

99-10-31b

That song that Dan just played by C. Austin Miles, Hovey Lister talks about on his album with the Masters Five, because Hovey, at the age of 14, became the piano player for C. Austin Miles. He talks about Mr. Miles having this flowing white hair, and a black man that drove for him. What a great song that was, and that's one of the first ones that Hovey learned to play for Austin Miles was this song, In the Garden.

But it's a great song. He must have had that knack like your dad has, just that musical. Was he 14? Was he a... were they singers also? Well, he was a gospel songwriter, but Hovey played the piano for him.

I imagine he sang as well. I don't know too many of the details. Let's go ahead and resume now our study of Genesis chapter 30 and our, hopefully, short excursus here on the 12 tribes.

We have talked about the tribes of Reuben and Simeon. The next one, of course, is Levi, the third of Leah's sons. She thought that with the birth of this son, that this would draw her husband close to her, but, of course, it didn't exactly happen.

He was the partner with Simeon in the treacherous slaughtering of the men who were trying to make right what one of their number had done with the sister Dinah in Genesis 34. And, of course, Jacob remembered that even in the time of the final words of Genesis 49 that we read in our first lesson. But Levi, although he participated in this, appears to be distinguished from Simeon not only in that, but also in the affair with the selling of Joseph into slavery.

And God blesses the tribe of Levi by giving them custodianship of the tabernacle and the offering system in Israel. And you can see a sort of half smile, perhaps, when God says, well, you enjoy cutting these animals so much, that's what your tribe is going to do from now on. You'll have your fill of shedding the blood of goats and bulls.

And this, of course, becomes the heritage of the tribe of Levi. And they have no land inheritance, but they also are scattered through the tribe of Israel. The actual places where they live while they serve in the tabernacle and so forth, they are guests of the other tribes in Israel.

So what Jacob is going to say about them in chapter 49 of Genesis comes true. The fourth son also of Leah is Judah. And he, as I mentioned, is the one who, in Genesis 37, is the one who stops his brothers from killing Joseph and suggests instead that they sell him to these Midianite caravaneers who happen by.

And this ends up with Joseph becoming a slave rather than being murdered. He is also the one who had the episode with his sons. His first son married a woman and then died.

So he, under the Leveret Law, took his second son and married him to her. And that son also died. And there was still no offspring.

And so the third son was to be married to her, and Judah wouldn't allow it. He figured she's a black widow or something. It seemed like everybody that married her died, so he didn't want to marry the next son to her.

And this was wrong. It was a violation, even though the Law of Moses had not yet been given. The Leveret Law, like the laws of sacrifice and clean and unclean animals, was already known in the patriarchal times.

Apparently verbal communication from God that we don't have a written record of, but many of these things were known. And this results in Tamar disguising herself as a prostitute and waylaying Judah, becoming pregnant by him and giving birth, because that was her right as Judah's daughter-in-law, to bear children in that tribe. And then when he wouldn't give the son, Judah recognizes that she is more righteous than I. She's done a right thing.

And you think, well, how can prostitution and waylaying your father-in-law be a right thing? But in the context, it makes sense. We'll study that when we get to later chapters in Genesis. But Judah has kind of a colorful history there.

And we've seen that the rulership is quite a bit said about him in the Oracle of Jacob in terms of both success and failure as a leader. And, of course, we know, not to point out the obvious, but David and all of David's offspring, ultimately the Lord Jesus Christ himself is from that tribe. And Jesus, one of his names, is the lion of the tribe of Judah.

And the lion is associated with that tribe from the very beginning. The next son in our list there with Bilhah is Dan. And we have seen his location in the camp.

The portion of the land assigned to Dan adjoins that of Ephraim, Benjamin, and Judah. It's on the western slopes of the mountains. There are some episodes in Judges chapter 18 and Joshua 19 with regard to some military endeavors that they engaged in.

