

Stop and Consider the Wonderous Works of God

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[0 : 00] You can be turning to the book of Job chapter 35.

Job 35. We're making progress. We're only a few messages from the end of the book of Job.

I don't know if you're glad about that or sad about that. I just thought I said that. So I have so enjoyed the book of Job.

Because it's painted pictures of me. And I didn't like to see, but that's what I needed.

It's painted pictures of the scene behind what's going on. That's helpful. That's encouraging. And it paints pictures of God.

[1 : 09] Now, up to this point and part of today, it's painted pictures that are from our side of the glass.

They're the kind of pictures we see in life. Job has, I mean, yeah, we probably wouldn't be classified as good a Christian as Job in many respects.

But it paints the kind of things that goes on in a person's life. It paints the things that goes on in a sinner's life.

Job is a sinner saved by grace, just like we are. But it paints pictures of the wrong kind of things that can go on.

And the ways we can get wrong-headed. And I don't like those, but I've needed those. And those are good for me. And I'm thankful that the Word of God has those kind of things.

[2 : 10] I've told you before, I don't like poetry. But I've loved this. Because I've seen things that I had to weed through the poetry that showed me more about Job, and especially more about God than I would have ever seen in prose.

So, I'm so thankful for it. Anyway. Last week, we began to look at the speech of Elihu. Now, that's a young man who's held his peace until now, until just two or three chapters ago.

And we talked about how he was an angry man. He was angry at his three friends because they didn't deal with Job effectively. He was angry with Job for his attitude and his speech toward God.

And last week, we mentioned how Job had been overtaken in a fault and thinking himself more righteous than God.

And Elihu is beginning to address that. God had not vindicated Job and his sufferings. And so, Job was saying things that he shouldn't say.

[3 : 24] Things he didn't know what he was speaking about. And Job doesn't recognize it yet. We're halfway through Elijah's speech, Elihu's speech. We're halfway through his speech.

But Job doesn't recognize it yet that Elihu is being a good friend. He's had three poor friends. And as we've gone through it, I've been convinced that indeed Elihu is a good friend.

I don't think he's perfect. I think there are areas where there's good reason for some people not to like Elihu. But I think in the end, Elihu is the kind of friend that Job needed.

And I began last week. And I'll make more of it this week. I think Elihu is to Job like you and I are to each other.

And I think that's one of the big benefits of looking at Elihu. I think he pictures part of our responsibility as members of a church.

[4 : 34] We're a group. We're not just an organization that people come to because it sounds... We actually, many of us are members of the church.

And we come together covenantally. We covenant together to watch for one another. We covenant together to be aware of one another's needs and pray for one another. We have covenanted together in this watching to be willing to speak to one another when we have problems.

That's what Elihu does. And so I think Elihu is just being this good friend. But he's given us a pattern of many of the things that we ought to do.

Job, up to this point, through many chapters, it began small and it's grown. But Job has started to cross the line.

And because Elihu was jealous for God and cares about his friend, he confronts him. And last week we saw how Elihu began to rebuke Job.

[5 : 39] And then went on to begin to assert that God is indeed just and carries out justice. Even if you don't see it. Even if it isn't right away, God is a just judge.

And so we're going to pick up in Job chapter 35 today. I want to read all of chapter 35. I don't usually read that much in this book because it is poetry.

But I thought it was very good. The word of God is always good. My opinion doesn't matter. But it's good to read it.

Job chapter 35. Follow along in your Bible as I read the first. Are all 16 verses. And Elihu answered and said, Do you think this to be just?

Do you say, It is my right before God that you ask, What advantage have I? How am I better off than if I had sinned?

[6 : 44] I will answer you and your friends with you. Look at the heavens and see and behold the clouds which are higher than you. If you have sinned, what do you accomplish against him?

And if your transgressions are multiplied, what do you do to him? If you are righteous, what do you give to him?

Or what does he receive from your hand? Your wickedness concerns a man like yourself and your righteousness a son of man. Because of the multitude of oppressions, people cry out.

They call for help because of the arm of the mighty. But none says, Where is God my maker who gives me songs in the night, who teaches us more than the beasts of the earth and makes us wiser than the birds of the heavens?

