears God and he shuns evil.

As a result of those priorities and that policy of life, this is what Job enjoyed for years and years and years. This is the norm. This is typical for the man who does not walk in the counsel of the ungodly or stand in the way of sinners or sit in the seat of the scornful, but delights himself in the law of the Lord, meditates in the day and night.

He's like a tree planted by the rivers of water. And this is what Job describes. So rather than simply seeing chapter 29 as Job sort of crying the blues about what he has lost, think about the fact that this is a detailed description of the blessing that is normally granted to those who are upright, who are righteous, who fear God and shun evil.

This is the way that God can bless and the ways that others can be blessed through such an individual. God's lamp shone upon my head. I walked in his light through the darkness.

I was in my prime. Friendly counsel of God was over my tent. The Almighty was with me.

My children were around me. My steps were bathed with cream, and the rock poured out rivers of oil for me. I went out of the gate.

I took my seat in the open square. Young men saw me and hid. The agent arose and stood.

He was respected and revered. Princes refrained from talking, put their hand on their mouth. When Job talked, people listened.

The voice of nobles was hushed. Their tongue stuck to the roof of their mouth. And so on.

We looked at this last time. And so in verse 18, Job thought, well, this is going to continue. This

will be ever the case.

I shall die in my nest and multiply my days as the sand. My root is spread out to the waters, and the dew lies all night on my branch. My glory is fresh within me, and my bow is renewed in my hand.

Now, we have talked about how the friends, Eliphaz and Bildad and Zophar, have sort of misunderstood and misapplied relationship with God that if you put in faithfulness and righteousness, you get out blessing. And it's a tricky thing. If you spend any time in discourse with people, if you spend any time in adversarial discussion, you find, as I do, that a point is not always easily made.

It's not always just a matter of simply stating a fact and leaving it. I had an example. Matthew knows about this.

I had an example just this week where somebody was talking about coins and about how valuable certain coins can be to a collector because they're from a certain mint, they're made in limited quantities, they're only available for a short time, and they get snapped up by collectors. And so you buy them at a certain value, say, from the U.S. Mint, and almost immediately their value increases. Well, somebody took note of this comment by this coin collecting guy and said, No, no, no.

Coins are a bad investment. The whole idea in gold coins is what they're made of. It's their intrinsic value.

And if you're going to invest in gold, why, you need to get into the commodities market or invest in bulk gold, bullion type of gold. And these fancy strike minted coins, that's a bad deal. And here's my point.

In the course of this discussion, the person made the following statement. Even according to the U.S. Mint, there is actually only a small amount of precious metal in these specially struck and minted coins. There's actually only a very small amount of metal in them, precious metal.

Now, what does that mean to you? Have you seen the thing on TV where they say, Oh, here's the Indian coin that Roosevelt had designed by the famous guy? And if you watch real close on TV, they say you can get this wonderful coin for only \$20. It's gold clad. It's just pot metal.

And it's electroplated with gold. And it has very little precious metal in it. But it's a replica coin.

But they don't really emphasize that fact. And you have to watch and listen closely. And you think, wow, here's a gold coin and you can get it for only \$20.

That's amazing. Well, the reason is, there is very little actual precious metal in the coin. Well, this is the comment that the individual made in the course of this discussion.

Now, what he meant was, or what he says he meant after being pinned to the wall on it, well, what I meant is that a coin represents very little by way of precious metal. It's only like an ounce. And that's very little.

If you want to invest in gold, you need to get big quantities. So there is actually very little precious metal in such a coin. So do you see my point? By making that statement, you have to have some context.

You have to have some understanding of what is being discussed. Are we talking about bullion investments? Then your statement is true. There's very little bullion in a single gold coin.

But if you're talking about purity, and if you're talking about a collectible coin versus the thing you see on TV, it's 22 carat gold, which is 91.6% pure gold. Now, that is not a minimal amount of precious metal. So, think about it again.

Someone says, actually, there is very little precious metal in such a coin. In what sense is that true, and in what sense is that not true? You have to have some context, right? Well, now think about Job. Job's friends are saying, if you are righteous, God will bless you.

And if you are sinful and harbor iniquity, God will curse you. Okay. In a certain context, that is true.

