

26a JOB

This is Friday, the 17th of November, 2006. We continue tonight our study in the Book of Job, resuming in Chapter 38. We have come to the part of this book that is arguably the most important, because God Himself is speaking, and it's a very exciting section.

Let's take a moment as we approach it to take an opportunity to exercise our priesthood and to ensure that God the Holy Spirit will find us teachable and susceptible students for this study. Shall we pray? Father, it is both an exciting and a daunting prospect as we study your words that were uttered well over 3,500 years ago, and yet we know that they are just as true and just as pertinent today as they were then. We stand in awe of your glory and your grace, your love for us expressed through the Lord Jesus Christ.

We thank you for the opportunity to delve into these truths and to learn and grow thereby, and we ask your blessing on us as we fellowship together. We ask it in Jesus' name, Amen. Let's just read this section.

There are a couple of observations we want to make about it that depend on kind of getting the flow of these words. In chapter 38 begins, Then the Lord answered Job out of the whirlwind and said, We talked about the whirlwind and what it signifies, other places where we've seen the whirlwind, why it is a whirlwind and not something else. But this is what God says.

After 35 chapters of human dialogue, God speaks and he says, Who is this, singular, who darkens counsel by words without knowledge? Now prepare yourself like a man. I will question you and you shall answer me. And he is, of course, directly addressing Job.

Where were you when I laid the foundations of the earth? Tell me if you have understanding. Who determined its measurements? Surely you know. Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone? When the morning stars sang together and all the sons of God shouted for joy.

Or who shut in the sea with doors when it burst forth and issued from the womb? When I made the clouds its garment and thick darkness its swaddling band? When I fixed my limit for it and set bars and doors? When I said, This far you may come, but no farther. In here your proud waves must stop. Have you commanded the morning, since your days began, and caused the dawn to know its place, that it might take hold of the ends of the earth and the wicked be shaken out of it? It takes on form like clay under a seal and stands out like a garment.

From the wicked their light is withheld and the upraised arm is broken. Have you entered the springs of the sea? Or have you walked in search of the depths? Have the gates of death been revealed to you? Or have you seen the doors of the shadow of death? Have you comprehended the breadth of the earth? Tell me if you know all this. Well, those first 18 verses are a good starting place.

We began looking at the specifics of what God says, and we noted that in broad terms, what does this accomplish? Job has said, and we went back to chapter 8 and chapter 9, and we went back to the vicinity of chapter 19, and we looked at the things that Job said. If I could talk to the Creator, if He was here, if I could bridge this gap and had a mediator, this is what I would do. I would make my case.

I would stand before Him. And even though no one can stand before Him righteous, I would still have confidence that my cause is just. I have done no wrong and I understand why all these things have happened and why God seems far away.

But at the point that God does appear, and we've been prepared for this by the speeches of Elihu, Elihu said, look, Job, you need to broaden your perspective and try to put your life in a larger context. Look up. Look at the clouds.

Look at the way of the storm. Look at the lightning and the thunder. We are small creatures in the light of this larger plan.

Now God, when He speaks, increases the perspective even more. It reminds me... Have you seen these camera shots where it starts out looking at some guy barbecuing in his backyard or something, and the perspective raises up, and pretty soon you see his neighborhood, and then you see his street and city, and then the state, and then the continent, and as you continue to draw back, you see the planet and it shrinks, and the solar system and it shrinks, and this is kind of what God does. Beginning with Elihu, who says, think big.

Think bigger than what you're thinking. God says, we're going back not only in space, but also in time. Prepare yourself like a man to understand things that are much greater than man.

I will question you and you will answer me. And God's going to ask over 50 questions now that have a single theme and a single purpose as they explore various aspects of creation and God's design and implementation of it. It's all bigger than Job.

This is the hardest thing. Think about it. You and I can all think about some recent situation, some defugality, some challenge, some problem, some issue that has really been preying on our mind and dragging us into worry or consternation.

