

## W143\_Job\_6.mp3

[00:00:01] This is a recording made in the Chapel of the Open book, the subject being studies in the Book of Job. This is number seven of the series. It is our custom at these meetings to read a portion of a scripture together. And those of you who are listening to this recording, if you care to join us, will you switch off for a little while while we read the ninth chapter of John's Gospel? While it is nothing really to do with our subject in the Book of Job, it's interesting, perhaps and helpful to remember that when it says in the ninth chapter of John, they cast him out. In the next few verses and no chapter division. Of course, in John's gospel it says in verse four when he put it forth his own sheep. Same word. It's an encouraging thought that when perhaps a man is cast out from some society or church or meeting, it may be the Lord is putting him out and going in front of him as the shepherd leads the sheep. So instead of hesitating and wondering whether you'll hang about the door and ask you if you can please just come in and take a back seat. Accept it and say, Now, Lord, what would you have me to do? That's only one thing. But now the reason for taking this chapter this evening was the question in verse two. And his disciples asked him, saying, Master, who did sin this man or his parents? That he was born blind? You see, they got the slightest idea that there could be any other reason.

[00:01:38] And if you examine the words of so called comfort of the three wise men that came and sat with Jobe when he said miserable comforters, are you all. They would have adopted the same language. Yeah. Jobe, you could never have been treated like this if you hadn't been a secret sinner. And we found you out. But the Lord's answer is very, very different from the accepted rule. Jesus answered, Neither hath this man sinned nor his parents. Now he's not speaking in the absolute sense. He's speaking in answer to their question. It doesn't teach that this man was sinless, but he says the blindness that fell upon him is not a consequence either of his own sin or the sin of his parents, but that the works of God should be made manifest in him. Now, that's an extraordinary statement, isn't it? And in case you miss it and you read on the Gospel of John and you come to Chapter 11, you've got it all over again. This when he speaks about the death of Lazarus, he said this sickness is not unto death. And yet Lazarus died. But what he meant was, oh, well, he'll die. All right. But that's not the object of a sickness, but that the glory of God might be manifested by his being raised again from the dead. Now, you see, we don't get many likes like that in gleams, but we get a few in

the scriptures that it's not necessarily true that every suffering and every thing that a person has to endure in this life is a consequence of his own misdeeds.

[00:03:19] There is a mystery about the purpose of why there should be such misery, such sorrow, and indiscriminately apparently distributed. It doesn't follow that the person who suffers most is the biggest rogue or the person who goes through life with a beaming face is the most blessed saint. It doesn't follow, and there is no real answer given in the book. We just have to realize that there are some things we take on trust. We have to say, well, where we do know our God, we can trust him fully. And where there is no answer given for a time, that trust will bridge the Gulf until we know even as we are known. Well, now, this evening, I'm wanting to descend from those rather difficult aspects that have occupied our time in the preceding studies. And I'm extremely conscious that there must have been rather wearying. I'm almost wondering whether we ought to scrap them. But I don't suppose that will be done. But if anybody has faced giving a public set of addresses on the Book of Job, they realize what a formidable task it is. And then just to get out of it as well. All that time I've been burdened by the fact that I've got to go to or come away from the hospital.

[00:04:38] And I was expecting this evening to be finished with it. But through some clerical mistake, I'm still going to go again. So if there's any reason for me to apologize, you see, I've already got a little excuse. And now I'm being afflicted, of course, in a very moderate, small way. But not because I've necessarily sinned. I belong to the poor, frail human people descended from Adam that are in a battlefield between light and darkness. Good and evil and casualties are bound on every hand, not necessarily distributed according to merit. You get your medals and all that according to merit, I suppose. But whether you're laid out or whether you're not, that goes according to other systems about which we have no concern, or at least no power to arbitrate. I want now to come down to Chapter seven and then over to Chapter 14, because here at last, light begins to dawn. One of the distinctive things about these three men. Is the range that they take by practically canvass heaven and earth and beneath the earth. To get their arguments, to prove that Joe must have seen them somewhere or another. But not one of them. Not one of them ever touches upon the idea that Joe could be redeemed or that there was a blessed hope. And Jobe doesn't seem to have had that in his mind at first. But out of this very darkness comes a gleam of light.

