

Blessed Be His Name Who Gives and Takes

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If you will this morning, turn with me to our text which is found in the book of Job 1:21. That's Job 1:21, and I'll go ahead and read 20 with it but our focus this morning will be on 21.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, 21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

Let us pray.

Dear heavenly Father, I thank thee, Lord, for thy great grace. I thank thee, Lord, for thy great faithfulness. I thank thee, Lord, for thy many blessings that you have bestowed upon this people this week. Thank you, Lord, for deliverance through trials. Thank you, Lord, for revealing thyself in those trials. And Lord, we are very afflicted and tried people as, Lord, thou knowest. You know your design. You know your purpose. O Lord, may you be pleased now to bring us to thy feet to be instructed. May you speak to us, Lord, powerfully through thy word and, Lord, may you receive all glory. In Jesus' name I pray. Amen.

By now I'm sure you've heard the story of Job. You know how this book starts out. You know how Job was told or we are told that Job was the richest man and had the most stature of all men in the East. He was well blessed. And in our text today that's in verse 21, it is at the time where Job had just received the last message that everything that he had was lost. He had lost his wealth. He had lost his servants. He had lost his children. And the interesting thing in all of this is the answer. The answer shows and reveals to the children of God something very deep, something very experiential, and that is that the Lord keeps his sheep. Not only does the Lord keep his sheep, but even in the midst of the hardest trials and as you see, they came in waves and waves and waves, the Lord blessed Job at the very moment with faith, faith to see him, faith to give glory to him. In the midst of all in verse 20, we're told that when he had heard all this, he wept and he grieved. He rose, he rent his mantle, he shaved his head, he fell down on the ground and he worshiped.

I think about how deep the grace of God goes to keep his children and in that moment, he brought Job to his feet to worship. He didn't bring Job to curse. He didn't bring Job to wonder. He didn't bring Job to ask why. He brought Job to the feet, to his own feet, and he brought him in union to worship the God of all gods, the Lord of all lords, the King of all kings, and he set him and he humbled him before him, and then faith was given, and as faith was given, Job cried out, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

As I said, it's a miraculous thing. Man has it all wrong. The devil had it all wrong. If you look with me in verse 10, we'll just start in verse 9, "Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him?" It is that hedge the Lord puts, the preserving grace that he puts around his people, and it's that hedge that Satan believes that he could infiltrate, and it's that hedge that Satan believes and he says, "I know you've put a hedge about him. You've put a hedge about him and his house and about all that he has on every side. Thou hast blessed the work of his hands, and his substance is increased in the land." Even the devil, even Satan knows there is a hedge about God's people and he will not relent and he will not give up and he will continue to keep the hedge. And he tells God, he says, "But if you put forth thine hand now and you touch all that he has, he will curse thee to thy face," because man the wicked one have the same mind in this life, they believe that the child of God is made up of the substance of this life and the things in this life, and that prosperity, when given prosperity, that man relies so much on it that when God takes it away, he will curse the very God that gave it to him. And we will. That's our fallen nature. We will if we're not kept by the depth of the grace of God.

As I said, we come to our text today and this is where he brought Job. He brought him these things. He brought him to see these things and we're going to focus on all three of them, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD." And I want you not to lose sight of this hedge because what Satan said, "If you lift, just let me get in that hedge and touch his things, if you let me touch his things, he'll curse you." And he did, he touched his things and Satan touched all of those things that were so important to Job. Job earlier in this book was told, he prayed as an intercessor for his children. Job's mind was upon his Lord. Job's life is Christ. And as this is coming forth in his life, he is brought to the end of losing all of these things and yet praise for his Lord is brought forth. Union of worship brought forth.

The Lord does not leave his children. He does not leave them to face the difficulties of this life by themselves in their power, in their scheming, in their way, in the way that they can figure things out. The Lord is with Job and he causes Job to fall down and he prostrates Job before him and he mourns. And there is a time for mourning and in that mourning, he communed and he worshiped his Lord and he saw that the grief that he had was caused by his Lord for a deeper purpose, for his soul, for the good of Job, which we'll talk about.