It requires a decision. It's a difficult thing. You can't figure it out.

It's got a lot of pressures. It's something that just really seems to soak up all of your brain cycles. You try to get away from it, think about something else and it keeps coming back.

And the difficult thing for us is to try to achieve this kind of perspective, to attain to it, to look, to step back. I am talking to my daughters. They're in public school and there's lots of issues and they're immersed in it.

I remember when I was immersed in my grade in high school and things just loomed large. What kind of grade am I going to get? How will I finish this assignment? What do the kids in my class think? How do I come across? Everything is huge at the moment. And at the ripe old age of whatever I am now, I look back 30 years ago when I was in high school and I think I can barely remember any of it.

It's not significant now. It seemed large at the time and I fully was immersed in it at the time. But in the long run, what some particular classmate thought of what I wore on some particular day or what kind of grade I got on one particular assignment or one particular class, in the great flow of my life and the larger scheme of things, I was way too concerned.

But if I could travel back and talk to my 16- and 17-year-old self and try to explain that, my 16-year-old self would say, what is the matter with you? This is everything. This is big. This is huge.

I'm depressed. I'm distraught. I'm under pressure here.

And in particular, if I talk to my 17-year-old self when I was a plebe at the Naval Academy, I would never be able to convince myself that the immediate circumstances were not incredibly important to my future. But I have perspective because I'm older and I'm wiser and I'm tired and I don't get as excited about things as I used to because I've seen it all before. Well, the goal, and that's kind of a human, earthbound example, but the goal for us as believers, what God is trying to do is imbue us with a more eternal perspective day by day.

Job is a classic example of someone who has every right to be occupied with his circumstances. You want to talk... You know, it reminds me of... Are you talking to me? Are you talking to me? I just lost 10 kids. You want to tell me that you've had problems like I've got? I just lost all 10 children.

My wife is no help. My friends are no help. And look at me.

My body is falling apart. You want to talk to me and tell me some theology? You want to tell me some perspective? You want to try to tell me that I screwed up and brought this on my own head when I know good and well I didn't? I mean, Job has a right to kind of be angry at people for trying to tell him something when he could, more so than anybody, say, nobody knows the trouble I've seen. And this is our... But isn't this what we all typically tend to want to do? You don't understand my problem.

You haven't been through what I've been through. This is the classic human response. All of us feel this way at some time or another when things are going bad like they are for Job.

So here's the whole point. With that as a given, and we've had 35 chapters of that as a given, what does God say? I think of myself in my stress and my problem times. What would God say if he came down and just put everything on hold, stop the presses, stop the world, everybody

freezes just like a science fiction thing? Alright, Sam, let's talk about this.

What would God say? God would probably say exactly what he's saying here. Look, there is something bigger than you going on. It started back at the foundation of the world.

And God says, look, you weren't there. The upshot of this rhetorical question is you weren't there. You weren't an issue when I laid the foundations of the earth.

You're one tiny little piece of time and space. Your life is just a microscopic split second in this big thing that I'm doing. It's important.

I've come down to talk to you, God essentially says, but you've got to put things in some kind of proportion and perspective here. Where were you when I laid the foundations of the earth? And the earth here, obviously this is a metaphor. This is comparing the earth to a building or a temple.

The verb that's used here in Hebrew for laying the foundation is Tala. I'm not going to give you a whole lot of Hebrew, but this one is interesting because it basically means, I mean, this in a way leans toward the flat earth society kind of thing because Tala means to flatten or to press something flat, to lay it down flat. And what the metaphorical meaning here is, look, I started with like a big empty slate.

I laid this foundation. I put this big flat surface out here conceptually on which I'm building everything. I laid this foundation just like I would for a building.

It was like pouring this big slab. And then I measured it. I set off limits.

I said, I'm going to pour this thing and it's going to stop here and here and here. And in the ancient world, if you think about the way they built buildings, they would first begin by clearing off a level patch of ground. It was rocky.

