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Job 38 commentary

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JÃ³8:11 Ã ¢ â € ‡ š From work 38: 11 - Who shuts the sea behind the doors â € (JÃ³8: 8) was the question made by God of work at the beginning of this sentence. The question is really â € ™ "Was it some of you? The workbook is a powerful reminder that, although we suffer, God is still on his throne and has a purpose for everything he does. Asking - why God is not wrong, but demanding justice, or misleading it is. This workbook section is filled with these powerful reminders of the grandeur pointing to the much larger Awesomeness of the Creator. God made the universe in such a way that natural processes cause events in nature, natural processes that have arisen from their mind and their nature, but also it is appropriate to say that God controls everything, every minute of each day (ISA 14: 24). Here in this verse, God is asking if the work was around when God told the Sarvesters how to behave. Mara's rhythms happen as a result of the gravitational trait of the moon, but it would be correct to say, God makes the sea. He does the calm waters, the small waves, the big waves and the waves of MarÃ ©. It is to be comfort that our God, who loves us and cares for us also all-powerful. This means that God is a God who is capable (Eph 3:20). He will save us because he is able to save us. The great worrision of Moses for God was that if the Israelites did not survive the wild weather to reach the land of the promise, then the enemies of God would say: â € â € ¢ it was able to bring this person into Ã ¢ â € (numbers 15:16). But in fact God is able to do anything that is according to his will. Burning the main parts of work 38: 11 # 1 Ã ¢ â € ‡ š "When I said Ã ¢ â €" speak of God and things happen ... From your mouth (SL 33: 6). Ã ¢ â € ‡ â "in the beginning God said â € | And there is? Ã ¢ â € "(Gen 1: 3). # 2 â €" Ã â € ¬ "This may come and no further; Here it is where ... "God has created natural processes in the universe, even in the Qualian level. But never think that he is not personally responsible for what happens at every moment. This must be a great comfort, Because it means that things behave in the most perfect, more loving, fairer, more merciful way, says they should happen. # 3 "And where their proud waves stop?" ã, Empressing the Waves TÃ ± The proud, God is attributing a certain majesty and certainty for them. This is the kind of certainty that the rescued should walk as they respect in God, in love, and in fact, for the holy spirit of God.Expert general vision of the jobbiological translation of work 38: 11 Ã ¢ € " When I said: â € ~ is very much you can come and no longer; here is where your proud waves stop? Ã â € ‡ â "I said: Ã ¢ â € ¬ "It's far and do not go back. Here your proud waves should stop! 'ESV Ã ~ â € "and said â € â €" Ãfâ â € fâ € fâ € fâ € fâ € fâ € © Ã, ¬ ¬ "said kjv? Â €" ATHÃ ©, you go, but no longer: And here your proud waves will stay? Ã ¢ â € "When I said: â €" It's far away that comes, but not any further, and here the proud waves should stop! - Author Bio Natalie Regoli is the son of God, dedicated wife and mother of two boys. She has a master's degree in law from the University of Texas. Natalie was published in several national peripadics and has been practicing the law for 18 years. Key Verse: Job 38: 4-7 Ã ¢ â,¬ "Where was you when I laid the Earth's fundaÃ§Ã £ Tell me, if you have understanding Who determined its mediÃ§Ãµes - Surely you know or?.! who stretched the line upon it? on what were its bases sunk, or who laid its cornerstone, when the morning stars sang together and £ all the sons of God shouted for joy? the work of the aplicaÃ§Ã £ Ã © one Book in the Bible, where God allows Satan to attack a man (work) that was faithful to God. At work, An example of fidelity while he loses everything important to him. Through this book, we also see the sovereignty of God God Fidelity for a time of great suffering. At work 38, we see the Lord answering work. Through this address, God shows that neither work nor his counselors have complete knowledge and how the limited human understanding is really. When God responds through this passage, he is teaching that there is something more fundamental than an intelligent solution to the mystery of innocent suffering. Similarly, when we suffer, we often question God about our situation and even angry at him. It is not something easy to go through suffering. This is the time when you need to understand who is God and put your fan in action. I work hesitated in his confidence in God and