

# ireland\_conference- \_the\_book\_of\_job,\_an\_overview (720p)

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## SUMMARY KEYWORDS

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## SPEAKERS

Baruch Korman

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Shabbat shalom. I too, would like to extend my appreciation to John Schlesinger, for the opportunity to be here, also to another individual that worked very hard. And that is Joe Kelly, he could not be here, because his brother passed away earlier, and they are attending his funeral in London. So we need to remember that family and prayer. But in actuality, our connection to Ireland, and this is our third time here comes more not from John, but from his late wife, Liz, who was a committed follower of Our Lord Yeshua, and who loved the Word of God. And it was really because of, of her commitment. And our first meeting of both John and Liz in Israel, that we've developed this relationship and have come for this third time to Israel and like to just make mention of her and remember that that even though she's not here, and it's a message for each of us, that our walk with the Lord, our influence that we can have, even after we go to be with the Lord, that influence can continue. Well, what we're going to do in this first session, is look at the book of Job. Now we're all familiar with this individual. We know that, for example, James wrote about him and his patients. But do we really understand what this book of Job is about? What is its message to us? What are we to glean from this book by this man's name job. So with that said, to get your Bible and look with me to Chapter One of Job, which is his Hebrew name. Now, I say that, because names are significant in the Bible. And names in the Bible all have meaning. And you may not know this, but the name job means enmity. It speaks of one who is hated. And we have to ask yourself, why would this be this man's name? What causes him to be hated and hated? by who? Well look with me to that first verse. It says, There was a man in the land of Uz. Elifaz was his name. Now we get his name, but we find out why he's aided in this world. Because it says that that man was in your Bible may say, blameless. But literally, that word in Hebrew is Tame, and it speaks about one who recognizes his limitations. And because he recognizes his limitations, he depends upon God. And the message is this. It's only when we depend upon God rely upon him for all things, then we're going to have a life that's pleasing, a life that reflects the character of God. Secondly, we see that he was an upright man, that word upright is a word for straight, he went in the right direction. And we see what was the foundation of his life. He was one who feared God, and fearing God caused him to turn away from evil. Now, that's a pretty good testimony. And then we find how God bless such an

individual. Look at verse two, it says, There was born to him, pay attention to this, seven sons, and three daughters. Now, seven and 310. Just like names are important in the Bible, so to our numbers, and the number 10 speaks about that which is complete, something that is whole something in its entirety. And what we can glean from that is that Job was a complete man. He had consistency and walking uprightly before God and pay attention to what's said in verse three, because the that number 10 is going to be emphasize. It says in verse three that he had much livestock 7000, sheep, and 3000, camels again, seven, and three, we find that number 10, being referred to us. And when we keep reading, it says he had 500 pairs of oxen, and 500, female donkeys, again, five and 510. It's not by accident, or by coincidence that that number 10, repeats itself over and over. It says here at the end of verse three, and it came about that that man, over and over that man, which is a way to uphold him to the reader, that this man was great, greater than all of the sons of the EES, he was unique, he was set apart, God is lifting him up, as an example to you and me, the reader. And then we find as well, that he had some sensitivity to those things which are not pleasing to God. Because in verses five and six, we see something, we see that his sons and daughters, they would get together at times that make a festival, a banquet. And Job was sensitive, that perhaps, in the midst of this, this celebration, that perhaps one of them might behave in an improper way. So each day job would wake up early, and offer up sacrifices, just in case something was not done properly. Before God, this is what he consistently did look at the end of verse five. Thus, he would do this is joke all the days, this consistency. Now verse six, and first six, there's a change in location. We see job as a man in this world. Now we're going to see a heavenly perspective for Jobe, verse six. And it came about, on that day, that the sons of God, this is an idiom for the angelic beings, those who said, perhaps upon a divine counsel, they came and they took their place, before the Lord. And notice, also Satan, he came in the midst of them. Now, it's not by accident, that we see that Satan is there. Satan, we know from the book of Isaiah, he was created by God, to give God honor and praise and glory. Worship is so important. In fact, you are created, that you might worship God. Satan was created, that he might lead the heaven, in the praising of God, but we know this was not his desire, verse seven. And the Lord said to Satan, and by the way, names are important, we said this, you know, the name, Satan means adversary. He wants to bring adversity in your life. He wants to get you to do that what you ought not so that he can accuse you. Why? Because he loves to see those who fail God, sin against Him, and then suffer from the consequence of sin. The Lord said to Satan for seven, From where have you come? And Satan answered the Lord. And he said, and he uses a word here, which means to roam, about to roam about in the world. And then this next phrase is to walk but it's in a unique construction, what's called in Hebrew that hit Palau, which means to go back and forth. It's usually used for someone who was walking with with great attentiveness, someone who is paying attention. And it's in light of that, that we see in verse eight, that the Lord said to Satan, have you paid attention concerning hear this? My servant joke? He is a servant of the Lord but that name remember what it means. What on who is hated. You see, Job was hated in this world, because of his consistent commitment to the living God, that he turned away from evil, that he demonstrated this fear of God which is demonstrating God's priority in one's life. He was hated by this world and hated by Satan. He says, Have you paid attention? Now what God is doing is this, he is upholding job to say, as an example of one who is pleasing to God who want who gets things correct. So he says, Have you paid attention to my servant Job, for there is none like him in the world. He is a special man. And once more, it says this man who is dependent, most Bibles blameless, one who is upright, he walks in a straight way committed to the things of God, he fears God, and turns from evil. Look at verse nine. In verse nine, we see something foundational.

