

14a JOB

This is Friday, the 18th of August, 2006. It's hard to believe, at least in my mind, that we have arrived at this late date in the year, but here we are. We continue tonight our study in the book of Job, resuming at chapter 25.

We will pause at the outset to give each of us an opportunity to ensure that our priesthood is functional and that we are receptive to the teaching ministry of God's Holy Spirit, which, happily for us, transcends me and you, and enables us to partake of the manna for the soul that is found in God's Word. Shall we pray? Father, what an honor and a privilege it is to find ourselves gathered with believers who treasure the truth of your Word and who dedicate themselves to it. We are grateful for the spiritual gifts that you have distributed amongst us and for the blessings that we receive through them.

We thank you for our nation and those who are exercising leadership in it. We ask your blessing on them. We ask your blessing on our study that we may find in your Word tonight, individually and collectively, those truths that will thoroughly equip us for every good work.

We ask it in Jesus' name. Amen. The book of Job.

One of the most ancient stories to be found in the Bible. One of the earliest writings, perhaps the earliest writing to be included in the Old Testament canon. And it is well organized.

Three dialogue cycles after the introduction in the first two chapters where we see the backdrop. The dialogue, the contention between Satan and God, centered on the motivation of a human being to love and remain faithful to God. Why does Job trust God? Why does Job remain faithful to God? Satan contends that it is for material gain.

That it is for personal benefit. Take away the material gain. Take away the personal benefit.

There will be no further reason for faithfulness to God. God says, fine. All that he has is in your hand.

You can do anything short of taking his life. And then for a third go, because Job doesn't fall after losing his material possessions. He doesn't fall after having his own flesh fail.

The third go is to have his rationale and his faith assaulted through those who are closest to him. Not only his wife, but his three trusted confidants and friends whom evidently he has had a relationship with for many years. And they come and use twisted versions or misapplied versions of God's own word, God's own truth to try to dislodge Job from his faith in God's justice and in his own integrity.

This is critically important, I think, to recognize. Because we have to have a means of knowing when we're right. We need to be able to confirm that we are treading on the straight and narrow

path.

That we are headed in an accurate way toward the straight gate that leads to life. It can't be like Merle Travis wrote. Have you ever heard this song, Yakety Axe or Yakety Sax? Well, there are words to that song.

And part of it says, I'm confessing that all my notes are a matter of guessing. Well, they can't be a matter of guessing. Our steps and our path through life can't be just a best guess.

We are enjoined, we're commanded to have confidence. Paul says several places, I am confident of this very thing. I know whom I have believed.

Knowing this, well, there's lots of situations that you and I can think of in our lives, in our past experience, maybe in our present experience, where we're not totally sure what the right answer is. What's the solution to the problem in Iraq? What's the solution to the problem in Israel in the Middle East? Lots of ideas, lots of proposals. What's the right answer? Well, I don't know, and I doubt that anybody else does either.

It's very complex. And when you say, well, here's the answer, in what sense? Is this the answer for what Israel should do? Is this the answer for what Lebanon should do? Is this the answer for what the Iraqis should do? Is this the answer for what the U.S. should do? And there's lots of variables and lots of factors, and it very quickly becomes opaque, at least to me, except in the general sense of honoring commitments, of being faithful to treaties, of honoring the principles of the Word of God and the conduct of foreign affairs. But when you get down to brass tacks, what is the best way to implement that? Well, you've got to get some specific information.

This is the problem in our lives. What fascinates me about what we have seen in these first two dozen chapters of Job is Job survives this assault by his friends, which is based on the Word of God. And he says, no, I am confident.

I'm telling you I'm right. I hear you speaking truth that might pertain in a different situation at a different time to different people, but it doesn't pertain here and now. Now, we have to be careful because we can be blind.

There is a time when godly people will speak the truth to us in love, and we need to be listening. There are other times when we may be the only person that's got it figured out, and everyone around us is a naysayer. Jesus faced this many times.

Even his own disciples said, Lord, you shouldn't be doing this. Why do you want to go to Jerusalem? You're not going to die. So, we're back to this question.

How do you know you're right? Where is your confidence founded? Where does it reside? How can you know you're right? How can you stick to your guns the way Job does with all of these

different onslaughts? Well, we're going to get an answer to this. We've already been observing the answer through the responses of Job to each of his friends. Every time one of them speaks, he replies.

And he answers those observations. He answers those questions and those theories and the application of the Word of God in a wrong way to Job. He answers it every time.

There have been three sets of exchanges. We're coming up to the end of the third exchange. Eliphaz has spoken, and Job has replied.

Bildad is now going to speak in verse 25. What was Job's reply in chapter 23 and 24? He says, You're correct that God has righteous judgments, but you're incorrect that that's what He's doing to me. And you're incorrect to say that this is what always happens to the wicked in time.

The wicked malfunctions, and he dies young, and his children go begging bread, and his tent falls down, and his sheep scatter, etc., etc. This just doesn't happen in real life. Ask the people in the caravans.

Job has been saying, Look, you've got this idealistic view of God's justice that doesn't match real life. I'm sitting here in the ash heap, covered with boils, with ten mounds out there representing the graves of my children, and my shrewish wife is not even talking to me now. She thinks my breath is offensive.

The little kids in the house run away from me. I'm scary to everybody I know. And this seems to you, in your little black and white convenient shallow application, to be God's justice on me.

Well, it's not. And look around you. This isn't real life.

It isn't the way... We like to boil things down to simple formulas. We like a quick answer. Especially in this day and age, we want instant gratification.

See the problem, fix the problem. We want everything to resolve like a show on TV. 43 minutes.

You present the problem. You work through the problem. You resolve the problem.

You have the denouement. Run the credits. It's over.

Got a problem? Go see Dr. Phil. He'll solve it on his show, and by the time the next hour rolls around, it's all done. It doesn't work that way.

It's not that easy. It's not that fast. There's not a band-aid.

Now, why doesn't God do that? Is God capable of fixing things instantaneously? Jesus proved that. Why does God not just have everything in black and white, everything laying right on the ground, where you just pick it up, you strike the rock, it cracks open, here comes the water, and

you're all done? Why isn't everything like that? Why is Job's situation not like that? Because God's ways are higher than our ways. His thoughts are higher than our thoughts.

His objectives and his goals are bigger and grander than any one individual human life. And as I mentioned last week, we have to learn to adjust. We can't adjust God to fit our expectations.

We can't adjust and say, well, God is the factor that's going to make my life work out in a great fashion. That's not how it works. God has a great panorama and sweep of human history.

We are one tiny piece, and we have got to fit into our assigned slot. We adjust to God. Now, a lot of people don't want to do that, because it belittles us.

It humbles us. We're not at the center of the universe. The solar system doesn't circle us.

And it's tough, because the original sin is pride. We're all infected with it, and we like to be the center of attention. We like to be the focus.

We like to be the object. We like to be the goal. We think God ought to put the rest of the universe on hold and get us fixed up and happy.

And if he doesn't do that, we're a little put out with him. Well, if you think about it, the viewpoint that has been expressed by Eliphaz, Bildad, and Zophar is such a view. If you're righteous, God's going to fix everything up for you.

And if you're wicked, he's going to hammer you into dust. You're being hammered into dust, therefore you are wicked. And it has no concept, no understanding of the greater and grander scheme of things.

This is like a little child. I've used this example many times. A little three-year-old child, you've got to take him to the doctor and get a shot, so that they won't get polio, or they won't get rubella, or they won't get the plague, or whatever else it is.

I don't even know which things are shots and which are vaccinations, and which are the pink stuff on the sugar cube. I think that's how they gave us polio when I was little. Squirt the red stuff on the sugar cube and you take it by mouth.

