



Job 25-28

Tape #7163
Job 25-28
By Chuck Smith

Job, chapter twenty five. We come to Bildad's third, and final discourse. As we mentioned the last time with Bildad, he's, he's a guy who doesn't say much. Eliphaz and Zophar are a little more long winded. Bildad gets tired with these guys long discourse. He's just very short in his discourses. He begins by talking about God. He said...

Dominion and fear are with him, he maketh peace in his high places (25:2).

Some think that, that peace in his high places, refers to that war in heaven that took place when Satan rebelled against God. He goes on to say...

Is there any number of his armies? [In uh, the book of Revelation, as well as, in a area in the book of Daniel, chapter seven, Daniel speaks about thousands of thousands, and then ten thousands of ten thousands, which of course ten thousand times ten thousand, is a hundred million. Thousand thousands is a million, so it speaks about those in heaven, the numbers of the angelic beings. Numbering into the hundreds of millions. You remember when Jesus was in the garden, and the soldiers came to arrest Him, and Peter pulled out his sword, and began to swing. Jesus said, "Put your sword away Peter. Don't you realize that at this very moment, if I desired, I could call ten thousand angels to defend me?" The Lord is saying to Peter, "Look, I don't need your defense". I wonder how many times the Lord says that to us, as we seek to defend the Lord against challenges, or against things that people say. Or we seek to defend the bible. I wonder how many times the Lord says, "Hey put away your sword, I can defend myself if I desire. I can call ten thousand angels if I need to". So, Bildad is saying, "Who can number His armies?"] *and upon whom doth his light arise? How then can man be justified with God?* [Again the idea is, God is so vast, so great, filling the universe, and here we are, nothing. How can we be just with God?] *or how can he be clean that is born of a woman? Behold even to the moon it shineth not;* [That is, the moon, the brightest object in the sky at night, is dim, dim, dim, compared to Him.] *the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm (25:3-6).*

So, "How can we be anything to God? How can we be justified before God? How can we declare that we are sinless or innocent, or pure?" Now in essence, Job has been maintaining the fact that he is innocent. He's not saying, "Hey I've never done any wrong". But, he's not guilty of the charges that these guys are accusing him of being guilty of. They're accusing him of taking away the widow's possessions, and of all kinds of horrible things, and he says, "No, I'm not guilty of that. I maintain my integrity". So, again here are the charges, and Bildad is just saying, "Hey you say that you're innocent man, but who can be innocent before God? Who can be justified before God? Even the stars are not pure in His sight. Who do you think you are, to say that you are innocent before the Lord?"

Chapter 26

So Job answers him, and says, How have you helped him that is without power? ["Tell me what good are these words? What help are they?"] *how do you save the arm of him who has no strength?* [Now Job is confessing, "I am without power, I am without strength, I've been wiped out, but hey, you haven't been any help to me."] *How have you counseled the man who is searching for wisdom?* ["What have you said that I don't know? What kind of wisdom have you provided for me?"] *and how hast thou plentifully declared the thing as it is?* ["You're wrong! You haven't even declared the truth about the issues."] *To whom hast thou uttered words? and whose spirit came from thee?* ["Who asked you, and who prompted you to speak?" Job said,] *Dead things are formed from under the waters,* [A more literal translation would be, "dead tremble from under the waters"] *and the inhabitants thereof (26:1-5).*

The "under the waters", is thought to be a reference to the Sheol, the place of the departed spirits of man.

“And even those in Sheol tremble, and the inhabitants thereof.”

Hell [Which is Sheol itself.] is naked before him, and destruction hath no covering. He stretches out the north over the empty place, and hangeth the earth upon nothing (26:6-7).

An interesting statement of Job. “God hangs the earth upon nothing.” You say, “Well who doesn’t know that?” Well, the people of Job’s day didn’t know that. It was, oh my, up until the thirteenth, fourteenth century, until this became a uh, acknowledgment of science. They thought that the earth was on the back of a turtle, or that Hercules, you know, was holding up the earth. Of course, don’t know what he was standing on, but, uh you know they had these ideas that the earth rested on the back of an elephant. I mean, the various cultures thought that the earth was, was sitting on something. But here’s Job, way back, declaring that, “He hung the earth upon nothing. Suspended it out here in space.”