Now, this afternoon, we have a seminar. But each of the sessions those in the morning, and those in the afternoon, based upon John's requests, they kind of stand alone. But there is something that unites them. Our primary theme is righteousness. And we should be concerned with righteousness, not just being declared righteous, because we have received the grace of God, that's wonderful. But also we should want to live righteously, and righteousness. We all know the verse from Matthew chapter six, Seek first the kingdom of God and its righteousness, we see that righteousness is connected to the kingdom of God. So because of that new covenant, that thy kingdom covenant, we should be concerned with righteousness. So do you live righteously? Are you committed to righteousness? Job was, it was foundational in his life. It was the fact that God is a righteous God. The job served him. The job was committed to Him that job feared him. But Satan didn't get that. And those who belong to the world don't get it either. Look again at verse nine. He says, and Satan answered the Lord. And he says, and here's this very important word. Now, it's the Hebrew word phenom, which means free, without cost, and does context that could mean without reason or purpose. And see, this is what's important. Satan says this to God. Does Job fear God? For nothing? Does he do it simply because of who you are God? Satan would answer that, no, he does not. That that job, he's committed not to the character of God. Ask yourself that question. Are you committed to God because of who he is? Not because what he may or may not do for you, but because who he is that he is God, the righteous God. Satan didn't get it. He says, Does Job fear God for nothing, without reason? And we know what happens. Satan comes away from this conclusion. It is because all the blessings that you have given to him, it's because what you have done for him that he is committed to you. Now foundationally in this book of Job, we see something it is not by accident that here in this first chapter, what is emphasize and also in the second is that Satan comes into the presence of God. And God is gonna use that for a purpose. God wants to witness God wants to testify, to say that he might understand the truth. And here's what we're going to find. God is going to use job as a tool to do just that. It It's so vital that you understand that that job is being used by God in order to testify, because there's no one like him in all the world, that he fears God, he turns away from evil. Why? We're going to see because God is righteous. So you know what happens? You will read the story, that God allow Satan. He is not the cause of it. It did not originate with God. God was aware of it. God knows all things always. But Satan came up with the idea. That job is only serving you God. He's only this upright man. He's only fearing you because of all that he has. If you take that away, what will Satan think that job is going to do? Curse God, curse have a very strong word. Now that word Kersey simply means to speak. Unkind towards remember that because many times if I would ask you, have you cursed someone today? You would say, oh, no, not me, not today. But if you have spoken, unkindly, if you have said something that would cause someone else to think less of that person that you have spoken about, you have met the Biblical definition for this concept of Kersey. So the challenge is this. Satan says, If you take away Job's possessions, all these wonderful things, he will curse you, He will speak bad towards you. And we know what happens at the end of chapter one. Job for the most part, loses everything. He loses his wealth, he loses his family, he has one day One day alone, when report after report, loss, death, destruction, everything now is normal. But we know what happens. Job does not curse God. Job gets up. And he blesses the name of God. Chapter Two. We know what happens there. Again, Satan comes into the presence of this holy Council. And God says the same thing. Have you paid attention to job? This one that you said, if he suffered a loss? He would curse me? Have you paid attention? Have you seen him? And Satan wants to change the terms? That's what Satan does. There's nothing consistent about him. He's only committed to his unrighteousness. And therefore he says, Well, if you harm him, he uses the phrase,

