

27a JOB

This is Friday the 1st of December 2006. We continue tonight our study in the book of Job. We resume in chapter 39.

Let's take a moment as we begin to seek God's blessing on us, to cultivate the ministry of the Spirit, without whom we can really not study the word of God to any profit or any use, and to express our gratitude for the opportunity. Shall we pray? Father, we are grateful for the fact that you hear and answer our prayers. We have offered and received many prayers for safe travel and for good health and for your sustaining grace and your provision.

And we see those prayers and those requests fulfilled, and we are thankful. We are grateful for the nation in which we live and the fact that we continue to enjoy freedom and opportunity in spite of the downward spiral that seems to be taking place in our national culture and our society at large. We thank you for your word, and we thank you for God the Holy Spirit, and we ask your blessing on us as we study this great passage where we have your own words uttered some 3,500 years ago, and yet we know that they are just as meaningful and just as relevant for us as they were for Job and his companions.

We pray that we can understand them correctly and that we can find in them the application that will enable us to live our lives in a way that pleases you and glorifies our Savior. We ask it in His name. Amen.

We began last time looking at chapter 38 with the response of God to everything that has preceded, specifically, we had a lead-in to this by the speeches of Elihu. And it is sometimes mistakenly assumed that when God answers out of the whirlwind and says, Who is this who darkens counsel by words without knowledge? that He is making some sort of commentary on Elihu. He is not.

And even in English, you can see, the Lord answered Job. The Lord is talking to Job. And when He says, Who is this who darkens counsel by words without knowledge? He is talking to Job.

Now, it isn't quite as harsh as it may sound in the English. God is not insulting Job, but He is drawing him up short. And you often do this, parents do this with children, employers do it with employees, military officers do it with their troops, where you begin a period of instruction with an attention-getting device.

This is one of the things I was taught as a military instructor at Fort Sill. You have to create the need for the information in the mind of the young lieutenant who is sitting there and you're about to teach him about complementary angle of sight, which is a slight change in the shape of the trajectory due to the fact that the target and the gun are at a different altitude. And so, you calculate your range and your ballistic trajectory based on the gun and the target being at the same altitude.

Well, think of it as a garden hose. Let's pretend you were going to try to hit a brick that's maybe 15 feet away with your garden hose and you adjust the hose so that that stream, that little ballistic trajectory is there. Well, if you put the brick up on your patio table, you can't just change the angle and have that same shape.

That trajectory is going to bend because of gravity, and so there's a little correction called complementary angle of sight. Well, if you don't explain what complementary angle of sight is and you just dive into these complex calculations and here's how you go into the tables and look it up, everybody's saying, you may be saying the same thing right now because you're not artillery persons. But believe me, it makes a difference if you've got an observer close to the target and you fail to compensate for a change in altitude of the target and the rounds impact around him instead of his target.

If he's alive to respond on the radio, he's going to have some choice words for the lack of expertise. So, in the same way, when God addresses Job, the first thing he says is, Who is this? Speaking in such a way that the wisdom is clouded. Things are not clear.

It's darkness spreading over the face of the deep. Now, he begins as he says, Prepare yourself like a man, I will question, you shall answer me. We've covered some of this last time.

What I want to do is step back and point out a structure here in God's first speech. This speech is going to have about ten sections. Each section is going to be six to eight lines.

A lot of them are seven lines. I began to think, well, they're all going to be seven lines. It's God speaking.

He's going to speak in seven line sections. But they vary a little bit. It's not constant.

His first section is going to be, and if you don't mind marking it in your Bible, you can just put little brackets or something around it. But verses five through eleven are the first section. And that's seven verses.

And this addresses the foundation of the earth, the origin and limits of the sea. This is the dirt and the water, the planet and the water that covers it. That's what's in that first section, five through eleven.

The second section is twelve through eighteen. It's also seven verses. This talks about light and darkness.

And incidentally, it also mentions the sea and death. But isn't it interesting, because the earth and the sea, light and darkness, are primary themes in the first day of creation, the first section of Genesis chapter one, right? You know that section by heart? These things pertain. The third section is verses nineteen through twenty-four.

And this is six lines, six verses. Pretty much your English verses correspond to a single line in the Hebrew text. This is poetry, and they've done a pretty good job of versification.

I would pretty well divide it the same way they did. So the third section is verses nineteen through twenty-four. This also talks about light and darkness, but in a different way.

And it talks about where are they kept? What is their destination? Can you make them go to their territory? Can you tell them to go home? In other words, can you control them? The earlier one is a different emphasis. We'll take a closer look at these after I finish giving you the broad outline. The fourth division is verses twenty-five through thirty.

This is also six verses. So we had seven and seven, now we have six and six. Verses twenty-five through thirty.