The other things, do they even do it anymore where they poke your arm full of holes? All of us who grew up in the 50s and 60s have the little scar on our arm. I don't think they do that anymore, do they? They used to have to wear that little plastic bubble over when you went to school so the blisters didn't get all scratched off. Well, parents take you down there.

My mother ran me down to the base, and the Navy doc poked my arm full of holes and it hurt. And I looked at my mom with this hurt sense of betrayal. How can you let this stranger poke me full of holes? Don't you love me? I thought we had this deal worked out where you're my mom, I'm

your child, and when I obey, everything's great.

And I haven't done anything wrong and I'm getting poked full of holes and my arm hurts a lot. And my rear end hurts a lot. This guy's making me drop trowel and he's sticking something into my behind and it's painful.

Well, to a three-year-old, this is just absolute havoc and chaos in the universe. And it's really hard to understand. Human beings, God is our Heavenly Father.

This is the lesson in the book of Job. God may need to introduce unexpected, unusual circumstances that involve suffering and challenge and trial on our part. It is always for our good, but we have to take that on faith because we can't see it any more than the three-year-old.

What do you want to do? Take the three-year-old down and show them a plague victim? Show them a polio victim and say, this is why you're getting the needle where your hip pockets would normally be. They have no comprehension. They can't figure that out.

All they know is, my bottom hurts. Why did you let this happen? Well, this is where we are. So Job is trying to explain this to his three friends.

It's not just put in the quarter and get the can of Coke. It's not do well and you will be blessed. Do bad and you will be judged.

There's more to the universe. God's ways are higher. And so Job has just explained this in the last two chapters.

He says, look, there are wicked people who are going to do fine. And there are righteous people who are going to suffer. It's not that simple.

Job understands this. Now, back to my question. Job understands this so he can at least entertain the possibility that his suffering is a part of God's bigger, grander plan that he doesn't understand and that he's not being chastened to get back into the right.

But how does he know? How does he know that he's right? We have to have a clear understanding of what God's expectations are, don't we? How do you know if you're in the will of God or if you're out of the will of God if you don't know what the will of God is? If we know what God expects, what does God require? Remember the verse? What does the Lord require of you, O man, but... What? The Ten Commandments? Content of everything that came down from Sinai? What does the Lord require of you, O man, but to do justice, to love mercy, and to walk humbly with your God? You do justice, you love mercy, and walk humbly with your God. That's another way of summarizing love the Lord your God and love your neighbor as yourself. All the law and the prophets are summed up in those two great commandments.

So here's the point. We ought to be able to confidently assess ourselves as righteous, as not

deserving of discipline. We ought also to be able to look at ourselves and say, I am unrighteous and I am in line for discipline.

The basis for making that determination, the basis for fulfilling the command in the New Testament that says, examine yourselves to see if you are in the faith. John says, walk in the light as he is in the light. That's where the relationship with God is.

You have to know if you're in the light or if you're in the darkness. It can't be a matter of conjecture. It can't be a matter of guessing.

And it's based on a knowledge of the Word of God. This is what Job has, and it's incredible because there was no existing Bible in his day. There was no Scripture.

And yet, look how much he knows. And we're going to see something even grander in the next chapter. So Job is trying to, in the midst of his suffering, explain some of these things to his three friends, who have assembled themselves to explain something to him.

And it's an odd, sort of ironic reversal that Job, who is an extremist, and who could really use a friend and some comfort and some encouragement, and what we would call Christian love, is instead having to conduct a class on the plan of God for his three friends who have ostensibly showed up to make him feel better. Instead, they've just made him feel worse, and he's having to straighten him out. Well, this is where we find ourselves now in chapter 25.

This is the last friend speech from the original three. It is the shortest of the friend speeches. And it is going to produce from Job the longest response.

Because we're going to transition into the Elihu section of the book as soon as Job is finished with his long speech here. But third dialogue cycle. Eliphaz has spoken.

