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McInteer Sermon Outlines - Job

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The Greatest Man in the East

Job 1:1-5

- I. Name some great men you know.
- II. Not behind them are great women you love.
- III. But I want to tell you about one described as "the greatest of all the men of the East."
 - A. Do you know him?
 - B. Add clues - (tell me when you clue in).
 1. From Uz
 2. Perfect and upright
 3. 7 sons - 3 daughters
 4. Very rich
 5. Feared God
 6. Eschewed evil
 7. Jemima, Kegia, Kerenhappuch
 - C. It's Job of whom we speak
- IV. We study the earliest Bible description of him.
 - A. Man in the land of Uz
 1. Man
 2. Subject to same passions of us
 3. Man in authority
 4. Not an Israelite - God has His remnant in all places.
(Henry) (

5. Uz east of Palestine tis thought, but yet unknown. (Then how do folk know it's East?) Like the man going to invent a solvent that will dissolve whatever it touches - one asked "Then in what will you keep it?"

B. Name Job

1. Means persecuted or pious, or repent, return to God, or greatly tried.
2. Another says hated, one counted an enemy or one who grieves or groans.
3. One says it means "where is Father?"
4. Seems to me we just don't know what it means.
5. Do know he was the Emir of the East.

C. Perfect

1. Dad asked, "How many great men in our town" and son answered "one less than you think there are."
2. Define perfect, first of four words.
 - a) Single heartedness
 - b) New commentary says not perfect but balanced, full, character

- c) Spurgeon said of Gladstone
 "We believe in no man's
 infallibility, but it is
 restful to be sure of one
 man's integrity."

Prov. 8:13 "Fear of the Lord hates
 evil.

Prov. 16:6 "Fear of the Lord men
 depart from evil.

- d) Complete, entire, not
 wanting in any respect.

- e) God compliments him in V-8

D. Upright

1. Beyond reproach
2. Upright in dealing with
 God and man
3. Straight-without deviation

E. Feared God - third quality

1. Serve God for His own sake
 and not for self interest
 (Meyer). Then how could
 preaching be a job?
2. True servant without
 dependency on outside
 conditions - will endure
 most severe trials and
 still serve God.

Prov. 8:13

3. Worshipped God
 4. (Wonder how God would evaluate us?)
 5. Fear of God governed his whole conversation.
 6. Prosperous and pious
 7. Reason he could not curse God for that meant forget Him, put Him out of sight, give no honor to Him.
- F. Eschewed Evil
1. Fourth quality
 2. Shunned evil
 3. This is a deliberate rejection of evil.
- G. 7 sons and 3 daughters - sacred no.
- H. Substance
1. Extensive material possessions
 2. 7,000 sheep
 3. 3,000 camels
 4. 500 yoke oxen
 5. 500 she asses - good for reproduction and milk
 6. Great household - many servants
 7. Please note 3 things:
 - a) Wealth cannot secure us from calamities of life
 - b) Neither can piousness protect from calamities

- c) Piety not incompatible with wealth - piety can come to all, wealth to a few.

V. The Family Birthday

- A. Read V-4.
- B. Consistent to festival - every day it arrived.
- C. Each had own residence, house, not a tent
- D. Had domestic unity
- E. Had great family fun
- F. Saw his family grow up - also had health and prosperity
- G. Took turns at entertaining each other in love & harmony
 - 1. Burns said man was made to mourn - not necessarily.
 - 2. Job's family knew a good time

Phil. 4:4

- 3. Called their sisters - so it was more than revelry
- 4. Kind and thoughtful of sisters

VI. Job's Safeguards

- A. After feasting Job sanctified them.

1. Sent - let the family assemble.
2. As parent of grown children he exercised authority, responsibility, power, honor
3. Kept unity and harmony
4. Sanctified - too much gaiety can lead to forget God.
5. Early
 - a) Wasted no time to get to morning devotional
 - b) Jesus did

Mark 1:35

- c) Family worship precedes the business of the day-up early
- d) Not so much a time element as a persistent effort.

B. Burnt Offerings

1. At stated intervals Job got his family together for atonement, lest at one of their feasts they had offended God.
2. As head of family Job acted as priest
3. Spiritually ambitious for himself, but no less for all the family.

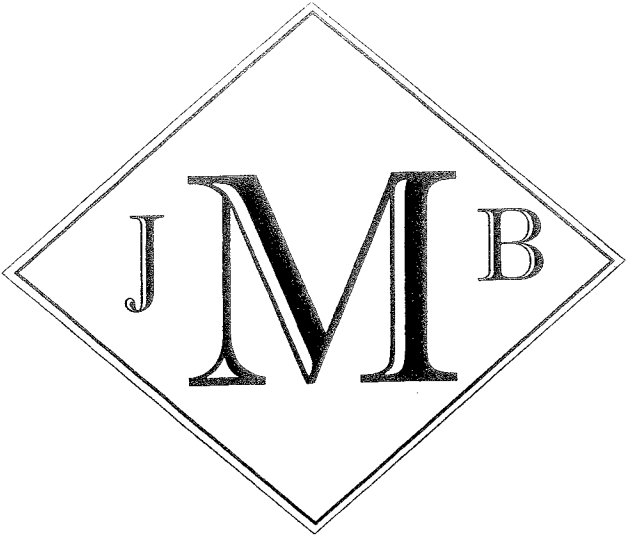
4. Wanted his children to examine their own conscience.
5. "Number of them all"
 - a) Pray for each child by name and continuously
 - b) Do we counsel our children? Anytime for it?
 - c) Each child different in temper, genes, disposition

C. Sin and curse God

1. Job's piety especially evidenced in the anxieties he experienced toward and for his children - lest they should renounce or say farewell to God.
2. Must not renounce, blasphemy or blame God.
3. Curse a euphemism
4. Heart - his spiritually was not surface, skin

D. Continually

1. Constant - always
2. Habitual
3. Maintained with unbroken regularity



WHAT DOES HELL SOUND LIKE?

Job 1:6-12

I. Did you ever try to picture hell - what did it look like.

- A. Weeping - gnashing teeth.
- B. Fire, yet black.
- C. Wretches, disobedient, uprooted plants.

II. Did you ever try to picture what it sounded like?

A. One true way I know is to listen to the **voice** of the Devil.

- 1. He's sharp - didn't talk much - because you index one by what he says - Peter swore at denial remember.
- 2. Spoke only 3X - can we see what he said & get a picture of what hell sounds like?
- 3. I know he's alive today tho oddly not in 1st 2 or last 2 chapters of the Bible.
- 4. We must not be "ignorant of his devises" *2 Cor 2:11*
"wiles (devices) of the devil". *Eph 6:11*

B. He speaks 3X.

- 1. Adam - slandering God to man.
- 2. In Job - slandering man to God.
- 3. To Jesus - trying to wreck his work.

III. Devil - God - Adam--Gen. 3.

A. Garden speech.

V. 1 "Now the serpent was more subtil than any beast"

V. 1 "Yea, hath God said, Ye shall not eat of every tree"

V. 4 "Ye shall not surely die"

V. 5 "For God knows that in the day ye eat thereof, th"

B. Note this.

- 1. He questions goodness of God.

- I Thess. 5:9 "For God hath not appointed us to wrath,"
2. He objects to law, to any limitation. Let's escape all law - be free!!
 3. Denies severity of God - won't die.
 4. He's a liar from the beginning.
 5. Why was man later afraid.
 6. Do we believe God can tolerate evil. He's too good to punish.
 7. Challenged the motive of God. - man'll be with

IV. Next time it's about Job.

- A. Job 1:9 "Doth Job fear God for nought?"
1. Previously slandered God to man; now man to God - he works both sides of the street.
 2. Know little about Job - book is dateless, regionless.
 3. Job from Uz - know not its locationless.
 4. He was "perfect & upright, feared God, eschewed evil." (Feared God made him turn from evil).
 5. Satan wants no successful men for God.
 6. Satan saw goodness of God to Job - even admitted it - "hedge about him."
- B. Reasons for religion.
1. Selfishness is the inspiration - destroy things man quits.
 2. Had God "considered" Job - he studies carefully us all.
 3. Gave Satan a green light, yet Job unmoved.
 4. Note he deceived man about God but not God about man.
 5. "When he has tried me, I shall come forth as gold.

IV. 3rd time - with Jesus.

Matt. 4:1-11

Luke 4:5-7

A. 3 temptations (order differs in Matt. & Luke).

1. Physical - Bread.
2. Spiritual - Trust in God.
3. Vocational - Purpose.

B. Points to recall.

1. Lu. says showed all the K. of the economy.
2. Devil claimed the Kingdoms & glory.
3. He doesn't have the right to give - Jesus sent him packing, "Get thee hence, Satan."
4. Whole quality of life is to "worship the Lord."

James 4:7 Submit to God; Resist devil.

West End 11-5-78

surrounded by such forces of evil as Paul described in the paragraph I read in Ephesians, how are we going to stand up? Notice Paul is very particular in the use of the word *stand*. "Stand . . . withstand . . . having done all to stand." Pick those words out, and look at the context. Well, how is it going to be done? In other words, how are we individually, personally, how am I—to put the matter in the singular number—how am I to fight against this force and these forces of evil which are in existence? That is our inquiry, and to that we come.

We start by doing that which he have already done, recognize the reality of these forces against us and the truth of the Biblical revelation of Satan. We have been considering his devices. We have considered in broad outline his wiles, and we must accept this reality. I cannot help thinking today of that little poem that was written by Vernon Charlesworth in the old days. It is very pertinent. It has in it a touch of satire which is well worth while. He wrote:

"Men don't believe in a devil now,
As their fathers used to do;
They reject one creed because it's old
For another because it's new.

"There's not a print of his cloven foot,
Nor a fiery dart from his bow
To be found in the earth or air today!
At least—they declare it is so!

"But who is it mixes the fatal draught,
That palsies heart and brain,
And loads the bier of each passing year,
With its hundred thousand slain?