[00:06:21] And a question is asked by this in this book. At long last, if a man die, shall he live again? And the very asking of the question opened a door to let a gleam of light in. So our subject this evening will be the way in which this dawned upon the consciousness of Job that there was such a thing as a hope. And then you remember we go a few more chapters and it comes right out into the daylight. The kinsman redeemer that he knows leads and that he shall see in that day. So Job is the one to whom this light is given, but it never comes to him through the ministry of his three friends. You stepped forward as a picture of the mediator, as he explains to Job. And he's the one who speaks about a ransom and deliverance, but not the other three. So we've got the testimony, as it were, divided. The wisdom of this world. And then there could be some very wise people who could beat these three men in their arguments or even explain them to somebody else. And yet they're all put aside by God as being wrong. A job had spoken, right? For the man who knows that he's got a redeemer. He's speaking, right? And that may, as it says, cover a multitude of sins. And now should we look at chapter seven? Is there not an appointed time to man upon the earth? An appointed time.

[00:08:02] You remember how the Scripture emphasises the time to be born and a time to die? Job seems to sense that, but there's a little bit more embedded in this appointed time. If any of you have got a marginal reading in your Bible, you'll see that it puts as an alternative warfare. And this is not the only passage. In the Book of Daniel. It speaks about the time appointed was long, but the margin says the warfare was great. It's a matter of the true translation of a Hebrew word. And so there seems to be lingering in the background that this appointed time was associated with a conflict. And that's true. The reason why it's a long, drawn out conflict is because as an enemy at work and he says, is there not an appointed time or is there not this long protracted warfare for man upon the earth and are not his days also like the days of a hireling. The days of the hireling he's having to work. He's having to toil. He has very little of the amenities of life. So what is he doing? Well, he's hoping he's looking forward to the day or to the period when he didn't have sirens in those days or Hooters going in those days. But when the time came for that day's work to cease. So, he says, as a servant, earnestly desire if a shadow.

[00:09:36] He toyed in the same. You see, you get that affliction. Oh, what a relief it will be when you can get away from it into the shade and as a hireling looketh for the

reward of his work that at the end of his toil. So am I made to possess months of vanity and wearisome nights are appointed to me? What a summing up of this band life it is now. It's just like a hireling and just like somebody who is waiting all so longingly for the day's toil to cease. And that's what he was doing in connection with his own life. When I lie down, I say, When shall I arise? All the many things that are in job that anticipate some of the troubles of poor Israel. You remember in the books of Moses it says because of their evil doings and because of their scatterings, they shall say, Would God. It were morning and in the morning they'll say, Would God. It were evening. He says, When I lie down, I say, When shall I arise? And the night be gone. And I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust. My skin is broken and become loathsome. My days are swifter than a weaver's shuttle. Jane says it is not your life like a vapor. He says, What can I make of my life? Look at it passing away like this, swifter than a weaver's shuttle and are spent without hope.

[00:11:14] Without hope. He is job. That's his point. He's without hope at this moment, but he gets hope presently. You'll see. All remember that my life is wind. It is. Your life is like a vapor. That's all it seems to amount to. And mine. I shall no more. See? Good. The eye of him that hath seen me shall see me no more. Thine eyes are upon me. And I am not the only thought that he can get from the fact that God is looking at him is that God is looking at him only for His distraction. Presently he's going to take a very different point of view. As the cloud is consumed and vanisheth away. So he that goes down to the grave shall come up no more. He shall return no more to his house. Neither shall his place know him any more. Therefore, I will not refrain my mouth. I will speak in the anguish of my spirit, and I will complain in the bitterness of my soul. That's the point. You see, that's the reason why this man carried on. So he got no answer to the problem. If he could only see a gleam of hope, he might have waited. But he said, That's what I'm going to do. I'll speak in the anguish of my spirit. Am I a sea or a whale? Do thou set us to watch over me? He's talking now to God, you see.