He bindeth up the waters in his thick clouds; and the cloud is not torn by them (26:8).

Have you ever thought of how much water a cloud can carry? Of course, we know how much a cloud can dump, when it goes overhead. Here, he says, “All of these”, and you know the cloud is, is very frail, and he says, “He binds up all of this water in a cloud, and yet the cloud isn’t torn by this tremendous weight of water that it is holding”. Of course in those days, they would carry their water a lot of times, in these leather jugs. These leather jugs and these leather jugs would, often time, you could fill them too full, like a balloon, they would burst, and would be torn by the weight of the water. But he says, “Look at all the water He hangs up there in those clouds, and yet they’re not torn by the weight of it”!

He holds back the face of his throne, and spreads his cloud upon it. [So, “He sort of hides Himself from man. He is not seen by man.”] But he has compassed the waters with boundaries, [“He has put the bounds for the sea, and said, ‘Thou shalt not pass over it’.”] until the day and the night come to end. [“God has set the boundaries for the seas.”] The pillars of heaven tremble and are astonished at his reproof. And he divideth the sea with his power, [The word, “divideth” there, is “stirreth”, or, “stilleth”. The Hebrew word is translated both stir, and still. Of course they’re sort of opposite, and yet it’s the same Hebrew word. We don’t know if it’s referring to “He stirs the sea with His power”, or “He stills the sea with His power”. I might say that the scholars are about equally divided. So you can take either side, and have scholarship support. If you think, well He stirs the sea or, He stills the sea. Now we do know that He stilled the sea with His power, the sea of Galilee. When Jesus was upon the sea, with His disciples, and thing began to, you know, the storm came, and they were bailing out, and couldn’t keep up with it, so they finally cried, “Alas Master, we’re perishing! Don’t you care that we’re perishing?”, and He stood up, and He said, “Peace be still”. He stilled the seas, and they were amazed, because immediately, there was a great calm. He stilled the seas with His power. That is a possible translation, or stirs, and of course, you look at a stormy sea, and you get the idea of the power of God.] and by his understanding he smiteth through the proud. By his spirit he has garnished the heavens; and his hand has formed the crooked serpent (26:8-13).

These are just sort of poetic kind of phrases. I love the idea of the garnishing of the heavens. You look up at those stars on a desert, or from the mountaintops, and you see the heavens just garnished with all of these beautiful, twinkling stars. I love that, it, it’s, I like that idea of just the heavens being garnished by God.

For what purpose? We really don’t know. You know, here we are on the planet earth, and that, the heavens are, are garnished with billions of galaxies, and within each of them, or within many of them, there are billions of stars. Now why has God placed all of those stars out there? We really don’t know. Is it just so you have something to look at, at night? Maybe? Why not? Maybe there are further purposes. Maybe there are other solar systems, other worlds, other beings that God has created. It would surely seem to me that it’s an awful lot of creation to inhabit one place, this little earth.

I wouldn’t be a bit surprised but what there are other inhabitants on other planets, in other galaxies, and in other solar systems. I would be surprised if there weren’t. I would be surprised that God would use all of that creative energy, in creating the vast universe, only to populate one small portion of it. That, we will discover, won’t we? We’ll one day have a universal tour, that will be something like you’ve never dreamed, as we explore this universe that God has created. It’s sort of fascinating, all of the things that are possibilities that we will learn, when we, you know, we are with Him, in that perfected state.

Lo, these are parts of his ways: [“This is just a part of what He has done. There’s more that we don’t even know about.”] but how little a portion is heard of him? but the thunder of his power who can understand (26:14)?

Chapter 27

Moreover Job continued his parable, and he said, As God liveth, who has taken away my judgement; and the Almighty, who has vexed my soul (27:1-2);

Now, “As God liveth”, is a way of making an oath. It’s taking an oath. “As God lives”, and as he takes this oath concerning God, he speaks of Him, as having taken away His judgement, and “vexed his soul”.

All the while my breath is in me, and the spirit of Go is in my nostrils; [“As long as I live, as long as I am breathing”], My lips shall not speak wickedness, nor my tongue utter deceit (27:3-4).