And this talks about the snow and the hail and the rain. This is the precipitation section. What falls out of the sky? And incidentally, there are references to light and to wind.

These are all heavenly phenomena that impact man. And this section talks about things that are incongruous, things that are counterintuitive. And again, we'll come back and look at that in a little bit more detail.

Then the final section of these five, the first five sections, there's two sets of five sections. Then the last section is verses thirty-one through thirty-eight. This talks about the stars and the clouds.

Things that are up in the heavens. And this talks about limitations. There are some limits that are being spoken of here.

Now, all of this is environment. Make sense? Light, dark, precipitation, stars, clouds, the earth, the sea. These are the walls of the maze.

This is the construct in which the experiment takes place. Now, beginning in verse thirty-nine, and this is one thing I would have done differently than the English Bible, is I would have put the chapter break right after verse thirty-eight. It's a horrible place to divide the chapter.

I don't know who thought of it, but boo on the chapter thirty-nine divider here, because it's just goofy. It ought to end after chapter thirty-eight, verse thirty-eight, and then it ought to start at thirty-eight, thirty-nine. That ought to be the beginning of chapter thirty-nine, where it talks about the lion.

Verse thirty-nine of chapter thirty-eight all the way through verse four of the following chapter. This is another seven verse section. This is talking about the predator, the lion and the raven, but specifically it's not just the predator, and raven is kind of iffy, not so much a predator as maybe a little bit of a scavenger, but it is hunger.

Hunger is in view. It's the hunger of the predator. It's the hunger of the raven, and complementing that is the supply of their prey.

In the last half of that section, you have the goat and the deer. It says, how does the lion feed his young ones? How does the raven feed his young? And then it says, well, here's the goats and here's the deer having their young, and their young grow up and grow away, and they don't see them again. Why? Because the lions and the ravens are eating them and picking their carcasses apart.

So there's supply and demand. There's hunger and there's supply. There is abundance, and God regulates that.

We'll talk more about it. The second section of this second set of five is in verses five through twelve of chapter thirty-nine. This talks about the wild ox and the wild donkey.

Wild ox and wild donkey. Why? Well, we'll see. That's verses thirteen through eighteen.

I'm sorry, that's verses five through twelve, and that's an eight-verse section. So we had seven, now we have eight. Now the next section is going to be six verses.

It's thirteen through eighteen, and this is the ostrich, flapping his little wings and running and leaving her eggs behind and that kind of thing. That's the ostrich, thirteen through eighteen. Just two more sections to go, bear with me.

Nineteen through twenty-five of that chapter talks about the cavalry horse. Not just the horse, not any old horse. It's a cavalry horse.

It's a horse that's fitted for battle. He's got javelins rattling on his side and so on. Then finally, twenty-six through thirty, which is a five-verse section.

The previous one, by the way, was seven. Twenty-six through thirty is the hawk and the eagle. They fly around and make their nests up high.

Okay? So, first section of five is all about light, darkness, land, sea, stars, clouds, environment. The second section of five, if you look at it, is all about animals that live in that environment. Lions, ravens, foxes, donkeys, ostriches, cavalry horses, hawks and eagles.

All animals in that second set of five sections. Okay? Now, after God presents all of that, in chapter forty, where you do have a pretty decent chapter break there, then God says to Job, actually it's in verses one and two. He says, The Lord answered Job and said, in your English, Shall the one who contends with the Almighty correct him? He who rebukes God, let him answer.

And that's how he began, remember? Stand before me, I will say stuff and you will answer. So, that's our big section divider for speech number one. And Job is going to come back and neatly

peep a few words and then God is going to resume.

But that's the first section. So, ten parts, kind of like the Ten Commandments, broken into five and five, just like the two tablets of the law. Seems to be the way God likes to speak.

Likes to be organized. And it's important for us to recognize the organization of it. Remember, in the tables of the law, what were the characteristics of the first set of five and the second set of five? Remember your commandments? Now, I see you now in heaven.

Do you really remember your commandments? Thou shalt have no other god before me. Thou shalt not make unto thee any graven image. Help me out here.

What's number one? Thou shalt have no other gods before me. Number two, Thou shalt not make unto thee any graven image. Number three, Thou shalt not take the name of the Lord thy God in vain.

Number four, Remember the Sabbath day to keep it holy. Number five, Honor your father and mother. Ah, so disappointed.

Well, the first tablet of the law, those first five, all look toward God. God is the Father of the nation of Israel. Honoring father and mother, honoring those from whom you sprang, that's a Godward looking thing.

Then you've got the thou shalt nots. You don't steal, you don't covet, you don't bear false witness, you don't murder, and so on. First tablet is Godward.

Second tablet is fellow Israelite word. Right? Love the Lord your God. Love your neighbor as yourself.