There they cry out, but he does not answer because of the pride of men. Surely God does not hear an empty cry, nor does the Almighty regard it.

[7 : 47] How much less when you say that you do not see him, that the case is before him and you are waiting for him. And now, because his anger does not punish and he does not take much note of transgression, Job opens his mouth in empty talk.

And he multiplies words without knowledge. Let's pray together. Father, I praise you that you and your wisdom allowed this situation to take place for Job.

Because we know that it glorified you. But I praise you that you had it written down. Because we need what's here.

In the midst of trials, we too easily become like Job. Where's my justice? What good is it for me to serve God anyway?

I pray that you would be with us. Help us to see our sin or our position. Help us to see God in this and his position. Help us to get a right perspective in life.

[9 : 02] A perspective that you help us to see over and over again. Because we know our trials will come over and over again. I pray that you would be with us. Your spirit would help me to teach and preach.

I pray that you would bless your word in Jesus' name. Amen. So in chapter 35, Elihu condemns Job. And he asks this question.

Do you think it's right to ask? And he's quoting Job here. How am I better off than if I had sinned? Again, we talked last week about some of the things that Job says that you almost want to slowly walk back from.

Because, you know, what's God going to say to that? We see in another two chapters, and one chapter and the next chapter, God sends lightning and it covers his hand.

In other words, it does what he wants. And here's Job saying, how am I better off than if I had sinned? Wow. What a thing to say.

[10 : 07] Now, Job was suffering in a situation where he had not sinned to bring about the suffering. Now, we know he's a sinner. He's just like all of us.

And it's not that Job is a righteous man in that he has never done wrong. He's a righteous man in that he trusts God to pay for his sin. He's righteous before God. He didn't know all the details that we know now, but he's righteous before God because of what Christ has done.

But here he is, suffering, and he hadn't done anything wrong to bring this about. He was convinced of that. We know that for a fact because we know the beginning of Job.

But in the course of time, as the months of trial went on, when God didn't let him plead his case before God, and his suffering continued, Job thought he was in no better position than a sinner, than if he'd sinned.

This is the logic. Sinners suffer for sin. I am suffering, and God has not vindicated me. How am I better off than if I had just gone ahead and sinned?

[11 : 19] Now, two things. I want you to know he is not saying, I am suffering because I've sinned. He's saying, God, what good is it for me to live a good life, to live a life righteous before me, if you're going to treat me as if I'd sinned?

I might as well just go ahead and enjoy the sin and do it. Now, he's not quite saying that. But he is saying, am I wasting my time serving God?

Because life is hard, and he won't even listen to me. He won't even stand up for me. He won't even say, yeah, yeah, folks, Job is suffering, but it'll be over someday, and I have a reason for it.

God says nothing. And so Job, I don't know if you want to say, well, let's just say he's discouraged and leave it at that.

Job, to this point, and even including this point, does not serve God because God blessed him. He's serving God because of who God is.

[12 : 23] But even in serving God because of who God is, Job was wrongly upset that God would not let him clear his name. He's all upset, God, at least let me clear my name.

Because he says, all these people are telling me I'm sinning because I'm a sinner, and I'm not. I'm a righteous man. Now, you can almost see the side view of an idol in his heart at that point.

Now, we want to be serving God for the right reasons, but there are times when even when we're serving God for the right reasons, we want to be honored.

Worship me for being a righteous person kind of thing. We joke in our house if when someone does, a stupid thing we might say, if someone does the dishes unasked, oh, you have doing the dishes on your own righteousness.

And that whole thing of trying to get people to look at me because I've done what was good and right, and we joke around with each other like that. Job is here, he's saying, it's almost like I wasted my time.

[13 : 40] And Elihu here is condemning Job because his actions and his words, the words that he said against God were unjust. In this chapter, he goes on to say, God is never unjust.

He never does wrong. Now, we know from more teaching in the New Testament that the only thing a man deserves is eternal punishment in hell.

Job probably knew that too. but I think he was forgetting it at this point. God does not always explain himself or show what he's doing as in this case with Job.