It was uneven. It's the Middle East. For crying out loud, you can't find a flat space anywhere.

So they had to start by getting labor to come in there and pick out the rocks and start raking and smoothing and leveling and digging down below the surface of this rocky pebbly soil and getting down to some kind of rock and chipping away until you could get a flat bedrock surface. And God is talking to Job in these terms. And He says, look, where were you when I started this thing out by leveling everything? Who decided how big this thing was going to be? And of course the answer is, God did.

Who stretched the measuring line on it? To what were these foundations fastened? As He begins to build, it talks about the sockets. Literally, it talks about on what were its bases set? Who laid its cornerstone? There's not an actual cornerstone for the earth, but what does the cornerstone determine? Once you lay the cornerstone, that defines where everything else is going to be. Because you start from that corner.

Have you ever done this thing where you lay a floor? You're laying tile or whatever. The first tile you lay, it better be straight because everything else is referenced to that. To what were its foundations fastened or what were its bases set upon? Who laid its cornerstone? When? Then we have this very interesting statement.

When the morning stars sang together and all the sons of God shouted for joy. This is interesting for a couple of reasons because there is a reference here to the pre-existing angelic creation. And there are other references.

We already saw in Job 3.9 that Job said, the stars of the morning of my birth, may they be dark. There shouldn't have been any illumination. But what's more interesting in this regard is to look at the references over in the Psalms.

There was celebration when buildings were constructed in the ancient world. They would have a feast or a celebration when they first laid the cornerstone. This is the temple itself.

If you go to Ezra 3.10 when they were rebuilding the temple, it says when the builders laid the foundation of the temple of the Lord, the priests stood in their apparel with trumpets and the Levites, the sons of Asaph, with cymbals to praise the Lord according to the ordinance of David, king of Israel. There was an official worship service when they laid the foundation. Then when they finished and they laid the capstone and they finished it, there was another celebration.

And of course you have the whole thing of Solomon over in Kings. But the second temple, Zechariah 4.7 Who are you, O great mountain? Before Zerubbabel you shall become a plain and he shall bring forth the capstone with shouts of grace, grace to it. And that's a reference to the celebration when you finally finish a thing.

So this tells us something about angelic observation of this material creation. They are outside it. They are not trapped within it.

Angels don't exist or require for existence this particular space-time continuum. They are outside of it. The Bible teaches that.

As science fictional as it may sound. So this idea of the morning stars you have over in Isaiah chapter 14 where Satan himself is called Hallel son of Shakar. Hallel ben Shakar.

And this word Shakar is going to occur here. The part that we read includes Shakar. And we have modified our understanding of what it means in Isaiah 14.12 when it says, O Lucifer, son of the morning because if you do a word study on Shakar and we are going to see it born out here in this Job passage.

Shakar means black. It means darkness. And when you find passages that talk about like Jacob wrestling with the man and in the morning as the dawn was rising it's in the morning as the

darkness was lifting.

Lifting of darkness results in dawn. But Lucifer or Hallel the shining one son of Shakar, son of darkness. And it's one of those little word play things that takes place.

How can you be a shining one and end up being a son of darkness? Well, how can you be a believer and be a son of Belial? It's one of those ironies. One of those oxymorons almost. So the morning stars here in verse 7 in the Hebrew is not Shakar this is Boker.

One of the first things I learned in Hebrew is if you want to say good morning to someone you say Boker Tov which Glenn Carnegie would always say is like broke your toe. Broke your toe. Boker Tov is Tov, good, Boker, morning.

And these are the Kokvei Boker the stars of the morning. Kokav is the word for star. And they sang together or sang in chorus.

The basis of the translation for singing is the word ranan. The verb ranan. If you know that Hava Nagila song you know the kind of the little the bridge part of it where they go ra-na-na well, ranan that's the part of the song that says everybody sing, basically.