skin for skin that's a little bit it says, you begin to cause him to physically suffer. And he most certainly, will curse you hear again, that this originate with God? Is this God's idea? Is this God's plan? No, it originates with who? Say, but God and hear this God for a purpose. Now let's pause for a moment. We need to know something. Job never finds out what the purpose was, did you realize that job does not know what is going on in heaven. Job does not know the objectives of God in this, why God hear this, why God is allowing God is not the cause of all what Joe is receiving. It is Satan. And Satan has a totally different purpose. What is his objective? You should know? He wants one. God to be cursed, that Satan, he wants God why? What was he called to do? To be that Chief angel in regard to praising God worshipping God? Nothing is more important than that. Nothing is more important than you and me worshipping God. Satan rebels against God's will for him. And we should always be asking ourselves, Am I Doing that, what is God's primary purpose for me? Am I submissive to it? Am I'm obedient to it, am I walking straight and upright in regard to God's purpose for my life? Satan didn't want that. Why? Because he did not want his life, to honor God to be a praise unto him. Well, you know what happens in in chapter two, God allows job to suffer. And this is a contest from satan standpoint. For God, it's revelation, God wants to teach Satan truth. Satan is only about winning. And just imagine God says, he's in your hand. But you can't take his life. And Satan supernaturally strikes him with painful boils from the bottom of his feet to the top of his head, nothing is left out of this suffering. And you can imagine the intensity that Satan would want, in order to bring job to comply, to compromise, to curse God. But again, we see initially, he did nothing to that way. Look with me to chapter three. Now, in chapter three things begin to change. They begin in a good way. But they turn in a very negative way, very soon. Look at chapter three. Now, at the end of chapter two, we see that there are how many friends initially that come and visit job. Three, three is an important number, we'll see that in our next study. Three is for the purpose of revealing something. I'll show you why that is the case, in this next study, but three friends come before job. And they do a wonderful thing. They don't even recognize Joe because he has been transformed by this suffering, this pain, his his appearance has been marked. And they come and for seven days. They sit silently, with joke. They tear their garments, they have remorse. They are grieved about what job is going through, and their son. But that ends at the end of chapter two. And chapter three, they begin speaking, now we don't have the time to go through and see what they say. So let me summarize it. And I truly believe that this is an accurate summary. They all say and there's a fourth one later on. But all of these friends basically they say this, here's their theology. Good things happen to good people. And bad things happen to bad people. Now they love Joe, they want to truly comfort him. But after the seven days of silence, we see that there's a dialogue that begins and these three men, they have poor theology. You see in the world that we live in, good things sometimes happen to some very bad people. And some very bad things happen to some very good people. Why this world? Here's the theological truth. This world is not a world of justice. And let me very carefully suggest to you that if you expect justice in this world, then you're foolish. You're naive. If you experience justice in this world, it is rare. It goes against the character, this world why this world has been corrupted by sin. What we're looking for is the establishment of the Kingdom of God there, there will be justice. There, there will be righteousness, but not here. his three friends, they have poor theology, and poor theology will produce bad actions. Make it Notice that poor theology will produce bad behavior and bad speech. And this is exactly what's going to happen. See, this is the essence of these three fronts. Good things happen to good people. Bad things happen to bad people job. You're having some bad things. You've lost your children. You've lost your wealth. It's all come about abruptly. And now you have this this disease that is destroying your body. Obviously, you have

sin. Let me ask you a question. Has Job's suffering, been as an outcome of his sinfulness? Do we see anything sinful up until this time? Anything incorrect, ungodly unrighteous about Joe? The answer's no. Jove has, as the scripture says, he maintains his integrity. And that word integrity in Hebrew has to do with that which is right. It is connected different word but connected to this concept of righteousness. See, what we find about Jobe is this. He loves righteousness. But the problem is this. He listens to these three friends. And I believe they cared about Joe. But these three friends, and then the fourth, poor theology, they did not understand righteousness. And here's the next thing they did not understand. And this is big when it comes to theology. They did not understand the sovereignty of God. Now, I hope we would all agree that God is sovereign. But here's the problem. There are many people that teach because of the fact that God is sovereign. Everything that happens must be God's will. That is false. That does not relate to the sovereignty of God. Why? Well, there is choice, real choice. And through choice you and I can choose sin. Here this sin is never part of God's will. Sin is never part of God's will. But be careful. We have to understand something about God's will. Now to do this, we have to learn to Hebrew words, very important words, foundational for us to understand the righteousness of God, the sovereignty of God, and how God functions in this world to Hebrew words. One is the heart color, which means from the beginning, God's Will from the beginning, never is related to sin. Never. Now, how can we understand that? God did not want Adam and Eve to sin in the Garden of Eden. Now Mormonism says it was part of God's will, that God needed that to happen, in order, an order that everything else would play out. Not true. God's will is best achieved through our obedience. But there's another word. Remember that first one, the heart color from the beginning. But there's also another Hebrew term, bei de avadh, which means after the fact. Now, it's this term after the fact where we see the greatness of God. Which means, after something happens, that does not necessarily mean that God's will is going to be defeated. Sin came about but God is free. He is never the author of sin. He is never the cause of sin. He never leads one to sin. But God is free to use sin for His purpose. Did you realize that? He is free to use him for his purpose and what does he do? He takes that which is sinful, and he can turn it around. He is able to because it's the fact that he's sovereign. He is able to manifest His will, even in the disobedience of man. Let me give you an example of feral. Now Pharaoh had a problem. What was the problem? He had a heart word heart. Now, how did he have this heart hurt? People say God hardened his heart? Well, that's true, but we have to understand it in the right way. Because there are those who teach poor theologians that say this. God needed Pharaoh to disobey God never. That is heresy. God never needs anyone to disobey Him. God does not from the beginning. Need sin once sin utilize sin from the beginning. God wants obedience. Now, Pharaoh had a hard heart. And we can say the scripture says God hardened his heart. But how? How did it come about? See poor theologians say that God basically reaches in hardness his heart, and everything that Pharaoh did was because God hardened his heart, false heresy, in my opinion, read what the scripture says. What we see about Pharaoh is this. God raises up Moses, Moses goes to Pharaoh with a commandment, God, so frequently use his commandments, in order that His will is accomplish and what was the commandment? Now, if your Bible says which it probably does, Let my people go, doesn't say that. Let My People Go is a very passive, passive term. For example, perhaps in a few minutes, someone will have to leave, they get up and they go, I don't do anything I let them leave. What have I done? Nothing. I was not related to that. No, the term is not let my people go. But chalok at Amin, Hebrew, which means sent forth my people. It is an active word. It requires participation. God wanted to do something he chose feral for a purpose, that Pharaoh would be used by God to manifest proclaim the glory of God, the power of God, the authority of God. God chose Pharaoh for that purpose.



And what did Pharaoh say? Who is the Lord, that I should obey him? Well, we know what happens. God begins to move miraculously, through signs through plagues. And Pharaoh grew. If you look in the book of Exodus, you will find that Pharaoh says this to Moses. He says to Moses, I have sinned. That's good theology. Pharaoh recognized that he was sinning against God's will. He says, I have sinned. God is righteous, and I am unrighteous. He asked Moses to intercede, to pray to God, because of his sinfulness. These are good things would you not agree? And what happens? Every time after God responds favorably, and reveals himself to Pharaoh, Pharaoh does one, rebels. God gives him knowledge God gives him revelation, Pharaoh understands things. But he does not submit to them. He rebels against them. And it's this rebellious SNESs. Against what Farrell knows, that causes his heart to be hardened. Will God harden your heart? Yes, he will. If God reveals to you truth, you know, this is God's will. He is calling me to do this. This is the right thing to do. But you refuse, it will have an adverse effect upon you upon your heart, you will become dull, you will become more insensitive, and if it continues, a person a non believer can become reprobate, his heart is so hard. He's unable to respond. Now, why am I saying that? Because what we see in the book of Job is that job is being told something that's false. That bad things happen to bad people good things happen to good people and therefore job because you are suffering. You need to want confess your sin. God is is the source of all your suffering? Is that true? No, it is Satan, his three friends and the fourth, get it wrong. God is not the cause. But here's the problem. Look at chapter six, chapter six, and first for Job's great air and he makes an error. Job is going to say things adversely against God, unkind and untrue about God. Why? Because he accepted, poor theology. And when you accept poor theology, when you do not study to show yourself approved, when you are not committed to this book, you will behave incorrectly and you will speak inappropriately towards God and about God. Looking first for chapter six, and verse four. For the arrows, of Shaddai, Shaddai is a term for God, which means we'll just translate it Almighty, He saying here, the arrows of the Almighty God are against me, which and the next word means wrath, the anger of God, but probably translate in your Bible more as poison, like poisonous arrows, which the poison their poison from the arrows, my spirit drinks. And then he says, In abundant fear of God, meaning this, I am so terrified. It's not that same word for fear, as in what's good to fear the Lord. But it's B b2b, afraid or terrorize. He's seen in the terrorism of DOD, this has been a range set up against me. Now, is that true? Is God sending his poisonous arrows to joke? And causing all of this? Has God arrange this and to cause job to be exceedingly terrified because of God? No. But because he's listened to these friends, and they tell him bad things happen to bad people, you're experiencing bad things, you must be bad, and God is punishing you. Job begins to believe that look, now chapter nine. Now, my recommendation is for you to study slowly and carefully. This book of Job, it is a wonderful book. If you take it slowly. What I'm wanting to do in this session is simply encourage you to do just that to study job. Just want to highlight a few things, chapter nine. Look at verse 22. Now, so often in your translations, it's, it tries to clarify, sometimes smooth over, but it says in Hebrew, a hot key, which means one thing it is, Job is focusing upon one primary thing. And he says, Therefore I have spoken. What's his one primary thing that he's saying about God? Listen to this. He says, he referring to God, he slays This is a word of destruction. He destroys the blameless one and the wicked. That's how Job is feeling. See, if he is suffering, job know something. He is not sin. It is not because of something that he has done, that God is working against him, would you agree with that? Job is innocent. But because he's believing this false theology, he says, Well, if that's the case, if this is true about God, then God and he's greeted by this, because he now believes that God slays destroys the innocent and the wicked altogether. Look at verse 23. If the spores now what is this? This is the Hebrew word for a whip, being

whipped over and over and over. But this is a general sense to a people. If the Scorch suddenly will kill. So if there's this this whipping, suddenly that brings about death, it says, of the and this next word is for a court case, or for the concept of justice. He says, of the justice of the clean or the pure. What does God do when that justice is removed? Says he laughs? Is that aren't God, the God of Scripture? There's someone who's innocent, someone who's pure, and they are denied justice. Does God laugh at that? Obviously, no. Look at verse 24. The land is given into the hand of the wicked. Is God behind that? Does God give this world into the hands of the wicked? He says, The faces of its judges, God covers up. And then he says, aim low, for me who which means if it's not him, therefore, who isn't? If God is sovereign, and he is, but this wrong view of sovereignty, everything that happens if God's sovereign, everything that happens, it's God. So if there's injustice God caused, if it's not him, who else could it be? Do you see what what Job is saying? Look at verse, same chapter, verse 32. Now Job has a desire. If his three friends are right, he is suffering. He has lost everything. Because of sin in his life. unconfessed sin, see what his friends are saying is Joe, you control your own destiny. If you'll just confess that sin, if you'll just acknowledge what you have done, which is wrong before God, this can all end. So what does Job want? Job wants his day in Heavenly Court. And this is what he says, Look at Verse 32. For he is not a man speaking about that. That's what Job is obsessing with God in this. He says, He's not a man like me. Because if he was, I would answer him. He says, we would go together to Mr. Spock, which means to the courthouse. Job is saying this, I want to get him into court in order that can prove that I'm right. And he's wrong. What this job mean, when he says, I'm right, I haven't sin? Has he sin? Is this the cause of everything he's going through? No. But is God the cause of what he's going through? What's the answer? No. Who's the source of all of this? Satanists, God has allowed it but for a purpose. And that is a righteous purpose, for the purpose of testimony, that even Satan might understand whom God is so pleased with and why he is so pleased with Joe. And why is God plays with him, because he serves God because it's the righteous thing to do. Not because of what he receives from God, not because he's in great health. He serves God because he believes God is righteous. And now based upon the theology of his three friends, Joep is having a crisis. He's believing this God that He has served that he's dedicated to that he loves, isn't righteous, and therefore he wants this day in court to prove that he's innocent. look now at chapter 16. Chapter 16 And verse nine. Again, I would encourage you to read all of Job's response in context, I just want to highlight a few things. He says, His wrath whose wrath God has torn. So he's saying, I'm going through this because God's anger against me has torn me to pieces. And he says, God has, what is your Bible say? hated me. Is this true? Has God hated job? No, but this is what Job is saying. He says, He Nash's his teeth against me. And because of this adversity, that God This job's thinking is preying upon me, my enemy. Is there looking with his eyes just waiting as well to come against me, look at verse loving God, he says that word God has delivered me. Now this word deliver is the same word. In the Greek language. This is Hebrew but same word for betraying what Judas did. Same concept. God has betrayed me to evil. And by means of the the wicked, they have intercepted me. So he's saying God has turned me over to the evil ones that they might get to me. First Wolf. He says, I was at tranquility. I was at ease, everything was going good. Then he broke me. He sees me by the back of the neck, the ORF in Hebrew. He sees me by the back of the neck, and he has shaken me. And then look at the next part. Vikki many low morale, which means basically, he has set me up as mantra is the modern Hebrew word for a bullseye. This is how Job fills. He says, Dad has done all of this to me. And now he set me up to be his target his Bullseye for more suffering. Why is Joe talking this way? He's believing poor theology. Go to chapter 23. Chapter 23 And verse three. He says, Who will give me the context is who's going to give me my