It is generally true. Read the Proverbs. Read the Psalms.

Those who delight themselves in the Lord, who walk in His path, remember in Proverbs 2, the section that we've been memorizing, if you seek for wisdom and search for it as for hidden treasure, you will understand righteousness and justice and equity, yea, every good path. When understanding and wisdom are pleasant to your soul, they will keep you. They will guard you.

Discretion will preserve you and keep you out of evil and keep you out of the deceitful paths. God lays up sound wisdom for the righteous. He is a shield.

He is a buckler to those who walk uprightly. And this implies great blessing. And many times that blessing is going to work itself out in physical circumstances, such as we see in Job chapter 29.

Now, the fact that Job was a righteous man and that Job was richly blessed in the material realm is true. The fact that Eliphaz, Bildad, and Zophar referred to such a principle is true. But in the context of the discussion, in the context of figuring out why is Job suffering so, that argument does not apply.

It's like talking about bullion coins and how little precious metal they represent when what we want to talk about is coin collecting and special minting and 22 karat gold, limited edition coin. That's a different thing. And by importing one kind of logic into that situation, you actually distort the issue.

If that makes sense. It makes sense to me, but I've been thinking about the coin issue quite a bit. But it is possible to be saying a right thing, and yet in the context in which you say it, it does not apply.

It doesn't make sense. And that's the problem with the Eliphaz, Bildad, Zophar arguments. In the context of Job's situation, there is no wrongdoing.

We know this. Job knows it. But the friends don't know it, and when Job tells them, they don't believe him.

So that was the first half of the book. We're at the halfway mark now. And Job says, you know what? It's not enough to have this knowledge of the simple principles that God likes to bless people who are righteous, and God will judge people who are unrighteous.

That's a wonderful starting place, and those are true principles. But let's get the bigger picture. Wouldn't it be great if we could understand both the side of investing that encompasses gold and bullion and watching precious metal prices on the open market, and understand the coin collecting side, which has everything to do with condition and rarity and desirability by other collectors, and the fact that they're made of gold is nice and enhances them, but that's not really the issue.

The intrinsic value of the gold in an American double eagle is not really the issue. If it's a rare mintage, if it's a special numismatic collector coin, the intrinsic value of the gold is not the primary determination of what its value is. That same idea, that same sort of, you've got to rise above the simplistic logic is at work here in the book of Job.

Job says, look, what you say has some truth in it, but there are plenty of exceptions to it as well. He talked about the wicked who prosper forever and who don't seem to come to any harm. People in the caravans know it.

He said, first of all, you're offering a truism that's not always true, and guess what? This is one of the cases where it's not true. So, now we're at this turning point. We're going to move into a new phase.

We're going to get a new set of discussions, because what did we talk about last time as really being the theme of the book of Job? What is Job concerned with as an individual when this horrible set of misfortunes befalls him? What is his concern? What does he direct his attention to? What is the nature of relationship with God? If it's not a coin machine, I put in my few shekels of personal righteousness and out comes blessing from God. If that's not it, then what is it? And in chapter 28, he talked about the value of wisdom, because wisdom is not appreciated by man. He says in verse 13, man does not know its value, nor is it found in the land of the living.

The deep doesn't know where it is. It can't be purchased for gold, silver. It can't be weighed for its

price.

Topaz and so on, quartz and coral. Where does wisdom come from? Verse 20, where is the place of understanding? It is hidden from the eyes of all living and concealed from the birds of the air. Destruction and death say we've heard a report about it because you're getting close.

In the place of destruction and in the place of death, now you start to get glimpses and inklings and clues about wisdom. God understands its way and He knows its place. If you want to get wisdom, if you want to understand a thing, you have to go to God.

And this basically, in verses 23 and 24, it's at the center of the central chapter of this great book. And what does He say? You all are misapplying sort of the simplistic logic. If you really want the wisdom that is going to solve this puzzle, you have to go to God.

This wisdom isn't going to be laying on the surface. It's not going to be facile. It isn't going to be obvious.

It isn't going to be simplistic. You're going to find it like men find gold and precious stones in the dark when you are searching, when you are trying to light up the darkness, when you're having to dam up the flood, when you're having to exert yourself and take steps. When you find yourself beclouded, when you find yourself confused.

