

14b JOB

Let's resume our study now in Job chapter 26, verse 10. Job is in the midst of answering and outdoing, in a sense, Bildad's observations about God and about his dealing with the angels. Bildad takes the negative tack.

Well, God doesn't find his angels to be just, so what is man who is a worm and a maggot? How could he ever have any confidence before God that he is in God's good graces, that he's in a place where God can bless? And it's really sort of a fatalistic, hopeless view. And so Job says, you want to talk angels? Let's talk angels. And so now he's talking about what God has done with those fallen angels.

What did he do? He knows where they dwell. He has, in the universe where they exist, stretched out the north and suspended the earth upon which man dwells. And he has set bounds for those fallen angels that they cannot pass.

And this is very interesting when you think about it. He keeps mentioning the waters, which is sort of the dwelling place for the wicked angels. It's as though they are these chaos-dwelling creatures.

The waters represent this uncontrollable, largely unobservable environment. And they are below it or they're in it. And when you think back to chapter 1 and chapter 2, and God allowing Satan to transgress those bounds, Satan said, well, you've placed a hedge around it.

This is sort of what Job is getting at. God has suspended the earth, stretched out the north, which is the keystone, the axis, the foundation, sort of, for the earth. They would look up in the sky and they could tell that the heavens were revolving around the north and there was a central point there.

And that's why they often thought that God must be at that central place. He dwells in the sides of the north. Even though their cardinal direction was east, they felt like, well, you know, the stars don't revolve around some point in the east.

It's in the north. And so when God stretches out the north and suspends the earth over the Tohu, over nothing, and he sets this circular horizon and he sets the boundary between dark and light and where the waters cannot pass. They don't go up into the sky.

When God puts them into the sky, they stay there and they don't breach the environment. So he says in verse 10, He drew a circular horizon on the face of the waters at the boundary of light and darkness. And this P'nei Mayim is real interesting because this is Genesis 1-2.

The face of the waters. The earth was... I mean, the vocabulary here, this is proto-Genesis 1. Think about it. Tohu, the face of the waters.

And you have the ingredients of the first chapter of Genesis here in prospect. And it's really fascinating to me to speculate on how much of the creation story was already known before Moses ever set it down. Did Job and some of these other ancient patriarchal parties have access to those stories in the same form that Moses ran across them in the libraries of Egypt? He makes allusion to these things that we just take for granted from the book of Genesis, but there was no book of Genesis.

And yet, the knowledge was there. So, he drew a circular horizon on the face of the waters at the boundary of light and darkness. All of these words are in Genesis 1. God separated the light from the darkness, and so forth.

Look at verse 11. The pillars of heaven tremble and are astonished at his rebuke. Well, what is a pillar of heaven? Some commentators believe that this is a reference to the mountains, because ancient man believed that the mountains were kind of like tent poles that held up the sky.

And that was the pillar of the heavens. I think Job is a little smarter than that. I think it would be kind of an insult, because these men had climbed mountains.

They knew that the sky wasn't held up by the mountains. So, what does it mean that the pillars of Shemayim tremble? Well, first of all, if it were a mountain, mountains don't get astonished. They don't get astounded.

Sentient creatures are amazed, astonished, astounded. So, the pillars of heaven are having this reaction of astonishment. It's honorable poetic in Hebrew.

It's rufafu. If you just think about the sound of that, rafaf. It's like being hit by a ripple or a wave or something.

Rafaf. It's astonishment. It's surprise, being struck by something.

And the pillars of heaven, who are the pillars of heaven in reality? Remember in the New Testament, Paul says, when I went to Jerusalem, I didn't meet with this, that, and the other. But those who are thought to be pillars of the church, Jesus said in the letters to the seven churches, the ones who were overcome, I will make them a pillar in the temple of my God. Just like we talk about a pillar of society and that sort of thing.

Somebody who is upstanding. Someone who is prominent. Someone who is relied upon for leadership and for stability and so on.

These are the unfallen angels. And the leaders of those unfallen angels. Cherubim, Gabriel, Michael, and Al.

So, when God judged these fallen angels, it astonished. It struck deeply the pillars of heaven. These leaders and elders, if you will, in the angelic civilization were impressed.

It made an impression on them. The pillars of heaven. And it says, tremble.

The word here for tremble is rough off. And it has the idea of to sway. It can mean to quake or to convulse.

It rocks you a bit. It means to rock. You think everything is okay.

And you think, whoa, never seen that before. Can you imagine the angelic civilization and when the fall of Satan and the third of the angels who went with him, and God judges them and sets their boundaries and casts them out of heaven and demotes Satan and he's no longer the guardian cherub and everything. Well, the unfallen angels, as they say, rocks their world.

They've never seen anything like this. It shows a side of God's character that they have not previously observed. And they are astonished because of his rebuke.

Now, in verse 12, it says he stirs up the sea with his power. Half of the translations will say he calms the sea with his power and the others say he stirs up the sea. Because this verb, raga, in Hebrew, is sort of like our word cleave.

Does cleave mean to separate? Or does cleave mean to cleave under your wife and the two shall be one flesh? Well, raga is exactly the same thing. It, in some contexts, means to still and to quell. And in other contexts, it means to stir up and agitate.

So, which is it? Well, look at the parallelism in the second line of the verse. He does something to the sea with his power and by his understanding, it says he breaks up the storm. And you should have a text note there.

What does your text note say about the storm? Rahab, R-A-H-A-B. And this is to strike down Rahab. Rahab is the mythical sea monster of a lot of Canaanite mythology.

Ancient Canaanite legend talked about Rahab. And this, of course, is corrupted knowledge of actual events. A lot of ancient mythology is partial and corrupted and miscommunicated truth from ancient times.

The great heroes and the demigods and so on. This harks back to the pre-flood days. These stories got garbled in transmission.

But they go back to the times of Nimrod and the pre-flood civilization where you had these mighty men of the name, mighty men of renown. The Bible says they were renowned. That means there were stories and accounts of their exploits and their doings.

And Ham and Shem and Japheth told their children these stories. Their wives told their children these stories. And as they proliferated and separated.

And that's why you find a lot of parallelism and similarity in some of these accounts that you find in different cultures because they have their roots in truth. Well, Rahab, who is Rahab? This is a symbolic harking back to the leader of the forces of darkness. The chaotic sea dwellers.

So, what's the choice here between Rahab and God? Does he stir it up or does he still it and quell it? Well, what have we been talking about? He set a boundary. In cases, he confines within the waters. And so, this is another metaphorical reference to that.

He stills the sea with his power. Jesus is going to act this out on the Sea of Galilee. Peace, be still.

And those waters drop like a stone to instant quiet. Defies all the laws of meteorology and physics and everything else. Peace, be still immediately.

Not only does the storm stop, but the swells and the waves. It goes to a dead calm. It doesn't say, and two hours later, it's instant.

So, I think stirs up is incorrect here. It's quells, calms, stills. He stills the sea with his power.

And by understanding, he strikes down Rahab. This is God's plan. And this is God's purpose.

God knows where and when to still the storm. He knows where and when to strike down Rahab. Now, Rahab isn't continually struck down.

It wasn't struck down from the outset and stays struck down. If God wanted, you know, if St. George the dragon slayer goes out there and slays the dragon, the dragon stays slain. But there are times when Rahab appears.

And there are times when God strikes Rahab down. There's a time, there's a place. There are times when he's not struck down.

There are times when the sea is storming. There are times when it is calm. It is at the time of God's choosing.

It is by the appointment of his understanding and his power that he does this. Now, verse 13. By his ruach, by his spirit, he clears the heavens.

It says adorns the heavens. But this word, shifra, this is even a name. It's a girl's name in Hebrew.

Shifra or sephora. Zipporah is related to this word. But shifra is the word for clearness.

And there's a double entendre here in ruach because ruach can mean spirit or wind. Wind would come in and blow away the fog, blow away the clouds, create a clear visibility. So by his wind, he clears the heavens.

And that's the physical metaphor. What does it mean? By his spirit, he cleanses the darkness out of the heavens. He washes the evil angels out.

And you know this from the second line. His hand pierced the fleeing serpent. The nahash.

And of course, hand is, you know, arm stands for power. And that the hand of the Lord is upon me. Humble yourselves unto the mighty hand of God.

And that's the idea of God's control. The arm represents power. The hand represents control.

And it is God's control that pierces the fleeing serpent. Now, just take a look at this section. We've looked at about 13 verses here of Job.

How many terms in this section can you find in Genesis, the first few chapters? You have neshama, the breath that comes from you. What neshama is this? What life are you living there, Bill Dadd? Is this the neshama of God or is this the neshama of man? You have the Raphaim, the fallen ones. You have the waters.

You have the stretching out of the north. You have the Tohu. You have the Aretz that is suspended.

You have the water being bound up. You have the clouds. You have the face of God's throne.

His spreading of the clouds. He draws a circular horizon on Pnei Hamaim, the face of the waters. Same place the Spirit of God hovered.

You have the boundary of light and darkness. You have the Shemaim, the pillars in the Shemaim. You have the power of God.

All of this over and over again. You have the Ruach of God at work. And you have this fleeing Nahash from Genesis chapter 3. And Job says in verse 14, what is this summary here? Indeed these are the mere edges of His ways.

I'm just talking about the visible hem of the garment here. How small a whisper we have heard of Him. That's just Genesis.

That's just three or four chapters of Genesis, Job says. You want to talk about God? You want to talk about His handling of the angels and His judgment and His righteousness? Listen, that's just a glimpse. That's just one drop in the bucket.

If you want to talk about the full thunder of His power, who's going to understand it? We just have a small sample. That's just a taste. Just a glimpse.

Now this is addressed to Bildad. In the first four verses here, actually verses 2 through 4, when he says, what kind of help have you given? What kind of salvation have you brought? What kind

of counseling have you done? That you is singular. He's talking to Bildad.

It's a direct answer to Bildad's bringing up of the stars and moon not being pure in His sight. Now, when you get down to verse 1 of chapter 27, and Job continues his discourse, and he says, As God lives, who has taken away my justice and the Almighty, who has made my soul bitter, as long as my breath is in me and the breath of God in my nostrils, my lips will not speak wickedness, nor my tongue utter deceit. Far be it from me that I should say, You are right.

The you here is plural. Job is now going to address the group, the assemblage. Till I die, I will not put my integrity from me.

My righteousness I hold fast and will not let it go. My heart shall not reproach me as long as I live. We began the evening asking this question.

Where does Job get this confidence? Can you and I have this kind of confidence? If your life and my life suddenly took a horrible downturn, and some of us have had that experience, where life took a horrible downturn, and you can start to question, Is God telling me something? Is there something I've done that I shouldn't have done, and I haven't confessed it, or am I in the process of it? Is God sending me a wake-up call? Why am I suddenly under this dump truck? I saw a movie one time where the dump truck raised up, and all that fertilizer went into somebody's car. Somebody was chasing somebody, and all the fertilizer just completely buried these two guys in the car. I don't remember the movie.

I don't want to know what it was. I just remember the scene. Dump truck and all that fertilizer.

These two guys just get buried up to the neck. Well, there's times when life seems to be that way, and we ask ourselves the question, Well, maybe God is hammering me because something is wrong. Well, it's a good question to ask.

I can easily imagine Job asking himself that question, but there is a way to know. And Job has run the check. He's done the diagnostic on his life, and he says, You know what? That's not it.

Don't know what's going on. Wish I could talk to God. Wish there was a mediator.

Sure love to hear back on what's going on. But one thing for sure, my lips don't speak wickedness. My tongue does not utter deceit.

Far be it from me that I should say, You guys are right, because you're not. Till I die, I will not put away my integrity from me. My integrity is intact.

So, in the vernacular we would say, Shut up! How many times have I got to tell you guys? And in fact, this does shut them up. We're not going to hear any more from Eliphaz or Bildad, and certainly not Zophar. Job says, God forbid that I should admit that you guys are right, or say that you're right, because you're not.

I will die before I put away my integrity from me. My righteousness I hold fast. You're not going to blast me off of my righteousness with dynamite.

I am right. I know I'm right. I haven't done anything wrong.

I know I haven't done anything wrong. I will not let it go. My heart shall not reproach me as long as I live.

Now, does this mean that Job thinks he's sinless? Does this mean that Job thinks he's never made a mistake? What does this say? Job has Psalm 51 confidence in the cleansing grace of God. Remember what Psalm 51 says? This is the first John 1.9 of the Old Testament. What does David say in Psalm 51? Have mercy upon me, O God, according to your lovingkindness.

According to the multitude of your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. Now, suppose you got all kinds of stain producing agents on your nice white shirt or blouse.

You got blood. You got coffee. You got pink Kool-Aid, whatever it is.

Juicy juice. You want to talk about something that won't come out of a carpet. That red juicy juice, they ought to use that stuff for marking money or something.

