

Job 8

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[0 : 00] Amen. Job chapter 8. Book of Job. It's great poetic writing. Some have referred to it as the greatest poetic writing in all of history.

! We know very well the tragedy that becomes of Job and how he loses everything and even his own health and his wife is even weighed down with that burden and claiming that he should curse God and die and his friends who have come to help him are not much help at all.

Yet we are reminded that in this book it is really not a book about Job. It is not a book about his friends. It's not even a book about people going through hard times. It is a book from beginning to ending and it is bookmarked as such.

It is a book about the Lord God Almighty. It is a book about his greatness, his sovereignty, his ruling, the fact that he is the Lord God overall.

And so in that there are truths that are spoken throughout it through varying phases, truths that we can say yes that's absolutely true. But we understand that most of what we see as being absolutely true is true in conventional terminology.

[1 : 29] It is a great book that refutes retribution theology. That is if you do good, good things happen to you. And if you do bad, bad things happen to you. And that is kind of our normal way of thinking.

It is also referred to as conventional wisdom. Now that is not to say that we shouldn't throw conventional wisdom out the window. So we don't read the book of Job and say well if that means even if I do good bad things happen so forget it I'm going to do whatever I want to.

No, it is normally true and it is an applicable thing that even Christ says that what a man sows he will also reap. And we see these benefits. When we read the book of Proverbs we read of conventional wisdom.

What is normally true. But there are times in life where normals are not so normal. And the conventional does not always happen.

And it is there that we have to leave room for the wonder and the magnificence of the Lord God. We have to give him space if you will in our thinking.

[2 : 30] In our understanding. Even in relation to our own lives. But also in relation to the lives of others. That is what we perceive in other individuals.

And the conclusions that we come to based upon those perceptions. Because it is the three friends of Job that speak much as we would.

As much as we like to say because we've read the rest of the story. We've seen the book in its conclusion. We would say well Job's friends just didn't know what they were talking about. If we were to interject ourselves into that position.

With the mindset. Of conventional wisdom. Of normal practices. It is absolutely true that we would come to many of the same conclusions that they do.

And that is why when we read this we say. These things seem so right. It just seems to be absolutely right. The second of Job's friends will speak in the chapter before us.

[3 : 31] And as I've said before. When we read it there will be much that we say yes. That is absolutely true. But be careful with that word absolute. We can say yes that is normally true.

But not absolutely true. I will tell you that even the conclusion. That Job's friends declare he can arrive at.

He does indeed arrive at that conclusion. That is each one of them says that if he would repent and turn from his wicked ways essentially. And cry out to the Lord God Almighty. That God would bring favor down upon him.

And his latter days would be greater than his former days. And the reality is that he does end that way. We'll see a little bit of the forerunner of that in this passage. Job's days do end that way. With favor and prosperity. And the abundant blessings of the Lord God Almighty. But to the astonishment of his three friends that he gets there by not doing any of the things they prescribe he should do.

[4 : 32] He does not repent and confess his wicked ways. Because there are no wicked ways to confess. He does put his hand over his mouth and stand. If there is one thing that Job misses out on.

We'll get to that in the ninth chapter. We are not going to see it tonight. It is that Job in his limited understanding. And the same concept that we have. That the natural man has no conception of the true love of God.

And that without that umpire to put his hand upon man and God. Because by the time we get to the ninth chapter. Not to read too far ahead. Job would say. I know no wicked ways within me.

There is no unrighteousness in me. But God has decreed that I would be destroyed. And even if I could confront him. He's too great and too grand for me. So there's no hope for me. So he has set my course upon me.

And this is going to be the end. That's it in a nutshell. And really what is going on is. Job has. No concept. Of the true love.

[5 : 34] Of God. But he couldn't. Because law does not teach love. We don't come to the love of God through the law.

We come to the love of God through the relationship with him through Christ. And that is the great need of the advocate. The intercessor. The umpire. As the new American standard has it.

