

25a JOB

This is Friday, the 10th of November 2006, the 231st birthday of the United States Marine Corps. We continue tonight our study in the book of Job, resuming at chapter 38. Let's take a moment as we begin to seek God's blessing on us as we fellowship in his work.

Father, what a wonderful privilege it is for us to spend time together setting aside the cares of daily life and the challenges and the exigencies that call upon our energies and our attention to refresh ourselves and to meditate on the wonderful truths of your word. We thank you for this book and for the things that we have learned from it. We ask your blessing on us as we move forward in it to see your own words as you spoke to Job so many years ago with truth that is equally as pertinent for us today.

We ask it in Jesus' name. Amen. It is, by the way, always kind of a, I wouldn't say amusing or startling, but it always strikes me to be talking to the God who spoke in the passage that I'm studying because his words are there in the scripture and I'm studying them, especially when you read them in Hebrew.

This, by the way, the two speeches that we are about to read here in these chapters, this is the longest continuous speech by God in the Bible. There is no other place where God speaks continuously for this length of time, not even in the Law of Moses, which is somewhat surprising. But you think, well, this was 3,500, 3,600, 3,700 years ago.

God speaks to Job out of the whirlwind. And then I close my eyes and I just talk right to him and ask him to help me understand what he's about to say from this passage that's 36 or 37 centuries old. It just is a reminder of how God is really above, outside, and beyond time.

He spoke then the same things he would speak now. His truth has not changed. His mind has not changed.

His eternal plan and purpose has not changed. And it's different with human beings. I was moving some stuff around in my office.

It's always sort of a musical chairs thing there where there's one place less than where everything needs to go. So I was moving a pile of stuff that's been sitting on my floor for some time to a different spot in the floor so I could pile something else at that spot. And the box that I was moving had materials that came from my grandmother.

It was her Bible study notes. And I was flipping through there and finding stuff from Billy Graham and from Baraka Church in Houston. And all of these are from the mid-60s.

And radio Bible class, Richard D. Hahn. And then I found a handout on speaking in tongues by Dr. W.A. Criswell. And I looked at it and I saw the author of it, and it just twisted my brain for a

couple of seconds because I look at Dr. Criswell's stuff all day long, but that was the wrong context in which to find it.

And I thought, wait a minute, this is my grandfather. I lock up rather easily. But I set that aside, and as I kept going through, I found some old letters.

And one of them was a letter that she had sent to my grandfather back in World War II when he was out of the state working on government housing. And inside this letter was another letter. And it was a letter that had been sent by my Uncle Hank to his parents, his father.

He was in basic training to be a pilot in the Army Air Corps. And he was off at something or other field, and he wrote this two-page letter. And it's fascinating.

My uncle is in his 80s now. And he still lives up in Oklahoma, outside of Oklahoma City. And I know he has no thought or no recollection of ever writing this letter, but it's really fascinating because it's got a blow-by-blow.

He's only been there for a few weeks. He must have looked something like Joseph. He says, My hair has now grown out, and it's a quarter of an inch long.

And he talks about the meals and how they've been giving him shots and that he would probably leak like a sieve if you could see him under a magnifying glass because he said there's not a minute in the day where there's not at least one needle being stuck in me. But he gives all these details. Well, this was back in 1943, and that makes it 63 years ago that he wrote this letter.

People change. My uncle was very young. Now he's very old.

He has no recollection of the things that he wrote in that letter. And when I email the scan of it to him here in a day or so, he's going to really be tickled, and he'll show it to his son and his grandsons and so on, and they'll get a kick out of it. It's not the same way with God.

God is eternally present. His thoughts are always his thoughts. He doesn't forget.

He doesn't transmogrify and change the way we do, and we have a hard time coping with his existence. One of the common arguments that you find amongst atheists and evolutionists and so on is they say, well, it's so unscientific to believe in creation or believe in intelligent design or whatever because you haven't solved the problem. You say, well, life on earth came from a creator.

Well, where did the creator come from? If you can't answer that, then your view has no weight because the creator had to come from somewhere. Well, this is not an effective argument. This just reflects the limitations of human minds in general and that human mind in particular.