Jesus said the law and the prophets are summed up in those. First tablet, love the Lord your God. Second tablet, love your neighbor as yourself.

Two tablets. Ten commandments. Five on each side.

Actually, I think, remember the Sabbath day is two commands. You know my thoughts on that. Same thing here.

Look at the first tablet, if you will. The first five sections. Look up.

Remember Elihu trying to get Job and friends ready for the appearance of God? What does Elihu say? You've got to think bigger. You've got to think outside the box. You've got to expand your view.

You've got to be looking for the song in the night. You've got to be looking for the gold in the cave. You can't be all wrapped up in the problem.

You've got to look past it to the purpose for the problem and the person who organized the problem and what God is trying to accomplish. There are things to be learned. Right? So Elihu spent all of his four speeches saying, look up, brother.

Dr. Crystal has a book by that name. Look up, brother. Trying to encourage all the Baptists to be happy.

It's not as bad as it seems. Well, that's kind of Elihu's message. Raise your gaze.

Expand your view. Get out of your myopia and your close-in vision, your near-sightedness. Look to the sky.

And then that storm comes rolling in. And it's a good thing they were looking up because they see it coming. And Elihu says, look at this.

Listen to it. It's the power of God and so on. That's what these first ones do with the foundation of the earth and the sea and the sky with the light and the darkness and the clouds and the stars and all of that.

Look up. It's God-worthy. The second set of five, what are you looking at? Your fellow creatures.

You've got your lions and your ravens and your oxes and your donkeys and your ostriches and your horses and your eagles and so on. So there's a not insignificant similarity there in my mind. Saying God is speaking to Job who will, some many years later, be speaking to Israel from Mount Sinai.

And God is nothing if not consistent. So with that as sort of an overview, now what I'd like to do is go back and look at these sections. We've covered a little bit of the beginning section and I'm not going to beat the land and the sea and the stars to death.

But when he begins up here and says in the first speech and the first section, Where were you when I laid the foundations? Who determined the measurements? Who stretched the lines? What were the foundations? Who laid the cornerstones? When the morning stars hang together and all the sons of God shouted for joy. You cannot think about that section and not get outside yourself. No matter how miserable you are, if God asks and it's in a question, He doesn't say you weren't there.

He asks the question. This is the best instructional technique there is. Is to ask a question and wait for the answer.

All parents know this. The best way to get and hold your child's attention is to ask them pointed questions and require them to answer. Because if they've got an owie or they've got an issue with a sibling or they're worried about this or concerned about that, what do you do? Ask them questions.

It forces the brain gears to begin to turn and to mesh. Because they have to process what you said and they have to come up with some kind of, you know, you don't accept an I don't know or you make them give you an intelligible, thought out answer. This is what God does with man all from the garden forward.

Adam, why are you where you are? Jesus to the disciples in Gethsemane, could you not watch with me one hour? Jesus to the disciples in the boat, remember the bread with the 5,000? Remember the bread with the 4,000 in the baskets? Do you not yet understand? Jesus asks these questions. So God asks the question and He says, where were you? What sustains the earth? And what is the answer to this question? If Job had had the temerity to answer, what would he say? Well, you determined the measurements. You hung it on its foundations.

You did this. And there were observers. The morning stars sang together and the sons of God shouted for joy.

These are obviously the angels. God was not alone when He created the heaven and the earth. Because when He laid the earth's foundations, now this goes back to whatever you want to call it, Big Bang, cosmic constellation construction, or however it took place, the angels were already present.

What does this tell you? This universe is not the home of the angels. God and the third heaven are not in this universe because when God constructed space and time and energy and matter, the angels were cheering and shouting. So when you are asked this question and forced to answer it, you think, well, I've got a financial problem.

I've got a relationship problem. I've got a sin problem. I've got an evil problem.

It's mine. It's somebody else's. I'm under stress.

I've got a challenge. My life is not roses. What's the first step toward objectivity? Look up.

Get a perspective. God is much bigger. The universe is much bigger.

The earth and what's happening here is a much bigger deal. It is not the egocentric universe. It is not the pre-Copernican solar system with us at the center.

A little North Pole, South Pole right through our head. Everything revolves around me. That's before Copernicus came along and said, you know, I really think it's a heliocentric kind of a thing.

It revolves around the sun. The church got all upset about that because they thought it was anti-biblical. It tells you you have to be careful about impugning science with scripture if you're not on solid ground with your scripture.

A lot of people try to believe in a 6,000 year old earth. There's nothing in Genesis that says the

earth is only 6,000 years old and that it was created, you know, four days before the animals and five days before Adam. It does not say that.

Day one, there's already formless, void, tohu, wabohu, spirit, water, and so on. So, all it does is make believers look foolish when they don't really know their Bible and then they try to go up against cold, hard realities. It is a fact that the universe has been around a long time.