Now, I say all that to say this. Point of application. One of the major points of application for the book of Job is one thing to say, well, every cloud has a silver lining or it will be better by and by and so on.

But in the midst of tribulation, in the midst of testing, in the midst of challenge and uncertainty where we don't know what God is up to. We don't know why God allows what He allows. The book of Job, Job himself, tells us this is a golden opportunity.

You will learn things under pressure, under duress, in the darkness that you cannot learn any other way. It is a precious time. It's a valuable time.

Why is it that the Apostle Paul can say, in everything give thanks, for this is the will of God concerning you. In everything give thanks. Well, my car just broke down and it's going to cost \$2,000 to fix.

My air conditioner just went out and it's going to cost \$3,000 to get fixed. My health has gone south and it's going to cost some untold number of dollars to get fixed. I have lost a loved one.

I have suffered a loss. I've suffered a bereavement. I'm now unemployed.

I've lost my job. I have lost a personal relationship that was valuable to me. My fiancé went off with somebody, whatever it may be.

Something horrible happens. And especially and very seriously, if you start talking about bereavement, if you look at parents who lose a child, or children who lose a parent in an untimely way or an untimely fashion, or spouses who lose their life partner, the person they thought they were going to grow old with and suddenly that person is gone. It's some serious, gut-wrenching, heartache-type challenge where it stuns us.

It hits us like a mule kick in the chest and knocks our breath out and we can't seem to get it back. Remember the book of Job. Not just because Job was patient and sat there scraping himself in the ashes, but Job gives the answer.

He says, That's the place where God is going to impart to you wisdom like gold, like silver, like precious stones that is only found in those dark places. People can say it and you might give an academic assent to it, but you won't really understand it. You won't really appreciate it.

You will not come to an epinosis of it, a full knowledge of it, unless you learn it by experience in the moment, in that dark place. God understands its way. Destruction and death say we've heard a report about it with our ears because they are near.

You're getting close. God knows its place. He looks to the ends of the earth and He sees under the whole heavens to establish a weight for the wind and a portion of the waters by measure.

The wind and the waters, think about it. What does ancient man think about the wind and the waters? How controllable are they? How predictable are they? Ancient man is completely and totally at the mercy of the wind, completely and totally at the mercy of the waves, storms, floods. Man had no control and very little ability to even cope with those things.

But God can weigh the winds. If you're going to weigh something, what do you have to do? You think about the ancient world when they talk about weighing something. How do you weigh a goat? Well, you've got to secure the thing.

You've got to stop it from wiggling and moving around. You've got to be able to put it on a platform and put some rocks on the other side and figure out how much he weighs. If you weigh a thing in the ancient world, you have it under control.

You've contained it. You've managed it. God can weigh the wind.

God can apportion the waters by measure. The seas, the rivers. God can hem them in.

He can set their boundaries and their limits. Job alluded to this earlier. He made a law for the rain.

What man, especially in the ancient world, had any control over the rain? Would that they did. All of the famines and the droughts that drove Jacob and his family down to Egypt and Abraham and Isaac and so on. Wouldn't it be great if you could dictate a law for the rain? Well, God can.

God can control these uncontrollable things that are often disaster producing in human life. God has them under control. God sets their limits and their boundaries.

He establishes laws and rules for them. It's going to be hard, and thankfully, I think all of us right now are not in any kind of dire extremists. But at some point, we either have been or we will be.

All of us are going to be bereaved at some time in the not too distant future. We will suffer loss. It's inevitable.

Everybody dies. Unless the Lord Jesus comes back real soon, we will experience that loss that is common to man. Everyone loses family.

Everyone loses friends. Half the human race who's married lose their spouse at some point. Half of us, generally speaking, are going to lose a spouse at some point, sooner or later.

Unless you're just really blessed by God and both go out in some instantaneous car crash or something. Most people who are married, one or the other of them is going to die first. And it's devastating.

I can't conceive of it. I don't want to conceive of it. But I know people, I know people fairly well, who have just recently lost their spouse of 40 or 45 years.

And it's just crushing. That and losing a child, I can't even enter into. I can't even imagine what that's like to try to work through.