They can't explain where the Big Bang came from either, and that's a totally materialistic, you

know, when the Big Bang, all the matter in the universe, all these galaxies and everything shrunk down to something the size of a period at the end of a sentence in a book, and okay, well, what was outside the period? While that thing was fixing to go big and go bang, what was outside it? Well, we can't answer that. Well, where did that period come from? Well, we don't know. Well, how is that any different from understanding that God is outside? But, of course, to them, it's apples and oranges.

But we have seen in the course of 37 chapters in this book, 35 of them being the dialogue between Job and his friends and then these speeches by Elihu, that there are big questions that human beings would like to have answers to. Most people at some point in their life, if they're any kind of a thinker at all, look around and say, is this all there is? What is the point of my life? What am I doing here? What's the point of my efforts? Am I just striving to have experiences? Am I wanting to leave a mark before I wither and fade away in this body of flesh? Do I want to be famous? Do I want to be remembered? Do I want to make an impact? Do I just want to get by and have more happiness than unhappiness and less misery and more stimulation? What's the point? What's the purpose? And those issues have come up in this book in connection with Job's unforeseen, unexpected and devastating experience in pretty much having everything that he has taken away, except his wife. And so we've reviewed, and several times, the content of these speeches by Eliphaz, by Bildad, by Zophar, and most recently by Elihu.

And all of this is leading up. And in the big picture, an even bigger picture than we've painted in the past, the introduction in those first two chapters, we are now coming to the denouement, to the complementary side of the chiasm in this book. In the beginning, we had God speaking.

We had a little introduction to Job, and then Satan comes before God, and God speaks. Now here at the end of the book, we have God speaking again. The first time, Satan showed up, and there's some questions and some answers, and there's some observations that are made.

Here at the end, you have God and Job. Job says a whole lot less than Satan did in this particular exchange, but you have Creator and Creature talking in each case. The hinge point has really come, even though there's a large proportion of human dialogue, it's kind of like humans have to spend a lot of time talking to equal what Elihu can say and what God can say.

It takes 30 chapters, 35 chapters of Job and Friends to equal Elihu and God in these few short chapters. But here we are, and God is about to speak, and we are reminded that this has come sort of full circle by the very first phrase in chapter 38. Let's read these first few verses.

Then the Lord answered Job out of the whirlwind and said, Who is this who darkens counsel by words without knowledge? Now prepare yourself like a man. I will question you, and you shall answer me. That's the first three verses.

Now, if you keep your finger here and go back to Job chapter 1, what do you see? Verse 6. There was a day when the sons of God came to present themselves before the Lord. Satan also came

among them, and the Lord said to Satan, and the very first thing God says is a question. It's an interrogative.

From where do you come? Satan says, I've been going to and fro, walking back and forth. God's second statement is a question. Have you considered my servant Job? The rest of this book from chapter 1 all the way up through the end of chapter 37 has been a consideration of God's servant Job.

In the light of Satan's observations, that narrows down the specific thing we're looking for. We're not trying to find secrets of business success. We're not trying to find marriage counseling.

We're not trying to find how to have ten kids and live over it. It's what is the nature of being upright? What is the basis? Why should somebody be upright? Is it just for what you get out of it in this life? Or is there something more? Satan argues he's only in it for the immediate blessings. Take away the wall of fire.

He'll curse you to your face. Take away the things that he has. Touch him.

Take away his health. God says, go ahead. Try it.

And Satan does. We have this long discussion because people observing this try to explain it differently. Doesn't this always happen? You find scientists who go digging around and find some data and there's immediately an explanation for it that reflects their world view.

I was reading a thing today. I told Matthew about it. There's a plethora of information out there.

But one of the things they're saying now is that Neanderthal man is not an ancestor of modern Homo sapiens. They've got this whole family tree scenario mapped out of how we evolved from the lower primates. And they used to think, well, Neanderthal, he's one of those hunchbacked guys in between the monkey and the man.

But now they said, no, Neanderthal is not a direct ancestor. He was a branch that branched off and then failed. And our ancestors were superior to Neanderthal and basically kicked him off the planet, ran him into extinction and took over.

So they say, where is the point where Neanderthal and modern Homo sapiens branched out? And so I was reading this innocuous looking article. It said, well, as we examine Neanderthal DNA, we find out that this branching of the common ancestry took place 37,000 years ago. This made me scratch my head on two counts.