doubted whether God went to him and doing so, he began to insist on his justice at the expense of the justice of God. He thought God was treating him as his enemy. When God answered work; He did not mention anything about his suffering or innocence or anything else. God was questioning work to teach him a lesson of those who Ã â € ™ Â Ã â € â € â € œHe. God was in the process of constructing the confidence of Jóma in Jehovah and revealing that â € ™ â € œ God is God Ã ¢ â € ™ â €, can already have a full guarantee that everything is fine. Likewise, you may not know the answer to "Why" you are suffering, but you can have a full guarantee that God is your Creator, Support, Friend, Father and Redeemer. A man! To understand this, you need to know who is God, and is What Jehovah was teaching a job. God is in the last analysis, and He is a God of Justice of Justice. Through this dialogue, God exhibited the limitations of man in comparan With the power and wisdom of God in the creation and supporting the universe. The amazing result was that God was able to bring work in complete confidence in the goodness of God without receiving a direct response to his questions about the suffering and justice of God. Through your discourse to work, God shows your absolute control your creation in the natural world (chapter 38 and 39 of employment), but he also reveals his power to crush the innios and humble the proud (40: 8-14). Not only God is a creator and sustainer in the world, but also sir about the moral order as well. The work could only respond in a way to the Lord, and this must also be our response. 40: 4-5 says â € ™ ¬ "Behold, I am a small account; What should I answer for you? I put my hand in my mouth. I talked once, and I will not answer; Twice, but I'll proceed more. "The work confesses and regretted at work 42: 2-3 says" I know you can do all things, and that no purpose of your can be frustrated. Who else hides advocate without knowledge? That's why I pronounced what I did not understand, very wonderful things for me, that I did not know. Friends, take a moment to realize how limited you are limited knowledge. Sometimes we arrived before the Almighty God and accused him because of the situation in which we are. Sometimes you begin to manifest a hatred against God and his people. I wish you guard all these behaviors and trust God completely and humbly. So God certainly bless your future more than your past. 42:10 Says Ã ¢ â € "And you restored the fortunes of work when you prayed for your friends. And the Lord gave work twice as much as he had before. And continuing in V12 saying" and the Lord blessed The last few days of work more than your gets. Conclusion In conclusion, book a moment to look around and realize the power of Jehovah's power and its infinite wisdom. It is in total and absolute control. You may not see everything or understand everything that is happening around you. But there is a certainty of hope, and this is your Ã â € œHe "FaithÃ â € ™1 in Jesus Christ. He persevere on his walk with the Lord. Jesus the treasure of his life. God bless. So the Lord answered work outside the And he said: a. So the Lord: about the 35 previous chapters (since work 2), God has been directly absent from the account. We do not read anything from the direct role of God in comforting, speaking or holding up In the middle of your crisis. In that time, he dormed repeatedly for a word of God. me. Elihu saw the storm and spoke about the presence of God in phenomenon so powerful (Joint 36: 22-37: 24). However, now we have heard God speak to work. II. God will actually resolve this dispute, but he will make his way. He wanted God to solve, proving himself and explaining the reason for all his afflictions; Friends of Jó³ wanted God to verify correctly and for work to recognize his mistake. God will not satisfy such expectations. Significantly, God did not obviously answered the questions of the work. "At least in the first inspection, they do not seem to have anything to do with the central question of why the employment suffered so severely when he did everything humanly possible to maintain a Good relationship with God. The Lord apparently does not say anything about it. (Andersen) B. The Lord answered to work: Significantly, God did not immediately respond or directly the friends of Jóma; no older friends (Eliphaz, Bildad or Zophar), and not a young friend (Elihu). God answered work, I. Maybe that was because he was the only one mistakenly accused, and though he was wrong, he was more certain than any of his Friends. II. Maybe this was because he was the only one of the group to crying actively