It's just indelible. They could soak that into magic markers. Put it on the moon.

I don't think anything gets that red stuff out. You know how sometimes red fades in the sun? I don't think that juicy juice red fades in the sun. I think somebody has missed an opportunity.

But do you think if you gave a garment stained with all of these agents to God, and said, Lord, you know, Tide and Clorox are not working on this. Could you please clean this? Do you think God could clean it? I think pretty much so. I think if there's something God can't clean, that just doesn't exist.

It's not possible. Well, if God is going to purge us and cleanse us from sin, how clean is it? Is there still a shadow? Is there still a mark? Is there still some remnant? I mean, what are you saying about God if you think that it didn't get entirely clean? This is a reflection on God if his cleansing isn't complete. If it isn't sufficient.

David says, blot out my transgressions. Wash me thoroughly from my iniquity and cleanse me from my sin. I acknowledge it.

My sin is before me. Against you and you only have I sinned. I've done this evil in your sight.

I was brought forth in iniquity. I was conceived in sin. You desire truth in the inward parts.

In the hidden part you will make me to know wisdom. Purge me with hyssop and I shall be clean.

This is not a song of praise for David.

This is an expression of confidence in God. If you don't think you're forgiven. If you think your sin is so big and so bad that God can't clean it, you're arrogant.

You are full of pride. I can make a mess bigger than God can clean. That's what you're saying.

Forget it. If God cleans it, it is clean. It is gone.

It is evacuated from the area. It's separated as far as the east is from the west. David says, if God washes me I will be whiter than snow.

Make me hear joy and gladness that the bones you have broken may rejoice. I didn't really wake up and smell the coffee until I got that broken arm. Now that I've gotten it and I've acknowledged my sin even that broken bone is going to rejoice.

Hide your face from my sins. Blot out all my iniquities. Create in me a clean heart, O God and renew a steadfast spirit within me.

Do not cast me away from your presence. Don't take your Holy Spirit from me. Restore to me the joy of your deliverance.

Uphold me by your generous wrath. I will teach transgressors your ways and sinners shall be converted to you. David's been doing that for 20 centuries.

30 centuries. Deliver me from the guilt of bloodshed, O God. Now listen, David is guilty of murder.

And he prays to God and says deliver me from the guilt of bloodshed. And God did. And David says I can stand there in my integrity.

This is what Job does. That's what he's saying here. Why does he have this confidence? How can you and I have this confidence? If we confess our sins, He is faithful.

He is just to forgive us and to cleanse us. And we can say I am righteous. And I'm going to cling to my righteousness.

I'm never going to stop claiming God's cleansing grace. I'm never going to turn away from God. My foot has held His steps.

His way have I kept and not declined. Neither have I gone back from the commandment of His lips. I have esteemed the words of His mouth more than my necessary food.

That's why Job can make this confident claim. Can we confidently state my foot has held His steps. I've kept His way and I haven't stepped out of it.

I haven't gone back from the commandment. Now everybody goes back from the commandment.

Everybody steps out of the path.

How can you say you haven't? Every time you stepped out, every time you made a muddy footprint, God cleans it. God erases it. It's gone.

And the only steps that remain are the steps that are in the life. The only question is how many of those are we going to have in life? Our mistakes, our failures, our sins are blotted out. They're gone.

The only thing that is going to remain is the kind of righteousness that we produce. Sin has been handled. Sin has been blotted out.

But we produce two different kinds of good. We produce human good and human energy. That's the wood, hay and stubble.

And we produce divine righteousness by faith, which is the gold and silver and precious stones. That's what's going to be judged. Sin has already been judged at the cross.

And the last wiggle in the tail of the dead serpent of sin is when it interferes with our fellowship and our communion with God. And when we acknowledge it, it is erased. It's gone.

Forget it. Get over it. The question is now, all of those muddy tracks have been eliminated.

Where are the tracks in the light? Where is the foot that holds to his steps and doesn't decline from his way? That's what Job says. That's what Job claims. Until I die, I will not put away my integrity from you.

It is precious to a believer who loves God to be in the light, to be walking in the light. And you say, though He slay me, yet will I trust Him. I hold fast to my righteousness.

We appropriate God's righteousness and now it's ours. And we can claim it and say it's mine. God gave it to me.

It's a gift of God. It didn't come from my works. I can't brag about it.