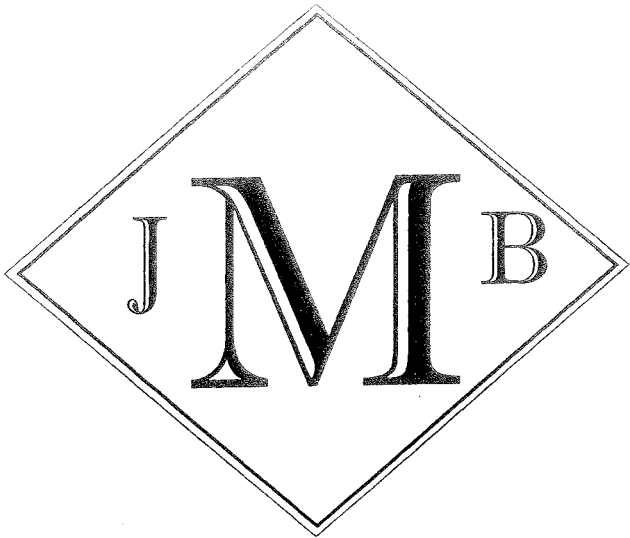
"But who blights the bloom of the land today,
With the fiery breath of hell?
If it isn't the devil that does the work,
Who does? Won't somebody tell?

"Who dogs the steps of the toiling saint?
Who spreads the net for his feet?
Who sows the tares in the world's broad field?
Where the Saviour sows His wheat?

"If the devil is voted not to be,
Is the verdict therefore true?
Someone is surely doing the work
The devil was thought to do.

"They may say the devil has never lived,
They may say the devil is gone,
But simple people would like to know
Who carries the business on?"

Doggerel, if you like. I call it a very profound little poem. We start believing that he is, and that he is still in the business. We stand with the



HELPING A BROTHER

Job 4:1-5

- I. "I just didn't know what to say!"
- A. All of us have been there.
 - B. We want to help a smitten friend.
 - C. Here is how one man started his assistance.

II. A Bit of Background

- A. God and the Devil spar about Job.
- B. His losses & afflictions come--and we raise the question "Why does a good person suffer?"
- C. We face situations where we must say something. *But don't know everything*
 - 1. Sat in silence for awhile with the 3.
 - 2. Job broke the silence.
 - 3. Eliphaz immediately entered into the problem.
 - 4. He had it all reasoned out but did not unload right off the start.
 - a) Confess sin.
 - b) All will be well again.

III. Eliphaz's plan of attack.

- A. Call Job to recall some of his history as he appeals to memory.
- B. Look at your life--it has not been wasted.
- C. He begins by offering encouragement and seeing all the good things in Job.
- D. He is courteous though later he does lose his temper.
- E. Perhaps he underrates the severity of Job's affliction & losses.

F. He is willing to speak first.

G. Has a philosophy that subscribes to idea that special suffering results from and was a sign of special sins.

IV. His Search for God in the Character.

A. Behold

1. Call special attention to certain commendable facts.
2. It was a conspicuous achievement.
3. We are to let our light shine and Job did.
4. Wants to mention his piety and blameless ways.

B. Instructed Many

1. We all need guidance of good men.
2. Some say word means correction.
3. Led in straight path those that were in error.
4. Can't correct unless we ourselves are right.
5. Genuine interest in folk.
6. Spoke great words to help form character.
7. Carlyle spoke of the superiority of the cane of the teacher over the sword of the soldier.
8. We will learn--either from godly instructions or from a billy club.
9. Please note the many--and this takes time!
10. Those who have advantages and riches must share them.
11. Fidelity in teacher highest proof of his faith.

C. Next compliment: strengthen weak "hands."

1. Imparted strength to those morally weak.
2. Helped whoever had weak knees-- young and old.
3. Read 35th chapter of Isaiah and note the familiar expressions.

2 Sam. 4:1

4. Weak hands strengthened for:
 - a) Work
 - b) Service
 - c) Spiritual warfare

D. Thy words have upheld him that was falling.

1. Stopped some in time by wise words.
2. Harmony between words & deeds.
3. Gave effective counsel to all.
4. Actively sympathetic with sufferers; not a hospital "duty" list.
5. This done habitually as tense shows.
6. It was his lifelong pursuit of this service.
7. Falling folk.
 - a) Saved some from impatient words and hard thoughts about God.
 - b) Joy to see your teachings grow in the hearts of your students.

E. Strengthened feeble knees.

1. Lit. bowing knees.
2. They were at the point of collapse and Job sensed it and came.

F. What facts of life can be said about us? Are we those who say and do not?

V. But the ball's now in Job's court.

A. He who teaches others must walk in his own precepts.

B. Can't separate the preacher from the man.

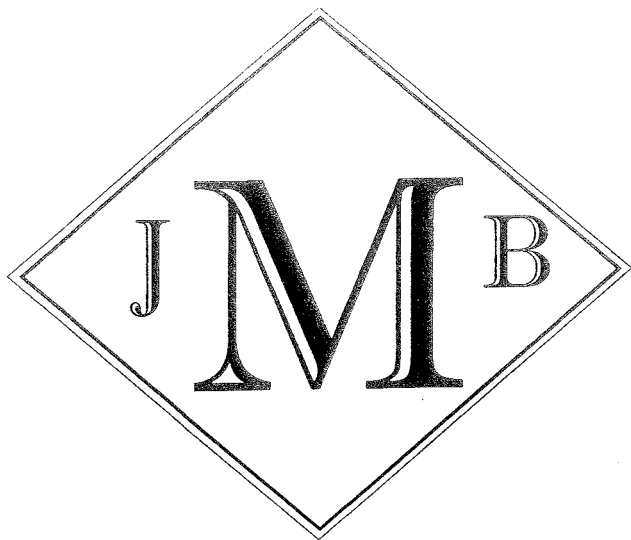
C. Why not do for yourself what you've advised others to do?

D. You comforted others, shall friends come to you and be received?

E. Turn to the consolation of your religion and a clear conscience.

Granny White - 9/17/97

Funeral, Mr. John Dunn - 9/20/97



Tell Me About Your God!

Job 5:8-16

I. Your answer to that request varies with your mood, though the truth does not.

A. I've just experienced a glorious blessing.

B. I've just buried a child.

C. I've just visited a drought-stricken farm.

D. I've just witnessed my spouse's baptism.

E. See Job 16:9-14

II. But how today would you acknowledge this request?

A. May we with fairness tell of God?

B. Perhaps Eliphaz's evaluation will bless you.

III. About God here Eliphaz said:

A. Seek Him and to Him commit my cause.

When God says no its because he has something better in store for you

1. Rather easy to say what I'd do if I had your problem.

2. As for me if the case were mine, if I was afflicted as you are, I'd not go anywhere else, but wholly come to the Lord.

*If you feel tor away, guess who move it
Do your best, then sleep in peace - God's awake*

3. To seek requires mind, will, faith.
4. Seeking implies God can be found.
5. God should be sought at all times, especially when in trouble.
6. Best thing to do with trouble is take it to the Lord and leave it there.

B. Why come to God?

1. He now gives his reasons.

Rom. 11:33 *a depth riches both wis & know.*

2. It demands belief in the existence of God who is conscience of our needs and from whom we desire and receive assistance.

James 1:5 *If any of you lack wisdom let*

Psalms 63:1 *Thou art my God; early will*

3. See Him as perpetually *thirst* active with great energy pouring from an active operation.

John 5:17

4. He is a God of Power.
5. He is readily diversified.

6. Great things, unsearchable, without number margin "til there be no number."
7. He is marvelous with all great things He performs, transcending the highest efforts of human intellect to explain, understand, or even compute (P.C.).
8. Seek - imply we've lost God- He can be found.
 - a) Realize God's nearness to us.
 - b) He is the highest - the final appeal.
9. He does great things without number - His power is never exhausted - His purposes carry to the end of time.

C. The first blessing numbered is rain - so important.

1. He freely gives to all men.

Psalms 72:6 "He shall come down like rain on mown grass."

2. "There is something wonderful as indeed there is in the rising of rain from the earth and the strange hanging of that heavy body in the air and in the

distribution of it as God sees fit, and how much more in the hidden paths of divine providence." Wesley

3. Fields - margin out places.
- D. Sets on high these that be low-mourn exalted to safety.
 1. See God tenderly in human history.
 2. He favors the lowly and sorrowing.
- E. He disappoints the devices of the crafty - hands can't perform.
 1. Frustrates the crafty and makes them of no effect.
 2. Grants victory over the crafty and cunning adversaries.
 3. Let their hands accomplish nothing solid.
 4. Nothing substantial affected by their schemes.
 5. Confounds the crafty, exploits their schemes, outwits their cunning causes the best connected devices to appear helpless.
 6. Haman, Joseph, Bros, Sanballatt.

F. Takes the wise in their craftiness and the counsel of the froward is carried head long.

1. Men overreach themselves and fall into their own snare.
2. Paul quotes this.

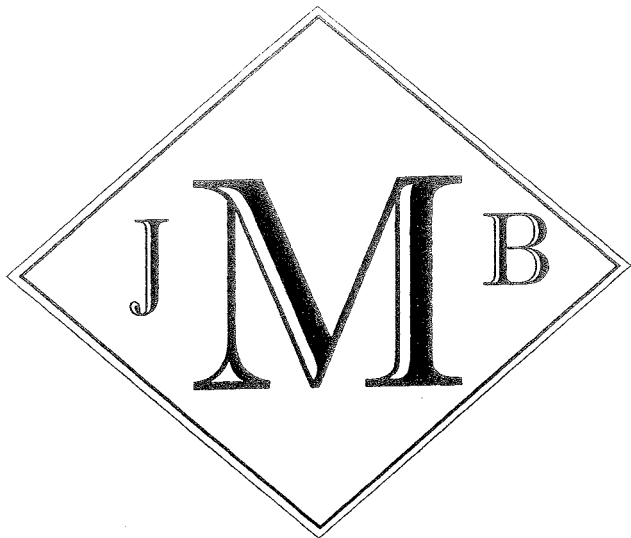
I Cor. 3:18

3. Only Job quote in New Testament.
4. Meet with darkness at daytime.
 - a) Plunged into perplexity.
 - b) Unable to steer paths right though the light is full and clear about them.
 - c) They are confused.
 - d) They make darkness in the daytime which is a metaphor expressing bewilderment of the crafty - schemes are foiled and sublety of no avail.
 - e) Suddenly the light goes out and they know not what to do or which way to turn - their way is hid.

- G. He saves the poor from sword,
mouth, hand of mighty.
1. God reaches the poor.
 2. Enemy in horror as God
amazes with His power.
 3. Compassion on the needy.
 4. Brings down the haughty.
 5. Those who question God's
ways are struck down.
 6. Saves the poor from the
sword of their mouth.
 7. Two ways to injure another-
mouth and hand.
- H. All this shows God's trust-
worthiness, love, capacity to
guard, counsel and nourish
constantly- ever active.