A, where did you get the Neanderthal DNA? Last I heard, we haven't found any of them frozen in Siberia. It's not like you got some bone marrow from a Neanderthal. Well, where did the DNA come from? B, how did you arrive at this number of 37,000 years? So I started digging around and the web is a wonderful thing.

You can find almost anything you want if you know how to look. And I found the study where this 37,000 year thing came up. Well, here's what they did.

A couple of scientists went over and they said, well, we're going to take a look at two genes that are related to microcephalic abnormalities where your head is too small, it's a genetic thing. And there are two genes that seem to impinge on this condition. So they took 90 people from all different ethnic backgrounds and they studied these genes to see what the haplotypes are.

A haplotype is a genetic difference. Everybody's genes, we have 25,000 genes or something, and the reason we all look different and act different and so on is we've got slightly different genes. Based on heredity and so on.

And these are variations within a range. In all of these different genes, there's a variation within a range. Just like dogs.

You've got poodles, you've got dachshunds, it's no big deal. Well, this microcephalic took these two genes and said, let's compare these people. And here's people from an African extraction, people from European, people from Asian.

Okay, so we've got this kind of diversion. Now we're going to go look for these same genes in primates, non-human primates. And they said, well, not surprisingly, the genes are different in these primates than they are in humans.

So let's work backward and figure out when they would have been the same. Well, now how do you do this? You have an assumed rate of mutation. You have an assumed distance to project.

There's no physical evidence of this whatsoever. It's a projection based on your theory. And so you say, well, there's this range of variation in these 90 people.

And there's a big difference between these primates. So resolving this difference to the time when we think everybody had that same gene, and then resolving these back to when these could have had the same gene, based on our supposed rate of mutation, our supposed time frame, it's all guesswork and maybes and suppositions and hypotheticals and probabilities. And this is how they extrapolated back to 37,000 years.

Now, 37,000 is actually the middle of a range. They have a 95% certainty that it was sometime between 5,000 and 100,000 years ago. And Laurie knows this.

In navigation, when you call to the guys and you say, shoot me a bearing to the lighthouse, shoot me a bearing to the cape, shoot me a bearing to the chapel dome, and you draw those three on the map, hopefully they intersect at a single point, and you say, that's where I am. If they don't, you get a big triangle, and you say, I am somewhere in this triangle, but I don't know where. Well, their triangle is 90,000 years big.

And so they just stuck their finger in the middle of the triangle and said, well, 37,000 years. And they put a little wavy equals, approximately. Well, I was looking around on the web, and all I did, you can do this, put into Google, put Neanderthal DNA 37,000.

And you will find dozens and dozens and dozens of scientific articles that say, not we think, or it is estimated, or it has been suggested that. It says, 37,000 years ago, mankind split off from the Neanderthals. It's quoted as a fact.

It's presented as just so. Well, now we know that exactly 37,000 years ago, man and Neanderthal split off. So this is comforting to those who want to have an empirical, materialistic, secular, humanist worldview.

And then they come to us and say, you believe what you read in the Bible? I mean, our stuff is only a couple thousand years old. We're not trying to shoot an arrow into the triangle of 100,000 years ago or 4 billion years ago. Well, I say all that to say this, and I hope I can remember why I even launched down that rabbit trail.

There is a view of life that is going to be applied when things happen. Now, if you're a secular, humanist, atheist, and you don't believe in God, then your explanations, when you look at the very same data, I look at this data and I say, isn't it interesting how God, or those working under God's orders, used a template and then modified the template to achieve certain effects. Good programmers do this all the time.

You've got boilerplate pieces of code. You've got stuff in your library. You've got a routine that will do printing real well, and you keep your printing routine over here in your library.

You've got a sorting routine. You use an alpha, beta sort, or a bubble sort, or whatever you say. I've got that stored in my library.

You have a data gathering thing. You've got a little screen capture deal where you ask for information. You keep all these pieces in your library, and then when you write a particular program, you say, all right, well, I'll pull that sort thing, but I'm going to modify it a little bit because this needs a particular kind of result, and I want it to be fast.