And that's the word there. The ranana in that song is from this verb ranan which means to sing. So, it says the when these morning stars were singing together and all the sons of Elohim the B'nai Elohim shouted for joy.

And the word shout for joy here is really a single word that has as its root meaning to split. To and it has literally it means to split but it comes to mean to split your ears. To make such a loud noise that it's ear splitting.

And this is a really exultant this isn't like yay this is a big if you can imagine all of the angelic hosts yelling this is like the game winning touchdown in a stadium type of yell. They're not like these little pious holy angel things that you see in the movies where there's sort of this ooo sound in the background and a folding of hands. This is the loudest shout of victory that you could imagine.

It's ear splitting. When the morning stars sang together and this is like the pinnacle of the hallelujah chorus and the sons of God gave this ear splitting yell of exultation. That's the idea.

Some people have tried to read some science into this that there's this sort of radiation, background radiation of the stars or whatever the stars are singing together. No, no, no. These are the angels It's a reference to the angels and you have many references to this idea in scripture.

There are references in the Psalms. In particular you have Psalm 148 verses 2 and 3 where it says praise him all his angels, praise him all his hosts, praise him sun and moon, praise him all you stars of light. That's one of those doubled lines in Hebrew where when it says angels and

hosts those are analogous or are repeated in a different way, referred to in the next line.

Praise him sun and moon, praise him all your stars of light. Now, this brings me to something that I'm just going to toss out as a suggestion. I'm not going to go to all the sun and moon passages.

You have Joseph with his dream where the sun and the moon and the stars are bowing down and so on. But why is there a difference? Because you also have Psalm 8 when I consider the I look up in the sky and I consider the sun and the moon and the stars. What is man that thou art mindful of him? The sun and man that thou visitest him.

What is the difference in the stars and the sun and the moon? I mean, we know celestially and astronomically what the difference is. But in scripture, why do you sometimes have references to the stars and other times the sun and the moon and the stars? This is sort of my question. Well, if you look for example at Psalm 8 verse 3 when I consider your heavens the work of your fingers, the moon and the stars which you have ordained.

He doesn't say the sun he only says the moon and the stars which you have ordained. What is man that you're mindful of? The sun and man that you visit him. You've made him a little lower than the angels.

We've talked before about how that little chiastic structure talks about the angels referring back to the heavens the work of your fingers, the moon and the stars. Well, you also have references in scripture in a couple of places to the sun, S-U-N rising with healing in his wings and this is a reference to the coming of Messiah coming of God's Son and the moon does nothing but reflect the light of the sun. Did you see the moon the other night where it was low in the sky and the sun had already gone down and it was an hour or two after dark and there was this weird angle it only does that every so often that I observe but the moon looked really round and really strange and really low on the horizon and very 3D and it just had this odd almost horizontal line across it instead of your little classic quarter moon type of thing.

It really impresses at least on me, the fact that the moon does nothing but reflect the light of the sun. The moon is nothing without the sun in terms of being a celestial body. Scripture makes references to the sun rising with healing in his wings as a reference to the coming of Messiah.

There is a reflection of that. The stars are never really given to us as reflecting the glory of the sun. They have their own glory.

Paul talks about it in the New Testament. Stars differ from stars in glory. So will it be in the resurrection.

Some will be bright and some will be dim bulbs. There is a suggestion there to me that these symbols mean something. The stars typically suggest the angelic hosts.

The sun often suggests the grace of God manifest in the coming of Messiah. The glory of God

disappears heading east. It comes back from the east just as the sun rises in the east.

It is the direction of hope. It is the direction that we have north as our direction. Their cardinal direction was east.

Their left and right and north and south are defined by a person facing east. They are watching for the rising of the sun. The Lord Jesus is going to return to Israel on the Mount of Olives and come from the east and march through the gate just like the rays of the sun.

That is spoken of in Malachi. I say all that to say this. When we are here in Job and we see this reference to the morning stars singing together and the sons of God shouting for joy, you will notice that there is not a reference to the sun and the moon.