But yet we are in Job chapter 8. Let's see what Job chapter 8 has to say. Because now Bildad. By the way Bildad. He's the second to speak. He's the second Otis. He is not the Otis. But Bildad.

Some of you may relate to him. He is the harshest. He's the one who just. He's not going to sugar coat it. He's not going to start out real nice and soft.

He's not going to be like. You know Job. I know you've done right in the past. No. He's going to call Job a windbag. And tell him to be quiet. And he does it really quickly. Okay. He's the one who says what he's thinking. And he says it immediately.

[6 : 29] Some of you know. Like oh that's my personality. Well let's. Let's meet Bildad. By the way. He is. Is always. The harshest. Critiques. Of his friend Job. We all have some Bildads.

And some of us are Bildads. And that's okay. And we need those in our life. By the way. Because look at what it says. Them Bildad. The Shuhite. Answered. How long will you say these things. And the words of your mouth. Be a mighty wind.

See I told you he said a windbag. Does God pervert justice. Or does the almighty pervert what is right. If your son sinned against him. Then he delivered them. Into the power of their transgression. If you would seek God. And implore the compassion of the almighty. If you are pure and upright. Surely now he would rouse himself for you. And restore your righteous estate. Though your beginning was insignificant.

Yet your end will increase greatly. Please inquire of past generations. And consider the things searched out by their fathers. For we are only of yesterday. And know nothing.

[7 : 26] Because our days on earth are as a shadow. Will they not teach you. And tell you. And bring forth words from their minds. Can the papyrus grow up without a marsh. Can the rushes grow without water.

While it is still green. And not cut down. Yet it withers before any other plant. So are the paths of all who forget God. And the hope of the godless will perish. Whose confidence is fragile.

And whose trust a spider's web. He trusts in his house. But it does not stand. He holds fast to it. But it does not endure. He thrives before the sun. And his shoots spread out over his garden.

His roots wrap around a rock pile. He grasps a house of stones. If he is removed from his place. Then it will deny him. Saying I never saw you. Behold this is the joy of his way.

And out of the dust others will spring. Lo God will not reject a man of integrity. Nor will he support the evil doers. He will yet fill your mouth with laughter.

[8 : 22] And your lips with shouting. Those who hate you. Will be clothed with shame. And the tent of the wicked. Will be no longer. Here's Bildad's response.

Now just. You don't have to raise your hands. Because I don't want you to feel. Like I'm going to call you out in just a moment. Just a side note. I do not underline anything at all in this Bible. Okay this is my preaching Bible.

I don't underline anything at all. But if you were to go to the back. And you were to open up my study Bible. As you find markings in writings and scribbles. That make sense to no one else but me. And whenever I'm gone. The kids are looking at it.

And saying what in the world was dad thinking. Why did he underline that verse. There's no way this could have been his favorite verse. So I understand there are teaching and learning. And when you're studying scripture.

You underline things. But how many of you just naturally in your mind. Would long to underline this verse. In verse 20. Lo God will reject a man of integrity. Nor will he support the evil doers.

[9:19] God will not reject a man of integrity. Nor will he support the evil doers. It sounds so right. Right. That God does not reject a man of integrity. Nor will he support the evil doers.

You're like. Yes. That is absolutely true. And yet. What we find. When Bill dad speaks. He speaks from a viewpoint. A viewpoint differing from the other viewpoints.

Each friend. By the way. Has their own viewpoint. And each one has their own understanding. Bill dad's. A world view. Is determined by those who went before him. He is determined by the generations.

Which have preceded him. And this is why he said. Ask the generations that have gone by. Just a little side note here. By the way. He says. For our days are but a shadow. Or like a wind. Now this is during the patriarchal.

Or the pre-patriarchal times. You know. When men were living a lot longer. Than we live now. And they were referring to their days. As the days of the wind. So essentially what he was saying. Is why don't you go back. And ask the Methuselahs.

[10:19] Because they had 800 years. To work this out. Or 600 years. To work this out. And I love what. And I can't remember who wrote it. One commentary on that said.