This time I'm going to use that, but I'm going to modify it, and I'm going to have it be real rigorous and do an absolute thorough job and check it three times. So an intelligent, here's my point, a creator, or those who are working under the creator's design specifications, are going to take a template, take a model, take a theme, and carry it through a lot of different places. And, two, it's a little bit like saying, well, Fords and Chevys and Buicks and Studebakers all had a common ancestor, and we estimate that that was all the same back in 1924 because look at the similarities.

They've all got steering wheels, and, you know, they've all got, you know, in the 1940s or 50s

here came the electric glide transmission. I mean, come on. Looking at the same data, a materialist is going to try to make it work for evolution.

A creationist who understands that there is, in fact, a God is going to say, this is simply God's use of a good template. Once you've solved the problem of how to do respiration, once you've solved the problem of how to determine skull size, why would you invent a completely new and different way of controlling skull size for every different creature you make? If you've got mammals, well, we've got our skull size routine stored over here in the library. Let's pull it out, dust it off, and modify it a little bit for baboons and monkeys and the different primates.

And now that we've practiced on all these animals, we'll do humans, and we'll elaborate on it a little bit more. And to say that the differences mean that they evolved is an assumption. Now, here's the relationship to the book of Job.

Everybody is looking at Job's misfortune. And like a materialist, like a secular humanist empiricist, Eliphaz, Bildad, and Zophar are trying to find a material cause and effect in the circumstances of Job's behavior, in the circumstances of Job's policies and procedures. And Job, you have done some kind of a Newtonian thing here.

You have done a cause, and this is the effect. God is basically reduced to sort of an abstract principle of Newtonian physics. You produce a certain cause, and that, whatever it is, is going to produce this effect.

And that's the argument of 30-odd chapters. Elihu comes in and he says, listen, look up. Think bigger than that.

Think beyond cause and effect. Think beyond push the button and out comes the cheese for the rat. Think purpose.

Think a purpose beyond what you can comprehend. It's so amazing to me that out of total happenstance, we're here in Job, in the chapters that are in the 30s here, and we're in John chapter 3, where Jesus is explaining the very same thing to Nicodemus. The Spirit does His Spirit thing.

You don't know where He's coming from. You don't know where He's going. All you can observe is the immediate effect.

That doesn't mean it's without a purpose. That doesn't mean that it isn't supposed to happen at this particular time. The new birth, regeneration, has to happen at this time if you're going to see and enter the kingdom.

That's what you need to know. Why now? Why not a thousand years ago? Why not two thousand years from now, which is what it actually turned out to be? You don't know where the Spirit's coming from. You don't know where the Spirit's going.

You don't have to know. What you have to deal with is the here and now that you must be born again. And it's taught in the law.

You're a teacher of the law. You should know it. That's what Jesus is doing with Nicodemus.

Here, Elihu sets up and introduces God the Father in a preview of what God the Son is going to do Himself. Not only in His first advent, but in His second advent and in the millennial kingdom. It is as though God the Father, God in His Trinitarian essence, is so great that we have to work our way up to being able to even look at Him.

We've got to start with the shadows of the law. Then we've got to see the Lord Jesus walking around in our flesh. Then we'll see glorified saints and the resurrected Christ ruling.

And after a thousand years of that, some of us will be ready to walk into the New Jerusalem and behold God on His throne. It takes 7,000 years to rehabilitate the human race so that some of us can actually stand in the presence of God. That's how great He is.

That's how enormous His plan and purpose and character is. So Elihu has spent these last speeches here talking to us about God raising, as he addresses the crowd and as he addresses Job, raising the perspective. Look at the sky.

Look at the operation of nature that's beyond our understanding. And listen, today, science in all of its glory can't explain gravity, can't explain the binding force of the atom, can't explain the origin of the universe, can't explain the origin of life, can't explain how inanimate matter organized itself into animate matter and how that animate matter spontaneously complexified itself. Cannot explain it.

And boy, it's like trying to nail gel over the wall. When you start asking them questions, well now, show me where any scientific experiment has replicated this phenomenon where matter, let's take a one-celled organism and you just watch it and wait for it to multiply and become more complex. It's kind of like the first time I got a copy of Microsoft Word, it was version 2.0. It ran on DOS.

Now, I could have been running a copy of Word 2.0 for the last 15 years and that thing is not going to develop into Word 2002, the word that comes with XP Office. Vastly more complex. And listen, the difference between Word version 2.0 and Word 2002 is microscopic.

They are practically the same program compared to the difference between small one-celled organisms and human beings. Now, if a computer program that is running and giving everything it needs, never turn your machine off, create some mutations, corrupt your RAM every once in a while to give it some help, let it change, put a copy program in there, say, well, every so often I'm going to copy the executable for Word and then I'll run the new one and then I'll corrupt it a little

bit and then I'll copy that and run it and then I'll corrupt it a little. And, you know, eventually it will turn into Word 2002 with all kinds of fancy features and support for XML.

It will just do that on its own. It's never been observed. Everything that you corrupt, at best, manages to keep limping along or it degrades.

It doesn't go up. Water doesn't flow uphill. Genes do not multiply themselves and build databases and coding sequences to generate new kinds of proteins that do special things like clotting blood.

So, back to Job. You can tell I've got this issue on my mind. As you look at God, as you look at what he's doing in human history, he is ever taking fallen man who was driven out of the garden and saying, lift up your eyes.

Lift up your eyes to the hills from whence comes your help. Lift up your eyes to the mountaintop where God is going to be found. Lift up your eyes to the top of Sinai.

Lift up your eyes to the sky and look for the return of the Lord Jesus Christ. Lift up your eyes and try to broaden your perspective beyond what any fallen, corrupt, godless human being can do is that, well, this is some kind of cause and effect. You might as well just believe in karma.

There are bigger things going on. So, the Lord answers Job out of the whirlwind. Doesn't this bring us full circle? What is it that killed Job's ten children? A big wind.

The problem comes in a whirlwind and the answer is going to come in a whirlwind. The Lord answered Job out of the whirlwind. This word is sa'ara.

It means a tempest or storm and it's specifically a windy, tempestuous, atmospheric, violent wind type of storm. You find this also used in 2 Kings when Elijah checks out. We always think of Elijah going up in the fiery chariot.

Well, if you go read the passage in 2 Kings 2, verse 1, it came to pass when the Lord was about to take up Elijah into heaven by a whirlwind that Elijah went with Elisha from Gilgal. We've done our Gilgal study, remember that? Gilgal, Gilgal, Gilgal. It keeps rolling along.

Well, Elijah went up in a whirlwind. You have it ten verses later. The chariot of fire appears with horses of fire and separated Elijah from Elisha and Elijah went up by a whirlwind into heaven.

Somehow we remember the chariot and we forget the wind. But it's this very same word. It is as though God came and personally gathered Elijah unto himself.

That's why it was a whirlwind and not a... Why wasn't it Jacob's ladder? Why wasn't it an elevator? Why wasn't it a golden rope coming down and wrapping around him and heisting him up like a helicopter or something? It was a whirlwind. Well, you have to ask yourself these questions. Of all of the choices God has, why does he choose this particular thing? Why a

whirlwind for Elijah? There's only one witness.

It seems like an awful lot of trouble. I saw somebody talking about the energy in a hurricane is the equivalent of, I forget how many thousand, atomic explosions. It's a huge amount of energy to move that much air and make a whirlwind.

It's enormous. There's not a power plant. You could gang all the power plants together and get the power to spin the atmosphere and make the kind of whirlwinds that we see.

And yet God did this, and there's one witness. It's only Elijah that even sees it. And if it wasn't for Elijah, I suppose we wouldn't even know about it in Scripture.

Why did God do that? I mean, it's an important thing. It speaks of his presence. And yet his presence is obscured.

What happens in a violent whirlwind when you're in a semi-arid desert land? You're covering and squinting, and you're trying not to blow away. And you've seen these movies, you know, Lawrence of Arabia and the sandstorms and that. So just to let you know, there's a huge rabbit trail that came into my mind, and I've successfully pushed it out of the way so I can make my point.

So while I was thinking about that movie called The Flight of the Phoenix and how the airplane crashed, they made another airplane. It wasn't superior to the first airplane, but that's another subject. So lateral or down, not up.

So you have the whirlwind, you have the storm. That's what God is speaking from here. And I ask myself, why? Why in the book of Job, in chapter 38, does God come in a whirlwind? No cherubim, no Ezekiel glowing embers and fire.

This is early. This is pre-Sinai. What does fire speak of? Judgment.

