



Job 1-3

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Job 1-3
By Chuck Smith

Let's turn now to the Book of Job. The book of Job begins what is classically called, the books of poetry in the bible. Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. This will make up the next section of the scripture. We've been through the books of the law. We've been through the books of the prophets. Which, or, being the law, we've been through the books of history.

Now we are going into what are known as the poetic books, and then we will go into the books of prophecy. Again, the books of poetry do not fit any chronological order. In other words, we've just finished with the book of Esther, which was the end of the books of history. Job didn't follow Esther from a historic standpoint. Job probably lived sometime during the book of Genesis. Maybe even a contemporary to Abraham. Job goes way back from a historic standpoint. In fact, it is one of the oldest books of literature.

Now in our thought of poetry, we usually think of a rhythm and a rhyme. The beauty of poetry lies in its rhythm, and in its rhyme. "(Breathe there not a soul so dead, to whom himself has never said, this is my own my native land whose heart has near within him burn; when homestead, homeward his footsteps he hath turned, from wandering on a foreign land. If such there breathe go march him well, for him no mistrals rapture swell.)" And we think of the rhyme and the rhythm of it. But not so with Hebrew poetry. It isn't in rhyme or rhythm at all. It's a multiplying of thoughts, and it's building on a thought. So it's the duplicity of thought, rather than the rhyming of words, that to them, brings the beauty. They are called poetry.

So if you're looking for rhyme, or if you're looking for a rhythm, forget it! You won't find it in Hebrew poetry. It's in the repetition of a thought with a slight change, a slight addition. As we get into the Psalms, we will be able to point this out more clearly. Psalm 9:9, "The Lord also will be a refuge for the oppressed. A refuge in times of trouble". It's saying the same thing in a slightly different way. To them, that was, and that constituted their poetry. So we say books of poetry, but you've got to think in Hebrew, rather than in English.

So Job is in the form of a dramatic poem. It is the story of this great man of Uz. So let's get into it.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil (1:1).

The word "perfect", of course, as we have pointed out before, we must not think in the sense of sinless perfection. That's usually our connotation with the word "perfect". In the Hebrew, and Greek, or in our Bible, it is a word that means, "a total man". He's a mature man. Probably it, our, you know, we'd say, "Hey he's a total man". We don't mean that he's sinless, or sinless perfection at all, we just mean that he's got it together. So, "he was a perfect man, upright", the word literally in Hebrew is, "straight". So you have, "he's an honest man". Plus, he fears God and hates evil. Those two always go together. To fear the Lord is to hate evil. When you see a person who is involved in evil things, you know that the fear of the Lord is not in his heart. Job had the fear of the Lord, which led him to this hatred of evil. A little background to his history...

There was born to him seven sons and three daughters. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she asses, and a very great household; [That is, he had a great number of servants. Of course you'd have to have, to watch over that large of flocks and camels, and oxen and all.] so that this man was the greatest of all of the men of the east. [That would be east of the area of Jerusalem, or Israel. So he was the greatest of the men.] And his sons went and feasted in their houses, every one his day; and they sent and called for their three sisters to eat and drink with them (1:2-4).

So evidently a pretty tight knit family. The children got along well. They would trade houses as far as the sons were concerned, for feasting and they would all get together for these feasts.

Ad it was so, that in the days of their feasting that Job sent and sanctified them, and he rose up early in the morning, and he offered burnt offerings according to the number of them all: for Job said, It may be that

my sons have sinned, and cursed God in their hearts. So this did Job continually (1:5).

So we see a man, who was set as a classic example. A man who has been blessed, blessed with a good family, tight knit family, a man who loves his family. A man who was concerned with the spiritual welfare of his family. A man who feared God, hated evil. Now, shift the scene. That gives you the introduction to Job. That's the man we're gonna be looking at and talking about.

Now we shift the scene, and we go behind the scenes. We go into the heavenly scene. We go now into the realm of the spirits, that unseen realm. We are given, in this realm, some insights. Insights that will presently have a lot to do with what we do see with Job. So we're gonna take a little back, behind the scenes view, of what's going on in heaven, that will soon be effecting Job very dramatically.

Now there was a day when the sons of God [Which is a common name for the angels. Then Hebrews it said, "Which of His sons did he say, or which of the angels did He say at any time, thou art my beloved Son, this day have I begotten thee". There's only one begotten Son, but the angels are referred to as sons of God, from a creative sense. Even as John said, "Beloved now are we the sons of God, it doth not yet appear what we're going to be. But we know that when He appears, we'll be like Him". "The sons of God,"] *were presenting themselves before the Lord, and Satan also came among them. And the Lord said unto Satan, Whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one who fears God, and hates evil (1:6-8)?*

As we pointed out, the word "considered" is a military term. It's the word that would be used of a general of an army, who is studying a city, preparatory to an attack. To develop his strategy for the attack. To find out the weakest part of the cities defenses. Developing his strategy to destroy the city. Satan had been studying Job. He had been developing a plan of attack. Looking for the weak points. Satan offered to God his evaluation, having studied Job carefully. Verse nine.

Satan answered the Lord, and said, Doth Job fear God for nothing? Have you not made a hedge about him, and about his house, and about all that he has on every side? and you have blessed the work of his hands, and his substance is increased in the land. But put forth your hand now, and touch all that he has, and he will curse you to your face. And the Lord said unto Satan, Behold, all that he has is in your power; only upon himself do not put your hand. So Satan went forth from the presence of the Lord (1:9-12).

Satan had developed his philosophy concerning Job. "He's a mercenary. He serves God because of the blessings. If God would take away the blessings, take away the wealth", Satan was certain that Job would just curse God. "He was in it for the perks. All of the benefits, the blessings." Now Satan does still have access into heaven. In fact, in the book of Revelation we read of a future time, just before the Lord comes again with the church, when Satan will be cast out of heaven. We are told that at that point, the angels say, "Woe, woe, woe to the inhabitants of the earth. For Satan, the devil, the dragon, has been cast out and he knows that he has but a short time. So he is full of fury and wrath". But he is also called in that passage, "The accuser of the brethren, who accuses them day and night before the Father continually". He's a slanderer. He seeks to slander you before God.

Now the interesting thing is that here is a man on earth, of both whom God, and Satan, are conscious. Even as God and Satan are conscious of you. Satan has his philosophy. God allows Satan the opportunity to test that philosophy. But we again note, that Satan's power is limited by God. Satan could not touch Job, until God gave him the permission to do so. Prior to that, God had His hedge around Job, and his possessions, and Satan couldn't pass through. Even as Satan's powers against you are limited. He can only do what God allows him to do, no more. So we really need not fear, because his powers against us are limited, according as God limits them.

So Satan went forth, to begin his work of destruction. Jesus said, "The enemy", referring to Satan, "has come to rob, to kill, and destroy". We see how he destroys Job's possessions.

There was a day when his sons and daughters were eating and drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses were feeding beside them: And the Sabeans fell upon them, and took them away; yes, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. And while he was still speaking, there came also

another servant, and said, *The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. And while he was yet speaking, there came also another, and said, The Chaldeans made out three bands, they fell upon the camels, and they've carried them away, yea, and they've slain the servants with the edge of the sword; and I only am escaped alone to tell thee. And while he was yet speaking, there came also another and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and it smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, tore his mantle, shaved his head, and fell down on the ground, and worshiped, And he said, Naked came I out of my mother's womb, naked shall I return: the Lord gave, and the Lord has taken away; blessed be the name of the Lord. In all of this Job sinned not, nor charged God foolishly (1:13-22).*

So Satan did his dirty work. In a day's time, he wiped Job out. One disaster after another, until Job was stripped of his possessions, and of his children. Job's reaction, response was that of falling upon his face, worshiping God, and declaring, "Naked I came into the world, naked will I go out: the Lord has given, the Lord has taken away; blessed be the name of the Lord."

Put yourself for a moment in Job's shoes. What would your response be to this kind of a situation if you were totally wiped out? Would it be that of worshiping God, or would we be charging God foolishly? Would we be saying, "Well God doesn't love me. God doesn't care about me. I don't know why God is against me". I'm afraid that we would be making foolish charges against God if things like that should happen to us. We see the integrity of this man, Job. He is a total man.

Chapter 2

So again there came [Now we go behind the scenes again. "Now again there came,"] a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, there is none like him in the earth, the perfect and upright man, one who fears God, and hates evil? and still he holds fast his integrity, although thou moved me against him, to destroy him without a cause (2:1-3).

So Job is being destroyed without any real reason, from a earthly standpoint.

Satan answered the Lord, and said, Skin for skin, yea, all that a man has will he gives for his life (2:4).

They say that the strongest instinct that man has, is that of self-preservation. Satan more or less, declares that here. "Skin for skin, a man will give everything for his life."

Put forth your hand now, and touch his bone and his flesh, and he will curse you to your face. And the Lord said unto Satan, Behold, he's in your hand; but save his life. So Satan went forth from the presence of the Lord, and he smote Job with sore boils from the sole of his foot unto the top of his head. And Job took a [Piece of broken pottery, a,] potsherd to scrape himself with it; and he sat down among the ashes (2:5-8).

He is certainly a pitiful looking creature now. You know what boils are like. Covered from head to foot with these things, lying in the ashes, scraping the heads of the boils off with a piece of pottery. The stench and all, must have been horrible!

Then said his wife unto him, Do you still retain your integrity? why don't you curse God, and die. ["You know, why do you hold on? Why do you hang on Job? You ought to just curse God, and die. Get it over with."] And he said unto her, You speak as one of the foolish women speak. Shall we receive good at the hand of god, and shall we not receive evil? In all of this Job did not sin with his lips. Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz came from Teman, Bildad from Shuhi, Zophar the Naamathite: for they had made an appointment together [They had heard. They said, "Have you heard about Job?", "Yeah", "Well, we ought to go visit him." "Yeah, let's go." So they had made an appointment together.] to come and mourn with him and to comfort him. [Noble.] And when they lifted up their eyes afar off, they did not know him, [He was such a horrible looking mess. When they first saw him, they didn't even recognize him!] then when they realized that it was Job, [they

couldn't believe it] *and they just started weeping; and they tore every one his mantle, and they sprinkled dust on their heads towards heaven. And they sat down with him on the ground for seven days and seven nights, and none of them spoke a word unto him: for they saw that his grief was great (2:9-13).*

So these men, his friends, who had come to mourn with him, and to comfort him, seeing his condition, they wept, and then are speechless. They just sit there in silence for seven days, really not knowing what to say.

Chapter 3

At this point Job opened his mouth, and he cursed the day. [In which he was born. He did not curse God. But he cursed the day in which he was born.] He spoke, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let the day be darkness; let God not regard it from above, neither let the light shine upon it (3:1-3).

Job is saying, "I would like to wipe out the day that I was born. I wish that, that day never had come. I wish it was blotted off of the calendar". We, all of us have those kind of days in our lives, that we wish we could blot off the calendar! Go back, and just blot off certain days. "I wish that day had never existed!" With Job, it was the day in which he was born. He wished that, that day had never come. He wished somehow he could erase that day. But you can't.

One of the problems that we often face in life, is living in the horror of a past day. Rather than moving on with life, we live in the defeat of the past, the grief of the past. In our minds, we do our best to change the past. We torment ourselves. We say, "If I had only done this. Why didn't I do that? Things maybe would've been different, had I done..., had I said...", and, and we just torture ourselves, and torment ourselves with trying to go back and somehow change what has happened slightly.

I know, the night that my dad and brother were killed in a plane crash, as they were coming up from San Diego in my brother's plane. For months, for years, I tried to change that day in my mind. When they called from San Diego, and said they were fueling to come on up to Orange County, why didn't I say, "Oh it's stormy. The wind's blowing, and it's a horrible storm! Just get a motel and stay down there tonight." Why didn't I tell them? Why didn't I you know, insist that they not try to come up? You try to change your mind. You go over, and you torment yourself, and torture yourself by the, "Why didn't I..., If I'd only this..., If I'd only said that...", you know, maybe they'd still be here.

We know what that is, to have those kind of days, that we would like to somehow blot off of the calendar if we could, or go back and adjust things, to change the outcome. But, we can't. What is, is. As they came to Pilate, and they said, when he had written on the cross, "Jesus of Nazareth, King of the Jews", they, they went to Pilate and said, "Change that to, 'He said he was the king of the Jews'". Pilate said, "What I have written, I have written." That's it, it's history. You don't change history. But we go forward from here. But here's Job going back to the day he was born, cursing it.

Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined unto the days of the year, ["Take it off of the calendar!"] let it not come in the number of the months. ["Blot that day out!" But you can't Job.] Lo, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day, who are ready to rise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but have none; and neither let it see the dawning of the day: Because it did not shut up the doors of my mother's womb, nor hid the sorrows from my eyes (3:5-10).

"That cursed day that did not keep me from being born. Oh if that day had never come, I wouldn't be here."

Why did I not die from the womb? ["Why am I here? What is the purpose of my life? This is a important question, but you see, it is born out of being stripped to the bare essence of existence, or being. It is a question that every one of us should really be concerned with. Every thinking man should be concerned with the question of, "Why am I here? Why do I exist? Do I exist just so that I can pursue my own pleasures? My own desires? That I might eat, drink, and be merry, because tomorrow I die? Or is there a purpose for my existence, that has eternal connotations? Am I here because of God's plan, and God's purposes, and God's

desires". It marks the difference between men, and how they live. If I do not take God into consideration, then I will live by one philosophy of life, and that's to get as much as I can for myself. To live to please myself. If I believe in God, and God's eternal purposes for my life, then I live to please God. As I live for others. "Why am I here?" If this life is all, if when I come to the end of my pilgrimage upon this earth, and I take my last breath, if that is the end, if, at that point, it is all over, then I will want to milk life for every experience that I can find. I will live a total self-centered existence. Giving only to get. But if I believe in God, and believe in the eternal plan of God, and believe that there is life after death, then I will not be looking for all that I can get out of this life, as far as money, and riches, and power, and fame, and whatever. But I will be making my investments in that eternal life. Because I realize that this life is just but a vapor, that appears for a moment, and then vanishes. I am here for such a short time, I need to take every advantage that is given to me, to lay up my treasures in heaven. To store up for the eternal. I will be living with the eternal consciousness, in seeking to please God in all that I do. Willing to make the sacrifices for myself. Willing to deny myself, in order that I might take up my cross to follow Jesus Christ. "Why am I here? Why was I born?" Of course, the bible gives us the answer that. We were born, we were created, that we might bring pleasure to God. That we might have fellowship with God. That we might experience eternal life, the gift of God, through Jesus Christ.

But Job goes on. "Why did I not die in the womb?" *why did I not give up the ghost when I came out of my mother's belly? ["Why wasn't I stillborn?"] Why did the knees prevent me? and why the breasts that I should nurse (3:11-12)?*

Now this phrase, "the knees prevent me" is interesting. In that culture, many times if a child was born, they didn't want it, they'd just let it fall to the ground, and they'd abandon the child, and let it die. That's the way they got rid of unwanted children. The knees prevented the child from falling on the ground and dying. "But why didn't they just let me go? Why didn't they just let me fall to the ground? Why did the knees prevent me? Why did I, why was I cradled on the knees? Why did they prevent me from just falling to the ground and dying? Why did they nurse me? Why didn't they just cast me aside, and let me die?"

For now would I have lain still and I'd be quiet, I would have slept: then I would've had rest, I would've been with the kings and the counselors of the earth, which built desolate places for themselves; Or with the princes that had gold, who filled their houses with silver: Or as a hidden untimely birth I had not been; ["If I had only had some kind of an, a aborted kind of birth."] as infants which never saw the light. Where the wicked cease from troubling; and the weary be at rest (3:13-17).

Now, let me point out, at this point, that Job is crying out of the distress of the loss of his family, and the loss of his health, the misery that he's going through. He is uttering things about life after death, of which he knows nothing at all. It is wrong to take these observations of life after death from Job, to make scriptural doctrine. Job is not speaking here, inspired by the Holy Spirit. He's speaking here, inspired here by his grief. The scripture is quoting the things that Job is saying.

But the things that Job, the things that he is saying are not scripturally true! In fact, Job is saying things that are false, from a scriptural standpoint. In fact, when Job and his friends are through trying to find the answers, when this young fellow Elihu is speaking, and God interrupts him, in chapter thirty eight. These men were searching for answers. They were all wrong! They'd all drawn false conclusions.

And what is God's rebuke, when God begins to speak in thirty eight, verse two? "Who is this that darkeneth counsel by words without knowledge?" What God is saying, "You don't know what you're talking about". He said, "Alright, answer me a few questions. You've been asking questions, now answer me a few. Where were you when I laid the foundations of the earth? Tell me if you have understanding. Who has laid the measures of the earth if you know? Or who has stretched the line upon it? Whereon were the foundations of the earth fastened? Or who laid the cornerstone of it, when the morning stars sang together, and the sons of God shouted for joy? Or who shut up the sea with the doors when it broke forth, as if it had issued out of a womb? And when I made the cloud a garment thereof and the thick darkness a swaddling band for it?"

Then God goes on to say, concerning death, verse seventeen, "Have the gates of death been opened unto you? Or have you seen the doors of the shadow of death? You've been talking about death Job. You know

things it would be, and hey, have you been there? Do you really know what's going on?" Jesus tells us, in Luke sixteen that, "There was a certain rich man, who fared sumptuously every day, and there was a poor man, who was brought daily, and laid at his gate, who was covered with sores, and the dogs would come and lick his sores. He survived on the crumbs that were tossed to him from the rich man's table. The poor man died, and was carried by the angels into Abraham's bosom. Moreover the rich man died, and in hell, he lifted up his eyes", or, "in the grave he lifted up his eyes, being in torment. Seeing Abraham, afar off, and Lazarus there being comforted in his bosom, he said, 'Father Abraham! Have mercy upon me and send Lazarus unto me, that he may take and dip his finger in water and touch my tongue. I'm tormented in this heat!'. "

You see, Job is saying, "There the wicked cease from troubling". But the Bible says, "The wicked are like a troubled sea". No, the grave will not be a place of the wicked being, or uh, the wicked ceasing from their troubling. Job is talking about things that he doesn't really know. Yet, there are those groups that take these declarations of Job, and they create a doctrine of "soul sleep", out of these declarations of Job. But Jesus surely taught us something far different! Job goes on to say...

There the prisoners rest together; and they hear not the voice of the oppressor. The small and the great are there; the servant is free from his master. Why then is light given to him that is in misery, ["Why do I go on living when I'm in such misery?"] and life to the bitter in soul; ["Why can't you just die when you want to die?"] Those which long for death, but it does not come; and they dig for it as though it were a treasure; [Job is just expressing his desire really, as his wife said, "Why don't you curse God and die?", he, he wants to die, but he won't curse God.] Which rejoice exceedingly, and are glad, when they can find the grave? ["Oh if I could only find the grave, how happy I would be."] Why is light given to a man whose way is hid, and whom God hath hedged in (3:18-23)?

"I can't see the purpose of God. I can't see any reason to go on living. Why do I go on living? Why doesn't God take my life? If He hates me so much as to allow me to have this suffering, why not just get it over with? Why does He allow me to live?"

For my sighing comes before I eat, and my roaring are poured out like waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. And I was not in safety, neither had I rest, neither was I quiet; yet trouble came (3:24-26).

So Job speaks of the misery, his desire, he cursed the day he was born, wished he had never been born. Wondered why he was ever born, and now he wonders why he can't die. At this point, Eliphaz, the first of the men who had come to comfort him, speaks up. He offers to Job, his words, but after Job's tirade, they're not words of comfort, they're words of rebuke. The words of challenge, and thus begins the discourses between Job and these men. As they, from the human, earth bound perspective, try to understand the reasons why Job is going through the misery. You see, they don't have the advantage of chapter one and two, which we do. We've been behind the scenes, we know the whys. We know that this is a testing, as God is seeking to prove the integrity of His servant. I believe that God has more than that in mind. I believe that God is allowing this to happen to Job, early in the history of man, one of the earliest books of man's literature, so that the things that transpired to Job, will be of comfort to us, who would follow Job, when we can see that God is working, even when it would appear that God has forsaken us. Though we may have gone through some trials and difficulties, and testings, the Lord knows we haven't seen anything like Job!

So we have this man as that example of the fact that I can maintain my trust and my integrity in God, even though I am just sort of groping, trying to find the reasons, and I don't understand. But that's where faith must come in. When I don't understand the circumstances of my life, there it's so important that I have that faith and confidence that God loves me, and that God is at work, though I cannot see how this could ever be of God. Because it has brought such pain, and suffering, and grief to me. Yet, pain, suffering, and grief, are often the chisels that God uses, to carve from us, that image that He desires. They are those tools by which my character is developed, by which God's work in me shines forth, as He brings me really, to the end of myself, that I have to rely on Him. The end of my strength, that I must trust in Him.

So the book of Job is for our benefit. Those things that happened to Job are for our benefit, that we may know that God has not forsaken us. He understands the things that we are going through. In the last chapter, oh man! It all works out. The last chapter we see the final outcome. Job started his life like most of us would

like to end our lives. The book of Job starts with success, and living happily ever after kind of a thing. But we see the man stripped. We hear the questions that cry out of the nakedness of the soul of man, the most basic questions of life. Then, we also see the answers that Jesus has given to the questions of Job. The answers of Jesus to the basic questions of life, as we go through this book. Fascinating book. There's one answer we won't get, it's not given. That is the answer to pain and suffering for the child of God, the why, that answer does not come.

Many times, when we ask the questions, God only says, "Trust me". "But Lord, I don't want to just trust you. I want to know." "I don't like faith Lord! I want to understand. I want to reduce it to the realms of my reasoning capacities, and my understanding." And the Lord just says, "Trust me". But the final chapter, and I think that's one of the main things, don't judge the story at this point! Oh man, you'd say, "Ooh!" Wait till you get to the last chapter. Wait till you see what God does in the end, as God has proved the integrity of His servant.

In your own life, don't judge the story at the point you are tonight. Wait till you get to the end of the story. Wait till you see what God had in mind. I guarantee you, you'll be back apologizing to God, and repenting, for all of those accusations that you made against Him, when you were going through it. You know, all of the grief that you gave God, when you were in your dilemma not knowing, but now that you see what God was working out, oh how rejoiced, what rejoicing! What glory, as we see the full cycle, of that work of God within our lives! So, we'll plow through the misery, even as we are, but the day is coming when the purposes of God will be accomplished, and we see the end result of the suffering, of the grief, of the sorrow, of the pain.

Father we thank You for the work of Your Spirit within our lives, as You mold and shape us into the image of Jesus Christ. As You strip from us those props, upon which our flesh is prone to lean. As You bring us Lord, just to Yourself. Where we have nothing but You, upon which to rely, upon which to lean. Help us Lord, to lean upon You, that we might find Your help, and Your strength, through the dark days. Lord, let this book minister to us, in Jesus' name we pray, Amen.

May the Lord be with you, watch over you this week, cause your life to just overflow with His love. May you fulfill the purposes of God for your being here, by surrendering yourself to God, day by day, to do His will. In the morning when you wake up, just sort of say, "Lord, I'm yours. Accomplish in me, your desires today. Let me be your instrument Lord, through which you might work. Guide me in Jesus' name". And may you have the joy, the satisfaction, and the fulfillment of knowing that you're doing what God would have you to do. Zeroed in on the center of His will. In Jesus' name.