

29b JOB

Let's resume our study now in the book of Job. We're in chapter 40. God is speaking to Job in the second portion of his great teaching section here.

And in this, he is going to speak basically for about 35 verses. And then he's going to be finished. He has already, as I have reviewed in the first session, outlined the broad environment and the human population within that environment that defines human life.

He has alluded to the angelic component, talking about the stars, talking about the troubled sea and its boundaries, bars and gates, and so on. But that's been kind of vague. He's going to get much more specific because we're in this somewhat chiastic structure.

And at the beginning of the book, what we saw was God having a conversation, a dialogue with the leader of the fallen angels, the fallen angel himself, Satan. And at the end here, God is going to speak not to, but about Satan. So this last section, these last three dozen verses or so, are going to break into three sections.

This first section is addressed to Job to, once again, reinforce a good perspective because the information he's about to get is information that he has not had for the last 39 chapters. Job had no inkling that there was an angelic prompt, that there was an angelic issue, that there was a larger universal picture. And many times when you read the book of Job, you think, how did Job ever find out about chapter 1 and 2? Well, pay attention, because God is going to get Job's attention, then he's going to talk about Behemoth, then he's going to talk about Leviathan.

And if you think that it's just about a hippopotamus, as I've said before, you probably think Moby Dick is just a story about a whale. I mean, you're missing the whole larger message. Well, we resume here in verse 7. Prepare yourself, gird yourself, gird your loins like a man.

I will question you and you will answer me. This is God's teaching method. They talk about the Socratic method.

Have you ever heard of Socrates being famous for teaching by induction, by getting you to follow down a trail by asking questions? They actually have a teaching philosophy in private schools now. And if any of my brain cells are still functioning, I'll remember what it's called. The Montessori schools have a—but there's another.

It's called the something-or-other method, which I don't remember now. But trust me on this. It is a method of dialogue where teachers ask questions.

They force the student to face an issue in the form of a question, and you have to formulate an answer. You have to try to analyze and weigh. This happens all the time in any kind of teaching, where you take a test, you get a quiz.

The problem is put before you. Two trains, one from Boston, one from Chicago. When are they going to meet? Rate, time, distance, and so on.

It's a question. Can you implement your knowledge? Can you apply your understanding to practical situations? That's what our daily life is. I think a lot of Christians today believe that you go to church and you sing songs and you get happy and have fellowship and all that, and you're waiting for these once-in-a-while little tests that are going to come up.

Maybe three months from now, something bad will happen. Or maybe six months from now, something really, really good will happen, and that's going to be your test. In the meantime, you're just sort of floating loose, and you have no responsibility until the big test comes, when in fact, every day, every day, every day, this day, right now, tomorrow morning, Saturday, we're going to get up.

We have stuff to do, places to go, people to see, tasks to check off the list. It is a test. We are being quizzed.

We are being examined, everything that comes into our life. Some of us might have a plumbing problem. Some of us might have an automotive problem.

Some of us might have a dog problem or a cat problem or an electrical wiring problem or an appliance problem or a what-am-I-going-to-get-these-people-for-Christmas problem, etc. I'm trying to get through the line-at-the-store problem, whatever it may be. I'm looking at my bank balance, and I don't think I can do Christmas problems.

All kinds of problems. Listen, this is not a drill. This is the test.

Christians who are waiting for some future test, there have been stories about this, where somebody is waiting for a future thing, and the guy says, you know, this has been the test all along. You have already been in it, and you didn't realize it. That's what's going on with us, day by day by day.

Right now, we're in a good place. If the Lord Jesus walked in and said, well, I just wanted to see if you're passing the test, we're all here studying the Word of God, we're on pretty solid ground. But what about tomorrow? What about our conversations? What about our attitudes? What about our thought life? What do we worry about? What do we stress over? What do we prioritize? What do we have as a goal? What are our core values that drive us through the day? That's the test.

It's being written down. It's in the books. Job and Eliphaz and these guys have their scribes writing stuff down that's going on in this little confabulation.