Is this an appearance for the purpose of judgment? When God came to get Elijah, was it an appearance for the purpose of judgment? When God appeared in Ezekiel's vision, was it coming for judgment? So we have fire in some cases, no fire in others. There's a reason for all of these things. And if we have the eyes to see, we can see it.

The Lord answered Job out of the whirlwind. Doesn't say he answered Elihu. Didn't answer Eliphaz.

Didn't answer Bildad. Didn't answer Zophar. Didn't even answer Satan.

He answered Job out of the whirlwind. And this is Ya'an. It's the same root from which that word that we looked at in Ecclesiastes.

It is an evil answer that God has given man. When he puts eternity in his heart and he looks

around to see what's up, and he finds out that he's trapped under the sun and all of his efforts are going to be for naught once he dies. It's an evil answer that God has given man to be answered with.

It's translated an evil task that he's saddled with or something in the English translations. But it's an answer. This is an answer for Job.

An answer to what? Well, Job has had a lot to say, hasn't he? And what is the thrust of Job's speeches? If you had to boil it down to a few succinct phrases, what has Job been saying? A. I have not sinned. Therefore, I am not under judgment. B. I don't understand why I am suffering.

And C. If I could, I would either get a mediator or I would stand before God myself and I would make my case that this is not right. That's really the thrust of it, isn't it? Wouldn't you say, having you all been through this verse by verse? I haven't done anything wrong. I'm suffering and I don't know why.

And I'd sure like to tell God that I think this stinks. Something's not right. And where is God? He is far from me.

He's far from helping me. Here's the answer from the Lord. Whirlwind wiped out his family.

Now the whirlwind is giving him some answers. Who is this who darkens counsel? If you've been around for some of our other studies, you know that the word for darkness, for black, in Hebrew is kashak. C-H-A-S-H-A-K.

Kashak. This is the verb form. Who is this? In Hebrew, who is he, he is she, and me is who.

Can you all say that? Who is he, he is she, and me is who. Everybody together. Who is he, he is she, and me is who.

That answers half the questions you have in first-year Hebrew. Who is he, he is she, me is who. Well, the first word in this verse is me.

Me is who. Who-za. Me-za.

The first thing out of God's mouth, out of the whirlwind. Me-za. Mak-sheek.

Et-zeh. Me-leen-ba-lee-da-at. Which means, who is this? Who is darkening? This is a hippeal participle from kashak, the verb.

Koshak is the cow participle that becomes a noun, darkness. Who is this darkening? Continuing to darken. It's a participle.

Hippeal participle. The one darkening. Who is this? The one making black.

This word for darkening is used in a lot of places, and I'm not going to take you to them. But, God Himself darkens things. God is light, and in Him is no darkness at all.

But, He will send darkness on those who are evil. I can take you to the Psalms and so on. You can do a strong concordance study and see where this is used.

Who is this who darkens? Counsel. The word for counsel here is one that we've seen before. At-za.

This is not davar. This is not the issue. There are two words.

I've mentioned this before. Davar is like lagas in Greek. It's an issue.

It's a matter. It's a word that is probably written down if it's recorded anywhere. It's written.

And then, in Greek, you also have, instead of lagas, you have rhema. When Jesus says, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God. It's not lagas.

It's rhema. You've got Rhema Bible College. What's her name? Curly-headed blonde girl.

Jed's daughter. Ellie May. The actress, Donna, whatever her name was.

She graduated from Rhema. I just saw her on TV the other night. Up in Tulsa.

Rhema Bible College. It's a speaking in tongues school. It's charismatic.

Glossolalia. So, rhema is very apt for them. Well, in Hebrew, you have the same thing.

Corresponding to lagas in Hebrew is davar. This is an issue. A matter.

A word. Rhema in Greek, the spoken word, is matched in Hebrew by etzah. Etzah.

Spoken word. And it comes to mean that which is spoken to you when you need a word. Counsel.

Advice. Wisdom. Here's an interesting statistic for you.

How many cases of suicide are there in the Bible? Time's up. Two. One in the Old Testament.

One in the New. You know the New Testament one. Hung himself.

Splattered. The Old Testament example of suicide is Ahithophel. Remember David? Absalom? The guy is trying to counsel Absalom so that he can hang on to the throne.

