

23a JOB

This is Friday, the 27th of October 2006. We continue tonight our study in the book of Job resuming in chapter 36. If all goes well, we will cover a chapter and a half, possibly more.

I say that at the beginning to sort of put myself on notice to move out smartly. But as you know, the best laid plans off gang of glee. No, actually, we won't be reviewing.

So you can at ease. Let's take a moment as we begin our study to exercise our privilege to go before the Lord in prayer and ensure that we're susceptible to the ministry of God's Spirit. Shall we pray? Father, it's a wonderful privilege to be able to assemble without any fear of harassment or persecution and to spend time in fellowship with believers of like mind and to examine the truth of your word together.

We're grateful for the Lord Jesus Christ who sits at your right hand and demonstrates to all creation the acceptability of humanity that has been accomplished through his work on the cross in accordance with your plan. We are thankful for his ministry of intercession. We know that he makes possible our righteousness, our peace and our sanctification.

And through the ministry of your spirit, we can learn and grow in grace and knowledge. We pray that our study this evening will contribute to that goal. We ask it in Jesus name.

Amen. Our study left off last time right in the middle of chapter 36. We kind of ran up through the entire speech or set of speeches of Elihu to try to capture the thread of his argument.

And he basically looks back at what the others have said, and then he makes his case that there is more to this situation than simple suffering. There is a purpose in that suffering, not just to endure, not just to persevere, not just to have faith brother, there's pie in the sky by and by, but that there is something to accomplish during the suffering. And this is, although I feel somewhat like a master of the obvious, sometimes it's the obvious things that I need to hear and remember and apply the most.

And if there is a purpose for suffering that goes beyond discipline, that's dismissing all of these things that were said in the past, it has a purpose, then simple endurance through suffering is not the goal. We don't just grit our teeth and lash ourself to the mast and wait for the storm to be over. This was Job's attitude.

Remember back when he said, I wish God would just put me in the cleft of the rock and cover me with his hand until the storm has passed and then bring me back out. And the part of the gentle rebuke in Elihu's response here is you're missing the point. If you're just trying to survive this time of testing.

And really, it's a great truth to sink our teeth into because our life day by day is varying degrees of

testing. We're not always an extremist like Job is, but he is the poster child for continuing to live life in the face of adversity. And Jesus said, shortly before he left, in this world, ye shall have tribulation.

It's a promise. Just like he did believe upon me, though he were dead, yet shall he live. That's a promise.

And I love to think about it. Not quite as apt to think about in this world, you shall have tribulation, but it's just as much a promise. So how important is it for us to engage in the purpose of suffering while it's taking place and not just simply try to survive and wait for it to be over? Well, this brings us to the middle of chapter 36.

Because Elihu has been proclaiming, he says, look, don't get distracted. There are several places you can start looking that are going to distract you from getting your mind wrapped around this goal. Now we can think of these just like Elihu did.

What would keep us from being able to learn the things that God wants us to learn in suffering? Well, let's go back to our basics. What always interferes with objectivity and objective learning? Subjectivity. What are the three classic types of subjectivity? Eyes on self, eyes on people, and eyes on circumstances.

If I am busy looking for somebody to hang things on, if I'm looking for someone to blame, if I'm looking for someone to accuse, if I'm looking for someone to criticize or badmouth, or spend my time denigrating and ruining in the eyes of other people, I am going to have that on my mind, and I'm going to be missing the point of our memory verse that says whatsoever things are good, whatsoever things are true, whatsoever things are noble and lovely, and all the rest. My mind is on the whole Edward G. Robinson thing, you know, or Jimmy Cagney, you dirty rat, you know, who shot my brother, and all of this. Yet we're looking to accuse, we're looking to assign guilt and lay blame.

And we cannot be learning divine lessons when we are busy doing this, because what does Scripture say? With the judgment with which you judge others, you will be judged. With the measure that you measure out to others, it will be measured back to you. That's just a fact.