Well, there is, as it were, a heavenly scribe corps up there writing down in the books what goes on in our lives. That's why it says at the judgment, what? The books were opened. Now, are there

actual books? I highly doubt it.

It's probably a database. And with my luck, it's probably running on a Mac up there. God's probably got heaven running on Macintosh, so I'm going to spend a thousand years trying to adjust and get used to a one-button mouse.

But obviously, this is language of accommodation. The point is, records are being kept. God is keeping track.

We are told that we will answer. God looks at the thoughts and intents of our heart, and they will be judged by the standard of God's Word. And thankfully, this is not a thing to dread.

This is not a thing to fear. Be grateful, because we have the Word. Many times, one of many of my current beefs with the public school system is that it seems to me that my daughters are being tested over stuff that is not being taught.

The quizzes and the tests don't come from the book, and they don't come from the handouts. I don't know where they come from. I look at the book.

I look at the materials. I see no, why did you give them this book if you're not going to use it? There's some sort of a disconnect. And I am qualified to speak.

I've been trained in instructional systems development. I am a qualified curriculum engineer, and I'm telling you there's something wrong with the curriculum in public school and some of these classes. And it's, well, that's another subject.

But be thankful, because we as believers have the book. We have the answers. We know what the requirement is.

We know exactly what we are tested over. All we have to do is remember it and not get distracted, not get so caught up. I'll say, have you seen this thing on this new fad? It's not all that new, but there's been a resurgence of interest in what they call vivid dreams, vivid dreaming, or what do they call it? Cognitive dreaming or control dreaming.

I forget the name. I'm going to use it as an illustration. I don't even know the name of it now.

But it's where you try to realize that you're dreaming and then participate in your dream. Directed dreaming, something like that. I have seen articles on this.

I saw a TV special on it, like a 60-minute thing. The whole idea is it's fun to be in dreamland because it's not real. All of us have probably had this experience where you kind of say, wait a minute, I think I'm dreaming.

Yet the dream continues, and you think, well, what can I do here? Now, I hate to spoil your fun, but I personally think that I don't care where you are, your standards are supposed to be in effect.

If you're in a dream, you can't just pull out a gun and shoot somebody because it's a dream and not the real thing. Or you can't do some nefarious activities.

I mean, what kind of a person are you? Oh, well, in certain circumstances the rules go away. I say the rules are the rules. I don't care where you are.

If you're in delirium, if you're in senility, whatever, the rules are the rules, and you ought to follow the rules. Although, I will confess, I have shot with malice aforethought. I've probably told some of you all that story.

I had that recurring dream over and over and over and over where somebody was breaking into my parents' house and I was there. I had this dream, I promise you, 15 times over the course of years. Always the same dream.

These guys pull up in a pickup truck, they break into the house, I run into the back room, they're in there ransacking and wreaking havoc, and I am trying to find a weapon. And for several times I couldn't find anything. It was very frustrating.

You wake up in a sweat. And then I started finding stuff in the later iterations of this dream. But I would find a revolver and the barrel would fall out.

Or I would find an old rusty thing and I couldn't get the hammer to cock. Or I would find it and it worked and I would open the door and couldn't find any ammunition. Or I would find this old ammunition like we used to dig up in the dirt, old green 22 things that were bent and wouldn't load.

But this thing was progressive and it got better and better and better. Each time I would get a little closer and a little closer and a little closer. And the very last time I had that dream, I thought, you know, I have been here and done this so many times.

I got the weapon. I got the bullets. I put three rounds in the chamber.

I went out there and I went bang, bang. These guys got in the truck and started driving through my parents' front yard, right down that big steep bank. And I went bang, bang, bang.

And the truck crashed into the ditch across the road. I woke up. I've never had the dream since.

But they have a thing now where it's this thing where you kind of try to wake up in your dream and then experience it. There's websites for it. There's tips on how to train yourself to do it.