And so that silence was tormenting Job from his side. It wasn't meant to torment him. It was meant to work in his heart, but it was tormenting Job.

God may make it God may make some of our situations right in this life in our suffering, but some of us will suffer and continue to suffer until the judgment.

[14 : 50] And Job was beginning to wonder if that was the way it was going to be. But he had a real problem that the people around him didn't know that he was righteous. in verses 5-8, what are your words against the Almighty?

He's almighty. What are your words against him? You can see his creation. Now he just dabbles in what he will get into more here in just a minute.

He says, what are your words against the Almighty? Do you think about who you're talking about? Do you think about this God that you're speaking about? You could look around. He doesn't need you.

You do not profit God in any way. And if you sin, God isn't hurt by it. Nothing's taken away from God if you sin.

So for you to talk this way, what do you think you're doing? Are you forcing God's hand? Do you think you're going to force him to do something for you? No, you're not going to force him.

[15 : 48] Look at who he is. God is already just, but you will not convince him to work for you with these strong improper words. And sometimes, maybe we won't say things like this, but don't we sometimes in our sufferings say things that are right on the edge?

And, you know, it's like in relationships between people, husband and wife. Sometimes we'll say things right on the edge and we're hoping to provoke them to do something. Wow, it's a washing machine broke.

Wondery hasn't been done. Huh. There's a garbage can on the other side of the county. We say things to provoke. And Job has been kind of doing this and Elihu's saying, you realize who you're talking to.

This isn't your husband son of your wife. This is the God of all creation. And then Elihu goes on to say to him, now, people cry out all the time because of oppression.

But God doesn't hear the cry of evil men. And this is one of the points where people sometimes think that Elihu is evil. That he's reverting back to this retributive justice thing.

[17 : 06] Well, Job, you're sinning and because you're sinning, you're suffering. And there are good men who hold to this. Okay, so I'm not shaming those who hold to that.

But my thinking as I've gone through this is Elihu is, and this is because of the tenor of the way he's going. Elihu claims that Job's cries for help are unheard not because he's a sinner in the sense that what he's going through is because he has sinned.

He's saying, Elihu, you know, if you keep up this wrong attitude and you try to cry out to God in wrong ways, he's not going to answer you. He doesn't, he doesn't listen to the cries of an evil heart.

Now, you've, you've been righteous and you're suffering. We don't understand, I'm adding words to Elihu here. We don't understand why you're suffering, but God is God. You need to, you need to stand with him and you need to trust him.

But, you know, this, this trying to push him to do stuff, that isn't going to do anything. And when you do that, you're, you're pushing the boundaries and you're committing sin where God's going to say, now, Job, you can't talk to me like that.

[18 : 17] And, and, and it sounds as though Elihu's saying, now, God may end up disciplining you for that. So, be careful of this line you're crossing. In verses 12 and 13, Elihu says, God may not, may not answer because of human pride.

And then he goes on in the next couple of verses to say, because God has not punished a sinful person yet for his evil ways, the evil ways of speaking against God, you know, sometimes that person continues in their evil ways.

And that's what he's saying to Job. He's saying, Job, you're crossing the line here. And you can't expect God to answer you because you're crossing the line. You're multiplying words without knowledge.

You're, you're going in the wrong direction. And so, as he goes into chapter 36, Elihu gives a defense of God's justice. Here, up to this point, Job has been calling and questioning God's justice.

And, Elihu has already talked about how God is a righteous judge. But, he here defends God's justice. In the first four verses, he mentions, let me tell you the truth about God's justice.

[19 : 31] And, he doesn't go into it so much, but he's just saying, listen, I'm going to explain. I'm here as a messenger to explain the truth about God's justice. In verses 5 through 16, he says, the just God deals justly.

You remember when the Lord came down, was going to Sodom and going to destroy it because he heard some of the things that were going on there. And Abraham says, God, will you destroy it if there are 50 righteous?

No, I won't destroy it. And, he counts the number down until his last statement is, shall not the judge of all the earth do right? And, the implied answer is, indeed he shall.

And, indeed he did. And, he didn't find the number of righteous that Abraham had asked for. And, so, instead of not disciplining Sodom, he removed the righteous and went ahead with a discipline.

The righteous does, judge, will do right. In his might, verses 5 through 15, in his might, he dispenses justice to all. He deals with the wicked.

[20 : 44] He gives the afflicted their right. He's, he's trying to give hope to Job. God will make this right. If they are in affliction because of their transgression, he instructs them.

If they repent, he blesses them. If they do not repent, they perish. And, that's towards the end of that section. And, so, Elihu's just saying, you've got to remember the way God works here.

He is just, sometimes he waits. But, he will honor those who serve him and he will deal with the situation. Sometimes, even in this situation, Job's situation, where he's suffering, not because he'd sinned, but even in the midst of that suffering, he does tend to cross that line.

God may allow a little bit of that so as to teach him to turn back from crossing that line. In verses 13 through 16, the just judge, just is, I knew I'd stumble over this.

The just judge, judges justly according to the response of men. The just judge, judges justly according to the response of men.

[21 : 59] Now, he's not saying that it depends on what men are doing, but he's saying that God does judge justly. If in their sin, they turn to him, he is merciful and he will relent and he will show mercy.

And yet, if they don't, he will deal with them. And then, Elihu goes on in verses 17 to 23 and just exhorts Job.

Job, be careful. Be careful to respond rightly to God's warning. Don't let the cry, your cry for vindication cause you to speak against the justice and exaltation of God.

Job, you've got to do the right thing. I picture this, it's like wherever Job is, Elihu, and I don't think that he actually does this, but I picture it in a situation where you and I might sit, where, where, you know, a brother or sister has been suffering and they're so discouraged and they're starting to get angry at God and they've sat down in the church after the service and they're just bewildered and, and you just look at them and you go, oh, that poor person and you know that they're thinking wrongly now.

You've heard things that make you wonder, wow, I know he's, he's not, he didn't deserve this suffering, but where he is, he's starting to go into dark places and, wow, the dark places he's going are dangerous and, and so I, it's like Elihu would come up next to Job sitting in the pew and he's sitting beside him and, and he just says, Job, you've got to get some things right here.

[23 : 47] I'm not calling you a sinner for your suffering, but brother, you're crossing the line and brother, you're going in some dangerous territory. You've got to remember God is righteous.

You've got to remember that God is just, even if it takes a while and, and what you're going through as, as you're getting discouraged and crossing the line, let that be a reminder to pull back.

You, you just see this, this kind of man who's alongside Job saying, Job, you can't go there. And then what he begins to, to do is, he says, Job, I want you to remember, I want you to remember to extol God and his work.

Extol him for his work. Job, stop thinking about the situation. I want you to look at the Lord. I want you to see what you're supposed to be focused on.

And so what Elihu does, and this is not just God in chapters 38 to 42, God will continue from where Elihu starts out. But here Elihu says, God, God, Job, your focus needs to be on God.

[25 : 05] Take a look around. Everybody sees his work. It's all around us. God's great. Have you considered that? And so, Elihu starts this speech.

And I picture at the moment, Elihu, or Job starts his speech. Elihu starts his speech. Job is still sitting there, hands crossed.

I don't know if he would have a poochie lip or pouty lip. But he just sits there. And I don't think it moves him to begin with.

But Elihu speaks, and then God speaks. And Job is changed by this, beginning by this brother who says, Job, you can't think like this.

You're crossing a line. You've got to look to God. And Elihu does not give him a single answer. Not one. He doesn't say, Job, everything's going to be all right.

[26 : 16] I mean, I'm sure soon you'll be blessed again. He doesn't say that. He offers him no hope. He only says, you've got to look this way.

You've got to see who he is. And so he says, I want you to think about God. The number of his years is unsearchable.

And so he begins with some of the eternity of God. The things that hurt our mind. How did God never have a beginning? The furthest back that we can go doesn't begin to think.

I mean, we get to that point and if we plant our feet firmly at the point, the furthest back we can imagine and we try from that point to imagine further back, we can't get there. And the same the other way.

The farthest forward we can think, we plant our feet at that spot and try to think again, the farthest forward that we can think and we can't go there. And yet, this is our God.

[27 : 19] Job, look at him. He's a God who is unfathomable. The number of his years is unsearchable.

And then a lie who says, I want you to consider the weather. Have you thought about Job how God draws water up for the clouds and then that water hangs in the sky and God spreads those clouds wherever he wants and then he drops water from those clouds exactly where he wants so that the roots of the sea are covered.

How does he do that? Job, if you consider the lightning, it goes where it wants, where he wants it to go. Elihu uses this interesting phrase.

I mentioned it earlier. The lightning covers his hands. It's as if the lightning is God's finger. Now, be careful how you apply this but what he's getting at is the wonder of how God controls lightning.

It does exactly what he wants it to. And he goes on and he explains by God's use of the weather God can see, I'm trying to figure out how I meant this.

[28 : 47] By God's use of weather God can judge oh, that's how we wonder sometimes. Now, we know from the New Testament principle Jesus mentioned the ones on whom the Tower of Siloam fell or different things like that.

Whose fault was that? And Jesus says it's not our business to know. We trust the Lord. It calls us to repent. But we do know that sometimes God can use the weather to judge situations.

He can bless them or he can curse them. And God does that so often. I mean, rain on the just and the unjust. But yet God sends his weather to show his control.

Elihu says that this makes his heart tremble and leap out of place. The fact that God can do this with water and lightning and it all obeys his command and God can do that to bless people or he can do it to deal with people.

Elihu tells Job to keep listening to the thunder of his voice. He speaks great things that we cannot understand. In other words, see the wonders of what he's doing and let that encourage you.

[30 : 05] Elihu goes on to say that God controls the snow and the rain. They fall where he wants. The whole idea of the temperature having to change and the control of how the temperature comes to an area to change the water.

That's all in God's control and it falls where God wants. God uses the weather and the beasts in chapter 36 to accomplish all that he commands them on the face all that he commands to have done on the face of the world.

He says for correction or for love. Job, watch him. He's in control. He does things.

He says consider all the wondrous works of God. Do you know how God lays his commandment on them? How does God speak?

He's speaking about the elements themselves. Do you know how God commands them? He tells the sun to shine. How does God do that? God balances the clouds.

[31 : 11] Have you ever sat and watched the clouds? Have you ever watched the Kyrian Nimbus? I've forgotten my names. I used to know them. The big thunderheads. Have you ever sat in a position where you could watch those clouds and how they're often oddly shaped big flat on the bottom and they usually lean to one side and up and up and then flat at the top?

How come clouds don't fall over? God does that. Do you know how to balance the clouds? How do they stay there?

Can you like him spread the skies hard as a cast metal mirror? I'm not sure if that refers to fog that you can't see through or clouds that you can't see through or I could not understand that.

But anyway it's a wonder of how God does things even if you think of clouds or fog. Can anyone you know can anyone know what to say before such a God as this?

The God that can hold those thunderheads up in the right position? Can you know what to say before a God like that? Can anyone look at this awesome God the almighty who cannot be found?

[32 : 32] Since we cannot let us fear him who does not regard any who are wise in their own conceits. Can you find God? No you can't. Since we can't let's fear him.

Let's not let's fear him who doesn't regard us. Especially if we're conceited. Now he's not saying that God has no care for us. That's not what he's saying.

He's saying God doesn't sit in heaven and go and say Dave Thompson just said something that was right on the edge and I better get down there and deal with this before he spills over in ways that will be hard to clean up.

God never deals with us. God never has to worry about that kind of thing. And before we go on I'm going to ask you why is Elihu bringing the great works of God before Job like this?

It's not to answer his questions. It's to prove to Job that God is almighty. To remind Job that God is almighty. To show to Job that it is not his right to multiply words before God and claim that God is not just.

[33 : 43] He is just. you don't understand. Just because you don't understand and you don't see doesn't mean God is not just. God is just.

Will always be just. And to show Job that nothing is out of God's control. If God can control the weather and the whole situation whereby he covers the roots of the sea and whereby he sends his lightnings to do his bidding and whereby he can deal with men according to their needing to be blessed or needing to be challenged or needing to be corrected to show all that if God can do all that then he certainly hasn't forgotten about Job nor will he forget about you.