day in court? And he says, I know, I know how I will find him. He thinks he knows everything about God. I will go on to. Now here's what's interesting. It's the Hebrew word Hoonah. Now, your Bible probably says, I will go even to his seat, or to his house, or where he dwells. Literally, it's not that the word Tesla is word for the very essence of someone who he is. What Job is saying is I want to get him into court. So I can't speak to the very essence of who he is. I want to look at verse four, arrange before him, this court date. And my mouth, I will fill with arguments, he feels he's at everything, to argue against God. I even know the words, that he will answer me. And I understand what he is going to say about me. He says, with abundant power, he is going to contend against me. See, this is our job thinks the court cases going that God will use abundant power. He says, Look at the end of verse six. No, he is going to place me it's an idiom, which means God's going to agree that I'm right, that I'm innocent. You say can you prove that go down to verse 10. And that same chapter, chapter 23. He says, For he has known the way that is with me. He's saying God knows my way. And when he examines me, what just in the first 10 cents, I will go forth. How, what does your Bible say, as gold Job is saying, I'm as good as gold. And if I can just get God into court. Everything's gonna be wonderful. Now, the problem is this job is innocent. He has not sin. He's upright. God is pleased with him. But because he's believed this poor theology, bad things happen only to bad people. He's left to conclude his greatest fear. What is Job's greatest fear and unrighteous God? Why has he been obedient and faithful to God? He believes he's righteous, well, we know something. God is righteous. But when we believe poor theology, when we let it creep into our congregation's, it is going to cause us to have wrong thinking about God that is going to lead to us to speak incorrectly about him and ultimately behave incorrectly about God. For the sake of time, let me skip over to to chapter 32. As Job is saying all these things, he's saying that to these three friends, and notice their conclusion, chapter 32 And verse one. And these three friends, men, they cease from answering job, why? Because he was righteous in his own eyes. What it's saying is job cannot be addressed any longer, because he has maintained that he is perfectly righteous. And is that accurate? We'll go to chapter 33. Look at verse nine, chapter 33, verse nine, Jobe is speaking. And he says, this. Pure, it's the Hebrew word sack, which is excessively pure, pure, am I without transgression? Innocent, am I and there is no iniquity to me. And then he says, Behold, and this is the word for opportunity, having an occasion for something. And what Job is saying is that somehow God found an opportunity to be against me. And he has considered me to be what? His enemy, this is the same route, as the name Joe. So Job's got it all wrong. What we've learned at the beginning is job is an enemy of who, this world of Satan. Satan wants to destroy him. Satan wants to cause him grief and suffering and pain, not God. See, what's happened is this poor theology has caused job to think like the world rather than to think according to the Word of God. Go to to chapter 38. Jobe is going to get his day in the heavenly court. God is going to speak to him. And the chapter 38, it begins. It says, And the Lord answered eel job. And this, this tempest, this whirlwind, and he says, that's hurt all of this. He says, Who is this? That has darken counsel is literally what it says. What job is presenting, is from the place of darkness. They are words without what? Knowledge? This isn't truth. This isn't from from from God. Now, let's go to the last chapter, chapter 42. Now, what happens beginning to 38 is this. God says to Job, you want your day in heavenly court, you got it. You can stand before me, but this is my court. I'll begin. And in chapters 38-42, and following God, as jokes and questions, and I'll just summarize them. Do you know how to lay the foundation of this world joke? We think Jobe said, No, don't know how to do that. And he asked him question after question. And joke knows, what does he know? Nothing compared to God, and after Job understands that he does not have all the information. He doesn't know and he never will, this side of heaven. He will not know why