But one of the primary distinctions of Dan is that as the northernmost boundary of the promised land, that's where their possession was, Dan is going to become a capital of idolatry and apostasy. And Dan will actually be sort of a symbol of the worst in Israel. After Dan, we had Naphtali.

Naphtali is, of course, the one named after the wrestlings. Rachel has wrestled around the problem of her sister having all these children by getting Bilhah into the picture there. So the birth of this child, she thinks that she's wrestled her sister into submission in a sense because now she's piling up sons on her side of the ledger.

The flag or the standard of these different tribes we'll talk about when we review their

position in the camp. But the allocation of the land in Joshua 19, when you get to Naphtali, he was the second to the last lot to be drawn and his boundaries are given with a lot of detail. He has a boundary on the sea, the Mediterranean Sea on one side and it extends way over toward Damascus on the other side and not a whole lot of distinction in terms of descendants or men from the tribe of Naphtali.

They had some courageous men of war. Naphtali did participate in the battle with Sisera that's recorded in Judges 5, verse 18, they're mentioned there. And when David becomes king and assembles his forces in Hebron in 1 Chronicles 12, verse 34, Naphtali sends a thousand captains and 37,000 warriors with shields and spears.

They are mentioned several times in 1 and 2 Kings in terms of participating in battles and so forth. But nothing particularly notable about the, what would you call them, Naphtalians, the people of Naphtali. Naphtalites, that's good.

The next son to be mentioned is Gad, the first son by Zilpah, Leah's handmaid. Gad, of course, is the word that means fortunate or good luck. It is the tribe that takes possession of land next to Reuben and they are also on the far side of the Jordan and we have reviewed that situation somewhat.

Reuben was on the southern portion of that area on the east side of the Jordan and Gad was on the northern and they pretty much occupied all of that eastern Palestine area. Jephthah in Judges is probably from the tribe of Gad when you read Judges chapter 11 and so forth because he's from Mizpah and Mizpah is in the territory of Gad when you look at Joshua chapter 13. When David was avoiding Saul and his stay at Ziklag, Ziklag is an interesting town by the way because it was assigned to the Simeonites initially but Ziklag becomes a city of Judah and in particular a city of the Davidic kings.

David sort of takes Ziklag as his home base for a while but Ziklag started out, if you go back to Joshua, it was assigned to Simeon but we talked about Simeon getting absorbed into Judah and David has quite a bit of history there at Ziklag but while David is there, some Gadites came to him in 1 Chronicles 12 and 8 and following and there was also a company of them present when they made him king at Hebron later on in that same chapter. When Ish-bosheth tried to reclaim the throne because he was a descendant of Saul, he got a bunch of Gadites. He went over to Gad and tried to rabble, rouse in 2 Samuel chapter 2. David went to the region of Gad when he was fleeing Absalom so getting over on that far side there seemed to give people a chance to rally their forces.

Again, not much in terms of distinguished personages from that tribe and we'll see that there is significance in these four tribes of Bilhah and Zilpah as we get a little further along. When you look at Asher, Asher is the eighth of Jacob's sons, the second one born to Zilpah. We've already seen his numbers and his place in the camp.

The boundaries of the territory are given in detail again in Joshua 19 but most of the

places that are assigned to Asher we can't even find on the modern map. We don't know exactly where those places were. We don't have any real distinguished Asherites mentioned in the Bible.

Not a whopping lot you can say about them. Following that you have Issachar and Zebulun, the next two sons both of Leah. Issachar's name is played upon in Genesis 49-15 when Jacob says he bowed his shoulder to bear and became a servant under task work because the word Issachar is the word used for a hired workman.

We remember the Mandrakes, and I have hired you, Leah says, and she conceives. Jacob seems to be playing with his name when he gives that blessing and says he bows his shoulder to bear and becomes a servant under task work. His place in the camp we've already drawn up on the board in Joshua 19.

There are 16 cities mentioned that are assigned to Issachar. The only boundaries we note there are Tabor in the north, Mount Tabor, and Jordan on the east. But it seems to be associated with Zebulun and Naphtali in Joshua 11 and Joshua 19-33.

So he's kind of up on the north as well. And there were 200 heads of the men of Issachar that came to David at Hebron. In 1 Chronicles 12, as you've probably gathered by now, you get an idea of where the tribes stood in terms of loyalty and willingness to support David as king when he comes to Hebron.

It's a good place to go to see their relative level of fealty. Other than that, not much is known. There's not any real distinguished members from that tribe.

When you get to Zebulun, he is the last of the sons of Leah. And we've noted his place in the camp there. Elon was a Zebulunite mentioned in Judges 12-11 and following.

So he's sort of the one shining example from that tribe. In the Song of Deborah, the tribe of Zebulun is mentioned as furnishing those who handle the marshal's staff. This is in Judges 5-14.

They sent 50,000 single-hearted warriors capable and well-equipped to David at Hebron in 1 Chronicles 12. And they brought stores of provisions, which you find in verse 40 of that same chapter. And there is a man, Ismael, the son of Obadiah, that's mentioned in David's time, 1 Chronicles 27-19.

It was from the tribe of Zebulun. And in later times, they suffered the same fate as the rest of the northern tribes and went out under the Assyrian captivity. Not much more is known about that tribe.

We've only got two left to go, Joseph and Benjamin, both of the ones from Rachel. Joseph, of course, because of his assumption of the blessing and the double portion, is actually represented by two tribes or two half-tribes in Israel. This is Ephraim and

Manasseh, the two sons of Joseph.

So Ephraim, his name, as you can tell by the ending, I am, is a plural. And the name means fruit at its root. So this means double fruit, so to speak.

He is the younger of the two sons of Joseph. His mother, of course, was Egyptian, Asenath. And this reminds us of the fact that just because you have an Egyptian mother doesn't mean you cannot partake of the blessings of God.

Ismael was not disqualified just because Hagar was an Egyptian. It was his decisions that disqualified him. Ephraim is the younger of the two sons, but you recall the picture where Jacob crosses his hands and puts his right hand on Ephraim's head and is going to bless him.

And he'll receive the blessing of the firstborn in Genesis chapter 49. Their tribal area was in the central part of western Palestine. You can look in Joshua chapter 16 and 17 to find those boundaries and so forth.

You can also look at one of your color-coded maps in the back of the Bible to see all of these little tribal areas. We don't have a great deal of subsequent knowledge of any distinguished individuals from that tribe, but the name of Ephraim is often lent to the entire area of the northern kingdom. It will be called Ephraim as sort of a representative tribe.

So the mount of Ephraim mentioned in Joshua 15:8 is basically the hill country of Ephraim. It's not necessarily a specific mountain. It's, of course, in that area.

So that's Ephraim. Then you get Manasseh, the older son who winds up being passed over at the time of blessing. His possession borders that of Ephraim in the west side of the Jordan, in the western portion of the land.

Ten cities west of the Jordan in the portion of Manasseh were actually given to the Levites. And then 13 in the eastern portion. So he doesn't seem to have had quite the same level of privilege because a lot of his cities wind up being given to their brothers in Levi.

The Manassehites were present in the war with Sisera mentioned in Judges 5, verse 14. Two famous personages come from this tribe. So that even though this tribe gets passed over for blessing and seems to be lesser, sort of an Esau position among the sons of Joseph, both Gideon and Jephthah are from this tribe.

The men of the half-tribe of Manasseh were noted for skill and valor as warriors, 1 Chronicles 5, verses 18 and 23 and so forth. There were men from that tribe that had already joined David before the battle of Mount Gilboa, before Saul and Jonathan's death in that conflict. You find this out in 1 Chronicles 12.