Job had made this commitment, “As long as God lives, or, as God lives”, swearing by God who lives, “even though I have, I’ve gone through all of this misery, and suffering that I don’t understand, as long as I am living, as long as I have breath, I will not allow my lips to speak wickedness, nor my tongue to utter deceit”.

God forbid that I should justify you: [That is, “the things that you are saying”].] till I die I will not remove my integrity from me. [“I’m not gonna justify your false conclusions by admitting to them. I will not remove my integrity. I will maintain the fact that I am innocent. Not that I’m sinless. But I haven’t done things that would deserve this kind of judgement of God upon my life.”] My righteousness [he said] I hold fast, and will not let it go: my heart shall not reproach me as long as I live (27:5-6).

Job is declaring that he doesn’t feel personal condemnation for some kind of guilt, that they suspect him to be guilty of. “I maintain my integrity. I hold my righteousness fast.”

The interesting thing is that this position that Job has taken, of not feeling guilt or condemnation, because of deeds that he has done, is the position that is ours in Christ Jesus. “There is therefore now no condemnation to those that are in Christ Jesus.” Paul said, “Who is he that condemneth, it is Christ who has died, yea, rather is risen again, and He’s even at the right hand of the Father, making intercession”. It is sad that many Christians live under constant condemnation. They’re always going around with feelings of guilt. They have a very sensitive kind of a nature, and Satan plays upon that, and makes them feel guilty all the time.

The Lord doesn’t want you to have a guilty feeling all the time. If you’re His child, He wants you to know that you’re forgiven. You’ve been pardoned! You’ve been cleansed! And, that there is no condemnation to those that are in Christ Jesus. So, “My heart shall not reproach me as long as I live”, I would add to that statement of Job, “My heart shall not reproach me as long as I live in Christ Jesus”. As I abide in Him, my heart shall not reproach me. “There is no condemnation to those who abide in Jesus Christ.” What a glorious place to live!

As the psalmist said, Psalm thirty two, “Oh how happy is the man whose transgressions are forgiven, whose sins are covered. Oh how happy is the man to whom God does not impute iniquity!” Who is that happy man whose transgressions are forgiven, whose sins are covered, who is in that enviable place, that God doesn’t even impute iniquity to him? That is the man who is abiding in Jesus Christ. God does not impute even iniquity to us, as we abide in Christ!

Let my enemy [he said] be as the wicked, and he that riseth up against me as the unrighteous. [Now Job is taking into these guys that have been condemning him. These fellas who have been imagining all kinds of wickedness to abide in Job’s tabernacle. He said, “Let my enemy be as the wicked, and he that rises against me as the unrighteous.”] For what is the hope of the hypocrite, though he has gained, when God takes away his own soul (27:7-8)?

“If you’re a hypocrite, and you have prospered even in your hypocrisy, what hope is there for you when the Lord takes away your soul?” It’s sort of as Jesus said, “What should it profit a man, if he would gain the whole world, and yet lose his own soul?” Interesting question.

Will God hear his cry when trouble comes upon him? Will [God delight Himself, or, will] he the hypocrite delight himself in the Almighty? will he always call upon God? Now I will teach you by the hand

of God: that which [the Almighty, that which] is of the Almighty I will not conceal. [“I’m gonna tell you something, I’m gonna teach you something about God”, Job is saying.] Now you’ve seen it; [“You’ve observed it”, and it is true of so many of the things of God. The truths of God are observable in nature so many times, and around us. “And you’ve observed this”.] why then are you altogether empty? [“Why is there such emptiness in your reasoning? You’ve had a chance to observe the things of God.”] Now this is the portion of a wicked man with God, and the heritage of the oppressors, which [shall receive] they shall receive of the Almighty. [“These are things that you have observed.”] If his children are multiplied, it is for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep (27:9-15).

“The wicked pass away and the world is better off for their passing. There’s no real mourning. Even his wife doesn’t mourn the fact that he is gone.”

Though he heap up silver as the dust, and prepares raiment as the clay; He may prepare it, but the just shall put it on, and the innocent shall divide the silver. He builds his house as the moth, [The moth of course is a very frail insect. The moth really doesn’t build a house, and so it’s probably a reference to the frailty of the moth, or it could be a reference to a cocoon, that the keeper maketh. Or,] as a booth that the keeper maketh. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. And the east wind carries him away, and he departs: and as a storm hurls him out of his place. For God shall cast upon him, and not spare: he would fan flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place (27:16-23).