[00:12:39] When I say my bed shall comfort thee, my couch shall ease my complaint, then thou scarce me with dreams and terrifies me through visions so that my soul chooseth strangling and death rather than my life. If I loathe it or loathe it, I would not live alway. That's where the man's got. I would not live alway. I loathe it. Let me alone. For my days are vanity. And you remember how Ecclesiastes takes that word up

practically and gives a whole exposition of it? Vanity of vanities. All is vanity. And the key is, if you have no hope, if there be no resurrection of the dead, whether you're Solomon in all his glory or the very servant in the gutter. Vanity of vanities all is vanity. What is man that thou shouldst magnify him? Is that making an echo in your heart? Do you realize that another man took this up later on by the same spirit and said, What is man that thou art mindful of him or the son of man that thou visitest him? Thou makest him a little lower than the angels. Thou crowned him with glory and honor. Oh, that's another point of view, isn't it? But here it starts. This is where the man said something which let a little chink of light in. He said, What is, man? That thou shouldst magnify him. What is, man? As though jobe all in his horrible, loathsome distress.

[00:14:15] You begin to see that, he says, Oh, wonder what explanation there is that I should ever have been created or that God should ever have allowed this to take place. I can't make it square with a wise God. Why should he create man to live a few years and snap out like a candle? There doesn't seem to be any rhyme or reason in it. Well, is there any reason in it? And he begins to grope. And in the 14th chapter, the light dawns. What is man that thou shouldst magnify him and that thou should set thine heart upon him, and that thou shouldst visit him every morning and try him every moment. Try him every moment. Ah, which darbid able to set this out for you, but I not able to do so. But if you would like to take a note of this. The references to this word to try are very, very suggestive. If you're taking a note, you want to put the letters A, B, C, D, A in that form of introversion. Now, the first note is what is man that thou should try him every moment. How long wilt thou not depart from me? That's seven, 17 and 19. Now the last occurrence is 34. 35. My desire is that Joe may be tried to the end because of his answers. So he's trying. Joe, at the beginning and the end of this were trying. Joe Now chapter 12, verse 11 and 12.

[00:15:48] Doth not the ear try words and the mouth taste them taste meat with the ancient is wisdom and in length of days understanding verse. That's chapter 12 now chapter 34, verses three and four for the ear. Try words. You see, it says again, just the same as the mouth tasted meat. Let us choose to ask judgment. Let us know among ourselves what is good Now the central reference. The one that we can appreciate. I think if we have to leave these others out. The central reference, 23, nine and ten. He said, I cannot see him, but he knows. He knows the way that I take. And when he has tried me, I shall come forth as gold. But we haven't got there yet. Friends. But isn't it

good to know Jobe got there? There's a gleam when he hath tried me. I shall come forth as gold. All that lets a ray of hope in. If you can see a purpose in your trial, you can endure it. He's beginning to see. There must be a purpose. Even God himself couldn't act like this as it seemed to him and keep his reputation. So just a few more words in chapter seven before we go on to Chapter 14. Verse 19. How long wilt thou not depart from me? Nor let alone let me alone till I swallow down my spittle. That's an extraordinary thing for a man to say to God. But it looked as though he was at the last phase of aggravation.