to God and praying through the trial. Only work spoke to God; now the Lord will speak only with work. He answered work out of the whirlwind: Elihu saw a storm approaching and described as an example of the power of God (Jã ³ 36: 26-37: 24). When he described the storm clearing, he probably spoke before the storm had actually cleaned; Now in this same storm, God speaks to work. me. Ã ¢ â € ‡ â "Doctless refers to the storm that Elihu seems to see approaching (JÃ³7: 15-24). The article refers to something known or already summoned to the reader. (Bullinger) II. Repeatedly the swirl is associated with divine presence. Speaks of God's powerful and uncontrollable nature; that it is as a tornado that can not be controlled or opposite. · God brought Elijah to the sky for a whirlpool (2 kings 2: 1-11). The presence of God is in the swirl (Psalm 77:18; No 1: 3). Ã · The coming of God is like a swirl (Isaãas 66:15; Jeremiah 4:13 and 23:19). Ã · God appeared to Ezekiel in a swirl (Ezekiel 1: 4). III "Job's problems began when a great wind killed their children (Jester 1:19). The Lord was in this storm, and now he speaks of the storm. (Andersen) 2. (2-3) God calls work In account. â € "Who is the one who darkens advice on words without knowledge? Now he prepares himself as a man; I'll question you, and you'll answer me. Who is the one who darkens Council for words without knowledge: we can precisely ask ourselves whom God asked that question. It may have been mainly directed to Elihu, which was the former speaker, interrupted this word from the Lord, and who claimed to speak for God (Joint 36: 1-4). me. "This has been interpreted several times as if applying for employment, or for Elihu. Personally, I believe that the reference was for Elihu. (Morgan) II. However, we can correctly say that all the characters of this Drama darken by words without knowledge. Each of them "Jó³, Eliphaz, Bildad, Zophar and Elihu" "spoke without precise knowledge of what the reader knows the workplaces of work 1 and 2. III. We should not think that God hoped they knew what they could not know; Instead, he hoped they would appreciate that there were aspects for the subject known by God, but hidden to man, and these aspects made sense of what seemed to make any sense. B. Now prepare as a man: He had previously claimed that God was fighting him in a great contest (16: 7-14 is an example). We can say that employment, not knowing, was really fighting against Now he would really fight with God, and God challenged him to prepare himself as a man. me. "When a man acts like a man, God can speak to him, and he he God. This is a declaration of dignity. (Morgan) c. I'll question you, and you'll answer me: Jó³ insisted that God brings answers to him. God turned the question and said to work that before answering questions for employment, he already had some questions to answer before God. me. The questions that God had for work were simply incomprehensible and were made to show work that he did not really take place to demand answers from God. However, to see this appearance of God for work only as a reproach is a serious mistake. God has now appeared to work. The greatest agony was that he felt that God abandoned him, and now he knew he was not abandoned. As any true revelation of God, there were many elements that would make employment feel small before the greatness of God; However, he could not take the use of mass comforting sense in simply being morely consciously in the presence of God. II. "Job learned through the Teofano that God did not abandon. And gradually dawned at work that he was suffering that he could face him, as long as he was assured that God was I can imagine a small smile on the face of work throughout this question, although it would humble him properly and bring him to repentance. However, he smiled when a son longing for his long father could smile on the return of his father, even while being corrected - the child smiles because his father is here again. 