Job has responded. In two chapters, Bildad is going to speak. Job is going to respond to Bildad.

Then Job is going to respond to all three friends. Then Elihu is going to speak. Zophar is done.

Zophar got dispensed with in the last go-round. He ran out of steam, ran out of ideas, repeated himself one too many times. And Job pretty much just, as they say in basketball, stuffed him.

He got stuffed. He's got nothing left. He's just decided to be quiet so he doesn't embarrass himself.

Well, this is about what's going to happen to Bildad now. Take a look at chapter 25. Job has already described what God does with the mighty and with the wicked in real terms.

So Bildad the Shuhite now answers in verse 25. Dominion and fear belong to Him. He makes peace in His high places.

Is there any number to His armies? Upon whom does His light not rise? Talking, of course, about God. He's not named, but He's obviously the subject because that's what Job left off talking about in chapter 24, is what God does. How then can man be righteous before God? Or how can He be pure who is born of a woman? If even the moon does not shine and the stars are not pure in His sight, how much less man who is a maggot and a son of man who is a worm? Well, that's it.

Bildad's speech goes no further. Do you notice anything about these six verses? Is there any familiarity to it? Any familiar ring? Familiar phrases? Familiar vocabulary? Familiar ideas? Well, take a look at verse 5. If even the moon is not bright and the stars are not pure in His sight, have we heard this observation made previously? Bildad is repeating something we've already heard twice before. Way back in chapter 4, verses 17 and 18, if you recall, Eliphaz spoke and said, Can a mortal be more righteous than God? Can a man be more pure than his Maker? If he puts no trust in his servants, if he charges his angels with error, how much more so man? Remember that? In chapter 15, verses 14 through 16, Eliphaz says, What is man that he could be pure? And he who is born of a woman that he could be righteous? Same words, same phrases.

If God puts no trust in His holy ones and the heavens are not pure in His sight, how much less man who is abominable and filthy, who drinks iniquity like water, etc. So, what's the deal here with Bildad? Bildad has run dry. Bildad is recycling old arguments because Job, in chapters 23 and 24, has eviscerated his arguments.

So, he's going back and saying, Well, but Eliphaz said, you could just put dot dot dot and that would be chapter 25. But Eliphaz said, that's all it is. It's a rehash, it's a recycling.

If you've ever been in a debate, if you've been in an argument, when somebody starts repeating themselves, repeating their arguments, you're not getting anywhere. You're not making any progress. Points are brought up, you answer those points, and you move on.

If somebody brings up the old point again, that you've already answered, that you've already crushed into dust and powder, they're out of gas, they're all done. This is what Bildad's situation is. Job has made this great point.

How do you explain the seeming injustice that the wicked do not get their comeuppance, and the righteous seem to suffer? Well, Bildad doesn't even address his point. He just repeats what Eliphaz said ten chapters ago and twenty chapters ago. Weak, mortal man cannot be righteous or pure.

That has come and gone twice. It's been asked and answered. Third time's the charm.

And it uses the weak word for man, enosh, instead of the oner. Oner is the man in his nobility and his strength. This is enosh, which is the weakness and frailty of man.

And he cites once again the heavenly realms. The idea of the moon and the stars, this is a

reference to, and everybody understands this, in that first audience, this is referring back to the heavenly hosts. Well, if the angels aren't pure in sight, how can you expect to be? And so Bildad just says, well, you know, I haven't gotten past that argument.

I didn't understand your rebuttal of that. That didn't take. It didn't sink in.

I still say, despite all of your protestations, if God doesn't think His own angels are pure, you don't have a hope. You don't have a chance. You just need to admit that you're impure.

How can puny man stand before God? You're a maggot and you're a worm. And these are words that Job had used when he was talking about his sores. And Bildad is basically literalizing and saying, you see the maggots and the worms crawling on you? Well, that's what you're like before God.