We've just begun and these were Elihu's words and we don't know if there was a time it might be we're not going to get into chapter 38 today we don't know if there was a time where there was silence but at the end of chapter 37 Elihu begins to talk about God speaking out of whirlwind and what happens in chapter 38 God comes to Job in a whirlwind and says Job answer me like a man if you can and God comes on the scene and what does God do I don't want to give too much away he does the same thing he says Job you don't understand me look at these things understand and I'm God I'm not like you just look to me just rest in me and so as we think about how we can apply some of these things to our situation a couple things I want to point out in his life Job let his circumstances affect his thinking towards God that's us all the time and while we naturally tend to focus on ourselves trials and severe trials can increase that self focus and the more we focus on ourselves the more we tend to become blind to the work and character of God even to the point of accusing

God of not doing what's right we are just like that we tend to be self-focused creatures and that tends to make us not look to God for the right answers but in our trials especially we focus on ourselves when you have poison ivy what do you think about you're possessed by the trial and so often that's what goes on in our hearts and lives we're possessed by the trial we look inward trying to find answers inside we try to justify the situation we try to justify why God isn't taking it away we try to make it make sense and it won't it never does not this almost never does not this side of glory we can't let our circumstances turn our eyes upon ourselves and turn against God how do we do that because it is the natural bent there's a

Latin word for it I never say it right so I'm not going to try to say it there's a word that means we're bent on ourselves we're always navel gazing we're always looking at ourselves and trying to figure our situation out from our own what do we do well thankfully God has made provision for this first of all God has shown his greatness in creation all around us and then he's shown us his greatness in his word he's given us examples where he's he's done amazing things he's given us the account of creation given us the account of the flood given us miracles amazing things that God did he's given us accounts like Job where we see what people go through and what's really going on in the background he gives us these things to help us to not focus on ourselves but to do exactly what Elihu was trying to do and what God effectively does look at me who am I what can I do that should be your focus in the midst of this trial so he's shown us his greatness in creation and in his word we need to be people who are familiar with that thinking about that often

[38 : 47] Psalms deals with that often it talks about you call us to worship you God and the psalmist will list some of the amazing things that God has done and it's getting us to stop looking in at ourselves and looking to this one who is in control who's fathomless who's endless and that's where he would have us to go but that's not the only provision he's made for us as we as we mentioned last week God God has placed us in a local body of believers and we're here to watch for one another we made a lot of this last week we're here to watch for one another and restore one another I mentioned at the beginning we're a body of believers who've covenanted we've covenanted we have said yes I agree as a member of this body I am here to watch out for the people around me I am here to watch and encourage them

I am here to watch and gently exhort or even rebuke them when they're going in directions like Job where they're getting crossed the line and said God what good was it for me I should have just sinned and God has made provision for us as people who tend to look in on ourselves in the midst of our suffering he's made provision by putting us amongst a group of people who should know us and should be able to speak to us it's one of the reasons we gather and assemble and fellowship together both in worship and afterwards and outside of here so that we know each other do you know the brothers and sisters around you well enough to tell when they are in spiritual trouble now you can't know everybody but do you know some of the people around you do you know them well enough to say boy you know Todd I don't think there's a

Todd here Todd looks down today and after a couple weeks you know some of the things that Todd's saying sound pretty bitter I'm going to talk to Todd I'm going to pray for Todd I know that that's the situation because that's what the New Testament teaches it's exactly what God did here here's a man who's saying Job I'm mad at you like get in line everybody is but I'm mad at you you're treating God wrong and it's not right for you he's a friend who's come along and said Job you need to change and that's the way we are in this body we have a responsibility to know and watch for one another we have a responsibility to stand with those who are suffering to the edge of despair sometimes it's hard to stand with somebody who's just to the point where you don't know if you can stand to listen to some of the things they say anymore