Yeah. Go back and ask those people. Who lived four. Five. Six. Six hundred years. Because the reality is. By the end of their life. They had lived long enough. That conventional wisdom. Had proved itself. And God had corrected all.

Wrongs and ways. And you know. By the end of their life. What they said. May not have been true. What they lived out. In the daily activity. Of their life. But yet. What we find. With Bildad. Is he is always looking back. And it seems correct.

Right. Because we do want to be. Those who seek counsel. And wisdom. And understanding. And righteousness. And he's looking back. To those behind him. And says. Look at what they said. And this is his point.

Of view. That this is what we've been taught. This is what has been shown. And this is kind of. What we understand. And he is responding. Intellectually. To the problems. That are evident. In Job's life.

[11:12] So this is what it looks like. To respond with the mind. It is much like. When we encounter. An individual. Or maybe it's one of our friends. And everything in the world. Goes wrong.

And everything seems to fall apart. Almost instantaneously. We are intellectually. Forming a reason.

For why these events happen. Because man longs to know the why. We are the pinnacle of God's creation. And our desire. Is to understand the why.

Animals do not. Want to know the why. They just respond to the what. We. The pinnacle of God's creation. Bearing the image of God. That would be the spirit. I believe. The spirit and the soul.

We would call it. We have a longing to understand. We have this love. Of wisdom. Philosophy. We want to know. Why things happen. And when we see.

[12:08] An event happening. In an individual's life. If it's someone we know. Or someone we don't know. And we see the calamities. That surround them. We want to respond. Intellectually. Say. Well I can imagine. This is why.

They are going through. That. Bildad is that guy. He is going to respond. With the mind. And he's going to respond. Much the same way. That each and every one of us. Do.

Because it is the only way. That we can do it. We are not. Privileged enough. To be. In the courtroom of heaven. When all of these things happen. And if God.

Had not declared it to us. Through his word. We would have known. Nothing. Of the events. That happened. When the sons of God. Came and stood before him. And were held accountable. We would know nothing.

Of the interchange. Between the Lord God Almighty. And the adversary. Satan. We would know nothing. Of the testing. And trying. Of Job's faith. We would know none of that. But we would know. [13:00] That here is a man before us. That his kids were all gathered together. At a party. Let me set the scene for you. In the way we would know it. Right. There's this man. He's a pretty wealthy man. He's pretty affluent. Actually he's one of the most wealthy men.

In all of the countryside. His kids get together all the time. And they have a party. And usually at that party. They kind of drink a little bit. Like you know. Now that's so much so. That Job's concerned about them later on.

So when all the partying's done. He consecrates them. And sets them aside. But on this particular day. It was the day of the firstborn's day. So you know. The consecration wouldn't come. Until all seven sons had had their day.

So this was after the consecration. But they're there. And they're having this party. And while they're having the party. And all these things are going on. And this wealthy man loses all of his life. So these storms come.

And then all of a sudden. There's these raiders that come. And take everything away. And then a tornado comes. And it kills all of his kids. And you know. You would think he would repent. And cry out. But he doesn't. He stands fast.

[13:55] And just a little bit longer. Like maybe about a year later. This man gets sick. He's got boils all over. He's got sores. I mean it's horrendous. When you look at him. His wife is telling him to curse God and die.

And you know that man is sitting there. And he will not confess anything. And that's all they know. But conventional wisdom tells you.

That God does not reject the man of integrity. But he would not cause the wicked man to prosper. And we know that God is faithful.

And God is true. And God is right. Let every man be found a liar. So how are we going to respond to that? How are we going to react to this intellectually? The first thing that happens.

Is when we see this. We jump to assumptions. And these assumptions. Bring about a perspective. And Bildad is a man of assumptions.

[14:55] And he has to be. And he does what each and every one of us do. We form a perspective. Or a perception. Of what has happened.

Based on what we do see. That is we do backward reasoning. Since Job's children all died. In the house.

In the midst of a party. Probably was some things going on. Inside that party. That shouldn't have happened. Because since we know the outcome. We can jump to a conclusion.

Of what was going on before. That's called backwards reasoning. Now some. Police officers and others like that. Have to do that. They have to gather evidence. But each and every one of us do that.

Intellectually. But the moment we meet someone. Since I see this happening in your life. I can only assume. That this must be true. And we notice it. With Bildad. Because he says.

[15:52] If your sons sinned. By the way. That word. If in English language. Is a little bit misleading. Because in the Hebrew. It means. More than likely. It means. Since your sons. Were sinning.

It is the wording. That is implied here. It is. An implied reality. That Job. You know. They were in sin. And since they were in sin.

Then he. That is God. Delivered them. Into the power. Of their transgression. That's just. A good way of saying. What they got. Was what they deserved. And since we know.

What they got. And God is faithful. Then that must be. What they deserved. And that's backward reasoning. And that is jumping.

To an assumption. Or using your assumption. To perceive. A reality. It is perceiving. Something that you were not present.

[16:50] To observe. But you believe. That the evidence. Gives you a right. And a sure foundation. To declare to be true. And by the way. We can.

Hey don't build that. All we want to. But at least. He is. A firm believer. In what he believes. He is the most. Rigid. Individual. In the book. Of what we call.

Double retribution. Theology. Good gives good. Bad gives bad. And he has no bend in that. And so. Because that is his mind frame.

That because that is his world view. When he sees bad. His perspective. Declares that there must have been bad. To start with. And we have to be careful there.

Because the moment we start making. Perceptions based on assumptions. We are declaring that we know things that we do not know. We are declaring that we understand things that we were not privy to see.

[17 : 54] And we are casting a judgment that was not ours to cast. But oh how easy it is to do. Because we see the outcome.

We know what has happened. And in our heart. It is natural. In our heart. We want good to equal good. And bad to equal bad. That is what we want.

And that is a natural thing to want. But there is this verse. In the ninth chapter. That we will see. That is really telling.

And I think it kind of opens the key to this a little bit. Job will say. God has given this world over to the wicked. And a lot of times. So when we read that.

We will see. A lot of times what we want. Is not always what we get. Because this world is not operating as it should. This world is not operating. On that double retribution theology.

[18 : 53] Because man chose to. Go after. The knowledge of good and evil. And man chose to do something. To step outside the bounds.

But we see here. This assumption that they did sin. Gives the perspective that they must have been wicked. And this is why he calls.

Out. To Job. And declares to him. Can you imagine that? Now we have seen it from. Job's friends perspective. But why don't you put yourself in Job's shoes.

For just a moment. Knowing what you know. And not knowing any of the other events. Knowing that the last time. You had your children together. You had consecrated them. And set them aside to the Lord.

Just in case they had ever got a little carried away. But it was not their habit. To do so. But you had served as the priest of your home. And then you lost them in a moment. And you knew full well what went on.

[19 : 49] Because you were walking in this relationship. Because not only did he consecrate them. Think about this. The family was so structured. That the children came back to him. And they went through this.

As he consecrated them. It's not like he was consecrating them from a distance. Right? So it's not like there was discord in the family. The sons would gather around him. And he would bless them. And set them apart.

And offer sacrifices for them. And he was the priest of his home. For there was no priest in that day. There was no altar. There was no tabernacle. There was no temple. It was just Job.

And the stones that he would build it out of. And his sons and his family around him. And the next time they get together. They all die. And all this tragedy hits. And then one of your friends looks at you. And says. Yeah. Wow. They were probably in sin.

That's why they died. Be careful. When you base a perspective. When you use your perspective.

[20 : 43] To jump to an assumption. Because it's about the people that are involved in it. And this is something I've had to learn.

And men. This is a little bit harder for us to learn. We don't always have to have the answer. Of why. We don't always have to know. Why.

It is actually more important to know. Who. As opposed to why. Who is affected by this. Who is impacted by this. Who can I minister to in this moment.

Not why did it happen. It's already happened. So it's regardless of the why. That's not. Even if we could tell why. Even if we could have good evidence. Unless we are in a perspective.

We're in a position. Where we're investigating for the courts of law. And we're doing all those other things. The events are out of our control. And the events are therefore out of our realm. And so we need to focus more on the who than the why.

[21 : 40] But we always want to figure it out. And we do. And it's a reality that haunts us. Because we are responding intellectually to what we see.

Which is the same thing that Bildad did. Because he was rooting his truth in the past. Where do you get your truth from? Well we get it from a lot of different things.

Right? We know the truth. And I know the good church answers. Well this is truth. This is truth. And I know it is. This is truth. The word of God is true. How many of us apart from the guidance of the Holy Spirit.

When we pick it up and read it. Do we absolutely understand it? Right? I mean it's a mysterious book. It's written in such elementary English. And yet at times it is so astounding.

This past Sunday I wanted to preach the first four verses. Second Peter chapter one. I can only get past. I got verse one. You know that. You sat through it. And I would love to go further.

[22 : 39] And I'm like in verses two, three, and four. And I can't get past verse four right now. I'm not saying like wow. There's so much there. But how do we know so much is there? Because if you read it just in reading.

It's just like. It's just a bunch of words on page. But it's true. We know it's true. But where do we get our truth from? So we're always basing it. But I hope you do. You know. You know my perspective. I think the best commentary on scripture is scripture.

Best commentary on scripture is scripture. Scripture will never contradict itself. So the best way to interpret difficult passages is with other scripture. But you need to know where those scriptures are. Right? So there's reference tools and things like that.

And there's all these side notes. You say well I'll just use the concordance that's in my Bible. Or I'll use the notes in my Bible. Somebody wrote those. All right? You understand that. But then I also use commentaries. And I'll use word studies and all.

To kind of validate the truth that I have come to. Or at least the truth that I believe I've come to. And if I ever come to a different truth than anyone else in all of the history of Christianity. Has never come to this truth. I don't go man I'm smarter than everybody else that's ever read the Bible.

[23 : 41] Like I got that. And nobody else ever got that. If I get to something that's new. And it scares me by the way. Just as a side note. When I'm at the back door and some of you leave here. You're like pastor I've never heard that before. I'm like oh no.

Did I mess up? And I go back and I usually double check myself. Was I wrong? Did I say something nobody's ever heard before?

Because just reality. I mean let's just say what it is. Preachers stand up and say the same thing we've been saying for thousands of years. And if it's never been heard before and I'm the guy who said it.

I'm not the brightest individual that's ever opened up the Bible. And I'm not coming to a truth that nobody else has ever come to. And I base that.

Much like Bill Dad. Look at the generations who have gone before you. I love old books. Some of you know that. I love old books. The oldest book that I have in my library is actually in a Ziploc bag.

[24 : 39] Because it's falling apart. And it stays on the shelf. And it's in this Ziploc bag. Because I take it out every now and then. And if you open it up the cover starts falling apart. And I had a gentleman give it to me years ago. It's the oldest book on my shelf.

And you think man it's got to be the most accurate. No it is probably one of the books on my shelf that I disagree with the most. Just because it's old doesn't mean it's true. It teaches baptismal regeneration.

A number of other things that I think are heretic to the truth. And I don't think it's absolute. But you say why do you so have it? You should throw that away. It's a cool old book. And I know exactly what it is.

It's a cool old book. It's in a Ziploc bag. So none of the words are getting out onto my desk. Okay. But no. I've got it contained. But it's just a cool old book. And that's okay. But just because it's old doesn't mean it's true.

I mean next time you're sick maybe we can cut you and let a little blood out. We'll get some of that bad blood out. And you don't have to go to the doctor. We'll just do you know some bloodletting.

[25 : 39] We'll get some leeches. We'll do whatever you want to do. There's all kinds of things that we can do that used to be done. And there's all kinds of things that were done a long time ago. And just because it's old doesn't necessarily mean it's true.

I heard recently about did you ever hear about the phenomenon of when teeth were exploding in individuals mouths. For about 150 years.

I mean it's a real thing. When dentistry first began there were people that would have cavities filled. And they would go to the dentist and those things would explode. And it would be like a gunshot going on in the mouth. And they had no idea what was going on. And for 150 years it puzzled dentists why this happened.

Finally physicists decided to pull it up and study it. I think it was like in 2016, 2017. I could be wrong on my date. And he studied it. And he looked at what they were using. The compound they were using is before they would use like silver and things like that.

But the compound they were using were the same compounds used in dynamite. And over time it would heat up and it would blow up. It would alleviate the pain because it blew the tooth out of their mouth. We don't want our cavities filled the way it was filled originally.

[26 : 44] But oh how quick man is to say well that's what they've always said. That's what Bildad said. Ask those who went before us. But the question is I always say check your source. What if they were wrong?

What if they were wrong? What if truth is disclosed by one and that is the Lord God Almighty himself and his truth is a revelation.

It is a progressive revelation that the longer you walk with him the more you understand him. And the longer that mankind is alive the greater he reveals. Until the fullness of the revelation was given in Jesus Christ his son.

We say that in the book of Hebrews right? That's the truth. What if the closer we get to Christ the clearer the truth becomes? And that means that the truth we find in Genesis is a little bit more obscure than the truth we find.

That does not mean it's less true. It just means it's veiled a little bit. Because who would have understood why when Abraham went up on the mountain and there was a goat stuck in the thicket.

[27 : 56] And he said in the mountain of the Lord it will be provided. Who would have known what in the world he was talking about when the lamb would have been provided. But he found a male goat and it was like God didn't provide the right thing. Because he said that God will provide the lamb.

What he found was a goat. That's a different word there by the way. You know like well God didn't provide a lamb. Yes he did. In the mountain of the Lord it was provided. And you see that when you open up the book of New Testament. And you find Jesus on that same mountain standing in the temple saying I am the lamb that was slain before the foundation of the world.

The lamb was provided on the same mountain. That's Temple Mount. When we read it in Genesis we're like oh cool that's a cool story. There's a goat caught by his horns. No the story is that on that place someday there would stand the lamb slain before the foundation of the world to take away the sin of mankind.

And that isn't found until we get to Jesus. We can look to the past to give us a foundation for truth. But we better be careful not to look and see the entirety of truth.

Be careful of your sources. Know that truth is found in the person of Jesus Christ. Not just in the opinions of those who walked with him. By the way even the godliest individuals have their weaknesses.

[29 : 04] Even the godliest saints of the past. Some of the writings I can read them go oh this is good stuff. But then you get to something like man they were a little bit off there. I love what Adrian Rogers once said.

Adrian Rogers said don't buy the commentary set of one man. Don't buy an entire whole bible commentary set of any man. He said Adrian Rogers said that yes. Why? He said because no man knows the bible that good.

Find the portions of the bible they know well. And buy that book. Buy the ones that they did good job at. That was true.

So be careful. Just looking in the past. Make sure your truth is not rooted in the past. But in the person of Jesus Christ. Why?

Because finally what we find happens with Bildad. And it's the same thing that we all do. When we have this perspective based upon the assumptions we've seen. And we root everything in the past.

[30 : 05] Is that we diminish the power of God. Someone said. And I can't remember who said it.

The real tragedy of Bildad. Is that in his rigid double retribution theology. That is. His legal. Legalization.

If it was legal. Like good is good. Bad is bad. He left no room for the divine mystery of God. God. Be sure.

That you leave room. For the power of God. Sometimes God's just doing something. And we don't know why.

Sometimes there's a man. Who is blind. And he wasn't blind. Because his parents sinned. He wasn't blind. Because he was sinned. He was blind. Because there was going to be a man.

[31 : 02] Walk up to him. Named Jesus. That would send him to a pool. To wash. Someday. Someday. Maybe there's a man. Who sits beside a pool.

