

23b JOB

Let's pick up our study now in chapter 36. We are going to carry through to chapter 37, and this is going to bring us to chapter 38, where the human beings stop speaking, and God is going to say what He has to say. And the transition from Elihu to God's speech here is really fascinating, especially in terms of the subject material and the nature of the illustrations that are being given.

So as we look at what we just covered in chapter 36, and we've come down to the illustration that Elihu gives of the storm, and this is kind of opaque, at least it was to me. When I first read through it, I had to read through it several times to figure out what is Elihu getting at with this subject matter. He introduces it, and a lot of times, the key to keeping on the path of what's actually going on is to pay attention to your keys and your clues.

The introductory remarks will often tell you what's going to be said. And you remember back in verse 24, Elihu said, Remember to magnify his work, of which men have sung. Now, one thing is for sure, if you're going to sing about a thing, or you're going to rehearse and remember and recount and celebrate a thing, it's something that you know, something that you observe.

We don't celebrate things that we've never heard of. The physicists talk about the light cone. It's a complex thing, but if you read Hawking and Penrose and some of these guys, they talk about the fact that information can come to us at the speed of light, but something can't get here faster than that.

So if something happened, and the speed of light can't get it to us, it's outside that cone, and it's unknowable. Well, we don't write songs and poems and hoist a glass of non-alcoholic beverage and clink it together and say, hooray for what happened outside the light cone, because we don't know anything about it. Now, for all we know, some horrible tragedy that could have warped the fabric of the universe was out there, but we don't know.

Men sing, men celebrate, men recount, for the benefit of future generations, things that are meaningful, things that they are familiar with and that they know. So when he says, Remember to magnify his work, of which men have sung, this is God's known work. This is God's observed work.

Now, pay attention here, because we're in a big swamp of possible places to sink out of sight in the study of the book of Job. This is an important thing that he says here, because God is going to draw a contrast. In seminary, they tell you never do what I'm about to do, but we're going to jump forward, because this is the only way I know to make this make sense.

You see what he just said in verse 24? Remember to magnify his work, of which men have sung. That's just incredibly important. Because what is that? This is like what Noah saw, and what Abraham knew about, and the things that Job and his associates, his contemporaries, would be familiar with of the work of God.

They know the creation story. They know about the role of angels. The idea of angels and spirits in the night is not new to them.

God's work in justice, and in blessing the righteous, and punishing the wicked. They know all kinds of things about God and his work, don't they? They've talked about it for 30-odd chapters. Elihu says, remember to magnify that work.

Then he's going to start talking about the storm. He says, how the drops go up and come down, and the mechanism of forming the clouds, and where do you get thunder and lightning? How does that little machine work? No clue. He says, remember the things that we know about.

What is God going to say in chapter 38, verse 4? Where were you when I did the things that you can't observe and figure out? Where were you when I did all of this stuff outside the light cone? Where were you when I laid the foundations of the earth? Tell me if you have understanding. Why is God going to be making this point? Well, we'll cover that when we get there, but notice the contrast. Elihu says, let's talk about what we can know.

Instead of, what's the thing about cursing the darkness? Some famous saying about, you know, I can't remember it now, but there's some famous saying about cursing the darkness. You're spitting in the wind, basically. You're sitting there shaking your fist at the darkness instead of finding your matches and getting some light.

And basically what Elihu says is, look, forget the mysterious things that nobody can know about God. He's too great. He is eternal.

Nobody can number His years, so don't try. Don't tackle the impossible. Don't ask questions that have no answer from your perspective.

You wouldn't understand the answer if somebody gave it to you. Focus on what you can see. React to what God gives you by way of information.

And later on, God is going to pick up this same point from the other perspective. Look, why are you darkening counsel here, trying to discuss things that you're not qualified? You weren't there when I laid the foundations of the earth. This is not your business, basically.

There's stuff that is your business, and there's stuff that's not. And so Elihu is basically saying back here, anyway, that's kind of where this discussion is going to go. And God is going to pick right up where Elihu leaves off in several ways.

Remember to magnify His work of which men have sung. Lots of people have gone to the book of Job. Everybody knows Job is the undeserved sufferer and so on.

And we know, well, you're supposed to hang on. But as with so many things that are bandied about in Christian circles, it's one thing to say what needs to happen, and it's something else to

say how you make it happen. Be ye holy, for I am holy.

Oh, okay, no problem. I'm holy. Now I've got it all figured out.

I am patient. I am thoughtful, courteous kind. I am loyal.

I am, you know, fruit of the Spirit. I've got it oozing out of every pore now because God said be holy. We need to know how.

Because we are corrupt. We are fallen. Even though we're saved and we've been given the anointing of God's Spirit, it's like David being anointed king of Israel.

That doesn't mean he's ready to march down to Gibeon and kick Saul off of his chair and say, well, now I'm the king of Israel. He's not. There's something that has to happen after.

So, everybody is going to suffer tribulation. Jesus made the promise. But you need to be of good cheer.

In this world, you will have tribulation. But be of good cheer. I have overcome the world.

Now, how much do we know about Jesus overcoming the world? Are you familiar at all with the theological debates about what happened right after Jesus died on the cross? What is it that he ascended but that he first descended into the lower parts of the earth? He went and preached to the spirits in chains and, touch me not, I have not yet ascended to my Father. The bowl of blood up to the heavenly throne, if you believe the Catholics. There is a great deal that we cannot fathom that has not been revealed in terms of the transaction that took place on the cross.

What happened in the eyes of the Father that satisfied his justice? We have figures, we have shadows, we have accommodations in terms of redemption and reconciliation and propitiation. But we all know that this by no means comprehends what actually took place and how that fits into the larger unfolding of God's revelation of himself to the angels and to human beings. A lot of this awaits a future time when we've got more of a frame of reference.

You don't teach trigonometry to second graders. You just can't do it. There's no foundation.

So we have to go with what we know. We have to master the material that is given to us so that later on we'll be ready for these other things. Remember to magnify his work of which men have sung.

Everyone has seen it. Man looks on it from afar. Well, you've got to get closer.

You've got to work on understanding what can be known. Accomplish the task at hand. We've talked about this before in terms of divine guidance, haven't we? How many times have we talked about how do you know the will of God in a situation? Well, we're house hunting and here's a house.

Should we buy it or not? Our car has conked out and we need another car. Should we get a new one? Should we get a used one? Should we car A, car B, car C? I'm a young person or I have a young person who's getting ready to go to college. Which college? I mean, on and on and on.

There's so many things where you can't go to Scripture and say, ah, 2 Philistines 3.5. Buy the Ford. I mean, it's not going to be in there. So, how do we ascertain God's will in these nebulous circumstances? Go with what you know.

Okay, I don't know which house I should buy or which job I should take or whether to stay in this job or quit and get another. There's no Gabriel showing up at midnight to say, behold, thou shalt put thy resume on monster.com, wait three days, and thou shalt have an occupational resurrection. It doesn't happen that way.

So, do we say, well, let's just go with Friesen's idea in decision making the will of God. Well, God just has a corral that is penned in by His general will and within that, just do whatever you want. Take job A or job B, God doesn't care as long as you don't sin.

Just stay in the county and you can do what you want. The county is God's will and it's not specific. Well, you know my thinking on this.

I think God has a very specific will. I think it is as detailed as your DNA. And God knows every base pair.

He knows every amino acid. If the hairs on your head are numbered, that's about the level of detail that anybody would understand back in New Testament days. So, how do you know what God's will is when it's not laid out in Scripture? And you've got to make a decision.

Well, you know, the deadline is coming up. Do I raise, call, or fold? What do I do here? Go with what you know. I may not know what decision to make here, but let's start with the things I do know.

I know that I am commanded to be, myself, a loving husband. I am commanded to be a faithful father. I am commanded to be a loyal and dependable employee.

I have responsibilities to my parents. I have responsibilities to my children and to my spouse. I have responsibilities before the Lord not to be engaged in certain kinds of behavior that are proscribed for believers in general and elders in particular.

I have, myself, a known, identified spiritual function that I'm supposed to fulfill. And when I start laying out the things that I know, it's just like algebra. Pretty soon, when you start working with your knowns, you start solving your unknowns.

Well, based on getting this, this, this, and this organized, prioritized, and squared away, well, that

kind of knocks that possibility out of the box because that's going to mess this up. This is a great job, but if I have to be away from my family six months out of the year, living in a hotel room in Detroit, that's not the will of God for my life. I'm sorry, but being gone six months when you're the head of a household, on a regular basis, I know guys that have spent more time away than they have at home.

The military can be this way. You can accept sea duty all you want and be gone, gone, gone. And there are times when you have to take something like that as an exception, but it certainly shouldn't be the rule.

I knew kids, some of my peers growing up whose fathers were also in the service and never saw their father. Might have seen him two years out of 15 or 16 that they were growing up because the guy was always deployed. And for a believer who takes seriously train up your children in the way that they should go and so on, this is a factor.

It's a factor to consider. Being there for your spouse is a factor. Being there and reflecting integrity.

If you made a commitment to a thing, you need to do your best to honor that commitment. And everybody has to weigh these factors and prioritize them and decide what trumps what, what outweighs what. But you work with known factors.

And by applying the will of God and the word of God as it's revealed in Scripture to these situations and plugging in the values for the known issues, suddenly our unknowns become much more discernible and much more manageable and the options begin to dwindle. And we begin to see that there is a trend and there is a path and there is a direction and there is a momentum. And as we pray and as we ask God for guidance, having confidence in God, do we seriously think that God wants us to be mystified? Do we seriously think God wants us to be dazed and confused and blindly bumping into things? He's our Father.

Why on earth, if He loves us and has a plan and purpose for our life, would He leave us with no compass and no map and no direction? It's there. We just have to learn the means of ascertaining it. And that's what these chapters do for the believer in the darkness, is give us the means of navigating through and knowing why we are going through.

Why would anybody knowingly enter the valley of the shadow of death? Big sign. Valley of the shadow of death. Two kilometers.

Oh, me, me. Where do I pay to get in? Nobody wants to do that. God sends us into these times of testing and it's for a purpose and it would be extremely silly for Him to send us in there and leave us no means of figuring out what we're supposed to do.

So we start with the assumption that it is knowable. There are certain things that are knowable.

That's what Elihu is talking about here.

Can anyone, verse 29 of chapter 36, can anyone understand the spreading of the clouds? Can anyone understand how the thunder is generated up there in the inscrutable masses in the firmament? Clouds seem to be vapors. People used to climb mountains and get into the clouds. They couldn't see any thunder generating machine up there.

And yet here's the thunder and here's the lightning and they say where does this come from? Well, generally speaking, it comes from God. He scatters His light upon it. This is the power of God.

How did He implement it via the laws of physics? Certainly back in these days they had no idea. And even in the modern day, they haven't got everything figured out. It's amazing.

But they actually don't have everything figured out about lightning and storms. They've been working for 40 years with Cray computers and everything else trying to predict the weather. How's that going? So can anyone understand the spreading of the clouds, the thunder from His canopy? By the way, that word canopy just as a note is Sukkot.

It's the word booth. It's the little shelter you make out of branches to celebrate the Feast of Booths. Anyway, He scatters His light upon it and covers the depths.

This is literally the roots, the foundations, the bottom most parts of the sea, the Yang. Why is there a sea? God figured out how much water is going to be in the air, how much water is going to be falling, and how much water is going to be where the sea goes. And you start out with the empty basin and God fills it to whatever level He thinks is appropriate.

The roots of the sea aren't covered until God decides to cover them is the idea here. So everything from top to bottom is under God's purview. By these He judges the peoples, famine and prosperity in the ancient world were based on how the agricultural cycle succeeded or failed.

And this was overwhelmingly determined by the weather, by the level of rainfall. Too much rain and your crops will rot in the air and in the mud and in the ground. Too little rainfall and of course you've got the scorched, parched earth.

By these He judges the people. He gives food in abundance. And for food here is from the word to eat.

He gives the eating in abundance. He covers His hands with lightning. And actually this is light, it's ore.

When God said, let there be light, this is the very same word. He could just as easily have been saying let there be lightning. But we understand in this context that when He's talking about light or lightning, this is the storm type of light or lightning.

And commands it to strike. His thunder declares it. The cattle also, concerning the rising storm.

And really this is not a good place for a chapter break because He continues right on here and says, at this also my heart trembles and leaps from its place. Hear attentively. This is another imperative and it's one of the reasons they put the chapter break here because Elihu sort of breaks off from his illustration although he's going to pick it right back up.

But he says, this is what it does to me. This is what you ought to do. In other words, Elihu has an impression from this illustration, from this piece of knowledge that he's communicating that he doesn't feel his audience has.

And specifically, this is everyone because this is a plural here in verse 2. Make sure I'm not telling you wrong here. One of these is a singular and one is a plural. And the change of person is important.

Yeah, when he says listen in verse 2, that's the plural. It's the cow imperative from Shammah, which means not just to hear but to heed. And he's talking to the group.

At this my heart trembles and leaps from its place. Basically he's saying you should pay close attention. And this is a doubling for emphasis.

In Hebrew, when you want to emphasize a thing, we in English, what do we say? We use the word really. You know, you really need to pay attention. Well, in Hebrew, if they want to emphasize something and they didn't have underlining in the oral communication mode, so they would double the verb.

In the day that thou eatest thereof, mut tamut. Dying thou shalt die. You will really die.

In the day that you eat of the tree of the knowledge, good and evil, you are really dead. That's what you have here. This is shamu shamoah.

And it's a doubling of hear and heed. You all need to hear and heed the thunder of his voice. And this is actually thundering.

I've told you many times the O-E infix in Hebrew. This is baroges from Baragas. And roges means it's rolling thunder.

How great thou art. I see the stars. I hear the rolling thunder.

I don't think those two things happen simultaneously, by the way. If you're hearing the rolling thunder, you're probably not seeing the stars, but that's neither here nor there. But here, roges, this is the ongoing sound of God's voice.

God is speaking in an ongoing way in this storm. The storm here is a terrifying episode because

this is a thunderstorm. This is your stratocumulus, your thunderhead clouds that produce lightning and thunder.

And if you've ever seen these in the Middle East, I wasn't there very long, but in the short time that I was in Lebanon, I saw one of these great big thunderous storms blow up. And the weather changes. It's as bad as Oklahoma, where you're looking around and the birds are singing and the green grass is blown in the wind.

The next thing you know, there's lightning striking all around you and tornadoes and wind whipping everything out of sight and torrential rain and frogs strangling all around you and you're running for cover. And it seems to happen in like ten minutes. That's the nature of the weather on the east side of the Mediterranean Sea, certainly in my experience.

And that's what he's talking about here. And he says, look, you see the lightning and you hear the thunder, and yet what happens as a result of the storm? The seas are filled. There's food in abundance.

It turns out to be a good thing. It's scary at the moment. It's darkness and lightning and thunder and the voice of God rolling, but you need to pay attention because this is ultimately for good.

There's lots of illustrations that he could have used, but he uses something that is scary and terrifying that ultimately produces an essential provision for man. You all hear and heed the thunder of his voice and the rumbling coming from his mouth. He sends it forth under the whole heaven.

Isn't it interesting that in the New Testament, when God speaks from heaven, there are those who hear his voice and understand what he's saying and everybody else says what? That was thunder. It's God's voice, but can you make anything out of it? Are you just terrified and it's just a big loud noise? And by the way, it's not just the New Testament. What happened at Sinai? Moses initially had to put a boundary.

Nobody go past this fence and everybody was kind of pressing in and the security guys are either saying, oh, back, back, back. No autographs today. And then when the lightning and thunder starts at the top of the mountain, everybody's like, Moses, you go that way.

We're going this way. It was terrifying. And yet, look at what happened on Sinai.

The definition of the nation of Israel, the provision of God's law, the thing that foreshadows Christ in its rituals and in its figures and in its sacrificial operation, the whole Levitical system is revealed there. It's the grace of God. Moses comes down with a glowing face.