So areas of subjectivity, this is eyes on people, who's, who made this happen? How about eyes on self? That, you know, I've got tears in my ears from lying in my back on my bed just crying over you, you know, woe is me, I'm looking at my situation now, and how come I'm not lifted up? Job did some of this, didn't he? I see the wicked and they seem to be prospering. And here I've been a boon to those around me and help to the poor and eyes for the blind and the judge in the gates and, and then look at me, I'm sitting here, walking out of a big puff of smoke, that used to be all of my stuff and my family. Eyes on self, self pity.

And many times, suffering people and we don't, this is a little bit counterintuitive until you spend a

little time thinking. Suffering people are also often, we are often arrogant. We are often prideful.

And our pride manifests itself because we say, essentially, how dare they do this to me? Well, what I am, I'm too good for this. I'm, I'm, you know, and it's all me, me, I eyes on self, eyes on people, eyes on circumstances. And of course, this is easy to observe in your, in its extreme forms in your conspiracy theorists.

I would love to have a nickel for every word I have read of conspiracy theories. People are still arguing over who shot the President, what, 43 years ago? Oh, it's there's a global conspiracy, the Federal Reserve Banking System back in 1917, etc, etc. Woodrow Wilson and all the J. Paul Gettys and the rich guys, the Goldwater and the rest of them, not Goldwater, the other guy, Rockefeller, gracious, poor, poor Nelson.

But the Rockefellers and the rich robber barons got in there and took control of the country and they're siphoning out the money that the President and his oil baron cronies are making everything happen. And I mean, it's endless that the web, the blogosphere is full of people who are looking at the situation. And it's a combination of eyes on circumstances and eyes on people.

Who can I blame? How? Why did this happen? It's a worldwide global conspiracy. Well, anyone who is there's nothing wrong with trying to make an analysis and we need to be responsible and figure out is this guy someone I should vote for? Is this somebody who needs to be opposed? Should someone speak out on this issue or that? But to be consumed, to be obsessed, to be full, to where if somebody pushes on you with their finger outcomes, all of this, this is going to prevent us from learning God's lessons. And it's an easy thing to do.

It is easy to become. And it happens to all of us. There's not a one of us in this room.

There's not anybody in America today. And in the Christian world today that has not fallen victim to subjectivity. We're built for it.

We're made for it. We it's our instinct. It's our knee jerk response.

And we all do it. But this is one of the reasons that we are left in this life. And this is what Elihu has been talking about.

And what he is doing in these chapters that we reviewed last time, is moving the dialogue, moving the theme of the discussion in the direction of objectivity. What's the difference between subjectivity, eyes on people, eyes on self, eyes on things, and objectivity. Objectivity looks at life and the universe to the extent that we're able to do so from God's perspective.

God is objective. God is not subjective. God doesn't get consumed with himself.

There are people who accuse him of this, by the way. What kind of an Old Testament God is it who strikes down people who won't bow down and worship him and is all moody and

unpredictable. And he might take the top off a mountain one time, and he might open up the earth and swallow people up another time.

This is the human misperception of particularly God in the Old Testament, that he's vindictive and arbitrary and capricious and sort of emotional. What is the wrath of God? What kind of a God is it that makes creatures and then just throws them in the lake? It's this kind of distortion that Satan loves to foment. But objectivity is the righteousness and justice of God.

If God were really that capricious, none of us would be here. Because I can promise you, if he had half the impatience that I've got, about seven minutes of human history, and he'd blast the planet into its individual corpse and little subatomic particles. I mean, look around.

We get frustrated enough. God is patient. God, as it were, bides his time.

And his justice is perfect. His righteousness is perfect. And yet look at what he puts up with from us.

Look at what he puts up with from the human race and has done for 6,000 years. So we get into chapter 36. And Elihu draws this distinction.

And he says, look, there's basically two kinds of people. There are those who turn to God under pressure. And there are those who don't.

There are those who look for their maker in the night. And there are those who don't. Now, this is very similar by way of structure and foundation in terms of argument.

This is very similar to Romans chapter one and chapter two. What does Paul do in chapter one? Look at the unbelievers who, when they know him as God, they do not glorify him as God. They are not thankful.

They become empty in their imagination, and their foolish heart is darkened. They suppress the truth in unrighteousness. They are confronted.