So just get over it. But he's harking back to Eliphaz because his original arguments from tradition and so on have been negated. So he's basically in the humiliation mode.

He's just saying, you're a worm and you're a maggot, so shut up and confess your sins. It's kind of the ad hominem approach. And whenever arguments and discussions start to degenerate, people start calling each other maggots and worms.

You're an Enosh. And that's essentially what happens. Now, I think Bildad had a lot more to say in this same vein.

But as soon as he says, how much less man who's a maggot and a son of man who's a worm, Job just cuts him off. I think Bildad had his finger in the air and had his mouth open just about to say another Hebrew word here. And Job answered and said.

And you have to love the way Hebrew expresses this because he only gets six verses worth out of his mouth. And it says, v'ya'an. And this ya'an answer is a cousin of the same word we saw in Ecclesiastes where we were talking about that, what I think has been sort of mistranslated in Ecclesiastes where it says, this is the answer that God has given man.

Not this is man's fate or this is his lot in life. This is the answer that God has given. It's ya'an.

Job answers and says. Now, I'm going to give you this in Hebrew. Ma'etzer.

Ezzer is the word for help. Ma' is what? What help? Then he says, L'lochoach. Ma'etzeret.

L'lochoach. I mean that just sounds like Klingon or something. But it's real harsh.

It just sounds like an interruption to me. It sounds like Job just says, what is man? He's a maggot, he's a worm. And Job says, what help is this? What help is you repeating this for the third time? L'lochoach means no power.

This is unto. L' means to or for. What help is this? There's no power and there's no assistance and there's no strength in what you're saying.

The way this comes out, you can see it here in your New King James. It says, how have you helped him who is without power? But see how him who is in italics? Because as is the case in Greek, when you're expressing strong feeling, it's often elliptical and you'll leave words out. Job basically says, what help? This is for no power.

You're assisting with no strength. What help is this when you try to assist and you have no strength? In other words, you're limping up here with your broken arms and broken legs and you're going to help me? What help is this with your broken down argument? What help is this? You're trying to help me and there's no strength in it. And he's not talking about, it seems in the English translation here, how have you saved the arm that has no strength? How have you helped him who is without power? Job is not talking about himself.

He's not saying, I've got no power and you're not helping me. I've got no strength and you're not saving me. That's not what he's saying at all.

He's saying, you can't help when you've got no power. You can't save when you've got no arm, when you've got no strength. This is kind of, are you the blind leading the blind type of thing.

Then it says, how have you counseled one who has no wisdom? Job is saying, how do you counsel when you've got no wisdom? You're going to counsel me and you've got no wisdom? You're going to declare sound advice? You're going to give me all of this sound advice? The word there is rab, which means numerous, multiplicity. You're going to declare all of this advice that we've heard before. And verse 4, to whom have you uttered words? Whose spirit came from you? And he says, who are you talking to here? And whose breath is coming forth from you? This is the word you might think spirit would be ruach, but this is neshama.

Neshama. What's the neshama that's coming from you? And neshama is breath. God breathed into his nostrils the neshama, the breath.

Chayim, the breath of life, the breath of lives. Now, what did Bildad suggest? What did he hark back to? The moon and the stars are not pure. He doesn't trust the angelic hosts.

So, by comparison, you're a worm and a maggot. What makes you think you can have confidence? Now, you're starting to drift away. This is the main idea here.

What was the question we opened the class with? How can you have confidence? Bildad says you can't. You're a maggot and a worm. You can't have any confidence.

God judges angels who are way higher than us. So, what makes you think you can be right? Well, Job is about to answer that question directly. He says, first of all, you're trying to help me,

and your own arm is broken.

You're trying to counsel me, and you've got no wisdom. Who do you think you're talking to here? What kind of breath do you think you're operating on? And now, he's going to make a statement. Beginning in verse 5, Job says, you want to talk about the angelic hosts? Let's talk about the angelic hosts.