And guys that have experimented trying to do it and they put electrodes on and say, you know what, here's the point of this rather long digression. The idea that you want to take control in your dream and make things happen, you don't have to mess with that. This is the test.

This is the chance to take control. This is where you can make things happen because we have what so few people have. We have the information in the Word of God.

We know what's going on. It's like waking up in the middle of a dream and realizing, hey, I know what's going on here. But the best part is it's not a dream.

Row, row, row your boat. That's a bogus song. Life is not a dream.

This is reality. But it is as though. It's like these people who want to wake up in a dream so that they can know what they can do and what they can get away with and try to take control and make things happen that are fun.

I want to fly. I want to be Elvis. I want to stand up and say, I don't know what people think they're going to do in a dream, but they figure, hey, it's a dream world.

I can do whatever I want and get away with it. I'm going to have some kind of a fling with some person of my fantasies and it's free, no charge, because it's all in dream world. Well, this is so much better.

We are in this life, and if we wake up, if we listen to what Elihu says, if we listen to what the Lord God says and recognize that this is our opportunity, we know what the bigger, grander picture is that we can't see. We wake up and we take advantage, minute by minute, hour by hour, day by day, and by trusting what God says, by putting our faith in it, and converting our time and our experiences and our opportunities into righteousness. Living our life to please God and not to please ourselves.

We are not our own. We are bought with a price. Glorify God in our body, i.e., in our physical life.

Lay up for ourselves treasure in heaven, not on earth. Keep that perspective in the normal, mundane details of this life. We succeed.

We fulfill our purpose. We vindicate God's plan and purpose. He said, look, I've created the universe.

I've created all these things. I've put in the bars and gates and doors and limits. I have let evil out to do its thing in this limited context, and I have put you there to deal with it.

This is your big chance. Are you going to try to justify yourself and miss it all? Are you going to get so myopic and so self-centered and so insensitive to the big picture that you miss it? That's the question here. Are you going to break in pieces my authority decision here? I have exercised my God authority to create this universe and put you in it with all of these limits and with all of these allowances.

What did God do at the beginning of the book? He allowed Satan freedom to go after Job and go

after Job's stuff and go after Job's relatives. God allowed Satan a measure of freedom in a limited way. You can go so far and no farther.

God says, look, I've done all of this to make a point. Are you going to miss it or are you going to get it? That's what this question is right here. We are in the summation, the climactic point of the book is right here in what God is saying.

Is the climax of this book going to be somewhere else than God's speech? This is it. And people that say, oh, I wonder if Behemoth is a hippopotamus. I mean, good grief.

You've waited through 40 chapters for nothing if all you're trying to do is figure out if we've got dinosaurs or hippos here. But that's what often happens when people get to chapter 40 and they say, oh, Behemoth is a... Well, you know, no, I think it's an elephant. I mean, come on.

This is the point. Look at the question God is asking. He's asking you and me this question.

Are you going to make this all a waste? Remember the... It took a miracle to hang the stars in space. It took a miracle to put the world in place. But when He saved my soul, cleansed and made me whole, it took a miracle of love and grace.

God has performed miracles so that we can be in the position that we're in right this minute to lay hold without having seen, but to sort of, as it were, wake up in the middle of this construct and realize that there is a larger purpose. There is a meaning to the things that happen to us. And it doesn't seem fair, and it doesn't seem right, and we don't get the fair shake that we thought we ought to get.

We don't get the long end of the stick. We get the short... We get the fuzzy end of the lollipop, however you want to put it. We don't get what we think we deserve.

If we get distracted by that and miss the opportunity God has given us, it's tragic. God basically created the universe for nothing, as far as we're concerned, because we've just broken it in pieces. We've taken this beautiful thing that's been put together like an intricate jigsaw puzzle, and we've just busted it in pieces.

Are you going to break in pieces? Are you going to fracture and fragment my executive decisions, my authority policies that I have implemented, that I've just been describing here for a chapter and a half? Would you condemn me that you may be justified? And the word here for condemn is from Rasha. And this is one of those words, most of the time in Hebrew, it's a funny thing, but almost any time you have a word that has a negative connotation or has something evil about it, it's spelled with an i-n. And the Rasha, this is Rosh, Sheen, and then i-n.

And it's the evil, I always think it's the evil i-n, like the evil eye. Rasha. And Rasha literally means to be evil.

To... It doesn't mean to condemn as to charge with sin, or to charge with evil, or to make sinful, to make evil. So it basically means to make someone a criminal. To be wicked.

When it's in its adjective form, which sounds the same, Rasha, but it's used as an adjective, that's what it's translated, wicked. Are you going to make me wicked so that you can be righteous? Are you going to put the blame on me so that you will be blameless? That's probably the best sense of the translation. Are you going to blame me so that you can be blameless? Is it all about affixing fault, assigning blame, figuring out how this happened? You know, this is a problem that a lot of people have with our current conflict over in Iraq, is everybody's busy digging through the past, trying to figure out, oh, well, there... How many times do I have to hear that there weren't any weapons of mass destruction? I really don't care at this point.

We're there, we have a job to do, let's figure out how to do it and get it done. How we got there is really a moot point, but there are people who just can't quit chewing on that old bone. No matter how many times you bury that carcass and want to dig it up and chew on it some more.

I don't care anymore. What are you going to do? Travel back in time and hit the president on the head with a bat and say, now, don't. Don't be starting that invasion.

Forget it. Who cares? The man's going to be out of office. No matter what happens.

He's leaving, so get over it. Let's look ahead. Let's figure out the best way we can accomplish our mission and our objective now.

Quit. But this is kind of what God is saying to Job. Are you going to sit there and miss the potential and the future and the things that you can come to understand and the purpose of God that you can accomplish in your life trying to go back and figure out where did my donkeys go? Why did I lose my yokes of oxen anyway? Who's to blame for that? It's just an awful thing.

It's a lot easier to see in Job than it is to see in ourselves. But we get wrapped up with how did this happen? However it happened, I really don't think it was my fault. Or we go the other direction.

It's all my fault. I'm hopeless. I'm helpless.

I'm useless. If God's through with me, I can never have a productive life again. I screwed up.

That's it. God has no plan B. I messed up so God can't fix it. People, we tend to go one of two directions.

We either don't want any blame or we just want it and we want to roll in it and cover ourselves in it and smell like it and bottle it and spray it on ourselves at other times in the future. We just can't get enough of guilt and shame and blame. God says, look, get over yourself.

There's something a lot bigger going on here than your righteousness. Do you want to make a convict out of me? That's essentially what this is saying. Are you going to make a convict out of me so that you can be righteous? Because remember all those things Job was saying? Well, if God was here, I'd ask Him some questions.

Now that God is here, Job's not asking any questions. And God says, well, I think you're beginning to see that this really isn't, even though you're sitting on the ash heap and the book has your name on it, it's really not about you. The book of Job is not about Job.

It ought to be called the book of God. If you want a three-letter name for this book, it ought to be called God. Because this book is all about God.

God allows evil. God permits calamity. And this is a big eyebrow raiser.

It certainly raised Job's eyebrows. It certainly confused Eliphaz and Bildad and Zophar. And it takes both Elihu and God to explain why God does what God does.

And this is the answer. But you can't see the answer if you're too busy trying to establish your righteousness. So God says, Job, you better wrap your robes around your waist here and get ready, because I'm going to ask you some questions.

Are you going to break my authority decisions, my policies, my plan and purpose here? Are you just going to bust it all up in pieces because you're trying to make yourself righteous? Are you going to make a convict out of the Lord God to do it? Verse 9. Do you have an arm like God? What does the arm stand for in Scripture? Power. What did God just get through talking about? I have made executive decisions. I have implemented power to accomplish a purpose.

What is the purpose of this question here? What's he getting at? Excuse me, Job, but maybe I've created a conflict of interest here because you have executive power and you created a universe and you've got a plan and purpose going on that you're demonstrating with a bunch of creatures. And excuse me if I'm interfering with your little demonstration there for your band of billions of angels with my little small thing over here. I built a universe.

I populated it. I've got a plan and purpose. I allowed all this stuff.

But excuse me if I'm treading on your arm is the idea. Have you got an arm like God? Did you have a big thing going on? Excuse me. There's some sarcasm here on God's part.

Waking Job up. Excuse me if I intruded on your universal plan there, Job, with billions of angels, hundreds of millions of human beings, galaxies, stars, and all of that. Did I mess something up for you here? Do you have an arm like God? Can you thunder with a voice like His? Have you got something to say? Have you got whirlwind there in the back of the tent that you hop into and go and make pronouncements and spread wisdom? Rev the thing up and go if I'm keeping you is

the idea.

And God continues this little conceit. He says, you know, if you've got the whirlwind chariot parked out back, why hop in and adorn yourself with majesty and splendor and array yourself with glory and beauty and go disperse your rage and your wrath and go find the proud that needs some instruction. If I'm doing a bad job here, why I'll park my whirlwind.

You can get in yours and you can go do it. I mean, it's really, I think Job, if he was already shrunk down into the ash heap, he's probably digging and going, you know, even below and covering it up above because it's hubris. But if you think about it, really our preoccupation with ourselves is of this order.

And we sometimes need this sort of, and this is really a fatherly rebuke. I mean, parents do this with their children. Like, you know, well, you know, when you get to be 40 years old and you've had 30 years in the working world, then you can come back and tell me whether or not you need to keep this job or you need to finish school or, you know, come back to me when you've got what I've got.

Parents generally appeal to their experience and their seniority when they're talking to their kids. And this is what God is doing with Job. You know, when you're a God that's created a universe and you're suppressing the proud and all that, why, come talk to me.

But until then, you'd better be quiet and pay attention. So, adorn yourself with majesty and splendor. Array yourself with glory and beauty.

And you think about God's presence versus Job's presence. God is speaking from the whirlwind. There's lightning, there's thunder, there's glory all around.

There's supernatural glow. Job is sitting there with his skin peeling off. Which one looks more glorious? I mean, you know, if you really think you need to go shine your glory, Job, I feel free.

I'll just wait here. So, he says, disperse the rage of your wrath. Look on everyone who is proud and humble him.

Now, this is another thing we don't want to miss. Why does God build the universe? Why does God create the galaxies? Why does God create the solar system? Why does God create planet Earth? Why did Genesis 1 happen? Why is man created on the sixth day? Why is human civilization at the center of the stadium here being played out in front of the angels and all of humanity and being recorded for posterity? Why? Well, God, in sort of a side remark here, tells us why. God is dispersing the rage of his wrath.

He is looking on those who are proud and humbling them. What is the original sin? Where did this need for demonstration come from? The sin of pride. I will ascend above the stars of God.

I will exalt myself on high. I will be like the Most High. The five I wills.

It's the sin of pride. It's the first and original sin. The angels who followed Satan partook of that sin.

God does what to the proud? James 4.6 God resists the proud. God gives grace to the humble. What is the purpose of all of this? To humble the proud.

To extinguish that bitter root of pride that wants to spring up and corrupt. Look on everyone who is proud and bring him low. Tread down the wicked in their place.

Many times we think, if I can just vindicate myself, if I can get my story out, if I can win the argument, if I can accomplish my purpose here in getting everybody to realize how vindicated I am, that will fix everything. And if you think about it, it's sort of like if you've heard people who have lost a family member to a violent crime, someone got murdered, someone was tragically a victim of a criminal act. And so the family, you think about the, was it the Brown family? Their son was with, what's her name, when the O.J. Simpson trial and all that.

And those people took him to court on the civil side and won the case. They haven't seen a nickel from him, but they won the case and all that. But even after you do that, and you prove the other person is guilty, and you prove that a wrong was committed, it doesn't bring your dead loved one back.