So, “The end result of the wicked life is, is destruction, it’s misery! He may seem prosperous for a time, but he’s going to be destroyed”.

Now in the seventy third Psalm, Asaph talks about his own personal experience, of almost being wiped out. He said, “My foot well nigh slipped, when I saw the prosperity of the wicked. They didn’t seem to have troubles as I have. I’m plagued everyday. There not in trouble as other men. Their strength remains right up until the day they die. They blaspheme God, and yet people bow down and give to them”, and he said, “It seems like it really doesn’t pay to serve God. It doesn’t pay to live, and try to live the right kind of life”. He said, “When I sought to understand, it was too painful for me, to try to understand why it is that the righteous people often suffer. Here I am washing my hands of guilt, seeking to live the right kind of a life, and it looks like I’m plagued everyday. Here’s the wicked man over here blaspheming God, mocking God, saying, ‘How doth God know’, and all. Yet, he seems to have everything his heart desires, more than his heart could wish for! All kinds of possessions and all, and yet he’s so wicked! When I sought to understand this, ‘Why is it that the wicked prosper, and the righteous so many times go through trials’, when I sought to understand this”, he said, “it was too painful for me. Until I went into the house of God, and then I understood their end”.

In the sanctuary of God you get the true perspective. You see the things that are happening in the light of the eternal. If you try to understand the vicissitudes of life, in the framework of the day, by day, temporal existence, you’re not gonna understand the workings of God in your life. Because God doesn’t work in our lives on the daily regime, for the daily profit or the daily benefit. As God is looking at you, and as God is concerned with you, and as God is working in your life, He’s looking at the eternal benefits. Now I want to make an investment that’s gonna pay dividends tomorrow, God’s made an investment in me, and the things that He is doing in me, are for the eternal dividends. For my eternal welfare, for my eternal good. Unless I can see them as they relate to eternity, I’m not going to understand them.

As the psalmist said, “When I sought to know this, it was too painful for me. I just couldn’t understand, until I saw it within the eternal framework, the eternal perspective”. So we must realize that God’s working in our lives, always has eternity in view. Therefore, if we are going through a time of suffering, or a time of pain, as Paul said, “We know that the present sufferings are not worthy to be compared with the glory that’s going to be revealed”. God’s working out this eternal plan. “For the light affliction which is but for a moment, worketh an exceeding eternal weight of glory.” God’s always looking at the eternal.

So our problems arise in seeking to understand God in the framework of today, and tomorrow, and next

year, and you know, in the narrow span of this life. God's desires for you are eternal! It is the eternal plan of God that He is working out in us. Thus He deprives us, of some of those things that we feel would be so delightful, and so wonderful. "If I could just only do this, only experience this pleasure! Oh, I would be so happy!"

I have a difficult time with my grandkids, because they do have me wrapped around their fingers. Ha, ha! When they get this, "Oh please grandpa, please! I'll love you forever!", and all this man! I'll tell ya, I have a hard time resisting! But, what they're often trying to con me into is buying them some of these caramel suckers, or some of these lollipops. I know that having that sugar in their mouth, over a long period of time, is bad for their teeth, can cause tooth decay and all. So though their pleadings with grandpa are just you know, heart rending, and though I could be the greatest hero in all the world, and they'll love me forever, there are some things I just won't buy for them. It's not that I couldn't buy them for them, it's just that I know that they're not good for them. So it is for their good that I deprive them of something that they feel would be very pleasurable. For the moment it no doubt would be pleasurable. But the long term effect of it, could be detrimental.

So in our lives there are those things that we think would be very pleasurable, we begin to pray, "Oh God please, Oh Lord, I'll just serve you forever, and I'll love you forever Lord! Oh please Lord just allow me", or "give to me Lord!", and we are thinking of that moment of pleasure that we could experience out of this, "If I could just...". We're begging and pleading with God, and then we even get to the place where sometimes we say, "Well you don't love me". You know. You try every trick to try to force God into your will. Yet it is because of His love, because of the long term. He can see the long term effect of these things upon our lives.