But the first thing that Job says is he said, "Naked came I out of my mother's womb, and naked shall I return thither." The first thing that God brings Job to see and to experience in the depth of these trials, wave after wave, is dependency. Dependency. As a baby is born and is dependent upon his mother and dependent upon for all things. When we leave this life, when we die, when we go forth and we pass this life, we will still be just as dependent as we were at birth.

"Naked came I out of my mother's womb, and naked shall I return thither." He's not talking about going back to his mother's womb, he's talking about returning to dust. In all of this, he sees that he is dependent upon his Lord. The Lord just took everything from him in this life that he counted dear to him, but what he hasn't taken is the union. What he hasn't taken is himself and he brings Job down to say these words and, of course, it is the Holy Spirit, it is the faith of the Son of God that brings out and say, "Lord, I'm dependent. There is nothing I can add to myself." Like Jesus said, "What man can add anything to his stature?" You can't. Everything we have is from the Lord.

Paul said it this way in 1 Corinthians 4:7. He asked this question: what is it? "For who maketh thee to differ from another?" What made Job sit here and cry out unto his Lord and worship his Lord at a time that he lost all of these things? Dependency.

"For who maketh thee to differ from another?" It's the grace of God that makes us dependent. "And what hast thou that thou didst not receive?" Is anything in this life that you have that you did not receive from God? And if you think there is, if you think that it's because you've worked hard, if you think it's because of your name, if you think it's because of what you do, if you think your strength is because of your keeping yourself, if you are a child of God, you will be stripped of all of your creature dependencies, of always depending upon your name, your intellect, yourself. The more you do, the more you have. If you are God's child, he will wean you from that thought and teach you what he taught Job. You came into this world with nothing, you will leave this world with nothing. You are dependent upon the Lord every minute of your life. For union. To be revealed union. To be revealed the Lord Jesus Christ. To be given faith. To be given love. To be give peace. It all comes from him.

"What hast thou that thou didst not receive?" Paul asked that question, and he says, "now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" How can man ever boast of what he's done if everything in this life is God's? And I know, I know what popular religion says. I know what the fallen nature says. God has his domain, I've got mine. He gave me thoughts. He gave me power. He gave me this and then I go and I make my way. You won't find that in the Scriptures. You see that today, you see how Job was brought to the end of himself and when he's emptied of all of those things, he worshiped. He was brought to worship his Lord and cry out to the sovereignty of his Lord and say, "Lord, I'm dependent upon you. Everything is yours." I don't have a right to say, "Lord, why did you take these things?"

Hold your finger there and let's go over to 1 Chronicles 29. I love this passage. These are the words of David in 1 Chronicles 29, beginning in verse 10. Now David was that king

that the Lord anointed to beat down and to beat every country around him and every nationality. He was a warring king and David went through one battle after another battle and the Lord delivered him out of all of them and he put all of those enemies at his feet. So all of everybody around him was at peace with David. David was the king. He was the strongest one in the whole world. This is what he had to say. Tell me this isn't grace. Tell me this isn't the Lord bringing David to see the sovereign hand of God in all things.

Verse 10, "Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness." Well, David, aren't you the king of the world? Haven't you subdued all of your enemies? Yes.

"Thine, O LORD, is the greatness, and the power." I didn't do this because I was a skillful warrior. I didn't do this because I was a greater warrior than anybody else in the world. Victory was because the Lord is great and the Lord is all powerful.

"And the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine." It's thine, Lord, "thine is the kingdom, O LORD, and thou art exalted as head above all." Does your life, does your testimony, is your testimony the same as Job's and the same as David's this morning? "Lord, you are exalted above all things. I have nothing without you."

And not only testimony, but is that your life? Has he brought you to rest every day of your life in what he has given you and brought you contentment to what he has given in his Son? Paul said, "I have learned both to be abased and to abound and in all ways to be content." The Lord had to show him over and over with that thorn, with afflictions, delivering him out of persecutions. This is the lot and the life of the child of God because of the pride of life in us, because of that old nature that rises up in us and wants to be independent. But the new nature, new man of Christ in us, is dependent upon Christ. It is Christ.

Verse 12, "Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." Yes, our very strength, our physical strength comes from the Lord and if you don't think so, if you don't think so, if you're a child of God, he will show you. He will reveal to you in the day of his power the strength he has for you. We are very afflicted, weak people, but dependent and that's a good thing. I'd much rather, and the Lord has taught me this, to be much more dependent upon one who has all strength and power than myself who doesn't. May the Lord rid us today of self to see him reigning.

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I." Listen to the humbling testimony of what the Holy Spirit brings the child of God down and he decreases and the Lord increases. "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Our worship isn't even our own. Our prayers are not our own. The duties that we do, the things that we do, the love that we show, it's not our own.

It's his and he's faithful to bring that out in the child of God, the light that shines in the soul of the child of God and gives all glory to his Lord and says, "Lord, you wear the crown. The crown belongs on your head, not mine."

"All things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners." This life on earth is just a pilgrimage. We're sojourners and we're strangers down here. This isn't our home. If you find that your clutches are so much into this life and what you can add to yourself, there's a presence missing in your life and that's Christ, that's the contentment of Christ in your soul.

"For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."

Now we go back to our text. "Naked came I out of my mother's womb, and naked shall I return thither." All is the Lord's. Everything. But he didn't stop there. The testimony, the verse, the work in his soul, the Lord shows him dependency, shows him that everything that he has is from the Lord and then he hears this about those things, about God's sovereignty, then this passage comes forth, "the LORD gave, and the LORD hath taken away." The Lord gave and the Lord hath taken away. I know that there is a whole section of prosperity religion that you can turn on late night, you can turn and listen to these people and they tell you all about prosperity religion. God wants you to be rich. He wants you to do this. Just give money to this. Give it this way. Give. Hey, even in the religious, it gets closer to home, then it's duties, then it's obedience. Then it's all these things, if you just do them, God will bless you. That's not what the Bible says. The Lord gives and the Lord takes away.

He's sovereign over all things. He takes away, as you see in Job's life here, for the purpose of stripping us of all that we rely on in this life, most importantly, self and the creature of self. All of the false religion that we rely on. All of the world and all of its allurements and everything that we think it has for us, the Lord strips away and strips away and strips away to teach us dependency, to teach us what we have in Christ is so much greater than everything else in this world.

Job was tried. He was given all. The Lord tore away. And Job was brought to say, "Blessed be the name of the Lord." But this wasn't all. We've talked about wealth. We've talked about his servants. We've talked about his family. But that wasn't it. Satan still wasn't done. If you look at chapter 2 now, Satan comes back before God and he says, "Oh, okay, but you haven't afflicted his health. If you take and you afflict his health, then he's going to curse you." Once again, Satan not knowing the depth of preserving grace, the depth of the hedge that the Lord puts around his people. So God gave him permission to afflict Job, not his life, could not take his life.

Verse 7, "So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape

himself withal; and he sat down among the ashes." Then the one we know that wasn't taken from him, we know now why, she was left as an antagonist. She was left there to say to Job, "Then said his wife unto him, Do you still retain thine integrity?" Is that really what you think it is? Do you really think that Job is sitting there and he has so much integrity above any other man in the world? Do you think that it's of Job's doing that Job was brought to say, "The Lord gives and the Lord takes away. Blessed be the name of the Lord." So now he's being tried by Satan and now he's being tried by the one the Lord has joined him to in his wife, and she brings forth this false doctrine to him and says, "Hey, are you still retaining your integrity?" It's not his integrity that he's retaining. In fact, he is retained. He is being kept by grace.

So she looks at life. She looks at everything in this life. She looks at the temporal things. She looks at his body. She sees it full of sores and she says, "Do you know what? You're accursed. You're accursed. It's time for you to curse God and die," because just as the Pharisees have told us and the religion of today, what you do brings you prosperity, what you do brings you health, what you do brings you this, if you just obey more, if you do more. But what's the opposite of that? When God brings the trials, when God brings the hardship, then the world turns on you and say, "You've done something against God. You deserve what you're getting."

And it's not just his wife, the whole rest of this book is filled with false religion of the three friends coming and telling him how they look at life, how they look at religion. This persecution continues for Job throughout this book but at this moment, that's the one we're talking about, at this moment when she says, "Curse God and die," he's kept again and he says these words, "But he said unto her, Thou speakest as one of the foolish women speaketh." You speak as a foolish woman. "What? shall we receive good at the hand of God, and shall we not receive evil?" Don't you know it's the same hand that gives the good and brings the evil? Don't you know that God is keeping me in the palm of his hand? Don't you know that it is the Lord who has kept me? This has nothing to do with mine integrity.

Oh, boy, do the preachers today love to come to this book and exalt Job. "Oh boy, look at him. Oh, look." When Peter says over in Peter to have the patience of Job, "Oh look, Job had patience." Patience is a fruit of the Spirit. Do you think Peter is contradicting Paul when Paul said it's a fruit of the Spirit? That it's Christ's Spirit? Do we not believe that the Lord gives? Yeah, we doubt that. We look to man and we say, "Oh, I want to be more like this man. I want to be more like him. I want to have his integrity. I want to have his patience." No, that's found in Christ. These Scriptures speak of him. "Lo, I come in the volume written of me. Search the Scriptures, they testify of me." The Holy Spirit will bring you to see what Christ has done, not what man has done. What Christ has done. "He will take the things of me and show them unto you."

So now we have in this instance, back to our text, we have, "the LORD gave, and the LORD hath taken away," and now his help is gone. Now his help is gone and he's being afflicted sorely in his health, and yet brought out again to say and to rest in the sovereignty of the Lord who has him in the palm of his hand.

I want you to listen to what Zechariah 13:9 says, right after Zechariah 13:8, but I'll tell you what 9 says first. "And I will bring the third part through the fire." He had just said in verse 8 that the first two parts will be consumed. That's man. That's those outside of Christ. But there's a third part, there's a remnant. There is a remnant that Zechariah writes about under the power of the Holy Ghost, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God." When the Lord brings his children through the refining process, they are brought into union with him to enter into his sufferings, to see that all is by the good hand of the Lord.

I shared this with the children this week, we were talking about refining and we were talking about how the Lord does it and I was reading in a sermon by Gadsby and he was talking about how the silversmith works with the fire, and how they keep increasing the fire over and over to bring out all of those impurities and all the dross and to burn it out of it, and the time that the silversmith knows that the silver is ready is when he can see his image in the silver. Isn't that beautiful?

The Lord brings the trials, he brings this furnace and refines them as silver. He tries them as gold is tried. He brings them through the fire until the image of his Son is seen and brought forth and the impurities are put down and the image of the Son is exalted. That's the end of the trial. It yields the peaceable fruits of God's righteousness, the righteousness of Christ. The image, we're conformed to his image and when he sees that and he works that in the child of God, then, then the trial is over. But in this life as you have lived and as you've seen and as the Scriptures testify, we need to be refined over and over and over because the dross remains. We have sin in these members that war against God and when he brings us through the trial, just as he did here, "I will say, It is my people: and they shall say, The LORD is my God." Did you see how that came first? "I will say this is my people, then they will say, This is my God." Our power is from him and when he brings as he's brought Job down here to say, "The LORD gives and the LORD takes away," he's being refined in the fire and he will be throughout this entire book.

In fact, when we close today, we're going to go to the end of this to see how he's brought to say, "Blessed be the name of the Lord," because it's not over for Job, just like it's not over for you and I. You think, "Well, this is enough, Lord. To be tried this way, to lose your family, to lose your servants, to lose everything. That's enough. That's enough. I've learned. I've learned what I needed to learn." But that's not the way life is, is it? We stand in need, dependent hourly over and over again. We need to be shown. We need to be refined. I know that scares you. It scares the flesh. The flesh says, "Oh no, I don't need that. I'm better than what you say." The Lord will show you otherwise and he's faithful to do it. He's faithful to do it in the furnace. He's faithful to do it sometimes just with his word and it burns in your soul and just brings you down to confess, "Lord, you are my God and without you I am nothing."

The Lord has given and the Lord has taken away and I want you to know he's given all things. I love those two words, "all things." I'm going to read you four verses. I want to read you four things from four different people. I want you to hear from Paul, from David, from Solomon, and from the Lord Jesus Christ out of the Scriptures, and you're going to notice two words, "all things."

First from Paul, Romans 8:28, "And we know that all things work together for good to them that love God." The Lord gives and the Lord takes away all things. "To them who are the called according to his purpose." Do you see that? There are qualifying words, "them who are called." This is the Lord to his people. This is the Lord to his particular people.

David said it this way in Psalm 57:2, "I will cry unto God most high; unto God that performeth all things for me." The Lord gives and the Lord takes away all things. He performs all things for me. When I need to be weaned, he weans me. "Oh, that gives you a license to sin. You can just go out and live anyway you want to." A child of God can't because he's constrained by the love of Christ. He desires to do well. What Paul said in Romans 7, he desires the things of Christ. He desires to do it, but what he can't find is the power to do them. His will is that way, "Yes, I want to serve you, Lord. I want to pray. I want to come to you." But what he can't find in these members and in his body is the willingness to do, the power to do. He can't.

"Thanks be unto God. O wretched man that I am." And it is. I hope you find great shame in the fact that we can't do what's required. The Lord said doing all your duty, you're still an unprofitable servant. The man says, "Oh no, I'm very profitable. Look, I've done this for you, Lord. I've done this. I've got this. I've got this name." The Lord said, "After you've done all, do you know what you are? Unprofitable servant." Do you know why? Because we can't profit in ourselves. Our profit and our advancement is in Christ. It's growing in the grace and knowledge of the Lord. It's life in Christ, that life that's more abundantly in Christ. Where sin abounds, grace much more abounds.

Solomon said this in Proverbs 16:4, "The LORD hath made all things for himself: yea, even the wicked for the day of evil." Isn't that what we see here? Isn't that what we've seen with Job this day? That's how this started out, this whole thing, this all started on, "This day." Now there was a day, verse 16. There was a day. There are going to be days like that in your life, you don't know what hit you. But I can assure you of this, if you're God's child, even if you're not, God has brought every one of those circumstances into your life, but if you are his child, it's for your good. That's what we read in Romans 8:28. That's what we read in David's testimony that the Lord has performed all things for his soul. We had heard what he said back there, everything that he has is from the Lord. All the power he has is from the Lord.

Then finally, Christ's words himself in Matthew 11:27, "All things are delivered unto me of my Father." I want you to know where all things consist and where all things flow from, they've been given to the hand of the King. They've been given into Christ by inheritance.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." That's how we know the Lord. It's not by duty and not by going to church, not by praying. When the Son reveals himself, when the arm of the Lord reveals with power and comes with great power to the soul to reveal the finished work of Christ, what he has done for you. The testimony of the child of God is there then to sing out praise unto his Lord for what great things he has done and to say, "Lord, you have done all things well." There is that "all things" again. You have done all things well. We have to be brought there. It's a necessity.

Then after all of this, our text says after saying the Lord gave and the Lord has taken away, in all of that, this line is the one that astounds me after losing everything, "blessed be the name of the LORD." What other name? Could he lift up his own name? Remember we were told earlier, he was the greatest, he was very great, so this means the greatest of all the men in the East. Did he have his name still to say, "Lord, do you know who I am? Do you know what entitlement I have?" No, he's brought to say, "blessed be the name of the LORD." And why his name? We're told that in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Salvation is in this blessed Lord.

"Blessed be the name of the LORD." Not ours. We must be stripped of self, brought to the end of self, brought to see the one thing needful, brought to sit at his feet and to desire to hear the words come forth from him.

Paul said in 2 Corinthians 5:17, "Therefore if any man be in Christ," if he be in Christ, "he is a new creature." Okay, what does that mean? Well, it means this, "old things are passed away." The desire of yourself for yourself. The desire of your name. The desire to set up camp in this life, "This world has everything for me." No, those are old things and they are passed away. The union of Christ reveals that in his child's soul and calls him away from that and calls him out of that and says, "Come out and be ye separate." And he is kept by the power of the Lord. "Old things are passed away; behold, all things are become new."

As I said, later in this book as it unfolds, Job is brought there, we've seen his body touched now and he's sitting there in ashes and then he's brought three friends and those three friends will sit there and look at him for a long time, and they'll sit there and just study Job as man studies life and they study religion, and then all they can say to Job is, "Let's examine your life and tell you why God did this, why he brought this upon you." And Job would go through great great trepidation in his soul. Job would curse the day he was ever born. I'm telling you, to be rid of self, the Lord brings that refining. That fire must burn out all the dross. And he would curse, he didn't curse the Lord, he cursed the day of his birth.

There are a few chapters in the middle of this book, you'd say, "Wow, Job, it's really, 'Woe is me with you.'" Now listen, humanly speaking he had a lot to complain about. I

complain and I say things I don't want to say when I go over here and I kick this chair with my foot and it hurts. I think about that and I say, "Wow, for the Lord to keep him here after losing all of that and say, 'Blessed be the name of the LORD.'" You say, "Well, but you just said he's going to have a rough time." Yes, he is. Such is life. "And he's going to listen to all this false religion." Yes, he is. He's going to be polluted by it and so are you, and so am I. When we're around it, we're polluted by it and we start thinking what we must do, and we start thinking what we have to do, and we're crushed under that.

But then the Lord speaks out of his sovereignty and speaks about who he is and let's go over to chapter 40 where we'll begin what he taught Job at the end here. Chapter 40 starts out this way, "Moreover the LORD answered Job, and said, Shall he that contendeth with the Almighty instruct him?" That's what the Lord brings us to, "Are you in a position to question me? Are you questioning the sovereignty of me?" The Lord had just shown him the sovereignty that he has over all things. Remember back in 1 what he said, "Naked I came into the world, naked I'm going to leave. The Lord gives and the Lord takes away." He saw the sovereignty of the Lord so beautifully there. He was preserved so beautifully there. He's still preserved. Do you know why I know that? Because listen to this,

"Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the LORD, and said," what other answer could he have? "Behold, I am vile." When the Lord reveals how great and glorious he is, he reveals to us how far short we fall to his glory; what sin and the fall has marred us and made us as worms, unworthy creatures, unprofitable servants.

"I am vile; what shall I answer thee? I will lay mine hand upon my mouth." You say, "Oh, well, Job's arrived. The Lord has brought him to where he wants to bring him. He's emptied of self. He sees that he's vile. Is that it?" No, because then the Lord speaks again and speaks about the depth of his sovereignty and how he's in everything in his creation, and how all of his creation brings him glory, and how he has power over everything and everyone on it, and he brings Job to the end.

Chapter 42, "Then Job answered the LORD, and said, I know that thou canst do every thing," I know that thou canst do every thing, "and that no thought can be withholden from thee." The Lord knew Job's thoughts. That's why he brought forth the power of his sovereignty. That's why he brought him to the end of himself, because we do question the Lord that way. He is faithful to empty us and to show us the error of that and to reveal that sin and to show us that we're forgiven in him.

"I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." I thought I knew you, Lord. I thought I did. Everyone in this room would say today, "I think I know the Lord." But we don't know him in his fullness and we don't know him in the depth, otherwise we wouldn't be growing every day in the grace and knowledge of the Lord. There is so much we don't know. There is more we don't know than we do know. It doesn't matter how

much you grow. But one day, we will see him as he is and we won't know in part anymore.

"Things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak." He's confessing his sin. "I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee." I've heard it, I've seen it, but now there's a new way, it's faith. Faith even greater. Faith even stronger. The faith to move mountains. The faith to say to the sycamore tree, "Up and be uprooted into the sea." But what does it end in again? "I have great strength." No, "Wherefore, I abhor myself and repent in dust and ashes." And I don't want you to miss that because the Lord emptied Job of everything in himself to be shown exactly what he is before a sovereign, holy, just and righteous God, and then and only then, does the Lord restore everything to Job and that includes the peace and the love and everything now that's given forth from the Lord's hand.

He knew it before but isn't it amazing, we can know things in doctrine, we can know what to say, we can know things about God, but we have to be tried in the furnace. All that dross and all that false religion that comes in has to be burned away and all that pollution has to be burned away until the Lord shows us that we're nothing without him.

Paul said in Romans 11:36, "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Blessed be the name of the Lord.

Revelation 4:11 says, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Blessed be the name of the Lord.

Dear heavenly Father, may you add thy power and clarity and bring it to the souls of thy people for thy great name's sake and for your glory. In Jesus' name I pray. Amen.