There is no way you can fix the injustice of a senseless murder. You just can't fix it, no matter what kind of story you get out. Do you demonstrate to the world, look, we got a civil judgment of guilty.

This guy is guilty. Now, these people are still heartbroken. They are still suffering, and they always will, because they are the victims of a wrong.

Humans can't fix injustice. I don't care what you do, you can't get it made right. Even if you get restitution, even if you get legal justice, you will carry scars.

You had to go through the experience. You have suffered the emotional pain. You have suffered the loss.

Or you may be the person that has inflicted those things on somebody else. Hopefully not in a criminal sense, but we all hurt each other. We all say and do horrible things.

And sometimes even in the act, you wish you could snatch the words out of the air before they hit the person's ear and take them back, and you can't. And you can't fix it. It's done.

It's said. It's been heard. The wound has been inflicted.

We can't fix it. And God alludes to this. And He says, look, are you going to bring low the proud? Are you going to accomplish perfect justice? Are you going to tread down the wicked in their place? Are you going to make sure this never happens again? There will never be another child abused.

There will never be another murder committed. There will never be another theft. There will never be another wound.

There will never be another sorrow. You're going to get it all fixed. Well, let's pass a law.

Let's outlaw this. Let's make it a legal death. And we'll make sure this never happens again.

Let's lock this person up. You can't. Human beings can't fix it.

We don't have the power. God is going to fix it. When God wipes the tears away, they will be truly wiped away.

And the pain will be eradicated. And the healing will be accomplished. He will make whole.

It's like the healings. You know, Jesus foreshadowed that when He healed the lame and the blind and the sick that came to Him. The healings were perfect.

The man who was born lame, the man who was born blind, when Jesus healed them, not only did they gain the full use of those senses, but everything associated with it. The man instantly jumped up and began leaping around that had been lame from birth. Where did he get the balance? I mean, it takes kids, you know, a couple of months to learn how to walk.

This guy instantly, it is as though he was never lame. That's what's amazing about that. It is as though he was never lame.

The blind man, you know, when he got his sight, his brain could instantly process the information from his retinas. It takes babies months to make sense out of the shapes that come in, to learn to focus, to have perspective and depth and to identify things. The man got it all.

It is as though he were never blind. It is as though he was never blind. This is what God is going to do in the future, in the resurrection.

It is going to be as though we did not suffer those injustices. We are not going to be scarred. We are not going to be broken.

We are not going to be, you know, imperfectly mended. We will have the benefits and we will not have the disadvantages of having been exposed to sin. God has the power to fix it.

It is, therefore, wise for us to wait for that and not try to do it ourselves. So God says, are you going to wrap yourself in majesty and splendor? Are you going to array yourself with glory and

beauty? Are you going to puff yourself up to be a big... Did you see the... I keep digressing, but it just springs into my mind. There was a Twilight Zone episode where these little teenagency aliens came and landed in their little bitty spaceship, but they blew up this great big inflatable guy with one eye.

Remember that? And all the, you know, this sheriff and this woman were all petrified and hiding in the house because the guy's car got picked up and had these giant fingerprints on it. They said, oh, that guy must be 500 feet tall. We're all going to be destroyed.

And it was these little bitty guys, and they had inflated this big one-eyed thing and they had spray-painted on these fingerprints and they were little bitty guys. Well, God is essentially asking Job, are you going to inflate yourself up into a big one-eyed monster and, you know, scare all the proud and trample them down and create justice? You can't. Are you going to hide them in the dust together, bind their faces in a hidden place? It says hidden darkness, but darkness isn't in the original there.

If you can do that, God says, then I will confess you. This word confess, if you don't mind marking your Bible, you ought to scratch it out. This is the word that means to praise, to applaud.