But his counsel is ignored. And the Hushai Archite is David's friend. And he says very cagey

things.

It's like when Absalom says, well, who are you for? And he says, may the true king live forever. And he's thinking of David. And Absalom says, hey, good job.

Anyway, when Ahithophel's counsel was rejected, he knew the jig was up and he killed himself. It's the only other example of suicide. Well, it says Ahithophel's counsel, and the word for counsel is etzah.

His advice. His policy suggestions. His view of the situation and what should be done.

Who is this who is blocking the light here? Darkening counsel by words without knowledge. Words without knowledge. Da'at is the word here for knowledge.

It's not Chakmah. It's not without wisdom. It's without knowledge.

And this is important. Remember, Chakmah is the practical wisdom. This is how you make things go.

You take a skill and you build a thing. You fix a thing. You use practical application.

That's not the problem. The problem here is ignorance. The reason the counsel is dark, and it's Job that's doing it, is an absence of knowledge.

There are things you don't know, Job. And because of that, your procedure, the counsel that you're talking about here, it's all in shadow. It's dark.

It's not distinct. It's not clear. It's not effectual.

It's not going to be any good. And this makes sense to us, doesn't it? What has Elihu been saying all along? You don't know the big picture. There are things you don't know.

There are things that are higher and greater and beyond. What's on the other side of those storm clouds? How does God suck up the water and distill it and have it come back down as rain? How does He determine which country gets how much rain? And sometimes it's for judgment, and sometimes it's for blessing. Elihu has been saying for several speeches, you've got to broaden your perspective.

Here's the point for the first lesson tonight. If you've been waiting for it, the waiting is over. Here's the point.

Job's problem is not one of sin. Job's problem is not one of faith. Job is faithful, and Job is upright.

We've been told that from the beginning, and that has not changed. And God is going to reiterate

that later on. What is Job's problem? Perspective.

Job has a perspective problem. Lack of perspective is always connected to lack of knowledge. The more you know, the more accurate your counsel can be.

I saw somebody railing. There was an artillery accident in Israel this week. Israeli artillery battery was shooting.

They were trying to shell a rocket position that had already fired rockets at an Israeli town. They had shelled it once. And they heard through their intelligence that the guys were going to come back.

So they wanted to shell it and keep those guys from coming back in, because it's not in any of their direct observation. Well, they adjusted fire like you do. They got their rounds on the target about 1,200 meters away.

And there's a town nearby. So 1,200 meters from the town, they got their adjusting point, and they got everything. Then they did a shift to the target, which was 450 meters from the town.

When they did the shift and started shooting, it was only one gun. They were very careful. They shot one round at a time.

And they watched them with radar. And the radar said, right on, right on. Keep on firing that data.

Well, they kept on firing it. But then the radar started not being able to see the rounds. And after they fired about 11 or 12 rounds, they started getting reports that people in the town were being killed.

They killed 18 civilians and wounded another 50-something. And these shells, all of the data, all the computers said it was going in the right place. It didn't.

And they later found out why. But from that information alone, which was available yesterday, there was another artillery guy talking, a guy from South America who says he's an artilleryman. And he said, those murdering Israelis love to bomb civilians, and they're careless, and they figure out what the heck, we'll just shell.

And if we knock out a few civilians, so what? And I said, look, if you're an artilleryman, look at the information. What does this suggest to you? And it suggests a failure in the artillery process. The data was wrong.

All of that careful adjusting. If they wanted to blow people up, why would you shoot 23 rounds that are perfectly fine and then not be able to account for some rounds? Perspective. Finding out that the radar had had a card replaced five days earlier that turned out to be defective, and it gave wrong readings, and the battery did exactly what the computer told them to do, exactly what the

radar indicated they should do, and the radar was wrong.

And it wasn't their fault. Knowledge. Now you can't make that other argument fly.

Perspective, instead of being guided by prejudice, is guided by facts. We have to try to keep our perspective oriented to the plan and purpose of God and not fall into the Newtonian physics, materialistic, empirical worldview. There must be a cause for this right in the immediate environment.

I did something, you did something, he did something, they did something. It's subjectivity. Objectivity looks at God's control, God's plan, God's purpose.

Let's pause here and take a break. We'll pick up in Chapter 38.