Ephesians 2.9. But it's mine. I stand in my integrity, my righteousness. I hold it fast.

I will not let it go. You know how it is when somebody gives you a precious thing. A husband gives his wife a ring or some earrings or something.

That's a precious thing and you don't want to lose it. You treasure them because they're a gift. That's how Job looks at his righteousness.

It was God's and God gave it to him. And he says, I am never turning loose of this. My heart will not reproach me as long as I live.

This is his statement of goal. This is his statement of priorities. This is his statement of values.

Job says, I don't want my heart to ever reproach me as long as I live. This is my goal. May my enemy be like the wicked and he who rises up against me like the unrighteous.

For what is the hope of the hypocrite though he may gain much if God takes away his life? Now, where does this come from in verse 7? Let my enemy be like the wicked. Literally this says, May it be like the wicked, my enemy. And you know what the word for enemy is here? Oy vey.

Oy vey. Oy is enemy and vey is mine. The Jews say, oy vey.

They're saying, this is my trouble. This is my enemy. This is my affliction.

And my opponent, like the, it's almost awful, but it's a val or a val, the unrighteous. What hope does the godless have when he's cut off? The righteous, when he's cut off, has hope. The unrighteous, when he's cut off, has no hope.

God takes away his nephesh, his soul. God takes away his life. Verse 9, Will God hear his cry when trouble comes upon him? Will he delight himself in the Almighty? Will he always call on God? Now, this was the issue back in chapter 1 and 2, wasn't it? When trouble comes, what's Job going to do? That's the whole essence of the test.

Satan says when trouble comes, Job's going to fade. Job's going to peel off. What does Job say here? It's the wicked man who has no appeal, who has no hope.

God won't hear his cry when trouble comes upon him. What is the implication here? Even though I haven't heard from God, God has heard from me. Job knows that God has heard his cry and has heard his appeal.

He says I haven't heard back, but I know God has heard me. It's the wicked that God doesn't hear in his time of trouble. Who is the man who can delight himself in the Almighty even when he's in a time of trouble? So look at verse 11.

Job says, Let me teach you about the hand of God. When's the last time we saw a reference to the hand of God? Remember up above in chapter 26? What did Job just say about the hand? That's the hand that pierced the fleeing serpent. That's God's control.

That's God's fine motor skills. The arm is the strength. The hand is that fine-tuned, precise control.

Let me teach you about the hand of God. What is with the Almighty or what is known of the Almighty I will not conceal. Surely all of you have seen it.

Why then do you behave with such hevel? Vanity. Vanity. All is hevel.

Say it to the preacher. Remember that? Why do you all look and see hevel and become hevel? If you translate this literally out of Hebrew, it says, Look all of you, why have you seen hevel? Why do you look at this and see vapor, futility? You have become hevel. It's the verb form of the noun here.

This is the portion of a wicked man with God and the heritage of oppressors received from the Almighty. Let me tell you what the hand of God is like. Look to the future.

What is the portion? What is the inheritance? What is the long-term prospect? The portion and the heritage. What have we talked about over and over again? Think about it. Don't fade out on me now.

We're almost done. What is our hope? What do we look forward to? You and I. What are we looking forward to? We, at least I hope, we all are looking forward to inheritance. We want to be overcomers.

We want the white stone and the new name. We want that portion that God divides of the spoils. The victory of the Lord Jesus Christ on the cross.

We want to be those many brethren among whom Jesus is the firstborn. Well, this idea of sharing of inheritance goes all the way back. Job knows about it.

He says there is a portion and there is a heritage. There is a portion and a heritage for the wicked and the oppressors that is received from the Almighty. If His children are multiplied, they're just cannon fodder.

Or they would say in those days, sword fodder. His offspring will not be filled, will not be satisfied with bread. Those who survive Him will be buried in death and their widows shall not weep.

Those who survive don't really survive. They outlast Him, but they're also headed for death. Though He heaps up silver like dust and piles up clothing like clay, He may pile it up, but the righteous are going to wear it.

And the innocent will divide the silver. He builds His house like a moth and in some translations, like the Septuagint and the Syriac, this is the spider. Whatever it is, it's very ethereal.

It's very temporary. Like a booth which a watchman makes, this is the same booth that you have in the Feast of Booths. It's a temporary shelter.

A watchman would go out there and just put a branch over his head to keep the rain off or keep the sun off. It doesn't last. The rich man will lie down, not be gathered up.