[00:17:22] I say he was tormented day and night. I have sinned. He says I have sinned. Oh, what shall I do unto thee? Oh, thou preserver of men. Why is thou set me as a mark against thee? So that I'm a burden to myself? Supposing I have sinned? Why do I go through all this? What an agonized cry. Friends, Why dost thou not pardon my transgression and take away mine iniquity? Oh, does God pardon transgression and take away iniquity, Jobe? Well, he said. I've said so, haven't I? That's about the first time it's been mentioned. Is there a pardoning God like thee we sing in our head? Jobe, you have said something. You have said something, Jobe. There is a possibility, then, that he pardons and takes away iniquity. For now. Shall I sleep in the dust? And thou shalt seat me in the morning. But I shall not be. I will have to fast. Over quickly because of our time to Chapter 14. Once again, we'll notice the rather solemn words with which Chapter 14 commences. And they are intimately associated, of course, with a burial service. Man that is born of a woman is a few days and full of trouble. He cometh, forth like a flower and is cut down. He fleeth also as a shadow and continueth not. And dost thou open thine eyes upon such an one and bring his me into judgment with thee? Who can bring a clean thing out of an unclean? Not one.

[00:19:01] Seeing his days are determined. The number of his months are with thee. You see, there's this time appointed still haunting him. Thou hast appointed his bounds and he cannot pass. Turn from him that he may rest till he shall accomplish as an hireling his days these on the same thing. Accomplish as a hireling his day. Now the next thing he says why he should say this. What should have caught his eye? How the Lord brought this to bear upon the mind of Joab. We don't know. But he said that is hopeful of a tree. If it be cut down, that it will sprout again. Now, in the midst of all this misery, why should we be worrying about a tree that's cut down and sprouts again? You see, he may have had it brought before him. There it is. There is a tree that's been cut

down. And sure enough, coming up from that apparent useless stump is a little growth. He's looking at it. There is hope of a tree. If it be cut down and it will sprout again. Will you notice on this chart I've got chapter 14. It was packed again, and it's exactly the same word that we get further down all the days of my appointed time. Will I wait till my change come? That will sprout. And that word change is the same. The name is going to reach this in a few minutes.

[00:20:28] That just as surely that cut down tree will sprout again. So he says this man is going to be cut down, will sprout again. A change will come to him. All lights come in, friends. So we'll go on. Those are route they're on wax old in the earth and the stop where they die in the ground. Though we die in the ground, it will sprout again. Does God look after trees then? Isn't there the same argument as God? Look after cattle. And are you not more than many sparrows? Said our saviour. For that thought was entering Joe's mind. If God looks after a tree that's cut down and its root dies and yet it's fat again. Am I right in saying that I've absolutely without hope and I'm going down to the dust and that's no more. And that's a finish. It cannot be. Let's go on, then. Yet through the scent of water it will bud and bring forth boughs like a plant. Then he says, Oh no, it's rather too good to be true, but man, do I waste it away. The imam. Give it up. The ghost. Where is he? As the waters failed from the sea and the flood decayed and dried up. So man lies down and rises. Not till the heavens be no more. The heavens be no more. That can be taken as all infinity. I'll read one book that says that means to say never take place at all.

[00:22:01] It's very, very wonderful to know in the Septuagint version, the Greek version of the Book of Job, it says this extraordinary thing. So man lies down and rises. Not till the heavens become unstitched. I put it. Yes, but I think. There it is. Till the heavens be dissolved. Till the heavens become unstitched. And what this good job mean when he speaks about the heavens becoming unstitched. Well, he knew a bit more than some of his critics that God had stretched out the heavens like a curtain to dwell in. And whether they come unstitched, it's not much good to have a tent and it's gone and the heavens are going to depart like a scroll and God is then going to bring in a new heaven and the new earth. My the man's beginning to anticipate something. Something has started in his life and heart. He's looking down the ages and he can see his hopes now beginning to rise. He says, till the heavens be unstitched they shall not awake nor be raised out of their sleep. Dear Joe, Where did you get that from? They sure are not awake. Or arise

out of their sleep. Awake and rise. What if he's not careful? He'll be right in the middle of the New Testament as well, won't he? Here he getting this thing. He's already beyond the awful bafflement that he's exhibited up to now. He's already said that a person who dies is asleep and a person who's asleep may be awakened.