I mean lightning might hit but that's where we need to stand God controls the lightning he knows how to differentiate between you and them so stand with them God's put you there for that reason we have a responsibility to sit quietly with people we have a responsibility to show the wonder love and grace of Christ to them we have the responsibility to speak the appropriate truths now I'm not talking about the kind of truths that the three friends who were not friends said but appropriate truths most suffering is just be quiet just be there just love just pray sometimes when they start to cross the edge like Elihu we have to step in with one another and say you're crossing a line friend and I love you enough and I love God enough to say you can't cross that line not without me saying something to you not without me praying for you not without me doing what I can to see you change we have the responsibility to speak the appropriate truths to them when their suffering has caused them to speak wrongly of God we have the responsibility to pray for them this is important I think to speak prayers for them when they're too weary and overcome to pray for themselves

I don't know if you know Tim Challies I don't know him I've read some of his stuff and he lost a son a few years back and one of the things he talked about this is a little bit different but you'll get the understanding is he sat in church not long after his son died and he couldn't sing but the brothers around him sang for him and he felt it and he agreed with it even though he couldn't get the words to come out of his mouth that's the way we are to be in prayer for one another sometimes on the brink we can't bring ourselves to pray right and we've got to be people around those people who say I'm going to pray for you I'm going to speak those words that you would speak if you could and you knew what needed to be said that's the kind of people that we need to be in our body but that's not the only provision that

[44 : 36] God has made for us the greatest provision God made for this problem is the fact that he sent his son to come and take on flesh and you know the story but think about it in relation to Job the son of God came to live the perfect life for us to suffer for us to take the wrath of God for us he dies in our place and is raised for us now that's a truth we rejoice in but it gets better it's not more it's just think about some of the ways we can see that that applied to us this one who has taken our place has ascended to the right hand of the father where he continually makes intercession for all his people even those who let their situation cause them to react wrongly against their brethren but most especially wrongly against the God they serve when we're in suffering God has made provision for us when we cross the line if we're God's people

God has made provision so that his son knows our situation and his son is praying for us and this one who has suffered without sin who was credited and who has credited that suffering that righteousness to my account so that when I mess up during my suffering God loves me he corrects me and he teaches but all the time he sees what Christ has done on my behalf and he's completely pleased now I'm not saying he's glad we've gone that way I'm saying in a forensic way before the father when I mess up God has made provision for me his son has done everything perfectly and he looks at his son and can love me and I can be accepted in his sight another thing we can learn from this is we see

God's greatness in several ways in this section of Job we see God's greatness in his patience with Job God was so patient even though Job misunderstand what God was doing and he accused God wrongly it's like that little child that doesn't know that the dad's holding them off the ground because there are dogs who want to get him and while the kid's being held by his dad he wants down and he wants down so badly that he slaps his dad across the face and yet the father holds him God has such tremendous patience towards Job and then God was great in that he sent a man to restore him when he was overtaken in a fault Job didn't quite listen to Elihu but the Lord used Elihu to prepare the way for when God spoke when God spoke Job listened God has been so gracious to Job has he not been patient with us in the same way over and over and over again now I only mention this because a bunch of the chapters about this but it'll be more about this next week so we can see the greatness of God in nature

Elihu speaks of the wonders of clouds and rain he speaks of the wonders of lightning and thunder he speaks of how God uses these the animals and so much more to work in our lives for his glory and for our good let's pray father I thank you for this picture we treat it as simply how can I get 10 ways to endure my suffering and a lot of times we rack up the wrong list I pray that you would be with us as a church father that we would be committed to watching for one another to knowing one another well enough to know when words of encouragement need to be spoken or words of exhortation or even words of rebuke and

Lord by your grace allow us help us to watch for one another take those steps Lord pray that you would give us grace that we might make use of the other things that are there to encourage us the wonder of God's creation the work of Christ Lord I pray that our love for you would grow because of what we've seen you've done for Job and I know Job doesn't know it yet but you're proud enough of Job because of Christ to brag on him and even though we probably couldn't be called a righteous man like Job in the sense that we were perfect in all our ways I thank you that Christ is and that you love us just as you love Christ

[50 : 21] Father I pray that if there be one here today who doesn't doesn't know Christ as Savior they're still struggling with what am I going to do with these sins God's a just God I pray that they would see God has made provision and help us help those in that situation to trust you we pray in Jesus