I live for the moment, God is dealing with me for the eternal, and thus, as Job speaks of God, he sees that God is working in this eternal purposes. "The rich may prosper for a moment, but they're gonna be cut off, and that's forever!. The terrors will take hold on them. The sinners, the unrighteous, the tempest will steal them away in the night. The east wind will carry them off. He departs, the storm hurls him out of his place, for God shall cast upon him, and shall not spare". So though the life of the wicked may look exciting, pleasurable, profitable, in the end, it's disaster!

Chapter 28

Now as Job gets into the twenty eighth chapter, he is going to talk about the difficulty of finding wisdom. He starts out by talking about how people, how men in those days, mined for various metals, and various gems. They would dig these perpendicular shafts first, and then the horizontal shaft. Now they had to use torches, but if they could dig the perpendicular shaft, it would let light down into the tunnel. Then from that, they would make these horizontal shafts. So...

There is a vein for the silver, [They, they are mining it. The mines for the silver. Literally, the Hebrew word there is "mine".] *and there is a place for gold where they find it. Iron is taken out of the earth, and* [probably copper rather than brass, in that brass is not found in a natural state. So,] *copper is melted out of the stone. He setteth an end to the darkness*, [Talking about the dark mine shafts.] *and he searches out all perfection: the stones of darkness, and the shadow of death (28:1-3).*

As they are mining, sometimes they would hit a water spring and would flood the mines. So...

The flood breaks out from the inhabitant; even the waters forgotten of the foot: they are dried up, as they are gone away from men. [So as they would hit a water spring, they would often dig another shaft, to divert the water, to take it down below the level of the mine where they were working.] *As for the earth, out of it comes bread:* [Now this is talking about of course planting seed, and bringing forth the wheat.] *and under it is turned up as it were fire.* [So men are tunneling under the earth. On the surface they're farming it for bread, but underneath, they have these mines. They're digging for gold and for silver, and for copper.] *And there is the path* [in these mining shafts] *which no fowl knoweth, and the vulture's eye hath not seen:* [Vultures probably got one of the sharpest eyes, and yet they've never seen.] *The lion's whelps have not trodden it, nor the fierce lion passed by it. He puts forth his hand upon the rock;* [Talking about the miner.] *he overturns the mountains by the roots (28:4-9).*

Actually one form of mining in the ancient days, and it was a rather dangerous form of mining, is that they would dig these shafts, and these, these, they would leave these pillars to hold up the roof, and they would dig these large caverns out. Held up by these pillars, the rocks that they would leave as a pillar, holding the thing up. Then they would start to chip away on this pillar, until the whole mountain would, would cave in. When they would see the thing begin to go then they would run like everything! Sometimes they'd get out, sometimes they wouldn't. But it was a dangerous form of mining, of mining by which they toppled the mountain. They uh, and of course there are records in history of some pretty tremendous you know, the fall, and the thing coming in, was quite something. So, "He overturns the mountains by the roots", he digs under the mountains.

He cuts out the rivers among the rocks; [Run into these springs and so forth.] and his eye seeth every precious thing. [He's looking for stones. He's looking for gold, he's looking for silver.] He bindeth the floods from overflowing; [Sometimes they would dam up these springs that would fill the mines.] and the things that are hid he brings forth to light (28:10-11).

So man mines the gemstones, the gold.

But where is wisdom [Where is wisdom] found? and where is the place of understanding? Man knoweth not the price thereof; [“He can find the gemstones, roots through the earth, mines the earth for the precious metals, for the gemstones, but why is it that man can't seem to find wisdom?”] the place of understanding? He doesn't know the value of it; [Oh that we knew the value of wisdom!] neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, [“You can't buy it.”] neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: [“Who can purchase? You can't purchase wisdom!”] for the price of wisdom is above rubies (28:12-18).

Now, there is an interesting correlation between the book of Job, and Psalms, and Proverbs. So much so, that it is quite obvious that both David, and Solomon were very familiar with the book of Job. In fact, in what is it? Proverbs, three, fifteen, in light of what we've just been reading. Solomon, in talking about wisdom said, verse thirteen, chapter three. "Happy is the man that finds wisdom, the man that gets understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof, than fine gold. She is more precious than rubies, and all of the things that you can desire, are not to be compared unto her." So that, "more precious than rubies", is taken out of Job here. It shows that they had a working, good understanding, of the book of Job. They both read it, and many passages out of Job, are also found in the Psalms, and in the Proverbs. The writing of David and his son, Solomon. So, "Where shall wisdom be found? Man does not know the price thereof. The price of wisdom is above rubies".