The stars are there but the sun and the moon are not. In what God says here, this is going to come later. But this is the backdrop.

This is the first spatial background that is painted by God. When God is putting this world together, the stars are there and they are singing for joy. They are scented.

They appreciate what God has done. Then He comes back because the foundation has been laid. And He leaves.

Think about the movement here in terms of the narrative. God says, look, I was laying the foundations. I was putting in the posts.

I was laying the cornerstone and here is this audience observing. Why do we get that reference in the middle of this? Because He comes right back to the sea and other things that are earthly. But He stops in the middle and says, here are the observers.

Then He comes back in verse 8 and says, who shut in the sea with doors when it burst forth and coming out of the womb? And He pictures the waters on the earth as the waters of birth. Because there is this born of water idea which we know is a reference to physical birth and accompanies physical birth. And God likens the waters that issue forth from the earth, they issue forth and then they are corralled.

They are limited. There are doors and they are clothed. God puts mist on them, clouds on them, and swaddles them with thick darkness.

They are newly born. The water is newly born and it is a product of the womb of the earth as it were. And when it comes out you get the idea that there is all this clouds and steam and darkness.

And what does it say in Genesis 1, the first few verses? It is without form and void and darkness is upon the face of the deep. The Spirit of God moves on the face of the waters. And this is

another very unique description of that same condition.

I fixed or prescribed its limits and I set in place its bolts or bars and doors. And I said this far you may come and no farther. Here your proud waves must stop.

And the word has the idea of being confined. The text says literally here he will put on the pride of your waves. Which when you have the idea of putting on a thing you bind yourself in your clothing.

You gird yourself. You bind your clothing on so to speak. here is the idea.

Perspective. Job is sitting there in the ash heap with his friends and 35 chapters worth of dialogue behind him and God says think big Job. Think foundation of the earth.

Think angelic hosts observing what's going on at the inception of the world. Now there's a lot of us. There's a lot of people on the earth today.

There's a lot of Americans that you can see on Oprah or Dr. Phil or whatever. Who can't raise their eyes beyond the immediate. A lot of us are this way.

Especially right in the midst of a crisis. When it first hits and we can't really get our bearings. We can't stabilize ourselves by putting it in perspective and putting it in context.

It's just like a little child. You take them to the doctor. Everything is fine until that needle shows up.

Going to give you a shot. And chaos breaks loose. Because the child cannot be calmed.

Can't be given a perspective. Look, this is a good thing. This needle going into your flesh and stabbing you and creating pain is good.

It's a good thing. Think big. Think beyond the moment.

Oh no. Can't do it. This is the same thing that our immaturity tends to want to do.

And one of the measures of maturity is to what extent can we be calm? To what extent can we listen to the parents saying, look, there's a reason for this. Let me introduce you to this stranger who is going to hurt you. You know, it doesn't seem logical, but wouldn't it be great if your child had the faith to say, okay mom, okay dad.

If you say so, I will sit still and grit my teeth because I trust you. And if you tell me that this goofy looking guy that smells funny and has this sharp needle in his hand is going to do me some good, I believe you. It would be wonderful if a child could do that.

But nobody really seriously expects a child to be able to. And we're not either. And this is

something we learn.

And it's something we learn by practice. Now, after you've taken your child to the doctor 20 times, they ought to kind of get the hang of it. You know, the previous 19 times that mom and dad took me here and told me this was going to be okay, I didn't die.

And you know, I'm older and wiser and I should be kind of getting the hang of it. We should grow into this sort of behavior with God as well. Job is such a man.

Job is someone who has known God a long time, who should trust God based on past experience. So when God says, look Job, think. There's a bigger picture.

Way bigger. Way older. Other creatures are involved besides you.

This, by the way, is really the first inkling, the first solid reference by God to what we saw and were let in on back in the first two chapters, right? The sons of God assembled. The sons of God that we saw in chapters 1 and 2 sang together and shouted for joy when God started this whole grand experiment. So we're starting to come full circle and make reference to things that have not really been understood by the talkers.