New Concord, KY - 4/16/00
Smithville, TN - 5/7/00

Virginia Floyd's Bible Class - 5/9/00



The Day I Argued With God

Job 9:1-4

- I. Who ever said everything in life is fair?
 - A. A navy man comes to Nashville from Virginia; petitions the court for more time to see his little girl, permission is granted, he gets to the parking lot, shoots and kills the mother of his child, also her mother that was with her, flees to a motel, barricades himself in a room surrounded by the police that find him, asked to surrender, rather shoots and kills himself--how is the toddler benefited in this?
 - B. In school, work, associations, events come and you say "that's just not fair"--and you are right.
 - C. The government has tax plans that hurt some severely; you pay Social Security all your working days, die the first year you begin to draw--it's not fair we say.
 - D. Events with God--our source is sick or unfaithful, we are not yet no rights to undue all the wrongs--am I to be simple rest of life--it's unfair is the organization. I want happiness.

II. Before we take on God though, let's refresh our minds about who he is as we read Job 9:1-4 as a starter.

- A. Job admits the validity of some arguments of his friends.
- B. He feels disposed to take God "to a court of law."
- C. But before he does, he counts the power of God--we need to learn as J.D. Thomas taught "the message of the Book of Job is that God is in the driver's seat."
- D. Now read Job 9:1-4.

III. To our text.

A. Truth--how should man be just with God?

1. Other translations.

"Indeed I know it is as you say. How can man be in the right against God"- Jesus, or "no need to teach me that's how should a man win his suit matched against God"- Knox.

2. Man knows he is guilty.

a) By Scripture.

Prov. 20:9 - "Who can say I am pure."

Ecc. 7:20 - "Not a just man on earth."

Isa. 53:6 - "All we like sheep have "

Rom. 3:23 - "For all have sinned."

b) By conscience.

c) By experience.

3. To be just with God is to stand right with God.
4. God alone provides method of justification, gives us an advocate.

Rom. 3:22 "R. by faith of Jesus"

Rom. 3:28 "We conclude that a man"

5. We put our trust in Christ and remain loyal to Him.
 6. No man is pure compared with God.
 7. How can I appear just in the presence of one absolutely pure?
 8. God can have no motive to injustice--no outward circumstance to tempt him to do wrong.
- B. If I contend I can't answer.
1. I must admit his perfection.
 2. Who can grasp his moral judgment?
 3. Who can tell God he's wrong?
 4. Can't answer one out of a 1,000.
 - a) No one in position to compel God to do anything.
 - b) God has the right to impose commands.
 - c) Can't bring him to court, he is not man, no arbitration possible.
 - d) Odds not 1 in a 1,000.
 - e) 1,000 stands for largest multitude.

C. God is wise in heart and mighty in strength.

1. Wise in heart.

- a) Combo of perfect wisdom and infinite strength--thus contention is hopeless.
- b) Man's ignorance and frailty disqualifies his answering God.
- c) God's wisdom enables him to:
 - 1) Search the heart.

I Chron. 28:9 "For the Lord searcheth.."

2) Understand thoughts.

Psalm 139:1-6 "Thou understands thoughts"

3) Know works and ways of men--he does not need to steal debate notes as Gore did Bush.

Job 34:21-23 "His eyes are upon ways.."

d) Whole system of nature arrangement of Providence, the mediation of Christ reveals man of wisdom.

4) Mighty in strength.

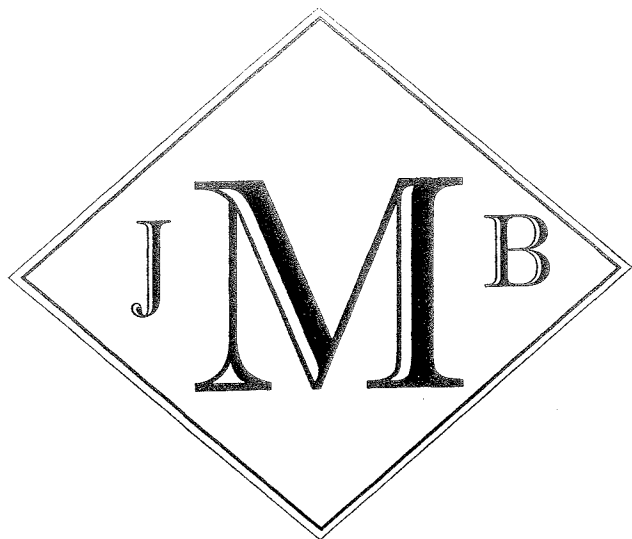
- a) It's absolute.
- b) Independent of man.
- c) Always on side of right.
- d) More we seek His power, poorer is ours--compare our lights at night to His sun.
- e) See His display in nature.

D. Who has gone against Him and prospered?

1. None who take the line of absolute self-justification have prospered.
2. Blessedness to submit.

Psalm 76:9 God arose to save meek.

Isaiah 27:5 Make peace with me.



- I. How are we to gauge life?
 - A. Are there any loop holes?
 - B. Does all you see make sense?
 - C. What's the answer--getting, gusto, gathering, going?

- II. Job wrestled with it as he tried to find out why all things happened to him.
 - A. We can come nearer having solutions because the ages are ours.
 - B. Better still we can at least be calm and contented because we have something Job never possessed--we have Jesus Christ.
 1. He alone is the answer.
 2. He alone is the way, truth, life.

- III. But let's wrestle with the complexities of life through the eyes of Job.
 - A. Job answers Zophar, one of the three friends - "Job's comforters."
 - B. He makes his unhappiness a paradigm for the lot of humanity at large.
 - C. Sadly he sees man's life as transitory, full of trouble, miserable, therefore God should pity him
 - D. The high water mark of his reasoning is the 14th chapter and the inviting thought "if a man die shall he live again?"

D. (cont'd)

You because of Jesus know how to answer that.

- IV. I want us to just go to Job 14 and study the whole chapter as we will see Job soar into great thoughts and then come crashing down.
Go now to Job 14--we'll do it by verses, not an A,B,C outline.

V-1 "Man that is born of woman is of few days, and full of trouble."

1. Man is frail ~~and~~^{and} lives a short time.
 - a) Century club--exclusive.
 - b) But fewer in the 110 age bracket.
 - c) Life is brief.
 - d) He knows frailty, mortality, trouble.

13:12 "Your memorable sayings are like ashes, your bodies to bodies of clay."

- e) Our frailty makes us call for God's compassion.
 - f) We plead for mitigation.
2. With brevity comes sorrow and trouble.

V-2 "He comes forth as a flower, cut down, he fleeth also as a shadow."

1. How long does a flower live--
fleeting.
2. Flower vs. cedar.
3. Hardly blooming and is cut down.
Tis but an hour ago since it was
nine
And after one hour more, twill
be eleven
And so from hour to hour, we
ripe and ripe
And then from hour to hour we
rot and rot. (Shakespear's "As
You Like It," Act 2, Scene 5.
4. Man is like a morning mushroom,
soon thrusting up its head into
the air and as soon turning into
dust and forgetfulness.
5. Homer calls man a leaf.
6. Pindar, the dream of a shadow.
7. 13:28 - a rotten thing, a garment
moth-eaten.
8. In addition "a shadow."
a) They do not remain.
b) What is more unsubstantial?
c) Can you outrun one?
9. Really, why should God pay any
attention to anything so weak?
a) Contrast with his greatness,
unchangeableness, permanency.
b) Man is poor, weak, unstable.

Ps. 8:4 "What is man that thou art mindful
of?"

Flower of grass

V-3 "And dost thou open thine eyes..."

1. Should God even bother to look upon us?
2. Especially, can God see an individual?
3. Yet you even do look and let me suffer.
4. You watch me as a jailer.
(Zowcousky-Colorado cell, 23 hrs. daily, ever watched, \$36,000 yearly cost, underground, buried alive).
5. Is one so fragile worth judgment?
(See worth of the soul)
6. Yet the tendency is man's to sin.
(Ezek. 18:20)

V-4 "Who can bring a clean thing out of an unclean?"

1. Answer not one.
2. It's impossible.

V-5 "Seeing his days are determined..."

1. Always hear "if it's my time to go."
2. Pilot asked "suppose it's my time, is it also yours?"
3. Number of man's months are with God.
4. Bounds are appointed and he cannot pass that mark.

5. Our days are not like God's days which endure throughout all generations.

Ps. 102:24 "O my God, take me not away in..."

V-6 "Turn from him that he may rest till.."

1. Since life is short why not give him enjoyment and respite that is not even withheld from the lowliest of hirelings.
2. Is hope for a better tomorrow an impossible dream?
3. Yet a hired man rejoices when his day is over; man rejoices when his life comes to an end.
4. Village blacksmith enjoys his rest because:

"Something attempted, something done

Has earned a nite's repose."

V-7-9 "For there is hope for a tree if it be cut down.."

1. He'll contrast now the fate of things compared to a person.
2. Amazed National Geographic says found red blood cells in dinosaur from rex millions of years ago-- still alive--found in Montana.
3. He'll say trees are better off than man.

4. P.C. says Job uses three clauses that are pleonastic, redundant.
5. Root waxes old, stock (stump) dies but lives with suckers.
6. Scent or smell of water revives, aroma comes--will not cease.

V-10-12 "but man dies and wastes away.."

1. Old Testament presents three problems only to be answered with Jesus.
 - a) The invisible and unapproachable God.

23:3 "O that I knew where I might find God..."

- b) Human sin is real--how can man be justified by God (via death of Christ).
- c) Death vs. immortality.
2. Man dies and is "stretched out."
 - a) He leaves nothing to sprout again.
 - b) Death is certain and he sees not revival of man.
 - c) Appointed unto man to die and we all keep that appointment.
 - d) He is no more--can he be aroused out of death sleep?
3. Question - when he dies where is he?
 - : non-existent or alive somewhere.

4. We are like waters.
 - a) Lakes recede.
 - b) Rivers dry up.
5. Man lies down--rests not--til heaven (most permanent thing he knew) is no more.
6. Man's hope is like a dry creek bed--nothing--no evaporation because water's gone.
7. No reappearance of man on the earth--none have come back.

V-13

"O that thou wouldst hide me..."

1. Let me hide in a grave, be remembered til the storm passes over.
2. Job now deals with his personal wishes.
3. After death, dares hope to be sheltered somewhere.
4. Hopes to be remembered, reappear and God know him.
5. All men have troubles, yet all men uncertain as time of their departure.
6. God knows the exact time as even he numbers the hairs of your head.
7. He's appointed the bounds of man's habitation.
8. Foreordination of the Almighty does not interfere with the operation of natural law & secondary causes.

Fore
knowledge
vs
foreordination

9. In sheol he'll be unknowing and unknown.
10. But there, in crescendo, rises a hope.

V-14

"If a man die, shall he live again.."

1. High point of all his reasoning.
2. If beyond this intermediate state there was a resurrection, this happy thought would enable him to endure weary days.
3. This would transform his outlook til change occurs.
4. May not know why we frequently suffer, but hope would make it bearable.
5. The earnest hope of resurrection can be a conviction--but is resurrection possible?
6. May I have confidence in the kindness of God?
7. Can I overcome hopelessness?
8. Dare I hope for future life?
9. Can a man live again after his body is reduced to dust?
10. May I cry for the impossible?
11. Many hints of this:

Isa. 26:19 *thy dead shall live*

Ezek. ~~38-9~~ *Many of them that sleep in the dust of the earth shall awaken some to everlasting life*

Dan. 12:2 *some to shame & everlasting contempt*

12. But it awaits the New Testament to give it.

The the context in which all that are in the
graves shall hear his voice & shall come forth
John 5:28-29 the times of ignorance. God will ~~will~~ appointed
Acts 17:31
I Cor. 15:12-20 \pm if there be no res. ... then is Christ
John 14:19 I go prepare .. come again

13. Above will answer man's greatest questions. Is there a judgment and future life?
14. See attached card # 103.
15. See V-15 "Thou shalt call and I will answer thee..."
 - a) I'll hear and answer.
 - b) I'll not be annihilated.
 - c) Take his body but something remains--his soul and influence.
 - d) Philosophy gives no answer--only God.
 - e) Behold I show you a mystery.
 - f) Confident in the power of God.
 - g) He hides me then he calls me.
16. Why should a second life be impossible?
17. This is the mountain peak of a great book.
18. God, though knowing well my sins, can forgive.
19. This the crescendo--now after soaring so high Job falls back.
20. But we must not.
21. Though I'll examine the rest of the book--the sermon will stop here because you know there is a resurrection.

V-16-21 I'll call Job's retreat.

1. He sees God as a heavenly detection carefully watching for every sin.
2. Transgressions put in a bag and sown up.
3. Idea God gloats over catching our sins.
4. Hope is destroyed--since sins cannot be hidden.
5. Doesn't see the mercy and grace of God.

Micah 7:18 *God pardons iniquity*
 Exo. 34:7 *Lord God merciful, gracious, long suffering &*
 Ps. 86:5 *Lord ready to forgive*

6. For Christians--no condemnation!
7. Mt. fall - time works ruin.
8. Hand of decay is active.
9. But remember, saint, if our earthly house is dissolved we have a building with God.
10. Mountain crumbles, torrents sweep away stones.
11. God overpowers--man changes is countenance.
12. While man lives his body pains him.
13. Hope's destroyed.
14. Sons honor our memory and we know it not.
15. Even they are brought low.

- 16. God's severe!
- 17. All this if there is no resurrection.
- 18. See attached card #100.

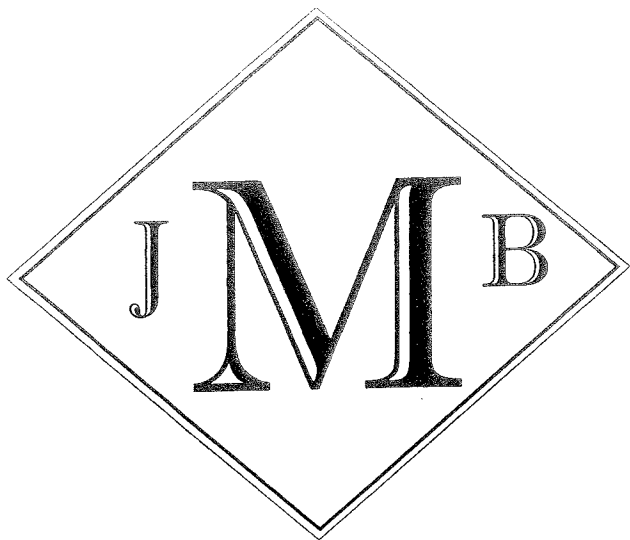
Go Back to v-10-give up ghost-where is he

10 qd test

By Simeon ↓

1. We see others die, what will be your condition?
2. Normally, today, are you able to find your acquaintance?
3. Where is man when his spirit leaves him?
4. Dead, does his previous habitation kneel him?
5. At death, can we render ^{to} service?
6. " " can we benefit our soul via study, prayer, ^{service}?
7. " " " " prepare for eternity?
8. " " " " then get peace & pardon?
9. " " " " alter our impertinence?
10. When you give up the ghost where will you ^{be?}

Neely's Bend - 7/9/06
 Locust Grove - 7/16/06 (BC)



50 YEARS ON HARDING'S BOARD

Job 23:10-12

- I. We are celebrating at the same time.
- A. Your graduation--58 years ago I was where you are.
 - B. I celebrate 50 years on the Board--my wish is that Harding may mean to you what it has and does to me.

II. How shall we combine our celebrations?

- Long Speech*
- A. Do an acrostic--Harvard man took 1 1/4 hours--glad it was not Mass. Institute of Technology.
 - B. Since you selected the very finest of schools for your work--let me use words that use the same letter.

III. From the Finest of Schools, I've gained:

- 157*
- A. Friends & Fellowship with the Finest of Folk.
 - 1. L. C. Sears--Kern--Benson as Louis Green and I came. (It would take more than 2 to take Sears' place.)
 - 2. Let me serve with all administrations--Armstrong, Benson, Ganus, Burks.
 - 3. Many Board chairmen--Cone guided to Burks' selection.
 - 4. Though none on Board when I came on--O'Neal, Ganus, Graves chairmanship. *Computer Knows it - see Ganus*
 - 5. Never a man or woman unfaithful to Christ, church, home.
 - 6. Varied strengths--some in 1 year give what it's taken Betty and me 50 years to do.

Don't desire diagnosis and delay the verdict

I Thess 3:12 "Some as we do favor you"

7. Every year we see a new class with amazing abilities.

B. I've seen Fights & Forgiveness.

1. Talked about subjects foreign to me.
2. Dreams beyond me.
3. Free to vote convictions--"be sure I'm recorded NO."
4. Never seen anyone storm out of the room--though they did have me leave the room one time at election. (Retirement at 65--ridiculous. George Burns to 100--at 65 I had pimples.)

C. Thirdly, I've seen Faith Maintained and Finances Increased.

1. Monday night meetings as we prayed for Cathcart, Kirk, others.
2. Favorite #162, "Hold Thou My Hand."
3. Campused if wore anklets.
4. Benson asked "What are you making?" \$2200 vs his \$1800.
5. Conviction, missionary service, dedication. *of money spent politics so expensive a lot*
6. Floyd Daniel and "Mae" giving out of the trunk of her car.
7. Your \$800,000 this year in campaigns.

D. Lastly, I've seen Fidelity & the Future.

- 1, W. Wilson "Madam, we guarantee satisfaction or you will get your son back."
2. Harding has trained us all for a better future.
3. Just come back at Homecoming and see the Parade of Alumni being honored.

Technology a stern test - get on top or else
believe sort of food

3.

4. Hope you met your loved one here
even as I did.

5. Join the ceaseless drive for a greater
Harding. "You are younger today
than you ever will be, make use of
it before you get any older."

6. Remember this:

"But He knows the way that I take;
When He has tested me,

I shall come forth as gold.

My foot has held fast to His steps;
I have kept His way and not
turned aside.

I have not departed from the
commandment of His lips;

I have treasured the words of
His mouth

More than my necessary food."

(Job 23:10-12, NKJV)

Resign - Non Degradation - I thought
I was honored

Resign - How do you like school - a loved

July. Guilty or not guilty - if he didn't
know let's not tell him.

Call 9986 W 2nd St S

Harding Graduation - 5/13/00

Stand still be buried by glacier - or learn to
etc

Quote®

To Mowat

● A Quote® Classic

From Quote April 5, 1964

An employee was absolutely shattered when he discovered that a certain section of the work, which he had left to a particular bookkeeper and with which this man had coped successfully for a long time, had suddenly gotten out of hand.

Upon investigating, he found that credits and debits had been posted in the opposite columns.

Calling for an explanation, he was told that the rule had been to post the blue slips in the column nearest the window, and the red slips in the column farthest from the window. He discovered that the whole trouble had begun when, after a redecoration at the office the desks had been turned facing the other way.

A S T A L L

Words We Use

The Executive Speechwriter Newsletter
Emerson Falls, St. Johnsbury, VT 05819
Volume 8 Number 6



Focusing on the roots of popular expressions and words, the following comes from Grant Campbell's book, *Words*:

The French word for it was *taximeter cabriolet*. We abbreviated it to taxi cab. The taxi part is from the latin *taxare*, meaning to pay. Our word *tax* also comes from this root.

----- Money -----

The word *budget* stems from the old French *bougette*, a descendent of the Latin *bulga*, a leather bag. Roman housewives set aside specific sums for major expenses, each in their respective little leather bags, to assure funds were available when payments became due. True to tradition, England's Exchequer traditionally presented the House of Commons with a written estimate of annual revenues and expenditures all stuffed in a leather bag.

The word *sports* comes from the Middle Latin *disportare*, which means a carrying away from the serious business of work.

athletes

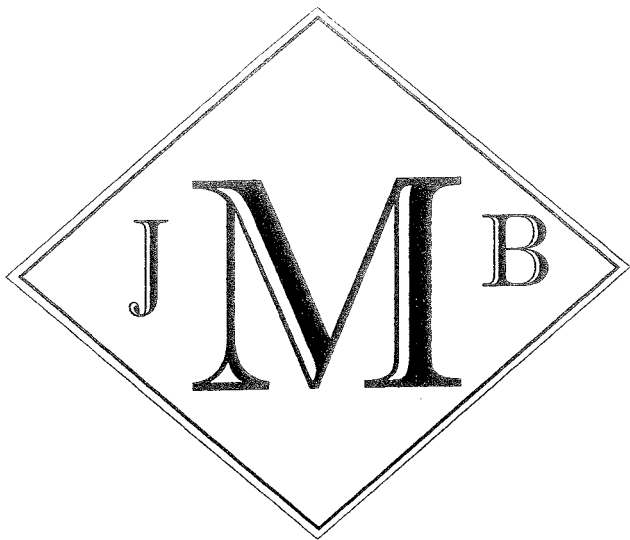
French General Napoleon Bonaparte characterized leaders as "dealers in hope." Like all great leaders, he knew that hope is the greatest of all possessions. If you can be the person who bestows that gift on others, they will be attracted to you, and they will be forever grateful.