What may be known of God is manifest in creation. It's in their hearts. His eternal Godhead and deity are evident to them.

And they reject it. And they exchange the truth of God for a lie. Romans chapter one, you remember it well.

What happens in Romans chapter two? What is the argument that Paul makes? You, oh man, with one finger pointed at the unbelievers, have got three pointing back at you, because you do the same thing. Well, that's the kind of argument Elihu is making. Look, there are believers who do the same kind of thing as unbelievers.

When it's dark, and when the chips are down, they do not look for their maker. They don't look for

the purpose and the truth. They don't have confidence, faith, trust that God knows what he's doing.

And this is what spreads the field of believers. Why does Jesus constantly talk about the last shall be first, the first shall be last. If everybody will be happy over there, there shouldn't be any first and last.

By the way, just as a point of contemporary application, the social pressure to equalize everyone is not biblical. There is nothing in the law for Israel that made any legislative attempt to equalize Israelites. There were Israelites who had to indenture themselves, essentially become slaves to their brethren to get out of debt.

And the law makes provision for that, and says, when that happens, here's how you will treat your brother. And here's what will happen with his wife and family. And here's what will happen when the year of Jubilee comes around.

The Bible doesn't say, thou shalt never enslave thy brother, thou shalt never allow him to have his self-esteem punctured by feeling less than you, and thou shalt break thy bread with him, and thou shalt give thy oil to him, and thou shalt invite him in and set a place at the table for him, and thou shalt forgive all of his debts, and thou shalt rob from the rich and give to the poor, etc. It's not in there, is it? It's not in the Old Testament. The law makes extensive provision.

Why do you think people who own fields are commanded to leave the corners untouched, unharvested, ungleaned? So that the poor can come in and gather his own stuff by the labor of his own hands, take it home and thresh it himself, grind it himself, mix it himself, bake it himself, and provide for himself and his family food. There was no bread line in Israel. Well, I digress.

So, chapter 36. What happens when people are under pressure? There is a spreading of the field. There is a distinction that is made.

And what is the basis for this distinction? Who is looking for the Lord in the night? Who is looking for the one that will give a song in the night? Who is looking for God, his maker, in the night? And how strong is that urge? How consistent and steady is that desire? The night that he was betrayed, Jesus did not try to assemble a militia. He didn't put out a perimeter security and say, well, Thaddeus, you and Simon go over here and hold down the northeast corner of the garden. And, you know, Philip and Andrew, you guys go over here and hold down the south corner and give this bird call when you see the priests and their lackeys coming to arrest me and we're going to flee out the back.

There was none of that. What did Jesus do in that night? The most difficult night that any human being has ever faced. Where did he turn in the night? He prayed for an hour and came back and found his disciples sleeping.

He went away and what did he do? He prayed for another hour. He says, could you not watch with me one hour? I could ask, but I won't. When's the last time any of us sat down and prayed for a solid hour when it wasn't like somebody's deathbed or some great serious issue where we thought everything was hanging in the balance.

Jesus did this regularly. This was not a new thing for him to pray for hours on end in the night. He often did this at the very beginning of his ministry, the first chapter of Mark.

They go out and find Jesus praying out in the middle of the night. Well, this is what this is about in the time of suffering, in the night, in the darkness. And sometimes God will allow these things in to create this situation because this is an opportunity.

We look at it as a scourge and something to be gotten out of and away from as quickly as possible. If we really have confidence in God, if we really have love for God, we as more mature believers will recognize that this is actually opportunity. Do you remember in school, all of us have been in school and there's the bright kids and there's the dim bulbs in the class.

And we may be one or we may have been the other. But a test is coming up. And the teacher says, all right, essay test, blue books will be passed out.

And you're going to have to spill your knowledge. You're gonna have to sit there for an hour and a half and answer these essay. That's what I used to hate is essay questions.

You can use testmanship on exam questions, especially multiple choice. You can play the odds and you can do things that are far beyond your knowledge. But there is no hiding from a good essay test.

You can't invent facts that you don't have. They give you the material, the right answer is on the page. Well, anyway, so you're there.