He opens His eyes and He is no more. In other words, He's going to wake up dead. He's going to wake up with nothing.

That's literally what it means. He's going to lay down and He's not going to rise up again. Terror is overtaken like a flood.

A tempest seals Him away in the night. The east wind carries Him away and He is gone and sweeps Him out of His place. It hurls against Him and does not spare.

He flees desperately from His power. Men shall clap their hands at Him. Now, clapping is a sign of approval and applause.

Did you ever notice how every movie ends with a big applause scene? It's like the obligatory Patty and I always look at each other at the end of a movie because every one of them has an obligatory applause scene. The hero, Bruce Willis, comes out of the building that he just saved from the terrorists and everybody claps. All the firemen clap.

They bring the airliner down and the guy comes off that flew it to a safe landing and everybody claps. It's the obligatory applause scene. We clap our hands and this is applause.

You know, in Europe, when I was a little boy, how people would clap and they would also whistle. But a lot of places in Europe, whistling is like booing. And so these European guys would come over and be on the Ed Sullivan show and they would do their tumbling or their spinning of sticks or whatever it is they do, eating fire and all the tricky stuff that those Ed Sullivan acts would do.

And when they would get done, people would be wow-ee-zow-ee and they would applaud and then they would start whistling. And you could watch some of those European guys and they would get all disappointed because they thought they were being booed. Whistling, like over in Germany and stuff, used to be a sign of booing.

Well, in the ancient world, clapping used to be booing. If people were clapping their hands, they're like shooing you away. It's like, get out of here.

It's like driving out the... You know, when you clap at the dog, you're not applauding him. You're saying, get out of here. Stop, stop, stop your hands.

So, men shall clap their hands at him and shall hiss him out of his place. Hissing and booing. Clapping him out.

Well, this is in some ways similar to what Eliphaz and Bildad and Zophar have said about the wicked, right? About them being cut off and not having an inheritance and so on. What's the difference? This is the context. It's the context of what God has done to the fallen angels.

Now, how long is it going to take for God to ultimately judge the fallen angels? They were not... Yeah, okay Bildad, they weren't pure in His sight. God judged them, but what? They still exist. They've got a dwelling place.

They're trembling in the waters. He's assigned them a boundary in which they dwell. And guess what? He's doing the very same thing with these wicked.

There is a day coming that is yet future when all of these things are going to take place. Job says some of the same things, but the context is different. It's not a knee-jerk, automatic, oh you sin today, tomorrow you die.

There is a time. It's in God's hand. It's in God's purview and His power to decide when and where this judgment is going to take place.

Well, in chapter 28, he's going to go on and talk about wisdom. This is the application of the truth under wisdom rather than the application of the truth to Job and his situation in ignorance. There's a mine for silver.

There's a place where gold is refined. Iron is taken from the earth. Copper is smelted from ore.

Man puts an end to darkness and searches every recess for ore in the darkness and shadow of death. He breaks open a shaft away from people and places forgotten. What's he talking about here? You have to go down into the darkness to get these valuable things.

Where do you get silver? You've got to dig a hole. Where do you get gold? You've got to dig a hole. Where do you get iron? Which is interesting because supposedly this is middle bronze or late bronze age.

Iron age doesn't happen until the time of David and Solomon. Only Saul and Jonathan have swords and that sort of thing made of iron. And the Philistines had the monopoly on iron smelting.

And they said, this is the early iron age, circa 1000 B.C. Job knows all about iron. And he's 600-700 years before David. Iron is taken from the earth.

Copper is smelted from ore. Man puts an end to darkness and searches these crevices and these cracks and these holes in the ground and the darkness and the shadow of death. They had caves.

They had deaths from gases coming up in the mine and so on. Job says, look, just because there's darkness, it doesn't mean that this is the judgment of God and it's all bad. Man knows this.

Man will go into the darkness willingly on purpose because out of it he draws these valuable resources. This is the point that Job is leading up to. There can be other reasons for darkness than discipline.

There is treasure. There's gold and then there are holes. Well, we're out of time for tonight.

We'll pick up in Job 28 next time. Father, thank You for the truth of Your Word. Thank You for

preserving for us this wonderful dialogue and this great poetry from ancient times that preserves the truth of Your plan and purpose.

We pray that God the Holy Spirit will impress it on our hearts. We ask it in Jesus' name. Amen.