God says, if you can do these things, if you can wrap yourself in glory and make justice in the earth, if you've got a better plan going than I do, if you've got a better way to cure the angelic and human races of ever getting the idea that they can live apart from Me in their own steam and in their own strength, if you've got a better way, why, wrap yourself up in glory and do it, and I will applaud you that your own right hand can deliver you. That's the purpose of this demonstration is to deliver us as we live our eternal life. What's to keep us from doing what Satan did? There's nothing in the Bible that says, well, God is going to bolt down your decision maker on the positive pole, and you'll always say yes to God, and you'll never reject Him, and you'll never forsake Him, and you'll never get disenchanted with Him, because God is just going to... I mean, God's never done that before.

Why would He do it in the future? And if we have totally free will, what's to keep there from being a future fall? Another Satan, another group of fallen angels, the redeemed going into the eternal future and a billion years down the road, somebody scratching their head and saying, why can't I be like the Most High? Why can't I lift myself above the stars of God and go through the whole thing again? If we have truly free will, what's to keep us from falling sometime in the future? Do you know what genuine deliverance is? It's having that possibility removed in a far more elegant way. Not by making it impossible to choose against God, but by teaching us what a catastrophe it is to choose against God, by demonstrating it once for all. And God says to Job, this life that you're living, and these tragedies, and these unfair, unjust things that you have suffered are going to be made right.

I am the God of justice. It is going to be okay. But the purpose in letting it happen is to tread down

the wicked, to put the proud in the dust and deliver you so that you will not be a victim of sin, you will not be a victim of pride ever in all of your eternal future life.

That's the meat of it. That's the purpose of it. If you want to know where the quote-unquote angelic conflict is in the Bible, this is one of your primary passages.

God explicitly states His purpose right here. This is why He is God. This is why He wraps Himself in glory, and He treads down the wicked and puts them in their place so that they're in the dust and they rise no more.

Why? Well, if you think you can deliver yourself, because that's what I'm doing with this, why, knock yourself out. But that's what I'm doing here. So, if you think you can do it, go ahead.

Otherwise, sit down, be quiet, and let me finish my purpose. That's essentially what God is saying here. So, what does this tell us by way of application? As we encounter things that don't sit well in this life, big and small, some of them are just tedium, some of them just wear, some of them just step on our last nerve, some of them are just seemingly unsolvable, and it's not right, and we don't like it, and we get indignant over it, and we say, why me and not somebody else? God says, look, be patient.

I designed this for a reason. This is my way of dealing with, once and for all, evil, pride, the wicked, and I am delivering you by inoculating you with exposure to this evil. Once you see it, once you learn to identify it and overcome it, who is it that inherits those eternal blessings? To Him that overcomes.

We are here to overcome. We are not here to be served on a plate. We are not here to be vindicated.

We are not here to be established in our own righteousness. We are here to overcome. How big a victory is it if your opponent is hapless and weak? You know, a lot of times for the homecoming game, they pick the squirreliest, worst team because they want a big victory.

The victory isn't very sweet if you beat somebody that's got a 0-12 record. Oh well, we played the Susquehanna Squirrels or something, and yeah, we sure beat them. 42-0.

Yay, yay. What kind of a victory is that? A great victory is when you overcome a worthy adversary when it's hard fought and you have to give the last ounce and you prevail. That's when you stick your hands in the air and say, oh yeah, we won that game.

Well, that's why we're here. We're here to overcome. We cannot deliver ourselves.

Our own right hand cannot save us. What does God say? I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Well, this leaves us right on the threshold of verse 15 and behemoth.

And that's a good place for us to pick up next time. I think we can probably knock out behemoth in our first Friday night session of the year 2007. And then we'll look at Leviathan and then we'll look at the Danubah and then Job will be finished.

Let's close here in a word of prayer. Father, thank you for the truth of your word. Thank you for the grace whereby you have preserved these great words that you spoke in the presence of these men so long ago so that we can learn and grow thereby.

We pray that God the Holy Spirit will impress these truths in our hearts. Help us to remember even as we go through a season of celebration and a fellowship that we are here for a purpose. You do have a reason behind everything that we encounter by way of circumstances.

We pray that we can grow in grace and knowledge of our Lord and Savior, Jesus Christ. We ask it in his name. Amen.