It's just a fact. Either that or God has put on the biggest deception there ever is because every piece of data that we can measure tells us it's old. Levels of radiation, background radiation that they've measured with the Hubble telescope, formation and destruction of stars.

It's overwhelming that we have a universe that's far older than human life. And the Bible does not argue with that. This passage does not argue with that.

God says, you weren't around when I put this together. I could have done it 14 billion years before you came along. And He probably did.

Maybe 14 and a half billion years. Who determined its measurements? You don't know. And you don't have a way of finding out because you weren't here.

The angels were here and they know you don't. So don't be getting on your high horse. That's kind of the implication.

Now this is a new principle that I have concocted all by myself. And I think they should put my name on it. It should be like Murphy's Law or the Peter Principle.

It should be the Sam saying or something. This is what I think. Esteem for God is inversely proportional to esteem for man.

The higher you think of mankind and humanity and or yourself in general, the lower your esteem for God will be. The two are inversely proportional. In other words, as the Bible says in so many places, it requires humility to recognize and appreciate God.

God resists the proud. God gives grace to the humble. And when you find people in science saying, oh, science is going to solve all problems.

Science will figure it out. We may not know yet, but soon we will. Look at what we've done.

You can fly. You've got electric can openers. Isn't it great? The extent to which you glorify man and his wisdom in science is the extent to which you will belittle and sideline the Almighty.

And the only reason I bring that up is look at this passage. What is the antidote to Job getting too wrapped up in what is a legitimate set of problems? Answer this. Is Job dealing with a legitimate crisis? Is the man under some of the greatest pressure that any human has faced in this short of a time? I would say yes.

He's got a right to have some questions. He's got a right to wonder what is going on. He didn't do anything different and suddenly, almost literally, the sky fell on him.

But what is the antidote? What is the path to objectivity? Put God in his place. Remember the exalted nature of God. And this is useful.

This is practical because you and I always and ever have the human tendency, the natural human instinct to be occupied with ourselves. It's natural. It's man's humanity.

We are egocentric. Satan's fundamental sin was pride. And everyone who is conceived in iniquity and born in sin has that same fundamental problem.

It is. And to the extent that we indulge it and to the extent that we cultivate it, to the extent God becomes obscure. Why does God say who is this who darkens counsel? Words without knowledge.

Job's words have to do with Job. So, he begins in this first section with the foundations of the earth and the origin and the limit of the sea. Now, what does this communicate? If you're going to sum it up.

Well, this is the way I sum it up. Physical boundaries. God set up the physical universe and He established its physical bounds.

The earth stays in a certain place because that's where God hung it. He hung it on nothing. The womb brought forth the sea and then God set its fixed limits and gates and bars.

It says you can go this far and no farther. The wicked are like the troubled sea when it cannot rest. The troubled sea is the dwelling place as we're going to see of Leviathan and so on.

But God has set its limits. So, when you look at God and you look up at His divine nature and power, you recognize nothing gets out of His control. The limits of wickedness have been set.

This leads naturally into the second section verses 12 through 18 which is also seven verses talking about the light and the darkness. Have you commanded the morning since your days began and caused the darkness to know its place? God makes the sea stay where it's supposed to be. He makes the darkness know its place.

He pulls one edge of the darkness and shakes it and the wicked fall out of it like bugs out of a blanket. He causes it to take form like a seal does to clay. He can withhold light.

He can break their power. They try to raise their arm. It literally says just the high arm.

The high arm are these people that put this fist in the air. The first time I saw that fist in the air thing was way back in the 60s. Remember, there was a movement back then that had that fist in

the air kind of thing.

Kind of like Hitler but with your hands closed. And ever since then, when people say, oh yeah, I scored a touchdown or oh yeah, I'm hot or I'm overcoming or whatever, you have that fist in the air thing. God says, I'm going to take that arm and break it.

Stick that arm up here. Start sticking it up in the heavens where God is. I'll break that arm.

Don't be sticking your arm up here. It's where God is. He's up on high.

Stick your arm up there or it's going to get broken. The upraised arm, the high arm, is snapped. It's shattered.

And he goes on to talk about the springs of the sea and the depths. But this is not so much talking about the sea as the darkness. Everybody knows if you go very far down in the sea, it gets real dark.

People trying to dive down there and find stuff or fish with nets and things, you go very far down, it gets dark. And this depth and the springs of the sea, that's the cold darkness that's in view here. Not so much the light and dark we had earlier.

Gates of death. The doors of the shadow of death. The breadth of the earth.

These are the spiritual bounds. Section 1. Here's your physical universe. And the physical representation of the chaotic forces of darkness is the sea.

And I've got it under control. It's got gates and bars. Limits.

Now in this second section, the light and darkness all through the Bible. