

24a JOB

This is Friday, the 3rd of November, 2006. We continue our study in the book of Job, resuming in chapter 37 and the beginning of chapter 38. Let's take a moment as we begin to clear our minds from the distractions of the day and load our minds up with everything we can remember about our Job study thus far and ask God's blessing on us as we study.

Father, we are so grateful that you have provided for us as your children through the Lord Jesus Christ, through his work on the cross, through his righteousness, the peace and the sanctification that we possess because of him. We know that he sits at your right hand even now and makes intercession on our behalf and proclaims by his presence the acceptability of human beings who have received your grace through faith. We thank you for this passage, the book that is before us, and the things that we have learned from it.

We ask your blessing on us as we study it. May each of us find in it those things that will prepare and equip us for every good work. We ask it in Jesus' name.

Amen. Our study finds us at the conclusion of Elihu's four speeches. You'll remember back in chapter 32, he was introduced to us.

With a little bit of narrative, he has the most complete introduction of any of the three friends. We have his line of descent, so to speak, given and we study that in some detail. Then he had these four speeches.

The first one started in chapter 32 after that five verse introduction and went through chapter 33. The second one was chapter 34, the third was chapter 35, and this last speech has taken up chapters 36 and chapter 37. Four movements in this piece of poetry which represents the distillation of Elihu's thoughts.

As he concludes, he has invoked the imagery of a storm. Now, let's picture this. We're out where Job lives.

Job, although he seems to work in the city, apparently dwells outside the city. He has his own place. He reminds me of Ben Cartwright.

Remember, Ben Cartwright had the Ponderosa Ranch, but he was a big noise in whatever city that was nearby. Cheyenne? Virginia City. Virginia City, that's right.

I haven't seen Bonanza since before Lorne Greene started doing Alpo commercials, so that tells you how long that's been. The original Battlestar Galactica. Anyway, you have these land owners, these influential men, who are powerful because of their possessions, because of their agricultural holdings and so on, and where there is a seat of commerce and trade and so on, there are big men there, but they don't live there because all of their power and their goods are

outside the city.

This seems to be Job's situation. So here we are. We're out near Job's tent city, his encampment, and this is not like a pup tent.

This isn't a GP medium or something like you'd see in the Army or the Marine Corps. These are palatial like you see the sultans of the Middle East in old movies and things. He's richly carpeted and draped and strong-backed.

He's living in tents, but they're very luxurious. But he's got this horrible affliction and he's outside. He's sitting.

All of that stuff is kind of in the background, and all the servants are there with furrowed brows and waiting to see if they can bring Job something. Mrs. Job is muttering and throwing dishes and pans around back in her area, and Job is out there where the men are. The women and the servants are off elsewhere, and the men are having this conference, this powwow.

Job is out there because he wants to be able to scrape himself in peace, and he's sitting on the ash heap, on the shards and so on. His three friends come, and they've had this long dialogue, now lasting probably over a period of days. And they waited three days before they were even cranked up, and now we've gone for 30-odd chapters.

Elihu, after the three had finished, he spoke up, and he's giving his four speeches. As Elihu's speech is drawing to a close, and Elihu may have gotten all of his stuff in in one day, but here it is, maybe it's in the afternoon, and he starts speaking in terms of this storm imagery. And you find this in the chapter that we have just covered.

Actually, beginning at the end of chapter 36, he's talking about what you should do in affliction. We've seen this central point, that it's not enough just to survive hard times. God has a purpose in the process of going through those hard times, and if you get distracted and start looking elsewhere, you're going to miss that.

That's going to be reiterated right here at the end. But, as he's talking about this, and you get to chapter 26, it's as though, and this has been suggested by many people, not just me, it's as though suddenly there's kind of the smell of rain in the air. These men are sitting in the great outdoors, and it was a nice day and so on, but all of a sudden the wind has shifted a little bit, it's blowing a little more strongly.

You know how that first smell of rain, especially if you've ever lived in the desert, you can smell the rain coming a long time before it gets there, because it just has that ambiance that gets in and you say, wow, it smells like rain. And there's kind of a hint of moisture in the otherwise dry desert air. And you start looking around and you think, which way is the wind blowing? And initially maybe you can't even see it coming.

But there's maybe just a haze on the horizon. And so in the last part of chapter 36, Elohim starts saying, God is great. He draws up drops of water which distill His rain from the mist, and He starts talking about this rain, and He starts talking about thunder.

And you get the idea, because a lot of these things are in the present tense, that He's not just using what in Greek we would call the customary present, which we say dogs chase cats, that's a customary present tense. It doesn't mean they're doing it right this minute in my observation. Well, the same idea pertains here, where you might start to take this as sort of just a customary observation, where the rain distills and falls and then it dries up and goes back and falls again.

But when He says in verse 30, look, He scatters His light upon it. It's as though this storm has kind of crept up over the horizon and is getting nearer, and they're starting to see lightning, and they're starting to hear thunder, and it still weighs off, but He says, look, look how God scatters. It's as though this storm is approaching.

And in fact, we know from other passages, like Ezekiel and the Psalms, that the theophanies, or appearances of God, are often storm theophanies. He rides the wings of the storm, His chariot is accompanied by these clouds and so on. And we know in chapter 38, God is going to be on the scene and speak.

And if you look at kind of the poetic background, Elihu really provides a great introduction to this appearance of God in the next chapter, because he's talking about suffering and about the nature of God's justice and what happens with mankind and so on. And then he says, you know, think about the rain. Do you understand how that all forms? And it's as though people are kind of looking over to the north, and here's this storm boiling up, and it's getting closer.

And then he says, look, look at the way God covers His hand with lightning. Look at the way He generates this thunder and so forth. This is how He judges the people.

He can give food in abundance. He covers His hands with lightning, and the thing is getting closer and closer. At least this is legitimate to think of poetically.

Now, I think there may have actually been a physical storm blowing up at this time, but that's kind of unprovable. But certainly, poetically speaking, and in the realm of this narrative, these ideas have blown up like a storm, and it's getting more and more powerful. And now the thunder and lightning are happening in Elihu's description.

His thunder declares it, the beasts also, concerning the rising of the storm. At this, my heart also trembles. You can see the beasts fleeing and looking for shelter, and it makes my heart tremble also.

Who would not tremble at the demonstration of the majesty of God's power, at the impending glory of His presence? And then again in verse 2 of chapter 37, we saw this imperative. Listen.

Listen to the thunder of His voice and the rumbling that comes from His mouth.

And this is easily understood as being a reference to thunder that is happening as Elihu is trying to speak over the rising wind here. And there's probably servants trying to spread a cape over Eliphaz, and the old guy there, we don't want him to get wet. And I wonder if these guys are going to adjourn to something more protected than this ash heap around Job.

And the stuff, gum wrappers and dust are starting to kind of blow by, and everybody's kind of grabbing their stuff to keep it from the scribes that are trying to write in the wet clay or kind of trying to shield it and everything. So this is kind of blowing up, and Elihu says, Look, this just makes my point. Look at the majesty of God.

Look at the power of God. He thunders. He roars with His majestic voice.

He doesn't restrain when His voice is heard. God thunders marvelously with His voice. And this is like music behind a movie.

When you come to a climactic point and you've got John Williams or one of these other great composer, conductor guys who put this orchestra music underneath, and it just accentuates whatever point is being made. And you get the idea that Elihu is standing there before this assembly with his robes flapping in the breeze and the first few raindrops starting to spatter around and there's thunder and lightning flashing everywhere. And he says, Look, listen.

This is the majesty of God. When God speaks and when the darkness overtakes the sky like this, and you can imagine the black clouds have come rolling in. As I mentioned last week, if you've seen a storm in the Middle East, it's just like it reminds me of Oklahoma where they seem to come out of nowhere and instantly it's severe weather and you get the little warning box on your TV.

Just real quick. It's kind of like that Moses scene in the Ten Commandments where he's standing up there and the wind is whipping and he says, Stand still and see the deliverance of the Lord. And then the water parts and all that.

Well, it's kind of on that level. And especially in Hebrew, the way this moves when you read it to yourself, or when I read it to myself, I guess you don't read it to yourself, but as you move through the ideas here and the way that Elihu is speaking, it just evokes this whole storm background behind him. And what he's basically doing is handing off.

He has held the floor for four speeches. He has been pressing his ideas. My nose is on fire.

I'm like a wineskin about to burst. I've got to tell you what's on my heart. I've been sitting here being quiet and I've just got to communicate.

He has been drawing attention and saying, I've got the words of pure wisdom. I'm the guy to

listen to. Pay attention to me.

I'm your mediator. I'm made out of clay. Everything's been focusing on him.

And now in the last half of this fourth speech, he's turning attention to God all the way through. And it is as though God is moving in, in this storm cloud. And he says, listen to his voice.

Look at his glory. Look at his hands. He's throwing this lightning around.

And it's a very dramatic scene. And we want to kind of keep that picture in our minds, because he says, look, in verse eight, the beasts are going into dens. They're remaining in their lairs.

And from the chamber of the south comes the whirlwind and cold from the scattering winds of the north. And you'll notice some of this is in italics, because the, like, of the south, it just says from the chamber. There's a lot of places in scripture, especially in poetic sections of the Psalms and Job and others, where it is as though God keeps these storms in a closet.

He keeps them in a place and then he opens the door and they come out. You know, open the windows of heaven, and he opens the chambers and all of this storm stuff comes rushing out. And it is a picture of what happened back in the first two chapters, because you have the chaotic forces of darkness that God weaves into his plan.

All things work together for good. God basically opened a door in the wall of fire around Job and let Satan and his minions and his ideas of what needed to happen to Job come through. And you get the idea that God is really not the God of confusion or the author of confusion.

He is not a God of chaos. He is the God who brings order to chaos. His spirit hovered over the face of the deep that was Tohu Vobohu, and he ordered it.

He organized it. He quelled it and calmed it and set its bounds and its borders. He said to the firmament, you can go this far and no farther.

He said to the seas, you can go this far and no farther. He caused the dry land to appear and the waters could not overwhelm it. And so there is this idea that there are times when God will release these dark, chaotic forces to do their work, such as the flood in Noah's day.

But that it isn't so much that God is in those things and that that's sort of a part of His character and His nature, as that He sort of opens a door and steps out of the way and lets these things happen. People try to say, well, God has a light side and a dark side. This is the whole Star Wars force thing.

It's one force, but it's got a light side and a dark side. God is light and in Him is no darkness at all. So where does the darkness come from that surrounds Him? It's almost as though the darkness is rolling up like a bow wave trying to get out of God's way.

And the darkness obscures Him because it's piling up in front of Him as He moves. It can't tolerate His presence and it precedes Him as it goes. And He locks it up in a closet and there are times when He says, all right, if this is what people have chosen, and He opens the door.

So this idea of a chamber in verse 9 is something you see over and over again, particularly in the Old Testament scriptures. From the chamber comes the whirlwind. It doesn't say from God comes the whirlwind.

He's got it locked up, but when He chooses, He can release it. Cold from the scattering winds. And once again, of the north, that's a guess.

It doesn't say of the north. The Hebrew word for north is tsapon, T-S-A-P-H-O-N, and that's not found in this verse. By the breath of God, ice is given and the broad waters are frozen.

With moisture, He saturates the thick clouds. He scatters His bright clouds. They swirl about, being turned by His guidance, that they may do whatever He commands them.

On the face of the whole earth, He causes it to come. And then we closed last time looking at these three things, each of them introduced by the word im in Hebrew, which means whether. Whether for correction, this is literally in Hebrew, the word that means rod, whether for a rod, or for His land, or for chesed, mercy.

And we covered that in some detail. He's been telling people that are listening, these were in the plural all through chapter 37, listen, hear, observe, and this was the plural He's telling everyone. Now He singles out Job again in verse 14.

Listen to this, O Job, 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 this rhetorical question is no, you don't. You don't know when God dispatches them.

You don't know how God causes the light of His cloud to shine. This is still a reference to the lightning. The light of the cloud is the thunder cloud.

Do you know how the clouds are balanced? Why do they stay in the sky? They don't seem to have any earthly explanation in Job's day. What keeps them up there? Why don't they fall to the ground? They weren't real sure what a cloud was in those days. These are wondrous works of Him who is perfect in knowledge.

You can't attain to God's perfect knowledge. There are things that He knows that we're not going to understand. He says, this says, Why are your garments hot? But this is probably more properly translated, You whose garments are hot when the earth is sultry from the south.

What's to the south of Job? It's the Saudi Arabian desert. This storm is coming out of the north.

It's carrying all of this cold air.

You've got that temperature inversion thing. If you took meteorology like Laurie did, you know that you get precipitation from these temperature inversions. Warm, moist air is rising through cold air.

It causes everything to precipitate. Thunder clouds form that stratocumulus and so on. This is in the north.

These storms blow down from the north. They've got all of this thermal energy that gets converted into electrical energy and so on. Well, this is just the opposite.

When the weather is coming up from the south, it's coming off the Saudi Arabian desert, which existed even in Job's day, although it wasn't as extensive as it is now. You've got this hot, dry air. Basically, this is a little bit of a... You can imagine kind of a half smile on Elihu's face when he says this.

He says, Do you have any idea how God has generated this huge storm system with these thunder clouds and rain and everything else coming down from the north? You can't even... You're busy trying to get your garments off when the hot wind blows from the south. And this really says you whose garments get hot. It's the difference between God being in total control and organizing and causing everything.

And here's the little scrawny man and a little bit of a warm breeze blows from the south. And Job's busy saying, Oh, man, this world is hot. I've got to get out of this thing.

I'm burning up. Completely passive and at the mercy of the weather. In those days, it's not like they could say, Well, let me turn on the air conditioner or let me flip on the fan or let me get my personal cooling unit that sits around my neck.

I've got a bladder with a tube. I can drink ice water out of while I carry on. They didn't have anything like that.

When the hot air blew from the south, there was really no relief. And so he says, This is full circle from how Elihu began his speech. Remember when he said, What are we compared to God? God is up high.

You are down low. Remember he said, When you look up and you consider how great God is and we're just down here, he's come full circle back to that idea. And he's using this storm imagery.

And he says, This is the kind of thing God can do. If God thought it was too warm, why, he'd crank up one of these storms and blow with his breath in the icy wind. Things freeze.

You, a little puff of hot wind comes from the Saudi and all you can do is try to get out of your

clothes. With him, have you spread out the skies strong as a cast metal mirror? And this is a kind of a double entendre here because it talks about God in his greatness and in his majesty, stretching out the skies. But why like a mirror? The heavens, the firmament declares the glory of God, declares his handiwork.

And when you look up like Elihu initially said to do, as you look at the greatness of God, it's like looking in a mirror and seeing how insignificant you are. You look at nature and see the infinite power and intelligence and glory of God exhibited all around us. In this case, specifically in the storm and in the weather.

And as you look at the sky, you come away with the same feeling as David did in the Psalms. What is man that you care about him? We're the son of man that you help him, visit him, pay any attention to him. When I look at the stars, when I look up in the sky, it mirrors my insignificance.

It mirrors my tiny grain of sand place in the cosmos of God's plan and purpose and power. So that's why it mentions the mirror there and cast metal. Really the word there is molten.

Did you spread out the skies as strong as a molten mirror? As powerful, as impressive as a molten mirror? And this is also interesting when you think about what Peter says about the end of the age, the end of the kingdom age. When he says the heavens, the skies are going to be rolled up like a scroll and the elements will melt with a fervent heat. Elihu says, were you there when God originally spread out the skies? That was the start of the great plan in human history.

Peter says there's coming a day when God's going to roll the skies back up and that part's going to be finished and He's going to do an entirely new thing. New heavens, new earth, new kingdom, kingdom of the Father. There's no night there, there's no need of the sun, the land is the light, and so on.

It's interesting that there's still going to be time measurement without the sun because there's still twelve months. Twelve trees by the river of life gives a different fruit each month. How do you figure months when there's no sun and no moon? Well, this is the thing that people try to throw rocks at the Genesis creation account when they say, well, how could there have been day one, day two, day three, with evening and morning when supposedly God didn't create the sun until the fourth day? Well, God's got time and measurement of quote-unquote time, something analogous to time, that's beyond this world and beyond our solar system and beyond our conception of the time-space continuum.

Anyway, were you there when He spread out the skies and set them up to mirror to man what He is? Solomon says the same thing. You've got Elihu at the beginning, Solomon in the middle, you've got Peter at the end, all saying the same thing. What did Solomon say? God has put eternity in men's hearts.

He forces us to look at the fact that we are mortal and we're time-bound and we're small and

insignificant, and yet there's God paying attention to us, making provision for us. So, here's the key. This is what we're getting to here tonight.

Verse 19, Teach us what we should say to Him, for we can prepare nothing because of the darkness. And this word prepare means to organize something, like to prepare a case. When did this idea first crop up? Keep your finger here on Job 37 and turn back to chapter 13.

This answers a question that was raised earlier on by Job. Job 13, verse 13, Job 13-19. This is Job speaking, way back at the beginning.

Hold your peace with me and let me speak. Then let come on me what may. Why do I take my flesh and my teeth and put my life in my hands? Though He slay me, yet will I trust Him.

Even so, I've got that faith and I'm not going to reject God. I'm not going to throw over my relationship with Him. I'm not going to curse God and die.

Even so, I will defend my own ways before Him. All of this calamity has struck me and I know that I have done nothing wrong. And I am going to make that case before God.

Come what may, if He slays me, I'm still going to put my trust in Him. And I'm going to make this case. I'm going to defend the fact that I do not deserve this suffering before God.

That's what Job said in Job 13, remember? He goes on to say, He also shall meet my deliverance for a hypocrite could not come before Him. I will come and whatever happens, however upset God gets with me for making this defense, I trust Him and I'm not a hypocrite and I won't suffer the fate of a hypocrite if I go before Him. So, he says in 17, Listen carefully to my speech.

Listen to my declaration with your ears. Now look at verse 18. See now? I have prepared my case.

I know that I shall be vindicated. This is an idea that Elihu, in his final wrap-up here of his four speeches, goes back to. He's kind of like reminding Job.

You remember when you said you would stand before God and make your case? Teach us now what we should say to Him. We can prepare no case before Him because of the darkness. We can prepare no case before Him because of the darkness.

What does the darkness do? It obscures the light. The darkness of the storm obscures the sun. It obscures the clear sky.

Then he says in verse 20, Should he be told that I wish to speak? And the word translated told there in verse 20 is not the normal word amar, to say, or answered and said, is not used here. This is the word sephir, S-E-P-H-E-R. Sephir is an old, old word.

We've got an English word that is very like it. C-I-P-H-E-R. Sephir means to count, to account, or to recount.

We say, I'm going to recount my adventures. That's a little bit different than saying, I'm going to tell my adventures, or I'm going to speak of my adventures. We say, I'm going to recount.

In English, what's the difference there? Why would we say he's recounting his experiences? Recount implies, or connotes, the idea of an orderly presentation, a chronological presentation. He's going to recount his adventure, and it's as though you've got the little pieces of this experience, and they're going to be presented in order, as though you had counted them, and you don't leave any of the important ones out. You don't really say, well, let me recount the fairy tale of Rumpelstiltskin.

It's not a, recount tends to talk about something that was factual, and you're going to get, like Luke, you're going to get an orderly account of all that occurred. Should he be told, should it be accounted, should it be recounted to God, and you notice wish to is in italics, should it be recounted to God, that I will speak. I will fail to get this across, as well as it ought to be gotten across.

I'm just inadequate to the task, but I'll give it a shot. If you think back, Job said, here I am. I'm Job.

Look at this big calamity of darkness that has befallen me. I'm going to speak. I'm going to defend.

I'm going to make my case before God. Elihu, here, at the end of the human speaking cycle, has returned to Job's theme, and he says, look, you see this darkness around here? You can't make any kind of an orderly case. You can't prepare a case and give it to God.

But the reason this storm is here, is for God to speak to you. The storm is not to give you an occasion to speak to God. You've got it backwards.

You're in no position to talk about the merits of any kind of a case, in this darkness, because you don't know how this darkness came about. You don't know the forces that brought these clouds, and this lightning, and the thunder, why it comes now. You can't even deal with a little puff of hot wind that comes from the south.

How are you going to make sense of this, and make some kind of a logical case before God, standing there, flapping in the wind, in this darkness? This is God's time to speak. God has the floor. So, if somebody is going to make a case, in this darkness, you're the last guy that ought to be making it.

Tell us what it is that any human being should be explaining to God, as he stands there, a complete victim of the weather, and this great storm that God has created, that God has brought,

that is a manifestation of God's power. Look at it approach. Listen to his voice.

Look at the lightning on his hands. You really want to stand there, and try to make a case to God? This is a time for listening, not for talking. That's kind of it in a nutshell.

You'll remember last time, I pointed us back to chapter 36, verses 20 and 21, and I talked about that verb that needs to turn your face, pana. I may have confused that a little bit, because pana is in verse 21, when he says, do not desire the night, in verse 20 there, what I'm trying to do here is draw a line through three points. The first point is Job 13.18, where Job said, I want to make a case to God.

I'm going to stand there, he's going to hear my defense, and I will speak, even if he slays me. I'm not a hypocrite, and when I make this case, I'm going to come out okay. That's point number one.

Point number two are these two verses we looked at last time, in 36, 20 and 21, where Elihu says, look, don't desire the night when people are cut off in their place. Take heed, do not turn to iniquity, for you have chosen this, rather than affliction. And what he's saying is, as I said last time, this darkness has come.

You're making an issue out of the darkness, and saying, I should not be standing here in this darkness, and I want to talk about that. I want to make a case why this darkness should not be here, and I should not be a victim of it. And now Elihu is closing that loop, and he says, look, by this rhetorical question he's saying, you can't make a case in this darkness to present to God.

Tell us what kind of a case a man should make in this situation. We can prepare nothing because of the darkness. And this we is a gentle way of exhorting.

And Elihu uses the plural here, because he said earlier, I'm made out of the same stuff that you are. And you notice it's a lot easier, I think it's a lot easier, for someone who is exhorting. I could present something like this two ways.

I could say, you need to repent. You need to quit gossiping, and you need to give more money, and you need to do more door-to-door evangelism, and you need to quit parking on the grass, and you need to do this, that, and the other. I could stand up and give a bunch of exhortations in that second-person plural mode.

And you would form an opinion of the speaker, as a result. He's really preaching at me. I could come up and have the same ideas, and say, we need to stop gossiping.

We need to contribute more. We need to stop parking on the grass. We need to spend more time in evangelism, or whatever the exhortation is.

And when I say we, it's a lot easier to take, because it's like Red Green says, we're all in this together. We're made out of the same stuff. And Elihu does a beautiful job here of gently rebuking

an elder, Job, and saying, instead of saying, Job, you can't make the case that you talked about in 13.18. He says, teach us what we should say to him.

We can prepare no case because of the darkness. Should he be told that I wish to speak? Shouldn't it be more like, excuse me, Job, I just wanted to come tell you, God has something to say? Which way is the messenger going to run? Do you want to send a messenger to God and say, excuse me, Lord, I know you're making these storms and running the world and all that, but Job has something he wants to tell you? Or should the messenger come to Job and say, Job, you see that big storm cloud? God's coming and he's got something to say to you. That's the idea here.

And there's a little bit of a smile on Elihu's face. He says, do you really want me to send a messenger to God and say, Job's got an important message for you, Lord? No, it's the other way around. If a man were to speak, he would be swallowed up.

God is speaking. And if you want to talk at the same time God is talking, whose voice is going to prevail? This is what really annoys me in the modern day. There's such a lack of manners.

When someone has prepared a speech and they stand up in a public place and they start delivering it, have you been in a public place lately? I went to an awards assembly at the high school for the girls last year. And a man got up and he had obviously put in a lot of time and effort to prepare this thing and he started delivering it. And there was just this low rumble of conversation all through the room and it never died down.

There were people that talked through that entire thing and never shut up. And it just seems so rude. You've come there for the assembly.

Here's the man who's a part of the assembly. He's speaking a piece. Let him have his turn.

There are times in public school classrooms where the students start doing this and the teacher cannot be heard. A diligent student trying to hear the teacher and sitting anywhere further than halfway back can't hear for the noise. And they don't have any way to control.

Some of the teachers don't seem to have the imagination to figure out how to control the classroom. And the child absolutely cannot hear what the teacher is saying. They're starting to drown out.

Well, the idea that Elihu presents here is if you want to try to talk while God's talking, you're the man trying to keep his garments in place. God is the one who brought this storm and the thunder and lightning. Who do you think is going to prevail? Whose voice is going to be heard and whose is going to be swallowed up? Even now, man cannot look at the light when it is bright in the skies.

Now this is after the storm. The storm is going to come and then the storm is going to clear. God is going to speak in the storm.

And after the storm, the sky is going to clear and this bright light is going to shine again. And what he says is, men cannot look at the light when it is bright in the skies, when the wind has passed and cleared them. Once the storm blows on by, it's gotten real dark and your eyes have adjusted, and then suddenly the clouds blow away as rapidly as they've come.

And believe me, in the Middle East, 15 minutes after a big roaring, tearing storm, you'd wonder where the clouds went. It's blue sky from horizon to horizon. And men look up there and their eyes can't even adjust.

They're unaccustomed to the brightness. He comes from the north as golden splendor. If you scribble out the words in italics there, because, of course, they're not in the Hebrew, what do you get? He comes from the north golden.

Well, it's not golden, it's gold. Gold comes from the north. And this is saffron.

This is the word that was not in the earlier verse where we had from the north in italics. Gold comes from the north. With God is awesome majesty.

You say, well, it seems like it makes better sense the way they've reconstructed it here. But I was gratified to find that Kyle and Dalich agree with me on this. In the more literal translation, in this verse where they translate it, gold is brought forth from the north.

And this, again, is harking back. Keep your finger here and turn to Job 28. Elihu paid close attention when Job was speaking, especially when Job was speaking.

He keeps going back and responding to points that Job made. Surely there is a mine for silver and a place where gold is refined. Now, there were places.

Ophir was over in the region of India. And gold of Ophir was renowned and so on. There was gold that could be had from one place to another.

But the place where gold was thought to come from was the north. That's where the rich supplies of gold were to be found. And so Elihu is reminding Job.

He says, you remember when you were talking about how men have to go into the darkness to get the gold? And they search every recess for ore in the darkness and the shadow of death? 28.3. They have to break open a shaft away from people in places forgotten by feet. And Elihu says, Job, that was a good thought. You know, there's gold in them there hills.

But you have to dig in the darkness. You have to break in a shaft. It's difficult.

And it's laborious. It says, as for the earth, from it comes bread. But underneath, verse 5 and 6 of 28, underneath the earth, it's turned up as by fire.

It's stones of the source of sapphires, and it contains gold dust. The gold is down in the ground. It's a path no bird knows.

The falcon hasn't found it. The proud lions haven't trodden it. The fierce lion hasn't passed over it.

Now, you have to overturn the mountains at their roots. You have to cut out channels in the rock. And dam up streams and so on.

What is hidden is brought to light. Where can wisdom be found? Where is the place of understanding? And so, Job had made the link between this gold that comes out of the darkness and is hard to find, and wisdom and understanding. Well, Elihu, and remember, these are brilliant men.

These guys are genius IQ guys. And so, he makes this connection. And he says, gold comes from the north.

This storm came from the north. The icy breath of God that freezes things and is anathema to crops and prosperity comes from the north. Gold comes from the north.

Wisdom comes from the north. He's harking back to chapter 28 and those things that Job brought up. And he says, look, if you get to standing up trying to make your case in the midst of this storm, you're going to miss that wisdom.

You're going to miss that gold that comes from the north. Do you want to make a case? Or do you want to receive the gold that God is trying to give you in this storm? Do you want to talk? Or do you want to let God talk? It's kind of the challenge here. So, I hope I didn't slaughter that too badly.

But that's where we'll stop here for our break. When we come back, we'll finish up these last couple of verses and then see what God has to say speaking from the midst of this great storm.