4. Let's grant that the speeches of the Lord at the end of employment do not Nothing essentially new or amazing to offer. This is not what makes them stand out. What? Only one feature defines these chapters, and this is the simple fact that it is the own sir, and no one else, who speaks them. (Mason) v. "That God speaks everything is enough for work.. All he needs to know is that everything is still good among themselves and God - in that measure, it does not matter much what they speak. Any topic will do For a satisfying conversation between friends. It's already the other that they're liking. (Andersen) B. God questions work in relation to what he does not know. 1. (4-7) You Do you know the secrets of the creation of the world? â € "Where was you when I put the foundations of the earth? Tell me if you have understanding. Who determined their measurements? Certainly you know! Or who stretched the line about it? What were your bases trapped for? Or who put his cornerstone, when the stars of the morning sang together, and all the children of God screamed with joy? Where you were when I put the foundations of the earth: the intention of this issue is obvious. He was not found when God launched the bases of the earth. God was ancient in his power, wisdom and power and work could never be considered in the same as God. me. God is essentially saying: â € ‡ Job, if you can answer these things, then you are apt to question me. If you can not answer these things, then you do not have a place to demand answers from me. II. "Job was simply overwhelmed with my minds and paradoxes by which he had no answers; but in the midst of her everything he came to understand what was too good to be said, that God knows what He is doing in his universe. (Smick) III. These questions also attended to the purpose of remembering work that there were many things he did not know. "This difficulty, against which your soul Are you beating so fiercely, the only dark spot in a radiant universe elsewhere and transparent to his sight? Or is it surrounded by all sides with the cloud that your eyes can not penetrate? (Bradley) IV. This Declaration also reminds us that God has actually read the bases of the earth; He is the creator of the sky and the earth, as well as the states of Genesis Record (GÃªsis 1). B. Who determined their measurements ... What were your bases trapped: I was not present in the creation of the world, then he had no understanding of the measurements or foundations of the earth. The land has and foundations; However, the work did not know them. me. "What employment can give as a reason why God did the land of such length and width, and no more, when he could easily have done this? The less he can of judgments Secret and unbearable â € â € œHe? of morning stars and children of God) did actually witness the creation of the earth; and they rejoiced with the glory, power and wisdom of God in the creation. I. Ã ¢ â € Â "Sshoutized by joy; He rejected and blessed to God for his works; in which he intimits that they did not advise or in any way help him in his works, nor antipathy or censor any of his works, As a work presumed to the works of his provision, they are not inferior to the creation. (Poole) II. As God said that all the children of God shouted for joy, we can take it from this That lurture fell from his exalted position as anointed cherub that covers at some point after God created the earth. 2. (8-11) Do you know the limits of the sea? Ã ¢ â € "or that closed in the sea with doors when he exploded and sent from his womb; when I made the clouds his clothes, and thick darkness his swaddling band; when he consumed my limit for this, and set bars And doors; When I said: Ã ¢ â € ¬ â € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € fâ € f Ã, â € ". Or that close at sea with doors when he exploded: This is probably a reference to the work of God on the second day of creation (GÃªsis 1: 6-8), when God divided The waters and separated the land from the sea. He was not around when God did this, and therefore had no idea how he was done. I.I. â € "The ancient semi-unique world, Control of the stuffed sea was an unique symbol of divine power and authority.â € (Smick) b. When I said, "This can come, but not any further, and here your proud waves must stop -: He had not understood how God put the boundaries to the sea. He knew that such borders existed, but not He could explain how or why exactly they were defined. 3. (12-18) Do you mean the nature of the earth? "You sent the morning?" Since your days started, And caused Dawn, he knew his place, which could take the ends of the earth, and the stupids are shaken? It assumes form as clay under a seal and stands out as a piece of clothing. From the hython its light is retained, and the erupted arm is broken. Ã € ™ â € "TÃƒÂ Â â € œThe entered the sea springs? Or did you walk in search of the depths? Death gates were revealed to you? ? Tell me, if you know all this. You have already ordered in the morning since your days started: this was a wonderful question for God to ask. Å "Job, you did in the morning to Come on once every day of your life? Is this in your power to do?, â € "You went into the sea springs: Jómo probably did not even know that there were springs from the sea, much less enter into them. He certainly did not know other hidden things, like the doors of death or the width of the earth. 4. (19-24) Do you understand the nature of light, darkness and sky? "Where is the way for the housing of light? And darkness, where is your place, that you can take it to your territory, that you can meet the paths For your house? Do you know this, why did you get born then, or why the number of your days is great? - You entered the treasure of the snow, or you saw the Hail treasure, which I have reserved for the time of Problems, for the day of battle and war? How is the diffuse light, or the East Wind has spread the earth? Where is the way to the living room: It was as if God asked: "Job , do you know where the light comes from? Do you know your nature and your source? Ã, â € ". Ã ¢ â €" until light and the darkness are personified and as mysterious mysterious beings It is in addition to man's reach. They need a guide to help them find the way home. God can do this, but work can not. "Andersen) b You know that because you were born Enta £ o, or why The number of his days Ã © Ã³timo:. Perhaps the work was £ tÃ the old and the tÃ £ wise he really knew these things Se. This was the case, God invited Jó³ to speak at any moment. c. You have already seen the treasure of hail, which I booked for the time of trouble, for the day of battle and war: in several spectacular occasions in the Bank record, God used and wanna hail like bombs and mothers of the sky against those hostels for him and his people. I. Hail is frequently a judgment tool against the enemies of God, as seen against Egypt (Šxodo 9:24), the Canaanites (Josu 4.1:11), Apostate Israel (Isaãas 28: 2), and GOG and Magog (Ezekiel 38: 22), and against a rebellious land in the great tribulation (Revelation 16: 20-21). II. Ã ¢ â, ¬ Å "Here it is supposed that God has stored them in their treasures (the Lord thinks about the snow the way a man thinks about gold!). (Andersen) 5. (25- 30) Do you understand the nature of rain and its effects? "Who shared a channel to the overflowing water, or a path to the ray, to make it raining in a land where no one is, a desert where there is no man ; to satisfy the desolate desperdÃcios, and cause £ Presentation of the growth of grass Sensitive has the rain a father or who hath begotten the drops of dew from whose Ãºtero comes the ice and frost the cÃ © u,??? What do you give birth? The waters harden as a stone, and the surface of the bottom is frozen. Whoever shared a channel to the overflowing water: in the previous section, God spoke of his wisdom in managem and Use of snow and hail. Here, he spoke of his capacity for drainage systems and a channel for overflowing water. B. Have the rain a father? Or who generated the drops of dew: At work 36: 22 -37: 24 Elihu used the water cycle (as shown in an approaching storm) as an example of God's greatness. Here, God has taken criteria by knowing how these things are projected and maintained, and foot He stared at him if he had a similar knowledge. me. God showed work that man was completely unable to cause rain. Charles Spurgeon took this idea and compared the rain to God's grace. "If Parliament's houses were calling together, and the queen sat on his throne of state, and they were unanimously through an act that ordered the rain fall, the one who sits in the sky, The Lord would have them in Scan, for the key of the rain is not of his hands, but that of Jehovah. It is exactly so with the grace of God. You and I can not command It is. The presence of the most sacred men in our medium would not be to bring. The fervent preaching more, most of the Bank Doctrine, the most faithful obedience to ordinances, not It would make it necessary that we must receive the grace. God must give this; he is an absolute sovereign, and we are entirely dependent on him. (Spurgeon) 6. (31-33) Do you know the nature of the constellations? "Can you connect the pleiads cluster, or lose the orion belt? Can you bring Mazzaroth in your season? Or you can guide the Great Bear with its cubs? Do you know the ordinances of the CÃ ©? Can you set your domain on Earth? You can connect the pleiads agglomerate: God did not merely challenged the work for your lack of knowledge; He also exposed the lack of power and the greatness of work in comparison with God. Obviously, work was not able to manage or dominate or change any of the stars or constellations in the sky, but God can. me. With these high examples and almost outrageous pointing out that work at £ knew, we must remember that propÃ³sito of God here on the £ was to humiliate the job. Instead, God seems almost a fountain here in making the point that God is omniscient and man is not. II. You can bring Mazzaroth in your season: Ã ¢ Å "This is usually understood as meaning the signs of the zodiac.