--John C. Maxwell

The 21 Indispensable Qualities of a Leader
pg.11

Leadership

Carlyle said, "Two men I honor, and no third. First the toil-worn craftsman that with earth-made implements laboriously conquers the earth and makes her man's. Venerable to me is the hard hand, crooked course, wherein not withstanding lies a cunning virtue in the indefensibly royal as of the sceptre of this planet. The second man I honor and still more highly is he who is toiling for the spiritually indispensable--not to say daily bread--but bread of life. These two in all their degrees I honor, all else is chafe and dust which lets the wind blow whither it mistith.



WHAT'S YOUR AMBITION IN LIFE?

Job 23:10-12

I. What did you want to be?

A. Cowboy

B. Pony, stick horse, goat with metal staves

C. Preacher

D. Lady can't be that--servant

E. What kind of servant?

1. Faithful?

2. Lazy?

3. Careless?

4. True?

F. Let me tell you about Job--he gives us a great pattern.

Job. 23:10-12

II. Set the story

A. Searches for God to have a trial with Him (Read verses Job 23:8-9).

B. Then in spite of all the chatter from his friends, Job sets his own course.

III. Hitch to Job's Star

A. He knows the way I take or margin "that is with me."

1. My inability to find God does not in any way interfere with his perfect knowledge of me. (P.C.)

2. God knows:

Ps. 1:6 "The way of the righteous"

Ps. 146:9 "Way of the wicked--turns upside down"

Ps. 139 (Read)

3. "It is a great comfort to those who mean honestly that God understands their meaning though men do not, cannot or will not." (Henry)

B. Will try me and I'll come forth as gold.

1. Gold that comes forth from the furnace is purified, my trials will do the same for me.
2. This also means the trials will have an end--God will not contend forever--He will be proud and improved--found to be good and be made better. (Henry)

C. Thus the translations:

1. Keeps watch over my doings. (Knox)
2. Knows how I live. (Moffatt)
3. Knows every detail of what happens to me.
4. Test me in the crucible.

IV. Then Job tells how he is loyal to God. Can you claim for your style of living what Job did?

A. My feet hath held his steps.

1. Other translations:
 - a) My feet stayed closely.
 - b) My feet never swerved.
 - c) My feet never strayed from orders.
2. What does this mean?
 - a) My foot kept firmly in God's steps--not departed from his commandments--his words are more than the dictates of pleasure or self-will.
 - b) I trod in the footsteps of my guide.

- c) Picture of an animal climbing crags and rocks by firmly fastening its feet as it goes along.
- d) This implies a continuous course.
- e) It's a divine course--easy to persist in our own way, but it's our plain duty to find God's and follow it.
- f) It's arduous to walk the narrow way (Matt. 7:13-14).
- g) Overcome stagnation, declension, decay--no stopping.
- h) "Job's life has been one of unimpeachable obedience to the commandments."

2. Note steps

- a) I have kept as close as possible.
- b) Firmly put my feet in God's steps, resisting all attempts to decline or turn aside.
- c) This is a course of conduct--it's how a man lives not what he thinks or feels.
- d) Every step he took was in the footprints of the guide.

Ps. 17:5 "Hold up my goings in thy path that my footsteps slip not."

3. His way have I kept & not declined.

- a) "We may have questions about the Bible, but the major purpose of it is to guide our conduct whether we can harmonize all the gospels or not." (PC)

- b) Surely we see it as God's truth and the only way of salvation.
 - c) Who has ever improved it by altering its words?
4. Neither have I gone back from the command of his lips.
- a) Ever persevering.
 - b) He was guided by what God revealed to him in his day.
 - c) He recognized this as being the utterance of God.
 - d) Did Job have writings or tradition handed down?
 - e) God spoke to serpent, Adam, Eve (Gen. 3:14-19).
 - f) He did the same with Noah (Gen. 9:1-7).
 - g) Shows we must in every age acquaint ourselves with God's will, rule, pattern & follow it.
 - h) Man has no regrets that cheerfully and obediently accepts the commands of God.
5. I have esteemed the words of his mouth more than my necessary food.
- a) Esteem means to lay up--a treasure that has been found. (Thomas)
 - b) Word of his mouth.
 - (1) Appreciates what's taught him.
 - (2) "More than my law, my own will" one translation as we prefer God's laws to those of our own will.

(3) Another translation, "In my bosom I have stored up the words from his mouth."

(4) He loves every word & surely sees that it's inspired.

c) More precious than necessary food.

(1) His guidance is by revelation.

(2) Conscience, nature, instinct are often ours and are easily perverted, only the word is eternal.

(3) Food is the means of our subsistence, but the word claims an ascendancy.

(4) Lay up provisions for a seige as did Joseph.

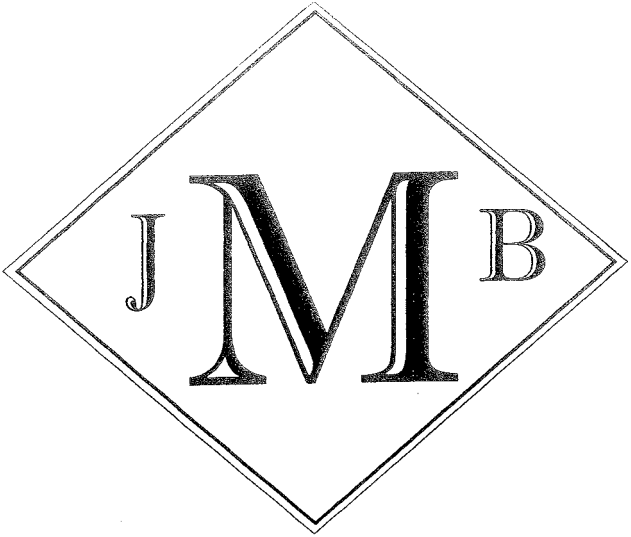
(5) God's word sustains our spiritual life and strengthens us for all actions of life.

Berry's Chapel - 7/2/00

Hillsboro - 7/16/00

Riverwood - 9/3/00

Nashville Road - 9/18/00



I RUN ON MY RECORD

Job 31:2-6

I. Men and women of public office are not the only ones that run on their record--we do!

A. I need to live openly.

B. I hid nothing from God.

C. I may be falsely accused but I know whether I've done right or wrong.

II. Job knew false accusations and to them he answers.

A. He made a covenant with his eyes.

1. He had an enviable record.

a) Blameless family life.

b) Considered poor & weak.

c) Generous.

d) Modest.

e) Pure religion.

f) Absence of vindictiveness.

g) Hospitable to strangers.

h) Honest and just.

2. Not to boast but to refute.

3. Judges himself by a great standard--not easy going effort.

4. Covenant with his eyes.

a) Guards against allurements of sin by his senses.

b) Alert to every occasion of sin.

c) Eyes are inlets & outlets for uncleanness. (Henry)

d) Wants to guard against transgression.

e) Mine eyes--made it with himself.

f) Will not look on a woman to lust.

5. Not so weak as to break his resolve.

*Chap 31 is
Job's last
argument*

*Fixed
purpose*

*Love, anger,
pride, envidia
all visibly
~~move~~ move
in those little
orb
Addition*

B. God Can't Bless Evil.

1. He would not bless sin.
2. What portion could God give me if I break his word.
3. He knew he'd not departed from God--yet what reward was his?
4. God sees--so must I.
5. Great to say I'm untainted by immorality.
6. He believes blessings come with piety and is baffled by his present condition. *the godly suffer "he whom thou lovest is sick"*
7. What inheritance?
 - a) Impurity cuts us off from God.

Hab. 1:13

b) We'd get no inheritance.

C. Evil Can Expect:

1. Destruction. *Divine punishment for incontinence.*
 - a) Both body & soul.
 - b) I become God's enemy.
2. Strange punishment to the workers of iniquity.
 - a) Immorality brings calamity.
 - b) Fornication is against the body.
 - c) Do we keep company with evil folk?

III. Job's Open Inspection.

A. Doth he not see my ways?

1. Obviously--yes!
2. He sees inner life.
3. He reaches the heart--not just outward.
4. If I've lived a lie, expose me.
5. Let hypocrisy be unmasked.
6. *Solemn assurance of innocence*

B. Does He Not Count All My Steps?

1. Quite thorough--counts our steps, our hair.
2. Watches not as a spy but in love as you do your children.
3. Great to review and know we have acted properly.

C. Knows If I Have Walked With Vanity.

1. Worship other than God.
2. Not Job!

D. If My Foot Hath Hasted To Deceive.

1. Honestly dealt.
2. No effort to be false.

IV. Let Me Be Weighed In Even Balances.

A. Great Declaration of Character & Testing It. *Belshazzar found wanting Dan 5*

1. Bring on the scale of justice.
2. Like Egyptian belief--if each deed could be put in balance and weighed what would ours say?
3. Weighing a form of judgement.
4. Content to submit to this inspection.

B. Balances

- How far from church? 3 blocks. How long to get there? About 3 months*
1. Am I just?
 2. False balances come from prejudice, self-interest, ignorance--not so with God.

C. God may know my integrity.

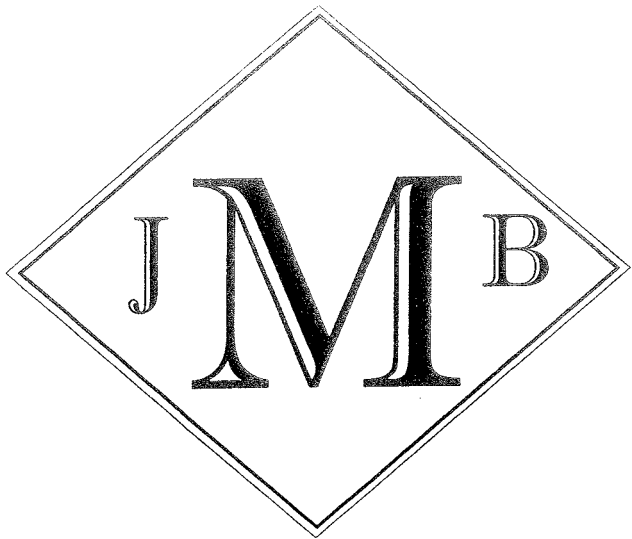
1. Highest court imaginable.
2. Integrity--my perfection, the totality of my unblamable life.
3. Most solemn asseveration of his integrity.

- 4. Negative confession--denies all claims with which he is charged.
- 5. Never turned from path of integrity.

South Harpeth - 1/24/93

Maryville, TN(civic officials dinner)-2/6/93

Germantown, TN (Noon) - 2/16/93



A Man Who States His Case

Job 31:40B

- I. When accused there comes a time when man has to state his case.
 - A. Job's friends have tried various ideologies to show Job his mistakes--and some of them quite wrong.
 - B. Job has suffered physically, socially, mentally, religiously, and now he states his own case.

Job 31:40B "The words of Job are ended."

- C. He lists more than 10 (one said 16-- Hailey says can't count them intelligently) principals he tenaciously embraced as life's directions.
 - 1. They are great.
 - 2. They are worthy.
 - 3. They are numerous.
- D. It has given fuel to his critics-- saved by works and not by grace-- he is so good and meritorious he makes God unnecessary.
 - 1. Schafer said, "Job has gone too far, though he has properly challenged a rigid theology that sees all trouble as evidence of guilt, he replaces it with an equally rigid principle of salvation by merit. He has no consciousness of the need of grace, only the reward for virtue!"

2. He further said, "He has made God unnecessary."
3. "When a man feels he has done everything that is expected and commanded, he has no need for grace, forgiveness, and understanding. Job wanted only one thing--vindication and recognition."
4. Bro. Wella wrote, "Yet there is something about Job's whole tone that rankles the mind. It smacks of the attitude of the Pharisees. Job feels that his clean record gives him the right to approach God like a prince. He seeks to force all men and even God Himself go give him credit and the praise that's due him, the self-righteous pride in his own religious goodness."
5. Others have been kinder. The Pulpit Commentary said, "We see a coinciding with Paul's teaching that knowing the terror of the Lord we persuade men (II Cor.) and Christ counsels His apostles to fear Him who could destroy both soul and body in hell" (Luke 12:5).
6. But certainly they are great moral ideals--remember this is 5,000 years ago--he was not a Hebrew.

7. Each principal is introduced by "if" and a curse comes if he does not do it.
- E. Yet it is our desire to ask each of us to measure our day--I quote Martha Uffleman "at my age I don't want to do anything that endangers my going to Heaven by His mercy because we all soon make that journey."
- F. So how many of these Job principles do you embrace?
1. What are your final "the words of _____ are ending." Put your name there. As Job's words fully forced graphic truths are seen--he will now lapse into silence.
 2. It's the climax of the Book.
 3. It's the final affirmation of his case, he will turn his microscope on every conceivable area of his life.
 4. His moral ideals are the highest found in the Old Testament--it's the Old Testament Sermon on the Mount.
 5. It is both negative and positive.
 6. Can we make a strong speech about our innocency? Tell what my dad told me about his purity with women.

II. We look now at the first of many moral principles.

A. I refuse the lustful gaze (1-4).

1. It is the need of inward purity.
2. He has made a covenant with his eyes--abstain from lusts.
3. No adultery in his heart.
4. Does that touch our TV and movie choices, the porn stuff we bring home in magazines?
5. Read verses 2 and 3.
6. Verse 4- "Does not God see my ways and count my steps?"
7. Can we hide guilt, though secret from Him?
8. Are we conscious of God's omnipresence and His omnisciences?
9. "Daybreak frightens the robber, but cheers the honest traveler."
10. We can elude men but not the sight of God who counts our steps. God is certainly watching.
11. Virgin -"a young woman of marriageable age."

B. Secondly, (v.5-7) - walked no falsehood or hastened to deceit.

1. Free of falsehood and deceit.
2. Hands and heart are pure.
3. Honest and sincere in dealing with his fellowman.

*children story - I'll take both as best does
well for his friends*

4. Weigh in an even balance that God may know my integrity.
5. Absolute honesty.
6. Personifies falsehood and deceit.
7. If either a companion, it influenced and controlled his life.

C. Thirdly, free from error (v.7-8).

1. Let not my steps turn out of the way.
2. I bring no error to the altar of God.
3. I introduce no "strange fire."
4. Walk in the ancient paths.
5. I neither knowingly nor voluntarily depart from the way of the commandments.
6. Such brings sad consequences.
7. I have not left the path of God and yield to covetous wishes.

III. With the next citation he deals with adultery. unfair treatment of servants, cause of poor and orphans.

IV. How comparatively have we individually measured with Job?

I Promised Myself

- 31** I promised myself
never to stare with desire
at a young woman.
- ² God All-Powerful punishes
men who do that.
- ³ In fact, God sends disaster
on all who sin,
- ⁴ and he keeps a close watch
on everything I do.
- ⁵ I am not dishonest or deceitful,
⁶ and I beg God to prove
my innocence.
- ⁷ If I have disobeyed him
or even wanted to,
- ⁸ then others can eat my harvest
and uproot my crops.

re difficult Hebrew text of verse 3.
ed me, and so they don't care what else they
ng for the difficult Hebrew text of verse 12.
sible meaning for the difficult Hebrew text.
he difficult Hebrew text of verse 24.
olves, but smaller.

- 31** "I made an agreement with my eyes
not to look at a girl in a way
that would make me want her.
- ² What does God All-Powerful do to people?
How does God pay people back from his
high heavenly home?
- ³ God sends trouble and ruin to wicked people,
and disaster to people that do wrong.
- ⁴ God knows everything I do,
and he sees every step I take. *Easy to Read*
- ⁵ "If I have lived a life of lies,
or if I have run to lie and fool people,
⁶ then let God use fair scales to weigh me.
Then God will know I am innocent.
- ⁷ If I have walked off the the right path,
if my eyes have led my heart away to evil,
or if my hands are dirty with sin,
⁸ then let other people eat the crops I planted,
and let my crops be pulled up.

weep.

New English

What is the lot prescribed by God
above,
the reward from the Almighty on
high?

Is not ruin prescribed for the
miscreant
and calamity for the wrongdoer?
Yet does not God himself see my
ways
and count my every step?

I swear I have had no dealings with
falsehood
and have not embarked on a course
of deceit.

I have come to terms with my eyes,
never to take notice of a girl.
Let God weigh me in the scales of
justice,
and he will know that I am innocent!
If my steps have wandered from the
way,
if my heart has followed my eyes,
or any dirt stuck to my hands,
may another eat what I sow,
and may my crops be pulled up by
the roots!

125V

(3) HIS VINDICATION OF HIMSELF

- 31 "I have made a covenant with my eyes;
how then could I look upon a virgin?
2 What would be my portion from God above,
and my heritage from the Almighty on high?
3 Does not calamity befall the unrighteous,
and disaster the workers of iniquity?
4 Does not he see my ways,
and number all my steps?
5 "If I have walked with falsehood,
and my foot has hastened to deceit;
6 (Let me be weighed in a just balance,
and let God know my integrity!)
7 if my step has turned aside from the way,
and my heart has gone after my eyes,
and if any spot has cleaved to my hands;
8 then let me sow, and another eat;
and let what grows for me be rooted out.

31 "I MADE A COVENANT with my eyes not to look with lust upon a girl. ^{2,3} I know full well that Almighty God above sends calamity on those who do. ⁴ He sees everything I do, and every step I take.

⁵ "If I have lied and deceived— ⁶ but God knows that I am innocent— ^{7,8} or if I have stepped off God's pathway, or if my heart has lusted for what my eyes have seen, or if I am guilty of any other sin, then let someone else reap the crops I have sown and let all that I have planted be rooted out.

31 "I made a covenant with my eyes *NEW* not to look lustfully at a girl.

² For what is man's lot from God above, his heritage from the Almighty on high?

³ Is it not ruin for the wicked, disaster for those who do wrong?

⁴ Does he not see my ways and count my every step?

⁵ "If I have walked in falsehood or my foot has hurried after deceit—

⁶ let God weigh me in honest scales and he will know that I am blameless—

⁷ if my steps have turned from the path, if my heart has been led by my eyes, or if my hands have been defiled,

⁸ then may others eat what I have sown, and may my crops be uprooted.

Job Defends His Righteousness

31 "I have made a covenant with my eyes;

Why then should I look upon a young woman?

31:18 ^aLiterally *her* (compare verse 16)

2 For what is the allotment of God from above,
And the inheritance of the Almighty from on high?

3 Is it not destruction for the wicked,
And disaster for the workers of iniquity?

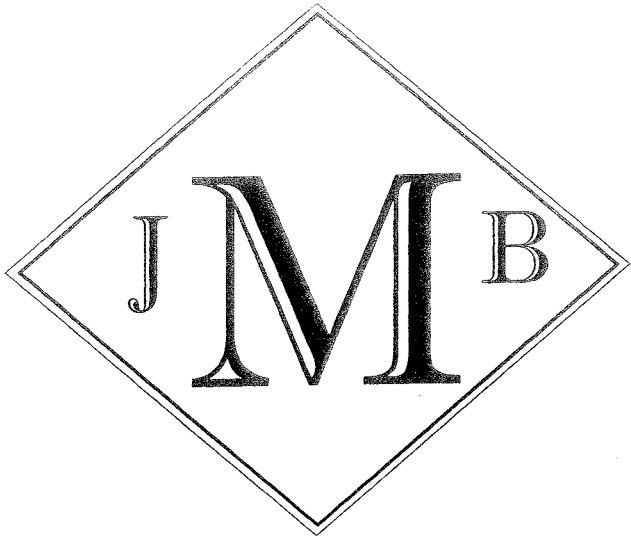
4 Does He not see my ways,
And count all my steps?

5 "If I have walked with falsehood,
Or if my foot has hastened to deceit,

6 Let me be weighed on honest scales,
That God may know my integrity.

7 If my step has turned from the way,
Or my heart walked after my eyes,
Or if any spot adheres to my hands,

8 *Then* let me sow, and another eat;
Yes, let my harvest be rooted out.



THE PRINCIPLES I AFFIRM

Job 31:9-10

- I. Job has a definite way of stating his case.
- A. It's as though he is in a court of law.
 - B. He subjects himself to a trial.
 - C. He offers evidence for his stated convictions.

- II. Contrast with Principles I hear today.
- A. If it feels good--do it.
 - B. It is my own business how I live--I am accountable to no man.
 - C. I want to try this for awhile.
 - D. I walk the popular route.

- III. Let's go back to Job's statements in chapter 31. Here are some of them.
- A. I claim marital faithfulness.

v 9-12 Read these

- 1. My heart is not open to lustful enticement.
 - 2. I have not waited at my neighbor's door to defile his wife.
 - 3. Note "my wife"--indicates he was a monogamist.
 - 4. He has not been enticed or allured to a woman.
 - 5. He has not watched for an opportunity to sin--it did not slip upon him--he planned it.
- B. The curse of adultery.
- 1. Read v-10.
 - 2. She has no command of her own person.
 - 3. She becomes the slave of another man--not the companion of a husband.

Answer to
this is how
much I wish

4. "No greater indignity, no greater confession of impotency than to prevent the forcible carrying away of one's wife." (Ellison)

5. No greater humiliation than for your wife to be taken as a slave and ravished by others.

6. Adultery contains the dreadful kinds of wickedness--unfaithfulness, cruelty, hurt.

loves
his wife in
a happy
marriage

C. The destructive effects of adultery.

1. Demoralizes the nature of man who commits it.

2. Spreads sorrow through the heart of her against whom it is committed.

3. Breaks the peace of an otherwise happy family.

4. It's a heinous crime, it's like a fire--who wants his house destroyed by fire!!

5. Grinding corn in the house of another lowest form of domestic slavery.

6. Adultery wrecks the entire fabric of human society.

7. It brings the wrath of God down on man.

8. It destroys man's estate.

9. Under O.T. punishable by death.

Lev. 20:10

10. Under N.T. the furnace of fire.

Rev. 21:8

11. It brings a nation to destruction.

IV. His next claim was absence of oppression to the less fortunate.

A. Read v 13-15. *Religion teaches the very ordinary things of life*

1. There exists stratgy of society-- some boss--some were man servants.
2. Yet all classes have rights.
3. He considered no man unworthy.
4. They have a right to "contend" *now* with him. *we worship*
- a) Strive.
- b) Engage in controversy.
- c) Enter into a lawsuit.
5. The weak have the particular protection of God--also should have mine.
6. He pleads for the equality of man.
7. Though different, all are made by God.
8. All deserve the same respect and judgement of the Creator.
9. Note he also credits God with his own prosperity.
10. He denies any guilt to take advantage of others.
11. He listens lovingly to any complaints and accusations of any mistreatment of them.
12. Denies any oppression of his dependency--he was not a hard taskmaster.

B. He regards God as an avenging champion of the oppressed.

1. He feels he is answerable to God for the way he treats them.
2. God made both in the womb.
 - a) God fashioned and molded him.

10:9-10

- b) We are work of same designer.
- c) No one can look down on his fellow person.
- d) All stand on same equality before God--deserve impartial treatment.
- e) We are one blood, same Father, offsprings of same Creator.
- f) To mistreat puts you before awesome tribunal.

V. Next denies stinginess.A. Read v 16-23.

1. Poor he has not mistreated, whether poor, widow, orphaned.
2. He was the picture of social concern.
3. A. M. Burton said when Central fed the poor the pews were filled.
4. ~~Felt it was an affront to God to eat~~ his food alone when an orphan was hungry.

B. He says as long as he can remember (v-18) he has done something for the fatherless.

1. He has caused the widow's heart to sing.

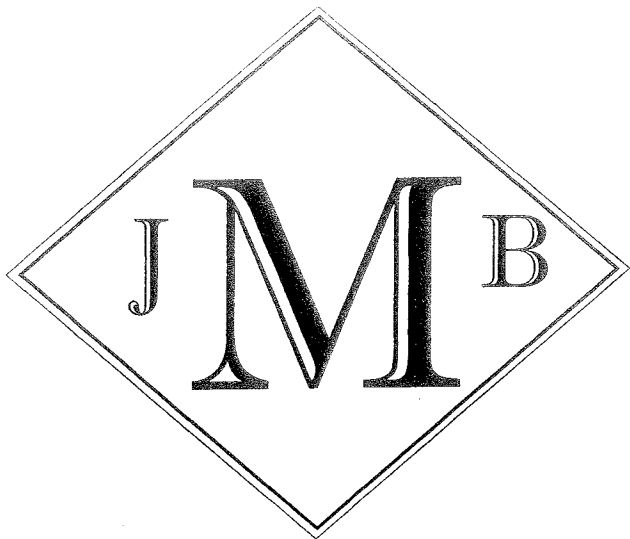
Job 29:13

2. He could not look with heartless concern upon poor and naked.
3. He would not shake his hand against them to threaten in a court of law.

4. He used his hand for their defense, not opposition.
5. It was not fear of human judgment that restrained him, but rather fear of God.
6. He had not eaten alone in solitary greed.
7. Note the curse he placed on himself.

VI. How are we judging ourselves in the court of human compassion?

Madison - 4/18/01



Job Concludes His Moral Principles

Job 31:24 on

- I. I used to wonder why we need a new legislature every year--I had more laws than I could deal with anyhow.
- II. Job is now ready to close his summation of things he felt guided his life.
- III. Let's study the concluding principles.
- IV. We begin with his attitude toward money. (Job 31:24-25)
 - A. If gold is my hope.
 1. He now turns thoughts inward and considers his personal attitude as he speaks of money and idolatry.
 2. Just dealt with the fact he did not oppress the poor.
 3. States he has always been God-fearing--but how does this carry forth to possession.
 4. Flatly states he has not trusted in wealth--and remember how much he had.
 5. Two idolatries confront him:
 - a) Mammonism - did gold usurp his life and become his chief god.
 - b) Sabaeism - the worship of heavenly bodies.

6. Can gold buy everything I need?
7. Can money give satisfaction?
8. Does it encourage selfishness?
9. Does it make me different?
10. I read this on gambling: "It is intoxicating and inciting. We participate out of pure greed and heartless selfishness. The gains are not productions adding to the wealth of the world, but simply and solely that which can be gotten out of other people's possession. The whole gain is made by the loss of other people's possessions. Gambling is the most anti-social device. It leads to crime, it dishonors God, and it ends in disappointment."
11. Job admits the wicked find security in riches.

Job 12:6

12. He states he believes his wealth came from God--so worship the giver, not the gift.

Job 24:23

- B. He has not worshipped heavenly bodies. (v. 26-27)
 1. Sun is the greatest light God has made.
 2. The worship of it was in the early days of the East.

3. Egyptians thought God floated in a boat through the sky of celestial ethereal descended to the dark regions of night.
4. Egypt had nine gods associated with solar luminaries.
5. Mouth - hand - kiss.
 - a) Grants of respect that the sun or an aesthetic kiss of the hand a tribute to unseen powers.
 - b) Movement of the hand to the mouth was a token of reverence and honor.
 - c) This is the customary method of paying homage, but he refrained from an outward gesture of devotion though inwardly his heart acknowledged supremacy.
 - d) From Latin: ad, to, os, oris, the mouth--hand lifted to mouth thus our word adoration.
6. God is supreme to him

Psalm 139:3

7. He is aware of a jealous god who brooks no rivals. He has not been false to his creator.

V. He has no vindictive spirit. (v.29-30)

A. Do not rejoice at the destruction of those that hate me.

1. Splashed by mud--soul rest in peace--sooner the better.
2. No joy the demise of his opponents.

Prov. 17:5

3. How strong is our love?
4. Cicero - "The first duty of justice is to injure no one unless provoked by wrong."
5. Do we rejoice when calamity comes to an enemy and gloat over his fall?

B. Did he ask for a curse on his enemies?

IV. He was neither stingy nor inhospitable. (v. 31-32)

A. Traveling stranger was fed.

1. "men of my tent" - metaphor for entire household including servants.
2. Haven't you noticed generosity in succeeding
3. Stranger or alien was one who did not belong to his people.

B. Kindness not just to family, but to strangers too.

VII. The absence of hypocrisy. (v.33-34)

A. Adam tried to hide his sin.

Gen. 3:1-8

Gen. 3:21

1. Only God could provide the covering.
2. Job had no secret sin to hide.
3. Some hid because of fear and contempt of the multitude.

VIII. His final appeal -- Let God acquit me and further know I have not raped the land. (v.35-40)

A. Let God acquit me.

1. I have a trial.
2. Mark - signature on a legal document.
3. I'll carry my acquittal on shoulder for all to see or wear it like a crown--so certain of my innocence.
4. If guilty stay at home.
5. He'll conceal nothing.

B. I've conserved the land. (38-40)

1. Land personified.
2. Cockle Hebrew word for stink, thus produce of the land worthless.
3. Judiciously used the land's resources - first conservationists.
4. Paid fair price for all usage.
5. Does not exhaust land but takes care of it.

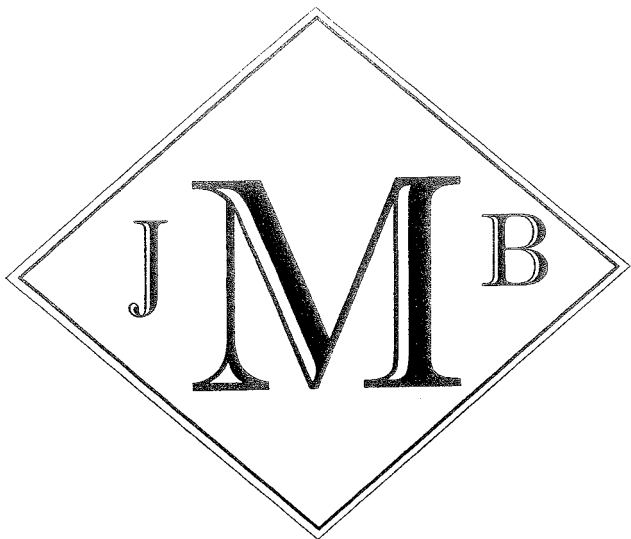
Carl and I had laughed when an 80-year-old friend wrote us: "If your marriage works, it will be a miracle. Betty is a Scorpio and Carl a Gemini. A Scorpio never marries a Gemini."

As Christians we know we should not look to the horoscope for guidance but to Jesus Christ. In his prayer at our wedding my father said, "Lord, be their ever-present help in time of need. Where there is a lack, You make up the difference."

--Prayers That Are Answered

Betty Malz Page 45

6324 16:48-50 (Recd)



1. He regarded adultery as a most flatitious crime.
2. In the earliest days it was punished by death (Genesis 38:24).
3. If I have threatened him with an uplifted arm--this comes from verses 19-23, and I have not convicted the judges in the forum which would side with me if any charge were brought against me.
4. Sabatism was the earliest form of false worship--that of the heavenly host.
5. From verse 32 he avows hospitality even to strangers.
6. From verse 37 so conscious am I of my integrity that I will appear before my judge with no cringing, crouching spirit, but in the calm dignity of a prince.
7. The words of Job are ended. That means that when we find him speaking again it will not be to men, but to God.
8. The theory of Job's morality involves three great facts. First, that all moral character whether good or bad is to be determined by the will of God. Secondly, the moral conduct includes state of the mind as well as over it acts as God holds the body responsible not only what is done by the body, but what is done in the body as well.