Let me give you some knowledge that you obviously don't have. Let me give you some viewpoint and some perspective on the heavenly hosts. You want to talk about God not trusting us? You know, this thing has been brought up two or three times.

Let me just answer this once and for all. So, this is what he starts in verse 5. He says, ha-rephayim, ha-rephayim. Now, if you go to the English translation here, it says the dead.

But the rephayim, if you go to the books of Samuel, are mentioned several times. Remember Ishbi-Banab and Sixfinger in Samuel when it talks about the mighty men of David and how not only Goliath, but his brother Lami and all these other guys. And it says they were the sons of the giant.

Do you know what the word is there, translated giant? Rapha. Raphaim is just the plural of the word that's translated giant. The fallen ones.

This is kind of like Nephilim. The Raphaim and the Nephilim, these are equivalent. They're equated in Scripture.

So, when you go to Rapha and you look at it in the lexicon, it's really fascinating. Because this comes from a verb, Rapha, and after you make a couple of jumps in the lexicon, the verb means to sink. It's used for relaxing.

What do you do when you relax? You sink back into a chair. This is the problem with having a class of Mayans. You get on those couches and you sink back into them and relax.

It's to drop, to fall, in the sense of sinking. It says in Nehemiah, talking about people whose hands will drop in the work and it will not be done. It's too hard and your arms will just fall at your sides.

Well, these are the ones who through weakness fell. And they trace their lineages. This is why I believe the giants have a genetic link through the wives of perhaps Ham and Japheth to the pre-flood, Genesis 6, intermarriage deal.

I think if I had to take a shot in the dark, I would say that Ham's wife may have still had a tinge of this. And as you get down into the days of the Philistines, you have a little bit of this manifested in the giants. That's one of the reasons God had David and his mighty men stamp out the last of these giants to extinguish that genetic heritage so that it did not persist.

The flood got 99.99% of it, but there was a little bit left that persisted down with these Raphaim. Well, this is the word that's used by Job. And it's fascinating because Job, of course, is way before David.

Well, not way before, but significantly before Moses. And he says, the Raphaim tremble from below the waters and those who dwell in them. The Raphaim are below the waters and they dwell in the waters.

Now this is poetic, but Job is on a new tack here. Because Bildad has used poetic terms to refer to the fallen angels. The moon, the stars, not pure in his sight.

Job says, look, the Raphaim and Eliphaz, Bildad, Zophar, Job, everybody listening, they know who the Raphaim are. And it's not just the dead. It's the fallen.

It's those who sunk through weakness. They were in a certain place and they dropped. They tremble from below the waters and in the midst of the waters.

And this is myene. You want to watch for waters. If you don't mind marking up your Bible, circle the word waters.

Under the waters, inhabiting the waters. Now in verse 6, he goes on and he says, Arum. If you were in our Genesis study and you remember Adam and Eve, they were what? They were naked.

Arum. Now the serpent was more subtle. Arum.

And there's a double entendre there. Arum sheol. Sheol is naked.

It's uncovered. Everything is clear. When it talks about the serpent was more subtle, everything was clear to him.

He had everything figured out. It was really cunning. Because he had it all figured.

Everything was open and transparent to him. Sheol is naked before him. Nobody in Sheol, the Sheol dwellers aren't fooling God at all.

There is no covering. Literally, there is no garment for Abaddon. The word here translated destruction is Abaddon.

Same one you find over in Revelation. They can't hide. They can't run.

God sees every single thing about Sheol and Abaddon. He stretches out. It doesn't say he stretched out.

You might think this would be a reference to creation or something. But this is the O-E infix. Instead of na-ta, it's no-te.

And that's like putting ing on an English word. He is stretching out. Or he is the one who turns a verb into a noun.

The one stretching out the north over Tohu. He stretches the north over Tohu. Remember Tohu wabohu? Formless and void.