Many of them also joined him when he was at Ziklag. And 18,000 men came to David at Hebron to make him king in that same chapter. So there are a number of rulers and warriors mentioned from that tribe.

Although their tribe itself didn't have a lot of distinction, individuals from that tribe seem to distinguish themselves all down through the history of Israel. They of course are listed in Ezekiel's final view of Israel in chapter 48, verse 4, which we'll be looking at here before long. And they're also listed in Revelation chapter 7 where you have the list of 12 tribes.

It's kind of an interesting list. So that takes care of the tribes of Joseph, Ephraim and Manasseh. And then finally we have Benjamin.

Benjamin of course we're going to see shortly in the 35th chapter of Genesis that Rachel will die giving birth to him. And as she is dying she names him and she calls him Son of my pain, Ben-Oni. You can recognize the I on the end of that as my and the word on there for pain.

Ben means son, son of my pain. But Jacob will have none of that. He says he's not Ben-Oni, he's Ben-Yamin.

Yamin is right hand. So Benjamin is the son of my right hand. And of course, ironically, Benjamin is going to become the tribe famous for its left-handed warriors later on.

They distinguish themselves in the battle against Sisera under Deborah and Barak in Judges 5. And there's a story that we reviewed about the Benjamites and the chopping up of the concubine and all of that in Judges chapter 20, which we won't review here. But the Benjamites' territory was down there adjacent to Judah. And when you talk about the ten northern tribes that leaves two southern tribes and that's Judah and Benjamin.

And Benjamin later on is sort of spoken of under the heading of Judah. When they talk about Israel in the north and Judah in the south it really means Judah and Benjamin. So the most famous, you can probably name the most famous representative in later Israelite history from this tribe who is that? King Saul.

And of course, Jonathan is also in the tribe of Benjamin. And Ish-bosheth, because he's descended from Saul, is also a Benjamite. And the skillfulness of their warriors, their archers and slingers, and their ambidextrous nature is mentioned in Judges 20, verse 16.

First Chronicles 8, 40. First Chronicles 12, 2 and other places. And you may recall the story in Judges chapter 3 of Ehud who goes in and hides a sword under his cloak and goes in and locks the door and buries it in the old fat king.

And it sinks so deep he can't get it back out. And the reason they didn't detect it is Ehud was left-handed. He was a Benjamite, but he was left-handed and the king was watching

his right hand and he slipped it to him with the left.

So that's another one of those Benjamin word plays there. So that's just a sketch and an overview. There's quite a lot of other information that you can glean.

A lot of this information that I've given you is summarized in articles such as the International Standard Bible Encyclopedia, also called ISBI. By the way, if you don't have a set of those and you're looking for something to give yourself for Christmas, there's an old edition and a new edition. Either one is good.

I use the old because I like it better, but someday I'll probably get a set of the new. They're listed in Christian book distributors. They're very reasonable.

But there's a wealth just for entertainment reading. Crack open any one of those volumes. I have a four-volume set, but you can open them up to any article and find fascinating reading.

Lots of real interesting and helpful information. So ISBI, as people call it, the International Standard Bible Encyclopedia, that's a wonderful reference to have to look up things that might interest you. It brings a lot of information together.

As I say, a lot of what I've given you is just straight out of ISBI, and it's an excellent summary. What I wanted to get back to now, though, before our lesson is over, is once again to look at where we stand here, where the Israelites stood, where they camped, and in the economy that God specified there in Numbers, how they lay themselves out in the camp. Numbers chapter 2. We've already put these up here.

Now that we know a little bit about these tribes and their later history and where they end up in the land and so forth, I want to come back and talk about this a little bit because the camp is laid out north, south, east, and west. I didn't actually label north earlier, but I will. I'll put a big red N up here.

I guess that's a black N. It's got a red lid, but it's black. Black N has a whole different meaning if you went to Annapolis. Anyway, there's a big black N up there for north.