But when we are in that kind of situation, there is substantial, material, beneficial help from the Word of God. And this is it. This is what to remember.

Wait for, look for, watch for, hold up your torch and be alert to find that wisdom and that treasure that God has embedded at the very bottom of that dark mineshaft, that very dark place, that shadow of death, destruction place. Because God has a limit on that flood or that rain or that wind storm. God has it under control.

And it is in those dark places that we will find some of the greatest truth and the greatest wisdom that is to be found. It is God's own wisdom to be found there. And it isn't going to take away the pain.

It isn't going to eliminate the suffering. It isn't going to anesthetize us from all grief and all sorrow. We know this is true because Jesus sorrowed.

Jesus wept. Jesus experienced grief. And He was perfect.

And He lived by every word that proceeds out of the mouth of God. But, where did Jesus get the unique knowledge to be our intercessor and our mediator? What does the scripture say? He was

tested in all points like as we are. He learned obedience, how? Through the things that He suffered.

Now if the Lord Jesus Christ learned through suffering, we can only expect to do the same. That's why God leaves us in a fallen world with a corrupt nature, with the attacks of Satan. The world, the flesh and the devil surround us for the duration of this life.

But there are things that we can only learn here. Things that angels long to look upon. Things that no angel will ever fully appreciate.

It's like that song that we put in our hymnal. Angels never felt the joy that our salvation brings. So when we sing redemption story, they will fold their wings.

Because that's not something they can enter into. They haven't experienced it. They don't know what it's like to be in a lost and hopeless condition.

And we do. And we have a great joy in deliverance. There is nothing like traveling overseas to make one appreciate the standard of living and the simple luxuries that we take for granted in this country every day.

And people who have lived here all their lives and have not traveled abroad cannot understand it. You can try to explain it. You can try to tell them.

But if they have not been overseas looking around, trying to find water that is drinkable, that won't give you dysentery, trying to find meat that you have some confidence is fresh and not full of something that will kill you, simple elements of hygiene, simple elements like finding a bathroom that is clean and will give you some privacy. Try doing that in a country like China or Thailand or the poorer parts of the Philippines or certain sections of Okinawa. I have been to all of those places and I can tell you that you just don't realize, you just can't appreciate simple things until you have been without them.

So that is the essence. I'm spending a little bit of time on it, last time and this time, because this is the big shining jewel in the center of the book of Job. Chapter 28 is the point.

Chapter 28 is the diamond in the setting of the first half, which is those three dialogue cycles, and the last half, which is going to be Job, Elihu, and God. And the link that embraces and ties it all together is the prologue and the epilogue, the historical narrative sections. So this is why now, in chapter 29, as Job introduces this second section of the discussion, and he reviews what his life was like as a righteous man, these things are great.

Look at all the things that he enjoyed. The rock pours out rivers of oil and so on. He is respected, he is a blessing to others, everything is great.

But there are things that Job does not know, things that Job does not appreciate, and that he

does not understand. And it is part of God's plan, because Job is righteous, because Job seeks after God, because Job wants to understand God better, God is going to grant that request. Now, to many of us, we say, well, maybe I don't want to know God so well if it's going to mean I have to go through suffering.

Maybe I'll just want to be one of the masses. I'm kind of afraid to ask to know God better. Maybe if I push too hard to ask and seek and knock, God is going to say, okay, well you wanted to know, and then a huge blight falls on my life and I lose everything and I'm sitting in the ashes like Job and I don't want to do that.

Stop and think about that mentality. Think about that point of view. What you're really saying is, I don't trust God to carry me through that kind of difficulty.

I think it won't be worth it. I think the pain will not be worth any gain that I might experience in terms of my relationship with God, my comprehension of God and His plan, my appreciation for His Word and for His Son. If it involves pain to learn it, well, then I really don't want to.

Well, many, many believers are exactly of that mind. And guess what? Many, many believers are never going to partake of the hidden manna. They're never going to walk with Christ in white.

Because what did Jesus say? If any man will come after me, let him do what? Deny himself and take up his cross and follow me. If you are unwilling, if you're afraid, I'm squeamish, I just want to be in the huddled masses, I want to be average, God will overlook me because many, many believers are just like me and I'll just be another face in the crowd. I don't want to stand out by being judged, but I don't want to stand out as a real hero of faith either because God might give me the Job test.