Ã ¢ â € (Clarke) (Clarke) Osca whatever, the point is clear: they are obliged and chained by God, who takes them around the sky as pleases him, one thing nobody can do.Ã ¢ (Andersen) B . Knows the ordinances of the sky: as many in the ancient world, Job probably understood the arrangement and the patterns in the starry sky, but he could not even begin to explain the natural forces that ruled this Arrangement (the ordinances of the CÃ © US). 7. (34-38) Do you know the nature of clouds, climate, and human mind? Can you raise your voice to the clouds, which the abundance of water can cover it? You can send relumbers, so you can, and I say to you, ¢ â € Here we are! Ã ¢? Who raises wisdom in mind? Or who gave you understanding for the heart? Who can count the clouds for wisdom? Or who can pour the odrs from the sky, when it hardens dust in groups, and the torrs unite? A. You can raise your voice to the clouds: it was not just impotent about the starry sky and constellations, he also was helpless on the clouds and relumbers. He was impotent before natural phenomenon, both far and close to him. B. Who raises wisdom in mind? Or who gave him understanding for his heart: he knew that man had intelligence and wisdom, and that this intelligence must have been given by an intelligent designer. As all men, Joba intellectual capacity was not the product of chance or mysterious processes; It was designed by a great designer. me. It is interesting to consider that the modern science has made surprising progress in answering some of the questions that God set of Job. A modern science comprises much more on the measurements of the earth (Jód 38: 5). Ã · Science a modern understands much more about gravitational forces that keep the land suspended (JÃ³8: 6). Ã · Science a modern knows much more about the earth's weather and hydrolytic systems (JÃ³8: 8-11, 38:16, 38: 25-30). Ã · Science a modern knows much more about the nature of light (JÃ³8: 19-20). II. This increase in knowledge is a wonderful and glorious thing, and scientific investigation must be applauded. It is a wonderful accomplishment of our skills as creatures made to God's image that we can investigate and better understand the natural world. In fact, it is the glory of God is to cover up a matter, but the glory of kings is scanned (for 25: 2). III However, with all this has increased a wonderful and glorious knowledge as humanity is not really much closer to everyone to answer these questions that God set Job. We fill in small details around the edges, but there is still a great gap between the knowledge and the wisdom of man and that of God. 4. We can say that the God's work approach in this section weakens much of modern thought. Illuminist thinking (from the 20th century) man freed from much superstition, but also exalted reason manan ¢ s (wisdom) as the measure of truth. It can be observed that God eloquently destroyed this excess of confidence in human wisdom in this Job presentation. It makes us ask the question, Ã ¢ What man, with all his reasons and wisdom, really knows about his world? A man does not know much, and therefore must seek knowledge with a humble confidence in God, who knows everything. 8. (39-41) Do you understand and dominate the animal kingdom? Can you hunt attached to the lioness, or meet the hunger of the children of the lions, when they deal with their burrows, or hide in their thrusters? Who provides food for the crow, when your puppies shout to God and wandering, for lack of food? A. You can hunt trapped for the lioness: in your speech to Jó³, God moved from the distant extension of the constellations, to the clouds, down to the human mind, and here even more Low to simple animal instinct, such as the capacity of hunting attached to the lioness. Job could not even do this; So it was presumptuous for him Require responses from God the way he did. did. Those who provide food for the crow: God provides food for birds (Matthew 6:26); It would be impossible for employment or any other man to do so. God here is reminding the work of the distance between him and work. me. "The choice is a little random, as if Yahweh was saying: â €" are just a few species of all my creatures, large and small, winged and terrestrial, wild and Damns - but they are all under my care and Dominion. Ã, â € (Smick) © 2019 David Guzik - No Distribution Alemon of personal use without permission permission

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