[00:23:37] These things are being put into that man's heart, not by the arguments of his friends. They're being dropped into the man's heart by someone who loved him.

Although poor old jobe didn't know it at the time, But he's going to say he's realized it before we finish this chapter. Now, he says, verse 13, All that thou wouldst hide me in the grave. That that would keep me secret. Anybody these centuries wouldn't ask to be buried, of course, and think that was a good thing. But the man in this position. He was beyond hope so far as he knew in this life physically. But he said not only hide me in the grave, but would keep me secret. Joe. I know what one passage you'd like to read if you've never read it yet. You will. In the glory, know that, the Apostle Paul said. Your life. He's a kid. With Christ. In God. Oh, that thou wouldst keep it in secret. Oh, when he speaks about that, he's beginning to realize how a purpose is at work. Now is the overruling of the hand of God. So he says. All that thou wouldst hide thee in the grave. That thou wouldst keep thee in secret until thy wrath be past. The damage to point be a set time. He is already gone beyond merely the end of his life. An appointed time like a hiding, packing up and going home.

[00:25:17] Oh, he says, I may wait a long time till the heavens be unstitched. But if that's God's time for me, that's all right. All that thou would appoint thee a set time. And remember me. That man's got some faith, You know that last. He's only one of many jobe. And if I'm right to say that he was living and he died a little before the days of Moses. It's a long while ago, friends. And there's been a few million people come on the earth since Jobe was here. And he says, Thou wilt remember me. What a memory. God must have, mustn't they? And as it reminds us. Because all the stars by their names. The edge of your head are numbered. Not a sparrow falls without his knowledge. And you know, the two gospels taken together are not two sparrows sold for five farthings and not one sparrow of sulphur. Something I forget, but you get one odd sparrow thrown in. It doesn't fall to the ground without your father's knowledge. And if he says you're much more value than many sparrows. So here we get it. Remember me now? He asked himself a question. He's got to this now. He says, You know, I've been rambling on a bit. I've been talking. I've been thinking. I've been hoping that sprouting

tree is maybe. So I wonder whether what I've said is true. If a man die. Shalini Devagi.  
Auditor.

[00:26:56] Question three. If that is a basic question, if there be no resurrection of the dead. Well, there is no gospel. Let me just say. Well, we are we are rejoicing in the forgiveness of sins. We have peace with God. So. Yes, but so what? After a few years, it will all be just to say whether you had or not. If there's no resurrection of the dead. In fact, the apostle writing to the Corinthians, he said. He was of all men, most miserable. If the dead rise. Not for he says, I'm getting it now. Before the time when I might have had it easy. And what profit is there if the dead rise not. Let us eat and drink For to morrow we die. It are established that the word merry because it isn't Mare, you can't eat, drink and be merry. No, no. That's another statement. In one Corinthians 15, he says, Let us eat and drink. For tomorrow. We die. That's without resurrection. So this man says after the question, If a man die, shall he live again? What's easy for us to say. Of course, we believe the hope of the resurrection of the dead. It's all over the New Testament. But you put yourself outside the teaching of the New Testament. You put yourself among the philosophic Greeks. The one thing they would not tolerate. They said, Oh, this is nonsense. Would they heard about the resurrection and they did all they said much learning of Major Man Paul.

[00:28:26] See, you think that anyone would grasp at it and say, Oh, that's a thing that I wanted? No, no. He said you Why should you think it incredible that God should raise the dead? He said that to them and they did think it was incredible. They said, Oh, it's no good listening to him. He's raving. If a man die, shall he live again? But he answers himself all the days of my appointed time. Will I wait? Well, you can't help yourself. Whatever happens, Joe Barbatti says this is a conscious act on my part. I shan't know about it, but I'm waiting. A person who is dead and buried and finished and done for. You could hardly say he's waiting. But the person who did and to all intents and purposes, gone so far as you're concerned, if he's in the mind and will of God, if he's remembered by God, if he's kept in the secret place of God, he's waiting. Writing. Services all my appointed time. Will I wait till my change come? Jobe. There's another bit that you'd like to read in the New Testament. One day we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye at the last Trump. He knew that, you see, He'd got it now. He was going to be wakened out of sleep. He was going to be raised from the dead. He was going to be changed.