I might have to suffer. What do you think Job said at the end of this test when he had seven new sons and three new daughters and all of his wealth was doubled? Do you think Job would look back and say, Oh, I sure wish I'd never gone through that whole sitting on the ash heap thing. Wish I'd never gone through in my mind and really rigorously examined the nature of my relationship with God.

Wish I'd never had the chance to hear God speak and talk to me directly and make the statement that I was the one that spoke of Him rightly. Oh no, it wasn't worth it. Do you think Job would say that? Of course not.

Do you think Jesus would look back after the cross and say, You know, all things considered, that whole cross deal, it just wasn't really worth it. Sitting here at the right hand of the Father being glorified, being the firstborn among many brethren, having my bride reflecting the glory of my Father, fulfilling His plan and purpose, having Him say, This is my beloved Son in whom I'm well pleased. The whole incarnation thing just really wasn't worth it.

The suffering, the deprivation, the emptying of myself, the whole kenosis thing. Do you think Jesus would say that? What is the matter with us that we shrink back from the possibility of going into the dark to get the treasure? What are we afraid of? That it won't be worth it? That God will somehow abandon us and never take us out? If you really examine this and get over our initial sort of instinctive dislike of suffering and pain, we find that what it really speaks of is a lack of faith in God, a lack of love for God. We don't want to know Him bad enough to put ourselves out, to be inconvenienced, to be discommoded, to experience some genuine deprivation, some genuine suffering.

We don't think anything could possibly be worth that. Because if we did think it was worth it, then we wouldn't hesitate to ask and seek and knock and push the envelope of our understanding like Job did. God seemingly giving in to Satan's request about Job.

Who brought that whole thing up? Who called Job's name? God did. Because God called out Job's name for blessing. God is going to take Job to a whole new place.

God is going to elevate and promote Job into a new level, a new stratosphere that he has never experienced before. Job is going to come to know God in a way that is impossible in his current little bubble of blessing. And Job is going to be nothing but grateful at the end.

Again, I always go back to my oft-repeated example of the little child who has to go in for shots. If you love your child and you want them to be better off than they were before, you take them in and get the vaccination. There is pain involved and the child screams as the needle gets inserted into the arm or the gluteus maximus or wherever it goes.

And you have to keep telling the child, trust me, trust me, this is going to be good. You'll be better off after it's over. It won't last too long.

But the child who is in the moment, and of course now you've got untrained children who will absolutely scream and go into hysterics and be uncontrollable and do fits and their parents get rattled and panicky and say, oh well, okay, okay, okay. And good beneficial things never come to that child because their fear obliterates all other considerations. We don't want to be children.

We are supposed to, in Ephesians 4, come to the standard of a mature man by faith in God and trust. So we should never fear the suffering test. Granted it's not pleasant.

Jesus himself said, Lord, Father, if this cup can pass from me, that would be great, but I'd rather do your will than mine. And God said, well, if you're going to get to the place of fulfillment and accomplishment of the divine plan, if you're going to get to the place where you are qualified to be the Christ and to rule the kingdom of men, you have to drink this cup. And Jesus drank it right down to the bottom.

And he's our example. The main question we have to ask ourselves is, is it worth it to me or not?

And who knows? Most of us are never going to face this level of challenge. All of us are going to have griefs.

All of us are going to have sorrows. But in the intensity that Job experienced, the intensity that Jesus Christ experienced, the intensity that the Apostle Paul experienced, it's highly unlikely. Why? Again, as I pointed out a couple of weeks ago, we have their examples to learn by, to learn from.

We can, by faith, appropriate the lessons that Jesus Christ learned, the lessons that David and Daniel and Job and Ezekiel and so many other great heroes of the faith learned and that are recorded in Scripture. All these things were written for our instruction. They're for our benefit.

So we don't have to go through that. It is the level of our interest, the level of our understanding. Can we rise above the Eliphaz, Bildad, Zophar, knee-jerk, simplistic view of life and immerse ourselves in what the Scripture says? So in chapter 29, Job says, look, I had all these people waiting for me, like people wait for rain, verse 23.