And third, all moral conduct must be followed by retribution. Retribution follows all moral conduct as tides follow the moon. Be sure your sins will find you out.

9. Relative to his conduct with his servants, he allows them to contend with him. When they have a case or thought they had one, he regards them as the same nature as himself.
10. He disclaims any worship of his own property, such as his gold or things of that nature. You must remember this is 5,000 years ago.
11. Like in the Hebrew letter, he was not forgetful to entertain strangers.
12. In relation to hypocrisy, he says that if after the amount of men I've endeavored to misrepresent myself, make myself appear better than I am, then let me be confounded before the great multitude.
13. If God wrote in a book all the charges against him, he would not be ashamed to carry it about him, that he would go with it with the calmness of a prince, with a serene majesty of a conscious innocence.

Supplement to Job 31 (cont'd)

15. He treats widows as a son would his mother.

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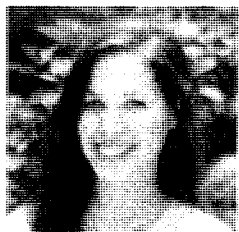
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Because Ideas Have Consequences

Modesty Revisited

Wendy Shalit

Author, *A Return to Modesty: Discovering the Lost Virtue*



WENDY SHALIT was born in Milwaukee, Wisconsin, and received her B.A. in philosophy from Williams College. Her essays have appeared in *The Wall Street Journal*, *Commentary*, *City Journal*, and other publications. Her book, *A Return to Modesty*, was published by The Free Press in 1999, and last year was reissued in paperback by Touchstone Books in an edition that includes questions for classroom use.

Miss Shalit spoke at Hillsdale College on November 15, 2000. The following is an excerpt of her presentation, which she delivered in Phillips Auditorium at a seminar sponsored by the College's Center for Constructive Alternatives.

This afternoon I was reading a magazine for brides in which a woman had submitted the following question: "My fiancé wants us to move in together, but I want to wait until we're married. Am I doing our marriage an injustice?" The editor responded: "Your fiancé should understand why you want to wait to share a home. Maybe you're concerned about losing your identity as an individual. Or maybe you're concerned about space issues."

Space issues? Losing her identity? If this woman cared about those things she wouldn't want to get married in the first place. Her question was a moral one. She wanted to know what would be best for her marriage. And on this — however unbeknownst to the magazine's new agey editor — the evidence is in: Couples who live together before marriage are much less likely to get married; and if they do marry, they're more likely to get divorced. Yet the vocabulary of modesty has largely dropped from our cultural consciousness; when a woman asks a question that necessarily implicates it, we can only mumble about "space issues."

I first became interested in the subject of modesty for a rather mundane reason — because I didn't like the bathrooms at Williams College. Like many enlightened colleges and universities these days, Williams houses boys next to girls in its dormitories and then has the students vote by floor on whether their common bathrooms should be coed. It's all very democratic, but the votes always seem to go in the coed direction because no one wants to be thought a prude. When I objected, I was told by my fellow students that I "must not be comfortable with [my] body." Frankly, I didn't get that, because I was fine with my body; it was *their* bodies in such close proximity to mine that I wasn't thrilled about.

I ended up writing about this experience in *Commentary* as a kind of therapeutic exercise. But when my article was reprinted in *Reader's Digest*, a weird thing happened: I got piles of letters from kids who said, "I thought I was the only one who could not stand these bathrooms." How could so many people feel they were the "only ones" who believed in privacy and modesty? It was troubling that they were afraid to speak up. When and why, I wondered, did modesty become such a taboo?

At Yale in 1997, a few years after my own coed bathroom protest, five Orthodox Jewish students petitioned the administration for permission to live off-campus instead of in coed dorms.

In denying them, a dean with the Dickensian name of Brodhead explained that “Yale has its own rules and requirements, which we insist on because they embody our values and beliefs.” Yale has no core curriculum, of course, but these coed bathrooms, according to Dean Brodhead, embody its beliefs. I would submit that as a result of this kind of “liberationist” ideology, we today have less, not more freedom, than in the pre-1960s era when modesty was upheld as a virtue. In this regard it’s important to recall that when colleges had separate dorms for men and women, and all the visitation rules that went with them, it was also possible for kids to circumvent those rules. It was possible, for instance — now, I’m not advocating this — for students to sneak into each others’ dorms and act immodestly. But in the new culture of “liberation,” a student can’t sneak into the dorms and be modest, or, more accurately, she can’t sneak *out*. There is no “right of exit” in today’s immodest society. If you don’t participate, you’re a weirdo. Hence students are not really free to develop their best selves, to act in accordance with their hopes.

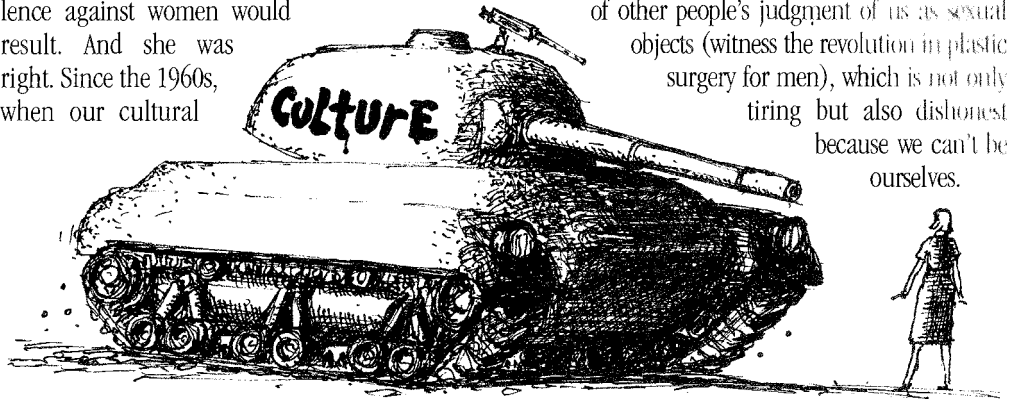
Modesty’s Loss, Social Pathology’s Gain

MANY OF the problems we hear about today — sexual harassment, date rape, young women who suffer from eating disorders and report feeling a lack of control over their bodies — are all connected, I believe, to our culture’s attack on modesty. Listen, first, to the words we use to describe intimacy: what once was called “making love,” and then “having sex,” is now “hooking up” — like airplanes refueling in flight. In this context I was interested to learn, while researching for my book, that the early feminists actually praised modesty as ennobling to society. Here I’m not just talking about the temperance-movement feminists, who said, “Lips that touch liquor shall never touch mine.” I’m talking about more recent feminists like Simone de Beauvoir, who warned in her book, *The Second Sex*, that if society trivialized modesty, violence against women would result. And she was right. Since the 1960s, when our cultural

arbiters deemed this age-old virtue a “hang-up,” men have grown to expect women to be casual about sex, and women for their part don’t feel they have the right to say “no.” This has brought us all more misery than joy. On MTV I have seen a 27-year-old woman say she was “sort of glad” that she had herpes, because now she has “an excuse to say ‘no’ to sex.” For her, disease had replaced modesty as the justification for exercising free choice.

In 1948 there was a song called “Baby It’s Cold Outside” by Frank Loesser, in which a boyfriend wants his girlfriend to sleep over. His argument is simple but compelling: Baby it’s cold outside, and if she doesn’t sleep over, she could catch pneumonia and die, and that would cause him “lifelong sorrow.” In response, the girl offers several counter-arguments: “My father will be waiting at the door, there’s bound to be talk tomorrow,” etc. It’s a very cute song. And while post-modern intellectuals at progressive institutions like Yale would no doubt say this song proves how oppressed women were in 1948, I would argue that today’s culture — in which fathers can’t be counted on to be waiting at the door — is far creepier.

The counterpoint to “Baby It’s Cold Outside” is a story I read in a women’s magazine, written by an ex-boyfriend of an 18-year-old girl whose father had decided that she was too old to be a virgin. After commiserating with the boyfriend, this father drove the pair to a hotel (he didn’t trust the boyfriend with his *car*), where the girl became hysterical and the scheme fell apart. This article was called “My Ex-Girlfriend’s Father: What a Man!” And although the story isn’t typical, it is quite common these days for parents to rent hotel rooms for their kids on prom nights, which is essentially the same principle. So the father in “Baby It’s Cold Outside” waiting at the door, and the older culture that supported modesty, actually made women stronger. It gave them the right to say ‘no’ until they met someone they wanted to marry. Today’s culture of “liberation” gives women no ground on which to stand. And an immodest culture weakens men, too — we are all at the mercy of other people’s judgment of us as sexual objects (witness the revolution in plastic surgery for men), which is not only tiring but also dishonest because we can’t be ourselves.



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his own behavior, whether it's the feminists blaming the men, the men blaming the feminists, or young people blaming their role models. But that is an infantile posture.

Restoring a Modest Society

JEWES READ a portion of the Torah each week, and in this week's portion there is a story that shows us beautifully, I think, how what we value in women and men are inextricably linked. Abraham is visited by three men, really three

angels, and he is providing them with his usual hospitality, when they ask him suddenly, "Who is Sarah your wife?" And he replies, famously, "Behold! In the tent!" Commentators ask, who in the world are the angels asking where Sarah is? They know she is in the tent. They are, after all, angels. And one answer is, to remind *Abraham* of where she is, in order to increase his love for her. This is very interesting, because in Judaism the most important work takes place so to speak, "in the tent" — keeping kosher, keeping the Sabbath, keeping the laws of marriage

continued on next page (detach envelope)

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purity. Torah is only passed on to the next generation because of what the woman is doing in the home. Yet it is not enough for there to be a Sarah who is in the tent; it is also necessary that there be an Abraham who appreciates her. So I think the lesson is clear: if we want to be content, a more modest, humane world, we have to start with ourselves.

I don't think it's an accident that the most meaningful explications of *Genesis* comes from the Bible. I was fascinated in our worship by how cover how many secular women are coming to modesty because they found, simply as a practical matter, that innocents weren't working for them. In short, they weren't successful finding the right men. For me that presents an essentially religious question: Why were we created in this way? Why can't we become happy by

imitating the animals? In the sixth chapter of *Isaiah* we read that the fiery angels surrounding the throne of God have six wings. One set is for covering the face, another for covering the legs, and only the third is for flying. Four of the six wings, then, are for modesty's sake. They become, for George Stegstra, that the more you cover, the more of your moral and spiritual self. The message of our deepest values here, I'm afraid, is that we're not for show, that we weren't created in the divine image; I'm saying to the contrary that we were, and that as such we deserve modesty. ♣