The rest of the people run away in fear from the thunder and lightning. There's a prototype of that idea here. Elihu says, you've got this scary thing going on and look what else he says.

He says, There's lightning to the ends of the earth. After it, there's this roaring sound. And remember, kol in Hebrew is just like phoneh in Greek.

It can be voice or sound. Take your pick, depending on context. After it, there's this roaring sound.

He thunders with his majestic voice or sound. And he does not restrain them when his voice or sound is heard. It just seems like it's too much.

It's too loud. It's overkill. God thunders marvelously with his voice.

He does great things which we cannot comprehend. Where does the storm come from? It's beyond comprehension. This, by the way, just as a little side note, is the problem with modern science.

Science says, I'm not going to believe anything that I can't comprehend. I can't comprehend how there could be anything outside of the space-time continuum. I can't comprehend anything outside the Big Bang.

I can't comprehend anything other than a mechanistic explanation for life and so on. Therefore, there can be no supernatural. There can be no God.

There has to have evolved, etc. And this is the problem. When there is this, literally, the Big Bang, science says, I am not going to look for any sort of possibility beyond that.

I'm going to subdivide what's inside it and just try to understand the little parts because the implications of the rest of it are unsatisfactory to my atheistic, godless philosophy. Well, God does do great things that we cannot comprehend. But notice, God does things we cannot comprehend.

He doesn't say, there are things we can't comprehend, but one thing's for sure, there is no God. That's logic moving in the wrong direction. He does great things which we cannot comprehend.

He says to the snow, fall on the earth. Now, we're still talking about the earthly sky-to-ground continuum here. Everything Elihu is illustrating with is between the clouds and the ground.

He started out with the thunderstorm and water starts at the ground, it goes up and it comes back down. You've got floods, you've got rain, you've got lightning, you've got thunder. Now he's going to talk about something even stranger.

It was a strange thing back then and it's a strange thing now to see snow in the ancient Near Eastern area where Job lived. Saudi Arabia, Edom, Moab. It's not a place famous for its skiing.

There's just not a lot of snow. But they would see it, especially if they got to the higher elevations in the winter and so on. He says to the snow, fall on the earth.

Likewise, and then it says to the gentle rain and the heavy rain. This is two exactly repeated phrases here in verse 6. And scholars have struggled to understand. Even the Masoretes have a *kathiv kerei* here where they don't know if maybe this is a duplicated phrase because it literally says, likewise, the rain and the rain.

And if you leave the text as it stands, which I think is perfectly fine to do, he says to the snow, fall on the earth. Likewise, the rain and the rain of his might or of his strength. And keeping in mind the background of the flood and the heaviest rain ever known to man, keeping in mind that the illustration from the beginning has been water goes up and it comes down in various forms.

It can be snow or it can be a torrential downpour that is destructive. In between, no rain and torrential downpour is that rain which provides food in abundance. But it's up to God whether he's going to judge, whether he's going to deny, or whether he's going to do something that's unfathomable.

He seals the hand of every man that all men may know his work. Sealing the hand is kind of inscrutable. What's being expressed here is he stops the hand.

In other words, when it's raining, nobody can work. You don't plow, you don't plant, you don't shear, you don't move the sheep to the north. When it's raining, all you can do is take cover.

So he causes everyone to stop their work. The hands represent work. So that all men may know his work.

The rainfall is sort of a pre-Mosaic Sabbath. When God decides to send the rain, everybody's got to stop what they're doing and they're staring out the cave door or the window of their house or the flap of their tent looking at his work. God will stop you from doing your work.

God will stop your subjectivity and force you to look at the objective reality of his power. This is the big idea here. Regardless of the minute details of the Hebrew, the big idea is there are times when God will send his work and stop yours.

And you have to contend with what he has done. You have to look at it. Even the beasts, the animals.

I was thinking about this because Patty was walking the dog the other day and there was this big rustling in the bushes and this enormous snake that got spooked by the dog. Have you ever seen a snake really go as fast as a snake can go? Usually they kind of do the back and forth thing like this. But I was telling Patty, this happened to me once when I was mowing the lawn when I was a lad in Claremore.

And I scared up a snake that was out there sunning himself. And I don't think they really have ears. Snakes have ears? I don't think they do.

Anyway, he didn't hear me coming and when he finally realized the lawnmower was there, he did this very same thing that she saw. The snake, to make maximum speed, turns itself into a giant coil. And it's like watching a giant coil spring spinning at high speed.

And I mean, they can really move out. But these great giant snakes, where do they go when it gets 15 and 20 degrees? Because they're cold-blooded. I would think they would just crystallize and no more snakes.

But they do something. I'm not a herpetologist or whatever a snake studier is. But I guess they dig a hole, they get a hole in the ground.

I mean, how does a snake dig? What does he do? I mean, it's going to be a lot of work with your nose. So I don't know what they do. And I'm sorry for even bringing it up.

But my point is that the beasts go into dens and remain in their lairs. Even dumb animals, when conditions are bad outside, it's snowing or it's torrentially raining, they know enough to get out of the weather. Our little black cat that lives outside all the time, it will be pouring down rain all day long.

But when he comes up, he's just lightly sprinkled. He's figured out a way to stay dry. He's gotten under somebody's eaves or under someone's storage building.

He's got his little hidey places. And we can have the worst nose flood, torrential downpours. And when he comes up for his chow at night, he's reasonably dry.

What's Elihu's point here? It's kind of like the book of Jonah to Israel. Even the godless pagans know enough to get out of the way when God's judgment is coming. Forty days and then it will be destroyed.

Honey, where's the sackcloth? We've got to appease this God. I don't want to die. And the Assyrians, the Ninevites, have got more on the ball than God's own people.

And so when the beasts see the lightning and hear the thunder, and by the way, the passage presents them in that order because these people were keen observers of nature. When the tempest blows from his chamber in verse 9, icy cold from the driving winds, the breath of God produces ice and the broad waters are frozen with moisture he saturates the thick clouds. He loads the clouds with water is what it's literally trying to say here.

And he scatters the bright clouds. Once again, you have the reference to lightning. They swirl about being turned by his guidance.

Why? That they may do whatever he commands them on the face of the whole earth. God has a purpose. God doesn't just give these commands because he's idling away the time.

Well, let's see what happens if I send a hurricane to New Orleans. That's not his mode of operation. He has a plan and a purpose for everything that happens.

It's a specific will for specific peoples based on specific criteria in accordance with his justice and his righteousness and the furtherance of his perfect plan. That they may do whatever he commands them to do on the face of the whole earth. He causes it to come whether for correction or for his land or for mercy.

Isn't that interesting? Whether it is for punishment for his land or for mercy, chesed, for grace. And what's interesting to me is that between punishment and grace there is his land, Aretz. Who is it that is going to inherit the land? Who is it that is going to live in the land? Who has been promised the land? Not all Israel is Israel and Isaac shall thy seed be called.

In between storms for discipline and storms for grace I'm going to fill up the reservoir so your crops grow well there is the interest of God's land. God wants to populate his kingdom. The parable that Jesus told of the wedding feast.

The father wants the son to have company at the feast and has made provision. What do you do with that opportunity? That's the land. God knows exactly what he's doing when he sends these storms.

And there are three. In Hebrew it's really clear because the word if celebrates all of these and they are parallel. I saw a translation where it says whether it is for punishment for his land, or whether it is for mercy.

No, no, no, no, no. There's an eem in there. There's another Hebrew word that separates that phrase.

These are three separate reasons. Whether for is a decent way of translating the simple if here. If for Shabbath.

If for his land. If for Chesed. Three different reasons why that scary storm is going to come.

That flood of water or that freezing cold winter. A freezing cold winter might be coming for grace. Maybe it's going to keep the Germans from taking your capital city.

Maybe it is going to do a thing that you can't even fathom. It's going to stop something that you never see. It's outside your sphere of observation.

And you say, curse this cold. And little do you know that that cold has preserved you from a terrible fate. In the counsels of God.