he's going through this great suffering that he's going through. But be assured. God had a purpose. God wanted to use Job to teach Satan. What is righteousness? What is one who God is pleased with? Now perhaps some of you are going through a very difficult time. Perhaps you have gone through or perhaps your day of suffering is tomorrow. Next year, next month, whatever you need to know this, that there's a purpose for it, and God is not the cause of it. Anything that God does anything that he allows, it has a righteous purpose, you can be assured. And you know what else there is coming a day of, and we see this in chapter 42, there is coming a day of restoration is that great? There is coming a day when God is going to restore even better than it was chapter 42. And Job, answered the Lord. And he says, it's in the past tense, your Bible probably doesn't do this. It's not your day, it's your data. He says, I have known what Job is doing this this. He says, I knew this. Job can't believe that what he knew. He didn't base his words upon. He says, I have known that you are able to do orphans, that nothing is too difficult for your plan. What Job is saying this doesn't matter what's going on God, you have a plan. And your plan can solve the problem. The only thing that's uncertain is when God is going to execute it. But he will and God's purposes will be fulfilled. Look at verse three. He says, What is this counsel that I have brought up? That I have suggested that I have spoken? It's counsel believed that which means without knowledge? He says it's not with anything that's based upon truth. Look at the end of verse three. Therefore, here's his conclusion. I have declared, what I did not understand things that are too wonderful for me, that I did not know. Job was confessing. He didn't have perfect knowledge. He didn't know what was going on. He didn't understand why God was allowing it. He didn't understand that God wasn't the source of it. Job knew in regard to this situation, this dark time, this part time to suffering time. He knew nothing. But he needed to remember one thing. God is righteous. God is righteous. God's always righteous. And he needed to understand that there is a day and this is how this book ends. When there's going to be restoration. But before that restoration, one more verse looking for six. This is what Job concluded. How can us which means therefore, this is a word which means to loathe, to have utter disregard and hatred towards Job says that about one himself because he's believed, poor theology. He says, I love myself, all these things I've said about you, God. I love that. And I, and your Bible may say, repent, repent in in dirt, and ash. It's the same word. Let me ask you a question. Where did you should begin his ministry? He grew up in Nazareth. But when it came time for his ministry to begin, where did he go to? Capernaum this place Kuffar in the home, it's the same word for the home. Capernaum is that village of comfort? What it says is that through this revelation that God knows everything that God is properly sovereign, that God is righteous, He was comforted. And there's comfort caused him to acknowledge that he was wrong. And then what happens? last verse, and we'll conclude, look at verse 12. After Job says, I don't know what I'm talking about. I got it all wrong. Yes, God, you are righteous. I couldn't see that in my situation, but by faith, I acknowledged that what happens? Restoration and we look here Your last verse, verse 12. And the Lord bless the end. I love that word, the end. Why? It said same word that is used professing prophetically for the last days, this transition. Why do I love the study of the last days because it tells us the events that's going to bring us to a transition, what's called in Hebrew Malvar, which is a going from one place crossing over to another wonderful word. And he says that he blessed the end of June, more than the beginning. And we look here, all that he had. He got what? A double portion. That double portion is related to a kingdom blessing. We have one for this world, but we have trouble for the world to come. God is good. He's always good. He's always righteous. And if we're going through something that confuses us, be silent. Wait, God is righteous. He has a purpose for it. And in the end, restoration will call the righteousness of God guarantees