[00:29:57] What happened to this man? White light has dawned. God has not allowed him to sink completely in spite of all the carry on that Joe gives here. God was not watching over him as he thought to watch every word and punish him. God was looking at him. Now we're going to see the reason why it all comes about. Thou shalt call and I will answer thee. That, again, is a wonderful statement of faith. A man that's been dead for, well, supposedly, say, 3000 years. It doesn't matter if I'm a few hundred years out, it won't matter. And then he's been dead for 3000 years. Says thou shalt call, and I will answer thee. Joe, there's another bit you'd like to read. John The fifth chapter. Verily. Verily. I say unto you. The hour cometh when they that are in the graves shall hear the voice of the Son of God. And they that hear shall live. Joe could have said, Yes, Lord, I believe that. But he's saying it. Thou shalt call. Well, the living risen Christ could call. But he said, I will answer these. Well, where are you, Joe? Nobody knows. Jobe uses the word over and over again in his own statements that he would go to the dust. That human body that was so afflicted would turn back to the elements of the earth again to be used up over and over again. And you wouldn't be able to find job anywhere.

[00:31:31] Yet, he says, I would answer. And of course, some clever person would come along and perhaps Joe would say, Well, don't ask me. I don't know what I'm going to do it. But that's deep down in my heart. I know he cannot be taken away. I will answer thee. And thou whatever desire under the work of thine hands. Now I'm going to turn back for a moment to Chapter ten. He's approached this by an avenue, as it were, of teaching, which unfortunately had to miss out. Chapter ten, verse three. Is it good unto thee that thou should express that thou shouldst despise the work of thy hands? This is Joe talking to God. That is it. How far has he got in Chapter ten? This man was in an awful state. People wouldn't sit with him. It was. He was loathsome. With a wretched disease he had. And up till then, he could only feel that God who made him despise the very work of his hands. Well, now in the verse eight. He has another approach to it. Thine hands have made me and fashioned me. Thy hands have made me and fashion me together round about Yet thou dost destroy me. Remember, I beseech thee that thou hast made me as the clay. And wilt thou bring me into dust again. See so twice thy hands have made me. And I can't understand, said Joe. I can't understand how God could have made me.

[00:33:20] And then let me be like this. But the third time he says it, he gets the answer. Thou wilt have a desire. To the work of thine hands. Now, one of the thrills of Bible study is to come across something for the first time. You could never give the same feeling when you pass it on in a meeting to when you sit there and you pondering it and you look at it. Look what he says, he says to himself, Jobe says. Up to now, I've been thinking that God was aloof. He was looking at me from a distance. He was not really concerned with all my misery and all my sufferings. But just as in John the ninth chapter. The three wise men had practically descended into Jobe. Ricky must have sinned. And yet him John the ninth chapter. The divine answer was neither of this man sin nor his parents, but that the works of God may be manifest in him. So he said, Is there another answer? Yes. He said, Yes, I'm getting it. Thou wilt have a desire unto the works of thine hands. Now, I put that word there. The word desire. Yes. I've given you in red letters if you can read them. The word for desire is a derivative built up of the Hebrew word Kust kasap, which is the way we spell it in English. That's in case you want to look it up. Now, in the ordinary way, this root word means silver.