So before whom is Sheol naked and destruction uncovered? And Abaddon uncovered? The one stretching the north over nothing. Over Tohu. Over formlessness.

The one hanging the land, the ground, the arets, the earth. We tend to think the earth and we think the globe. But arets is the land, the dirt.

They didn't have a real mental concept of the planet being a great big ball. They just looked around and said, Hey, I'm standing on terra firma here. And a good translation would be, The one suspending terra firma upon nothing.

And literally, this is a figure of speech in Hebrew. This is upon know what. He suspends terra firma upon what? Know.

Know what? That's what it's on. It's on what? Know? Know what? It just becomes a figure of speech. It means nothing.

He binds up the water in his thick clouds. Now, once again, this is Mayim. Remember, throughout the Old Testament, the wicked are like the troubled sea when it cannot rest.

What is the dwelling place for Leviathan, for all of these troubled waters? He establishes his throne upon the flood. Well, this goes all the way back to earliest days. This is part of how God taught Job and all the people previous to him and up to his generation.

As he said, this is what the fallen angelic hosts are like. They're like the ocean dwelling. They're chaotic.

They're uncontrollable. They're hard to observe. What goes beneath the water can't be seen.

They're down there trembling. They're below it. They're in it.

But you can't see them. They're not bobbing around on the surface like a cork. Their ways are mysterious and unknown to mankind.

Unobservable, but they're there. Waiting to be a threat. Waiting to be a menace.

God binds up the water. Now, does man bind up water? He can't. But this is poetic.

He says, look at what God does. God takes water, like great buckets of water, great floods of water. He sticks them up in the sky.

He binds water. He contains it. And he keeps it from falling.

He puts it up in the clouds, and the clouds are not broken under it. If I took a bucket of water and stuck it up in the sky, it would come down. God can take the water, stick it in the sky, and it stays there.

God can do what he wants with the water. And it's supernatural. Man can't put water up and have it stay up.

What goes up must come down. God can do it. He takes it, and he sticks it in the clouds, and they stay there.

They don't rupture. They don't break underneath it. He binds up the water in these thick clouds, and they are not torn open beneath.

And once again, you have tachat, which is the same word that was used up above for the Raphaim dwelling Tachat Hamayim. Well, God can stick them up in the sky, and the water doesn't... It's separating the water from the water. When he puts it down below, the evil entities are below it.

When he sticks it up in the sky, they're up above it, and they don't break through. God distributes it. Sometimes it's down, sometimes it's up.

This is God's doing. He covers the face of his throne, verse 9, and spreads his cloud over it. He can obscure evil.

He can bind it. He can put it in its place. He can set its bounds.

And he puts himself out of the way as well. What's left? Mankind on the arts. Evil is kept within bounds.

Sometimes it's going to cloud up and rain all over you. Sometimes it's going to overflow. Rivers will flood.

The sea will do things. But it's within bounds. It's within limits.

It's occasional. But God bound evil into the waters, and he obscured himself behind a cloud. Behind a thick cloud.

His throne is behind that. And that leaves man dwelling on the arts. It's a brilliant picture that Joe paints poetically here in answer to Bildad.

He drew a circular horizon on the face of the waters. Verse 10 says, Chok Chag. That means he drew a circle on the face of the Mayim.

And again, you have the Mayim. And it's all about what does the Mayim represent? What are these waters? This is the dwelling place of the Rephaim. He drew a circle around it.

He set its boundary. And it's at the boundary of what? Light and darkness. The darkness is confined in the Mayim.

The light is where the sky is. God is behind the cloud like the sun, but it's there. It illuminates.

It lights up. God has set this boundary. It's a beautiful poetic picture.

So what does Job establish? God is sovereign. God is powerful. God allows evil, but he sets its limits and its bounds.

That's what he has said thus far. We need to pause here and take our break. When we come back, we'll see what it means for the pillars of heaven to tremble.