They opened their mouth wide as for the spring rain. I was this great benefactor for them. If I mocked at them, they did not believe it.

The light of my countenance they did not cast down. I chose the way for them and sat as chief. I dwelled as a king in the army, as one who comforts mourners.

Then chapter 30 says, But now I am mocked, men younger than me, whose fathers I wouldn't have put with the dogs of my flock. What profit is the strength of their hands to me? Their vigors perish, and so on. Verse 9, I am their taunting song.

I am their byword. They abhor me. They keep far from me.

They do not hesitate to spit in my face. Now right there, you ought to be getting a little bit of a chill, a little bit of a ripple of recognition. I am their byword.

They abhor me. They keep far from me. They do not hesitate to spit in my face.

Who do you think could have been echoing these sentiments from chapter 29 and chapter 30? Who was it that was seated on high and was glorified and was beneficial to an entire civilization of created beings? Who was so respected that no one would speak while he was speaking and they waited to hear what he had to say? And then, who was demoted and debased and had his face spit in? This history is a foreshadowing of the Lord Jesus Christ. In his pre-incarnate glory, all of the principles that you find in chapter 29 were true of him. In chapter 30, you have the humiliation of the incarnation and especially the crucifixion.

He has loosed my bowstring and afflicted me. They have cast off her strength before me. At my right hand, the rabble arises.

They push away my feet and they raise against me their ways of destruction. They break up my path. They promote my calamity.

They have no helper. They come as broad breakers. Under the ruinous storm, they roll along.

Terrors are turned upon me. They pursue my honor as wind and my prosperity has passed like a cloud. Now my soul is poured out because of my plight.

The days of affliction take hold of me. My bones are pierced in me at night and my gnawing pains take no rest. By great force, my garment is disfigured.

It binds me about as the collar of my coat. He has cast me into the mire and I have become like dust and ashes. Verse 20, I cry out to you, but you do not answer me.

What did Jesus say on the cross to his Father? My God, my God, why hast thou forsaken me? I stand up and you regard me. Now this is kind of difficult to understand of the many verses that we could look at here. This really has the idea of I stand up to be seen or to be recognized but you just stare at me.

You just look at me. I stand up and I'm waiting for relief. I'm waiting for help and you just you regard me as from afar.

There's no embrace, there's no support, there's no acknowledgment, there's no visiting in the sense of benefit. The New American Standard translates this, I stand up and you turn your attention against me. You have become cruel to me.

With the strength of your hand you oppose me. You lift me up to the wind and cause me to ride on it. You spoil my success.

For I know that you will bring me to death and to the house appointed for all living. You're going to kill me. Many a child, many a young child has thought my parents don't love me anymore.

Look at what they've done. Look at what you're doing to me. Look at what you're denying me.

Look at what you've taken away from me. I can't believe you're driving off and leaving me here with these strangers. I can't believe you're walking around the corner and leaving me with these strangers.

I've had experience with little kids who if you just tried to leave them in the nursery, they look at you with such a sense of betrayal and incomprehension. I'm in a room full of strangers. You're leaving me.

And there's this pathetic wail of abandonment and woe that just breaks your heart. But as a parent, you have a wider view. You know that this tribulation and this trial, this confusing episode

is for the good and that a child needs to learn how to be on its own with other children of its own age.

And the parents have the need to be elsewhere from time to time and so on. But to the child, the universe is caved in. Well, everything is relative, isn't it? To Job, the treatment that he has undergone, that he has received, that has been allowed by God is incomprehensible to him.

I stand up and you're looking. In other words, you're not saying anything. You're not embracing me.

You're not picking me up. You're not helping me. You just sit there and look.

You're sitting and staring. You spoil my success. You're going to bring me to death and the house appointed for all living.

I'm just going to end. Well, this is where confidence in God and the understanding that these situations are where wisdom is going to be found, where wisdom is going to be learned, where insight is going to be gained. Now, Job has talked about that in chapter 28.

It almost seems as though he's kind of forgetting it here in chapter 29, doesn't it? But we'll find out where he's headed in this line of argument after the break when we pick up in verse 24.