[00:35:10] Now, you may say to me, why does a word that means silver get translated by the word desire? Well, let's see. The word is used for describing silver because it means something white or something pale. And so exactly in the same way, the Greek word argyros, which we get in the word Argentine and Argent, they mean something white. And Arjun is the word for silver, is he? So both in Hebrew and in Greek and in English, we have the same feeling that the word for silver means something white or pale. When having the actual meaning of this word. If you look at Genesis 3130, it's in a strange context, but it gives you the human meaning of the word. Here we are. Laban speaking to Jacob. 3130. And now, though thou wouldest needs be gone because thou sore longest after thy father's house. That word sore longest is this word desire, sore longest. And then if you look at Psalm 84 two, you'll get another rendering. Psalm 84, verse two. Verse one. How amiable are thy tabernacles, O Lord of hosts? My soul Longeth. Yey. Even fainted for the courts of the Lord. Would you believe it? Job actually says that at last he realizes that instead of God being indifferent to his sufferings that God is even turning pale. He dares to use that human figure. God is turning pale in his anxiety that the sufferings of job may end and he'll give him a double for all he's endured.

[00:37:28] But he has to wait. God's appointed time. But he says, Oh, I've learned this lesson that if I have to wait, God is waiting too. It's not indifference. It's not because he doesn't care. It's not because he's got other things to do. He's got a purpose and I've got to stick it. But blessed be God. So does he. Yea, though I walk through the valley of the shadow of death I will fear no evil For thou art with me. God's coming with us. All this is worth a bit of struggling and suffering for a man like that to emerge into such daylight. If a man die, shall he live again? Just as surely as that apparent dead tree will sprout. So God will one day call from the dust of the earth. And that man that's doing all intents and purposes destroyed and gone will answer. For thou wilt have a desire to the work of thy hands. So we begin to see that these things are turning out to God to jove's blessing. Now this word in chapter ten, verse three, I want you to make sure I gave you this this word despise. In chapter seven of Job, we looked at Chapter seven, but I didn't draw your attention to the actual meaning of the word. In chapter seven, verse 16, he speaks about his life. He says, I loathe it. I loathe it. And Bildad takes him up in Chapter eight.

[00:39:07] Verse 20. And says, I think it's verse 20, God will not cast away a perfect man. Neither will he help evildoers cast away. Loath despise. He says, I allowed it. They always said. I can't say that anymore. I cannot accuse him of despising the work of his hands. I've had to use another word. You see that in our English language that we've got. Destroy, despise, desire. We'll take away those three points this evening if you like. Friends. First of all, Job despised. He loathed. He didn't want to get rid of it. I would not live alway. Then he accused God of destroying the very works of his hands. Then the light dawned and said, Oh, what a mistake I made. He will have a desire unto the work of his hands. So is that not a comfort if you have to go through some testing or trying, which is a hard discipline? Don't turn round and blame God. Will you all remember that he's not causing one stroke of affliction more than is necessary for his purpose. He's honoring you. And he's honoring me that we walk together with him if needs be. And although you have to say with Job, as he does in chapter 23, he looks to the right hand and left hand and back and forth and doesn't know which way to take. But he says he knows the way that I take. And when he hath tried me, I shall come forth as gold.

[00:40:44] So we take heart. This evening we ventilated the question and we've got some beginning of an answer. If a man die, shall he live again? Now, the remainder of this chart, you see, takes you to chapter 19, where this hope of resurrection is intimately

associated with Christ in the capacity as a kinsman redeemer. But that's such a wonderful subject of itself that we shall have to occupy all the time we have at our disposal. When next we meet together. Just to remind you that what Dover said is echoed in other parts of Scripture. But he says, I should await you Remember in the psalm, he says. I should awake. We are like this. I should be satisfied when I awake with thy likeness. And the prophet Daniel says. That those that sleep in the dust of the earth shall awake. And in the New Testament. That's a consistent figure. Those that sleep in Christ shall wake in resurrection. Glory. As the Apostle ended, he says O grave. Where is thy victory? O death. Where is thy sting? The sting of death is sin. The strength of sin is the law. But thanks. Be unto God that giveth us the victory through our Lord Jesus Christ. So there's the emphasis. And let us keep to the scriptural statements. Death for the believer is to fall asleep. Resurrection is for the believer to awake. To a new world. Where sorrow and sighing shall have fled away.