And here comes the test. And you can see in the faces of students who sit down to take that test, who's prepared and who isn't. Someone who enjoys that kind of course, and eats ancient history for breakfast, will look at that test as an opportunity to shine, give me the test and I will kick that thing out of the stadium.

I will knock it out of the ballpark, because I am loaded for bear on Julius Caesar and the Gallic Wars or whatever it might be. It is the unprepared person, it is the lazy person and the one who crammed at the last minute or who, for whatever reason is not facile and is not charged up and not ready, that really dreads that test. So in the spiritual realm, if something is coming into our life from God, and all things work together for good to those who love God and those who recognize that calling related to his purpose, then how dreadful should such a test be? Now, we don't have to be raising hands and holy laughter or anything.

But I mean, there are things that are grim. Loss of loved ones comes to mind. Now loss of health and grinding through physical pain and suffering of various forms is nothing to get excited about, but to recognize that here is a thing of limited duration that God has asked of us.

Often given that illustration, if Jesus Christ walked in here and said, I have a thing that I would like someone to do for me, I'd like someone to let this particular circumstance come into their life, because it will glorify my Father, it will glorify me, says the Lord Jesus, it will produce the fruit of righteousness and reflect eternal glory. But I need somebody who's got the faith and got the spiritual sand in their craw to go through this hard thing. And you can see examples throughout scripture of men who have done this.

And we say, well, would I be one to step up to that plate? Does the Lord Jesus mean enough to me? Does the plan and purpose of God mean enough to me? Is the eternal future? Is the kingdom of God real enough to me that I would do that? You've seen the program on some channel or other about dirty jobs, you know, the world's dirtiest jobs, people that, I mean, I've seen people that, you know, clean septic tanks. And I've done my share of jobs that were just, to me, horrifyingly grim. But people will do those jobs.

Why? Because they're looking past it. They're looking to it and through it and past it and saying, you know, I can get to the other side of this and it's going to be worth it. All of us have gone through situations.

I mean, even getting your teeth drilled on will separate the men from the boys in terms of, you know, is this going to be worth it in the end? And depending on who's doing the work, it can be a very minor inconvenience or it can be a screaming, howling trip to the inferno. And I've been in both of those. Thankfully, the latter I haven't been in lately, but back in military dental care, let me tell you, it's a real roll of the dice.

So back to chapter 36. Back to what happens in the darkness. That's what this book is about.

That's the theme of the book. What do you do in the darkness? What do you do when God allows these things to come in? It spreads the field. The hypocrite, verse 13, stores up wrath.

They do not cry for help when he binds them. Was Jesus bound? Did he have to stay bound? You know that great song, he could have called 10,000 angels to destroy the world and set him free. Instead, he died alone on the cross for you and me.

It isn't a matter of what can you do. It's a matter of what will you do? Well, this brings us to 22 and 23, where we left off. God is exalted by his power.

It is amazing how God can orchestrate circumstances. He can tailor our tests and our pressure so that we are never put in a situation beyond what we are able to bear. It's a promise of God.

You will not be tested above what you're able to bear. I did not fully understand this as a youth, but when I went to Navy, and the thing that I was worst at was swimming. I've probably told you this before, but I was 135 pounds of dense bone and skin.

I was not any blue twisted steel. I was just skin and bones. I was six feet one, and I weighed 135 pounds.

That sort of frame does not float. You work the equation, you're heavier than water, and you sink. I had negative gravity.

I gave myself an ear infection once, proving that to a guy. He said, nobody has negative gravity. I said, watch this.

I just quit moving. I sunk to the bottom of a 12-foot pool, and the water went in, and I had an ear infection for two weeks. I did prove the point.

I thought, I cannot pass, because I can't swim. Navy people are supposed to swim. It's kind of a water based sort of thing.

If you can't swim, you can't pass. I thought, I'm going to be on this sub squad thing where you have to go extra hours, and they work with you and try to teach you. I was sure that I could not do it.

I had never been able to swim. I went, and sure enough, in the practices and things, I was a miserable dip. A guy kept coming over and saying, what is the matter with you? Get up off the bottom of the pool, and move this way.