We have Judah, Issachar, Zebulun on the east, Reuben, Simeon, and Gad on the south, Ephraim, Manasseh, Benjamin on the west, Dan, Asher, and Naphtali on the west. And the order of march is given, beginning in the east there with Judah, then Reuben. So you could imagine perhaps they're going to march off to the east or the north or something.

So Judah, Issachar, and Zebulun, they pack up their gear and fold their tents and start moving off. Then the second group with Reuben, Simeon, and Gad, they're going to pack their stuff and start following behind Judah. Then the Levites are going to have the tabernacle and its accoutrements all folded up and packed.

And they're going to come next. Then the bunch with Ephraim, Manasseh, and Benjamin, they're going to follow and be eating the dust kicked up by the Levites. Then finally Dan, Asher, and Naphtali are going to bring up the rear with their initial 157,600 warriors and all of their families and gear.

So this spreads out the children of Israel in a column of march. When they arrive at a destination, then they'll encamp and Judah will stop and then the Reubenites will go to their... and they leave plenty of space between themselves and the tabernacle so that, as it says in Numbers, they're to leave some space. They don't just get right up there and hang their laundry on the outside curtains of the tabernacle.

They're well away and at a respectful distance. And this sets up the camp of Israel. Well, this brings us to the need to spend a little time talking about directions because directions, north, south, east, and west, have a significance in the Word of God.

And in order to do this, we've got to get into a little bit of astronomy because the directions in the ancient world, they didn't have magnetic compasses that we know of. So direction was determined by looking at the heavenly signs that God created for that purpose. When he created the sun and the moon and the stars, they were to be for signs, for seasons, for times, and for years.

And these were the guides. They basically did celestial navigation by night and they kept track of the sun by day. So one of the things that we discover, especially in looking at the Book of Job and the time and the story of Job is in the patriarchal era, we get a lot of helpful information from Job.

What we find is that the east was associated with a constellation called the Pleiades. There are different colors to use here. Maybe this one will be an actual red.

The Pleiades. P-L-E-I-A-D-E-S. P-L-E-I-A-D-E-S.

The Pleiades. And of course, this is also the place of the rising of the sun. So in the daytime, and we do this even today when you're driving around town and you follow twisty streets and things, if the sun's out, you can kind of check and see, well, it's morning.

The sun should be somewhere in the east. You can kind of get your bearings doing that. So the rising sun, the dawn, that would be the east.

For the south, and we'll just go around in a clockwise fashion here, the astronomical sign for this was the Mazzaroth. M-A-Z-Z-A-R-O-T-H. And these are, we'll return to this, but this is also called the Chambers of the South.

And the Mazzaroth are the 12, don't panic here, the 12 signs of the zodiac, the 12 constellations associated with the zodiac. And we are going to stick with astronomy and

not astrology, but astrology grows out of astronomy, out of observation of the things that are up in the heavens. And there are, in fact, these 12 constellations, and this is where the signs of the zodiac, which are quite ancient, by the way.

This goes back well before the time of Christ. That's where those come from. We'll return to that, the 12 constellations, after we finish our list.

On the west, of course, the setting sun is on the west, and we have the constellation Orion in the west. Pleiades in the east, Orion on the west. Then finally, in the north, we have the, what we would call, depending on who you are, you might call it Ursa Major.

If you're American, you might call it the Big Dipper. If you're Chinese, you'd call it the Big Ladle. It is, in Hebrew, Aish.

This is the brightest and most prominent constellation in the north, in the northern hemisphere, which is what we're dealing with. The reason we, when we compare the north and the south, if you think about the night sky, the ancient observers noticed that you had the north star around which everything rotated. There was a traverse, and you could see the axis of rotation, which is based on the motion of the earth, but to them, it looked like the sky was rotating.

At the center of rotation is the north. The primary constellation, and even today we use the Big Dipper, you have the pointer stars, and that constellation is closest to it and rotates around that point where we have the north star, Polaris. So that was associated with the north.

Because of that, you have that axis of rotation that you can see in the north. What do we see in the south? Well, depending on the season and the time of year and the month and so forth, since we're at a tilt and we can see the axis of rotation in the north, things in the south, the point of rotation is below the horizon, so things are going to appear and disappear on the southern horizon and depending on the season and the time of year, as the earth does that back-and-forth movement that gives us our seasons, our solstices and equinoxes, different things are going to appear in the southern hemisphere, and this is where you get your 12 constellations, and each of them was thought to reside in its own chamber and to emerge from its chamber at its specified time of the year, and there were 12 of these that were noted. So this is where we get the chambers of the south, and these would appear at different times of night depending on the season.

You would see a different constellation appearing. So we have references to these things throughout the book of Job, some passages, for example, Job 9. I might just turn quickly to Job 9.9. In actually talking about other things, these are mentioned almost as asides or as illustrations or examples of the power of God or the great forces at work in nature, but Job is speaking in chapter 9, and he says that God in verse 6 shakes the earth out of its place, its pillars tremble, he commands the sun and it does not rise, he seals off the

stars, he alone spreads out the heavens and treads on the waves of the sea. There's another one of those great waves of the sea passages in Job 9.8. He made the bear, Orion, and the Pleiades, and the chambers of the south.

Well, isn't that interesting? He made the bear, this is Orion, remember? He made, I'm sorry, the bear is Ursa Major, that's the bear up in the north. He made Orion, he made the Pleiades, which are over here at the east, and he made the chambers of the south. So you have the four points of the compass mentioned here in Job 9.9. He does great things past finding out, yes, wonders without number.

So, although it's not immediately apparent there in Job 9.9, he's basically boxing the compass. We also have a reference in Job 38, verse 32. This is the Lord speaking, and he says in verse 31, Can you bind the cluster of the Pleiades, or loose the belt of Orion? Can you bring out Mazarot in its season, or can you guide the great bear with its cubs? What's he talking about here? Well, can you bind the cluster of the Pleiades? When I was a boy and went to Mount Palomar Observatory in California on a field trip with my second or third grade class, they put us in the, it was the first time I'd ever been to, what do you call the thing where they turn out the lights and all the spots are on the ceiling? The what? Planetarium.

Thank you. In the planetarium, and they began to show us these different things and trace out the constellations and so forth. When they talked about the Pleiades, the nickname that they gave it was the Seven Sisters, because if you look at this constellation, there are three bright stars and then three dimmer stars and then there's a very faint one.

But they're all in a cluster. And if you look in the night sky, you can, especially if you know where to look, over toward the east, you'll find the Pleiades, and it's this cluster of bright stars. The interesting thing is, there used to be seven bright stars, but today there are only six.

And in ancient times, some of these old Greek and historical guys that write talked about the fact that they once were seven and are now six. And sometime after the time of Job and biblical times, perhaps, and before the present, astronomical changes have taken place. One of these stars has gone dim.

Another one of the stars that was just a regular star has become the brightest. And four of these stars that were easily visible by the naked eye to the early guys that wrote, I forget the name, he was a Roman man whose writings we have, but he only mentions four, and the four that he mentions as being bright enough to see, one of those we don't see today, and another one that he does not mention, it's now the brightest star. So there have been changes in the way these appear over the centuries.

But the Pleiades are the group that is mentioned first here. Can you bind the cluster of

the Pleiades? It's a cluster of stars. And at that time there were seven.

And Pleiades is actually the Latin, I think, for rock pigeon, because these were the pigeons that were fleeing from Orion the hunter. And Orion over here on the west side, he's got his belt and everything, and he's trying to hunt, and the pigeons are over on the other side of the sky, this little cluster of pigeons. So that's where the Pleiades get their name.

But they are referred to in Hebrew as Kima, K-I-M-A-H. And that word means a heap or a cluster. And that's the word that's used here in Job by God.

Can you bind the cluster of the Pleiades? Or can you loose the belt of Orion? And Orion is over here, so he starts with the east and goes to the west. Can you loose the belt of Orion? Can you bring out Mazarot in its season? And this Mazarot is an interesting word because the 12 constellations are in view there in these chambers. Can you bring them out in their season? Each one appears in a different season.

If you divide the year month by month, and you've seen the signs of the zodiac, it used to be real popular back when we were all younger, you know, what's your sign? Somebody would say, well, I'm a Sagittarius, or I'm a Capricorn, or I'm an Aquarius, or something like that. Well, and there's a range of birth dates, and you can look it up and figure out what you are, and then read some utter nonsense in the newspaper about what's going to happen to you that day. But God says, well, who is it that makes these things show up on the horizon in the first place? It's he himself.

Can you guide the great bear with her cubs? And what we call the Big Dipper, which is Ursa Major, and then you have the Little Dipper, Ursa Minor. When you look at the traverse around the axis of rotation there, as it circles around, it's like a trail. There's a chain trailing behind, and this is the bear with its cubs, and the cubs are following it around in a circle, and that's what he's talking about, this traverse.

They could see it go all the way around in a circle. So the bear is leading his cubs about. So once again, this is boxing the compass.

These are the four points of the compass mentioned by Job in chapter 9 and by God in chapter 38. And we have a few other references that I'll mention here. For example, turn back a page in Job to chapter 37 and look at verse 9. We have Elihu giving his two cents' worth here, proclaiming God's majesty, and he says, My heart trembles at all this.

In chapter 37, you get down to verse 5, God thunders marvelously with his voice. He does great things which we cannot comprehend. He says, To the snow fall to earth, likewise to the gentle rain and the heavy rain of his strength.

He seals the hand of every man that all may know his work. The beasts go into dens and remain in their lairs. From the chamber of the South comes the whirlwind and cold from

the scattering winds of the North.

So here's references to the South and the North. Well, the beginning of the verse, from the chamber, and it says of the South, but in your New King James it's in italics because the chamber, that's the chamber that's in the South, the same one that we've seen mentioned in those other passages, but they have to fill in of the South so that we know what kind of chamber it is, but that's what it's referring to. But look at the second half.

The cold from the scattering winds of the North. Well, the word scattering winds there is a word for scattering, and that's actually not what's there. The word for scattering is mezarim, M-E-Z-A-R-I-M, but it's mezarim because that's the way the Masoretes pointed the text.

If you just change the vowel points and leave the consonants alone and repoint it, it becomes mizraim, M-I-Z-R-A-I-M, rather, and mizraim means winnowing fans, and you know the shape of the big dipper and the little dipper. Well, if you just close the fourth side of the dipper there, it looks like a winnowing fan. It's a handle like a flyswatter sort of.

Well, that's what it's referring to. These are winnowing fans, not scatterers. Mizraim is winnowing fans, so this is a reference to the North and the South.

So from the chamber comes the whirlwind from the South, cold from the winnowing fans. By the breath of God, ice is given, and you have this whole idea of these fans that are blowing things in the wind or causing wind to blow and this sort of thing in verse 9 and 10 there. So we have these references to the points of the compass.

Well, we are right in the middle of something really interesting, but we're out of time and we're going to have to stop. But what I want to point out and what I will leave you with here is these directions are highly significant. They're significant in the Bible.

You can see it in Job that the things that are associated with these directions mean something, and that's where we're going to have to resume next time. Let's close here in a word of prayer. Father, we thank you for the fact that everything in your word, everything in the world around us is a reflection of your Godhead and your deity, and we can learn so much from observing it.

We pray that God the Holy Spirit will guard and keep these things in our souls and enable us to have perception and understanding as we meditate on them. We pray that as a result, we will be thoroughly equipped for every good work. We pray it in Jesus' name.

Amen.