Now, why so much emphasis on the sea? Think big. I'm going to give us the same advice that God is giving to Job. Think big.

Think beyond the immediate. When you read a commentary on this part of Job, has anybody looked at a commentary? Has anybody looked at notes or whatever on this? What does it typically say? Let me find one. Here's what the Bible knowledge commentary labels this.

In a series of questions on cosmology, oceanography, meteorology, and astronomy, God challenges Job's competence to judge his control of the world. God uses irony to point out Job's ignorance. God is basically humbling Job.

I know a lot more than you do. This is what most of the commentaries will focus on. Okay, that's good as far as it goes.

Why these particular statements? Couldn't God just say, Job, I'm big. You're small. Shut up.

And save this big, long speech. Why these particular things? Look at the order. I began by laying the foundations and putting this thing in place, laying the cornerstone, fastening the foundations.

The morning stars sang and the sons of God shouted. Angels were on hand and observing. Now, why did we get that reference and come back? Here's my answer.

What is the universal symbol in Scripture for the chaotic forces of darkness? The evil fallen larger than human life powers that be. It's the troubled sea. The wicked are not the troubled sea.

The wicked are like the troubled sea. What is the troubled sea? Where does Leviathan and Behemoth dwell as we're going to see? These are the principalities and powers and rulers. The forces of darkness are pictured as this sea.

You'll go over to the Psalms. You'll go over to the poetic passages where God has established his throne upon the flood. He has quelled.

This is the significance of Jesus stilling the sea of Galilee with a word. Just as he can speak a word and the demons have to leave and jump into the swine. Where did the swine immediately go? Back to where these things belong, into the troubled waters.

The troubled waters represent, in the same way that the stars talk about the shining representatives of sons of God. There are those who are no longer sons of God. The dragon's tail in Revelation scoops a third of the stars down to earth.

Now what are they? They are the sea. Immediately, what does God do? He shuts in the sea with doors. He fixes a limit for it and sets bars and doors and says, this far you may come but not farther and here your proud waves, what is the original sin? Pride.

Why proud waves? If you are reading this, you say what? Columbia the gem of the ocean? What are we talking about here? Proud waves? Why proud waves? Why not billowing waves or foaming waves or any one of 16 other good Hebrew adjectives? Proud waves. Why? Because we are being told more here than meets the eye. Here your proud waves must stop and this bursting forth and issuing from the womb, you think wait a minute, the fallen angels didn't burst forth and issue from the womb, what's this all about? When did human beings start reproducing via the womb? What is the nature of the curse on Eve? In sorrow you shall bear.

Every time there is a birth in Israel, there is impurity. Ritual uncleanness is produced by birth. This is why the mother is unclean.

This is why the child is unclean and you have to go down and offer the sacrifices for cleansing. Bodily fluids always render a person unclean. Any bodily fluid.

Name a fluid, you're unclean if it comes out of you, other than maybe tears. But everything else is declared by God to create ritual impurity including childbirth. Why? Well, here you have a concomitant.

Here you have a parallel. This is the bringing forth in sorrow of these sons of darkness. They are brought forth in this gush of dark water that is shrouded.

The clouds make the sky and the stars invisible. There's a separation between the brightness of the sky and the stars and this water and everything that dwells in it that's down in this chaos. And as soon as it's born, God hides it.

He swaddles it in darkness. He clothes it in clouds. He wraps it up so it can't be seen.

So, now he's going to continue in verse 12. And he says, Have you commanded the morning since your days? And notice began is in italics. And I like the way the new English translation puts this.

Have you ever in your life? Have you ever in your days commanded the morning? What do you think the word for morning is there? Boker. Same as we had above. The morning stars.

We just had the last time we saw Boker, it was morning stars. Have you ever commanded the morning in your days? And caused the Shakar to know its place. What is Shakar? How thou art fallen from heaven, O Hallel Ben Shakar.