As soon as he turned to his knee, I went. It was very discouraging, very depressing to come up coughing. Amazingly, stroke after stroke, they taught us.

Lori remembers they teach you the side stroke. They teach you the back stroke. They teach you the butterfly.

Each different stroke, I didn't have any concept. They said, you go this way, and every time when you make this move, your face comes up, and you take a breath. When I did that, my face never came up.

You ought to try doing, I think it's the breast stroke or the butterfly, where you come up like a turtle, and then go under and come up. I just had to try to hold my breath across the pool. You had to get across the pool, I believe in four strokes, and back in four strokes.

When I would get to the side of the pool, when I was turning around, I could come up and get air, and then I came back submerged all the rest of the way. It wasn't until my last years I got enough meat on my bones, I could actually rise. But here's my point.

I was sure that I would fail, and yet, you don't have the option of giving up. You just have to go in. I began to realize that what my mind told me was impossible was not.

We would go over to Hospital Point, go to the obstacle course, and I have never been athletically gifted at all. When we would practice the obstacle course, I could not believe the signals my body was sending back to me, the lactic acid that was building up in my muscles, and I would try to reach for something and my arm just wouldn't go. It's like paralysis at the shoulder, because I just had no strength, I had no muscle.

I thought, well, this is just going to be embarrassing, we're going to have this test and I'll never pass. But thing after thing that I was sure would not happen, and would not succeed at, I passed. Not with glory, not with flying colors, there were people that just humiliated me, running by while I was still tangled up in their ratlins and so on.

But I passed, and I passed every single one, and I never went on sub-squad. Not once. I never had to go for extra instruction.

Thank the good Lord, because there was no time. My point in giving you this illustration is this. The same thing is true, and you have had experiences like this.

All of us have had experiences where we were sure it couldn't be done, and come to find out we had more strength than we thought. We had some reserve of endurance that we never suspected was there. And a lot of maturing in life is learning about the reserve that you are sure is not there, and finding out that it is.

And this is true in the spiritual realm as well. And this is what Elihu is talking about. Who teaches like God? God will put us in places where we were sure we can't last.

Paul went to the Lord three different times saying, this thorn in my flesh, I can't succeed with this thorn. And three times God came back and said, what? My grace is sufficient for thee. And that's one of the big tests, one of the big lessons we learn in the darkness is learning that not by might, nor by power, but by my Spirit, saith the Lord.

But we don't believe it, and we don't understand it, and we don't experience it until we get in these situations. That's what these darkness things are for. Now, with that in mind, let's look at the last half of chapter 36, verse 24, to the end of the chapter.

What does Elihu say? This is an imperative in Hebrew. Remember to magnify his work, of which men have sung. What's one of the best ways we remember doctrinal truth? It's the great hymns of the faith.

And you don't get that from I love you, Lord, I love you, Lord, Alleluia, Alleluia, Alleluia, Alleluia, Alleluia, Alleluia, Alleluia, Alleluia. That's not the hymns of the faith that sustain us in dark times. It

is how firm a foundation, ye saints of the Lord, is laid for your faith in his excellent Word.

What more can he say than to you he has said? To you who for refuge to Jesus have fled. Rock of ages cleft for me, let me hide myself in thee. Let the water and the blood from thy wounded side which flowed be of sin the double cure.

I could preach a series of three sermons on one phrase out of Rock of Ages. The water and the blood that flowed from his side be of sin the double cure. Save from wrath the blood and make me pure the water.

The person that wrote those words had a deep theological insight. Those hymns are sung by men. And when you remember those hymns, it reminds us to magnify his work.

You can be in deep, dark waters. But if you're singing about the work of Christ on the cross, if you're thinking about the foundation that God has laid in his Word, you know what you're not thinking? Eyes on self, eyes on people, eyes on circumstances. It is the Word of God that is alive and powerful and gives us objectivity.

You can say, be objective, be objective. I'm going to be objective. I'm not going to think about that person.

I'm not going to think about that. That's human strength. It's focusing our attention, gazing in the direction of God's Word.

That is objectivity. That is divine viewpoint. That is truth.

The truth frees us from the ensnaring darkness. Remember to magnify his work. Remember the songs that men have sung.

Other people have been in the darkness and found that song in the night. That's fellowship. I can have fellowship with Isaac Watts.

I can have fellowship with Charles Wesley. I can have fellowship with the blind lady, Fanny Crosby. And they are long dead.

But their songs composed and sung in the night are great distillations. I think better than the creeds in a lot of ways. Instead of going back to some old creed, get your hymn book out.

Everyone has seen it. Man looks on it from afar. Everyone has seen God's work, but how closely do you look at it? Are you looking at it from afar, or are you looking at it up close and personal? Behold, and these beholds just sound like religious language, but any time the Bible says behold, behold goes at the beginning and selah goes at the end.

Behold is a warning ahead of time. You know that thing I just said? Go back and repeat that. I think selah is like the colon in music that we have.

It means go back and sing that again. I'll bet when we get to ask David in the Millennial Calvary, I'm going to ask David, I'm going to say, when you put that *selah*, did that mean for them to go back and sing that part again? And I'll bet you he's going to say amen. Behold, pay attention now.

This is the thing to focus on in the night, in the darkness. God is great. And it says, and we do not know Him.

See how Him is in italics? And it says, we do not know. God is great beyond our knowledge. His ways are higher than our ways.

His thoughts are higher than our thoughts. That's the Old Testament way of saying that. His greatness is beyond our knowledge.

Nor can the number of His years be discovered. Why the years? We'll read a little further, and we'll come back to that. For He draws up drops of water which distill as rain from the mist, which the clouds drop down and pour abundantly on man.

Indeed, can anyone understand the spreading of clouds, the thunder from His canopy? Look, He scatters His light upon it and covers the depths of the sea. For by these He judges the peoples. He gives food in abundance.

He covers His hands with lightning and commands it to strike. His thunder declares it, the cattle also, concerning the rising storm. Well, my question is, how did we get from who teaches like Him, who has assigned to Him His way, who has said you have done wrong, and ended up with the cycle of evaporation and distillation? How did that happen? It's not immediately obvious, at least not to me in the English here, but the lesson, the thread that we followed up to this point, the argument is you need to pay attention to the voice of God.

You need to be ready to hear the lesson that He's trying to teach. Nobody teaches like He does, so this is going to be a unique way of teaching. It's going to be counterintuitive to the fleshly human mind.

Well, we are supposedly not fleshly and not carnal. We've got the Spirit, so we ought to be able to learn in this form of teaching, and we shouldn't have to keep going back to milk. So, how do we do it? And Ellie, who is telling us here, you wouldn't know it, but that's what He's doing.

Remember to magnify His work, of which men have sung. In other words, if you want to know what God is doing now, it's likely to be consistent with what God has done in the past. And we have the benefit of 66 books of the Bible that remind us of what God has done in the past, and what He has promised to do in the present and in the future.

Everyone has seen the work of God. Man looks on it from afar. And when you look at that verse 25, it seems to just be saying, well, it's there and everyone can see it.

But Anosh is the sort of less flattering word that is used for man. You have Anosh or Anishim for men, and you have Adam. Adam is the noble term for man.

Ha-Adam. Christ is the last Adam. Anishim is more your run-of-the-mill, common view of man.

The common man is implied here. Commonly men look at God's work from afar. This is like glancing over and seeing something at a distance and saying, well, there's that thing.

But you're not getting much from it. If you want to really explore a thing and get to know a thing, you don't look at it from afar. Well, she's got a crush on Him, but she worships Him from afar.

We talk about someone who's enamored, but they don't get close enough for anything to happen. He says, look, God is great beyond our knowledge, and the number of His years can't be discovered. You're not going to fathom.

There are certain things about God we're not going to know. We're not going to understand His eternity because He's outside of time. We're not going to understand His greatness, His power.

It's beyond our knowledge. So get a sense of scale of what it is that God can teach and what it is that God can't teach. There are some things God can reveal and God can make discernible to us, and there are other things that He can't and won't, at least not in this life.