This is where faith comes in. I don't know where the storm came from. I don't know why God raised those water drops up and sent them down in this form at this time in this amount.

But I know whom I have believed, etc. That's the big idea here. So concentrate on what you know.

You have to solve the unknown. Go with what you know. Concentrate on the things that you can figure out.

He causes it to come. Whether for correction or for his land or for Chesed. Grace.

Now here's the wind up for the final inning here. Verse 14. Listen to this, O Job.

Stand still and consider the wondrous works of God. Stand still. How many times does God tell his people this? Stand still.

Israel backed up against the Yam Suph there with the Egyptian chariots pounding toward them. Stand still. Watch the deliverance of the Lord.

There is a time to, you know, the Lord helps those who help themselves and so on. The army of Israel is going to do a lot of fighting down the road under Joshua when they are ready and when they are equipped. They do a lot of fighting when Moses is on the hill and you've got Aaron and Hur on each side holding up their arms.

There is a time to pull out your sword and hack the enemy into small pieces. And there are other times when you just stand still. Elihu says, Job, stand still and consider the wondrous works of God.

As opposed to considering what? What have these disputants been considering for the last 30 odd chapters? Considering sin. Turning your heart to evil. I wish we had time to go back and review a passage, but we don't.

But I went back and I'm still struggling manfully to get my translation of this section complete. And I was working back here where he says in chapter 36, in verse 17, he says, You are filled with the judgment. Do the wicked judgment and justice take hold of you? This is in terms of his consideration.

You're consumed with this idea of what's just and what kind of judgment you ought to be getting. You're consumed with what ought to happen to the wicked that ripped you off and so on. This is the kind of thing that happened.

All of these issues are consuming your mind. You've got your mind on these things. That's different.

And he says in verse 20, this is the one I was thinking of, Do not desire the night when people are cut off in their place. And that word for desire basically means to consider, to turn. It literally means to turn or to turn your face.

It's the word panna, P-A-N-N-A-H. Peniel is the face of God. Pen is the noun for face in Hebrew that comes from this verb panna, which means to face a thing, hence to turn.

But he basically says, Don't set your face. Don't orient yourself so that your face is looking at the night and waiting for the cutting off of the wicked. He says, Take heed.

Do not turn to iniquity. And that's your panna. Don't set your face looking at darkness and iniquity.

Instead, listen to this, O Job. Stand still and consider the wondrous works of God. We make a choice when we're in a tight spot.

We make a choice when we're under pressure. We make a choice when the chips are down as to what we're going to consider. Whatsoever things are.

That's a choice we make. Think on these things. If you want the peace of God, which passes understanding, to keep your hearts and minds, you have to choose what you're going to set your heart on.

Choose what you're going to consider. Stand still and consider the wondrous works of God. Do you know when God dispatches them and causes the light of His cloud to shine? Do you know how the clouds are balanced? Those wondrous works of Him who is perfect in knowledge.

And the answer to that rhetorical question is, No, you don't. You don't know how He did this, but you can consider the work that is done. How did God do that? I don't know, but here's what He did.

How did God accomplish the work of our salvation on the cross? There's a lot of that I don't understand. But what I do understand is that I am saved. That I am redeemed.

That I have been given an opportunity and a potential because of these unfathomable things that happened at the cross. Because of the reconciliation that Christ accomplished, the new and living way through the veil, what I do know is that God has produced a work and God has set good works out there that we can walk in as a result of these unfathomable things. So rather than trying to figure out should I concentrate on practical Christianity or should I try to write a book on the nature of the atonement? Should I spend my time figuring out supralapsarianism, infralapsarianism, or sublapsarianism and figure out the order of the decrees of God? No.

We concentrate on the work of God. Why do your garments get hot in the desert? is where He will lead up to this. That's real practical.

I'm hot. That's practical. I don't have to worry about where the clouds went.

I'm hot. So we go with what we know. We'll pick up here next time.

Father, thank You for the truth of Your Word. Thank You for these great passages of Scripture. May God the Holy Spirit give us insight and understanding into them and to their application in our lives.

We ask it in Jesus' name. Amen.