For years. Laying on a cot. Next to this mysterious stirring of the water. So that everybody thinks. That whoever the first one. That gets in the water is healed. You ever thought about that by the way.

It tells us the first one. That gets in the water is healed. You ever wondered. Why that person was healed. Or was that person healed. Or was that person. Just the healthiest person there. That had the ability. To get in the water. Before anybody else. Maybe they really didn't need.

That much healing. Maybe they just. Maybe it was. Because if we're all sitting around the water. And I got a big leg. And you got a broke hip. And this person over here. Has got a sprained ankle. And they beat us to the water. Well he's healed.

No. Maybe just the stirring of the water. He beat us to it. Right. I don't know. I'm just asking. It's just. It's something I've asked. Is the water healing. Or is it. Just asking. But maybe the whole reason.

[31 : 58] For that account. Is because there's a man. Standing there. That Jesus is going to encounter. That tells him to pick up his pallet. And go home. Maybe it had nothing to do with sin.

Maybe the things that happen in our life. If we've done wrong. And we know we've done wrong. And there's sin in our life. Then we see that. And we say. Search me oh God. And those things are revealed to us. And there's time for repentance. And remorse.

And confession. And saying yes God. I know that these bad things are present. Because of what I've done. And then there's this. This sense of. I am getting what I deserve. And Father. You are more than merciful.

And we are astounded. Because then we say. God. Yet though you know me so well. You love me. And it is amazing. That you love me. In spite of me. But then maybe there are those times. Where we look up.

And we're like. God I don't see what I'm doing wrong. And I don't understand here. But yet I'm looking around. And everything doesn't seem to make sense. And everything seems to be falling apart. But God. I've prayed.

[32 : 54] And I've cried out to you. God. I don't know of anything in my life. Maybe that's the moment. Where we just say. God you're doing something. And we have to leave room. For the divine mystery.

We don't want to limit the power of God. That God can work in the tragic. As much as he works in the glory. That he works in the mess.

As much as he works. In the normal. And we don't want to leave room for that. I sat down yesterday.

With a pastor. And another gentleman. I sat down for hours actually. I was. Your pastor was. I say this kind of tongue in cheek. I was held captive.

By the hospitality. Of two Romanians. And the Romanians. Are very hospitable. And you know. Just all day long. I was hanging out with them. But it was. It was astounding.

[33 : 54] You've got one who. I was greatly outclassed. By these individuals. Who is a Greek professor. Has a doctorate in Greek. And he has seven.

Master degrees. And I was like. Oh wow. And when it came time. To apply for a job. He applied for. 120. Positions. And that. Resulted in two. Offers. And the one he took.

Is one of the most. Liberal seminaries. In all the world. But that's where he's been teaching. And he has a conflict.

With theology. Of even. The other. Co-teachers. Of theology. Around him. But. He also looked at me. And said. But I teach Greek. So the ones that come to me. Are serious about the Bible.

[34 : 55] And the ones who come to learn Greek. Are the ones who really. Believe in Christ. So I get to. Strengthen. Those who believe. In spite of. The surroundings around them.

Be real easy for him. To be bitter. Say I'm well overqualified. And well too many things. And he could have been anywhere. In his mindset. But he's there. And he knows.

God's doing something. While he's there. Because the ones he gets to teach. And instruct. And walk beside. Are the ones that need. A strong voice. That doesn't believe.

What half. Of the theology department. Doesn't even believe in Christ. I didn't say the university. I said the theology department. But there's one who does.

And he's the one. That's getting the conservative students. Who really want to know. What the Bible says. And he's also by the way. In charge. Of the theology library. That's pretty cool right. So he furnishes the resources.

[35 : 58] Those students read. That's a pretty good way. So maybe what God is doing. Is leaving room. For some divine mystery. Be careful.

How quick we are to judge. Bill Dad didn't see that. Sometimes. I don't either. But we see what it looks like.

Just to respond. Intellectually. With the mind. To the problems of others. And even to the problems of ourselves. Found in Job chapter 8. Thank you brothers. Thank you.