So the greatness of God, don't be trying to plumb the depths of God's eternity in your darkness of night situation. But here's what you can see. He draws up drops of water, which distill as rain from the mist.

And I've done a work on this that I won't go into all the gory details, but the word here for mist is a word that is, you find it back in Genesis chapter 2, you know, mist came up and watered the ground. But it can also mean a flood. It is used for floods of water.

God draws up drops of water, which rain, and this is not easy to translate into English, but the gist of it is they are two or four, this word that is translated mist. But the thing about it is it's got a possessive on the end. His.

It would be His mist. And the raindrops are bigger than mist drops. So in what sense is the rain turning? I mean, mist doesn't make good sense here.

But in the context, remember, we've read this already. Who can understand the spreading of clouds, the thunder he scatters, covers the depths of the sea, and by these he judges the people. Now it does he judge the people and cover the depths of the sea with mist or with floods.

I think in this context, what the Hebrew word Ed, E-D means is flood. And that's my story, and I'm sticking to it. So when you look at this, think flood.

This is actually from a verb that's Aleph, and then Waw, and then D. And Aleph is the guttural, it's like a catch in the back of your throat. And so you have Ed. And I can't do it the way that you've heard Arabic and Hebrew speaking people make that funny noise in the back of their throat.

That's what this word starts with, and it ends with Ud. And actually, forms of this word mean fire or a fire brand. The idea is that you've got a pool of a thing, the lake of fire.

This is Ud. It has the idea of something that is enclosed in a wall or something that is enclosed by some sort of a border. What do you have in the middle there? It's this pool.

It can be a pool of flame, it can be a pool of water. This even comes to mean in the intangible sense, that which is the cause of something that which corralled something into its current shape. But it comes to mean water, liquid water is used for irrigation.

It's used here in Job 36. But it's also used to mean a flood. And why is that important? Why am I emphasizing that? Because the idea here is not a mist that just shrouds things in obscurity.

This is judgment. What do you think if somebody says judgment of God in Job's day, what's the big judgment of God that's going to stand out in their mind? Genesis 6 through 10, that's your flood. That's the biggest judgment of God that has hit the planet in human memory, by far.

And what's fascinating is that there is sort of this scientific knowledge. It doesn't say behold God creates water in the sky and rains it down. It says he draws it up.

They knew that water evaporated, went somewhere and then came back. And that God caused this. He distills as rain to or for his flood, to or for his liquid water.

He draws it up. He distills it as rain and it falls down and becomes liquid water again, is the idea. The clouds drop it down and it pours abundantly on man, Adam.

Indeed, can anyone understand the spreading of the clouds and the thunder from his canopy? You can't figure out the mechanism. They had no knowledge of the molecular workings of evaporation and condensation. To them, this was an act of God.

The water gets sucked away in some invisible fashion. It comes back in some invisible fashion and the next thing you know, here it is, liquid water that God puts on man for his good. This is for man's benefit and this is sort of implied by Adam rather than Anosh here.

This man in God's original purpose is Adam. Man with a view toward his ideal function and performance is Adam. So God pours it down abundantly on man.

Can anyone understand how this came about? Where did it come from? Where did it go? You think about John 3 and Jesus talking to Nicodemus. The working of the Spirit is inscrutable. All you can deal with is the effect in the present.

Oddly, Eli who was talking about the very same thing here, he says, look, nobody can understand how the clouds formed out of this water that got sucked off the ground and how that distillation takes place. Not only that, but once the water is up there, all of a sudden you get this thunder and lightning. Where did that come from? God scatters his light in the midst of this water.

Man down here can't get fire and water to mix. That's a pretty elemental primitive understanding. Fire and water don't mix.

God mixes fire and water in the heavens. And sound comes out of it. And by these he judges the people.

He can withhold those things and there's drought and famine. He can dispense those things and there's food in abundance. Covers his hands with lightning and commands it to strike.

His thunder declares it. The cattle also concerning the rising storm. Even the cattle can tell when a storm is coming.

People observe this. So what's he saying here? There are some things that are knowable and there's some things that aren't. There's some things that we can see and learn from and others that we can't.

We'll pause here and take our break and pick up at chapter 37.