The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? where is the place of understanding? Seeing that it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. But God understandeth the way thereof, and he knoweth the place thereof (28:19-23).

"Wisdom and understanding are with God." "The fear of the Lord is the beginning of all wisdom." The bible says, concerning Jesus Christ, "In Him are hid all the treasures of wisdom and knowledge". Wisdom is considered such a valuable treasure for man! Oh that God would grant us wisdom! There is so much folly in the world today. So, Job is here, making an ode to wisdom, much as did Solomon in the first part of the book of Proverbs. "God understandeth the way thereof, and He knoweth the place thereof."

For he looks to the ends of the earth, and he sees under the whole heavens; To make the weight for the winds; and weigheth the waters by measure. When he made a decree for the rain, and a way for the lightening and the thunder: Then did he see it, and declare it; he prepared it, yea, he searched it out. But unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding (28:24-28).

Oh how valuable it is! It's the most precious treasure that you could have. What? Wisdom. Where is it found? The fear of the Lord, that is wisdom. To depart from evil, that is understanding. Now, the fear of the Lord is the beginning of wisdom, but there is a scripture that says, "To fear the Lord is to depart from evil".

Here, he declares, “Depart from evil, that’s understanding”. It’s all tied together.

If a person is living a wicked life, it is saying to you, the problem with that person is he doesn’t have the fear of the Lord in his heart. If you’re living in sin, you are living in sin because you don’t have the fear of the Lord in your heart. To live in sin, is folly! If you really stop to analyze it, and look at it, the end of the wicked life, the end of sinful life, the wages of sin, the effects, the results, is death, destruction! Folly, to live a sinful life! Real wisdom, the fear of the Lord, is the beginning of wisdom, and to fear the Lord is to depart from evil. Start living a righteous life.

Of course, this theme that Job touches on here, just touches on, it is really brought out in the Psalm. If you have a good concordance, follow through this idea. Take these, “the fear of the Lord”, and its relationship to wisdom, and “departing from evil”, its relationship to wisdom, or to the fear of the Lord, and to understanding. You’ll find it a very fascinating study.

If you have a computer, with the Godspeed program, man you can really have some interesting fun with this one! Look it up, and it’s tremendous! If you don’t know about the Godspeed program for computers, it’s really fantastic. We also have a Bible program for computers which is excellent too. But I find that these programs are tremendous in pulling together the scriptures from the various parts of the Bible.

So, Job, he really got carried away in this last, he’s not through yet. He continues his answer, but we’re through for tonight. We’ll continue the response. The shortest speech of all, of Bildad, prompted the longest speech of Job. I mean he really is carried away now, and goes on and on. We’ll continue with Job, and his response. We’ll finish it next week.

Then we get into this guy Elihu, and it’s gonna find a lot of interesting things with this young man. He is younger than the rest of them. He sits by and is quiet, because he says, “The older men should speak”, and again, “children should be seen and not heard”, sort of a kind of a thing. But after Job’s final speech, I mean these guys, they sort of throw up their hands, and you know, “What can you teach this guy?”. So, Elihu gets angry that they don’t have any more answers for Job. He’s just a young kid, and he says, “Now, you know I realize that you’re going to think maybe I’m impertinent and all, by speaking up. But I just can’t keep silent. I’ve been sitting here, and all you guys are supposed to be wise, and yet you haven’t been able to really shut Job up”. He goes on, and he spends, he spends about four chapters telling you of the wonderful things he was gonna say, but he never says them. Have you ever met people like that? They talk about all of the things, you know the wisdom, and but they never, you know, it never gets to the point. Just talks about the point.

May the Lord keep His hand upon your life, as you walk in fellowship with Him. May you know His power, working in you, conforming you into the image of His Son. God help us to walk in wisdom, and in understanding. May the fear of the Lord be a reality in our lives, as we depart from evil, and seek to live a life that is pleasing unto Him, in all things. God bless you, and may you have a wonderful week, as you walk with our Lord. In Jesus’ name.