This is not two synonyms for the same thing. The morning and the dawn. It's so unfortunate in my view.

The Shakar constantly gets translated dawn. These are two different things. Did you ever command the morning and cause the darkness to know its place? We've just been talking about the bars and the limits and the restrictions that have been set on this chaotic water that has gushed forth in this dark birth.

God says, I call forth the morning. I command it. This is the implication.

You haven't done this. In all your days you've never been able to give a command and morning appeared and drove the darkness away. Morning comes and drives out darkness.

Light overcomes darkness. You don't come out on a bright day with your dark light and say, what's too bright out here? Let me shine my flash dark. And you spray darkness into a too bright room.

Darkness can't overcome light. Light overcomes darkness. Morning overcomes Shakar.

Boker overcomes Shakar. Have you ever in your life commanded morning and made the Shakar know its place? Let there be light? God separated the light from the darkness? That's the contrast that's being alluded to here. So cause the Shakar, the darkness, to know its place that it might it being the morning might seize the corners of the earth and shake the wicked out of it.

These are parallel statements. Can you command the morning and make the darkness know its place? Can you grab a hold of the corners and shake the wicked out? That's the contrast. Men love darkness rather than light because their deeds are evil.

And when the light comes it's like shaking the wicked out of the darkness. Then it says, it takes on form like clay under a seal. I find this really interesting.

A smoother interpretive translation is the earth takes shape like clay under a seal. Here's the

thing about a seal. The kind of seals that were in use in Job's day are cylinder seals.

And you know how you use a cylinder seal? You roll it. You rotate it. And as you rotate it, it creates this impression under the clay.

And what looks like just a bunch of strange impressions, as you roll it in the clay, suddenly you have this little scene revealed. It's a repeating scene of typically a king sitting on a throne and somebody waving a lotus blossom at him or something. And somebody else playing a harp.

Here's the throne. It just repeats and repeats. And it's all continuous.

From an observer in space, as we know from modern day space travel, when you look back down on the earth and you see the edge of darkness moving and the incursion of light as it creeps from east to west, you see things revealed. It's dark and that edge of darkness moves across and as the earth rotates, things are revealed. Now this is not a proof that people in Job's day knew that the earth was round and that it rotated, but it is highly suggestive when he says that these things are revealed just like when you rotate a seal and these things are revealed.

It's like as the earth turns things are revealed, just like a seal on clay. It stands out like a garment. When you look at that edge of light and darkness on the moon, there's no place where there's sharper relief for the things that stick out, craters and mountains, than right at that edge.

And basically they stand out like the folds in a garment is the idea. The relief, there's a stark relief. Shadows are longest in the early morning as they are when the sun goes down.

He's talking about the morning. You drive the darkness into its place. The morning takes hold of the ends of the earth and shakes the wicked out of it.

They take on form like clay under a seal. As it rotates, they are revealed. And they stand out like the folds of a garment.

From the wicked, the light is withheld and the arm raised in violence or the upraised arm is broken. What's this all about? Well, you can imagine somebody doing... Today, the policeman shines his spotlight. Here's somebody beating someone in the alley.

You shine the light on them. They upraise their arm to shield themselves from the light and to try to hide their identity. Pull their hood over their face so they won't be observed.

But the light reveals all. They can't escape what is revealed by the light. This is the idea.

The upraised arm, don't show my face. Don't identify me. It's just broken.

It's stricken out of the way by this supernatural light. Well, this brings us to verse 16 where we start talking about the springs of the sea. But the idea here is that not only is this talking about

God's control over creation, but it is alluding to grander things.

The nature of evil in the world. The nature of these unseen forces of darkness. God has set their limits.

This is part of what he's telling Job. It's part of the perspective for his situation and his coping with this problem. Well, we'll pause here and take a break.

When we come back, we'll pick up at verse 16.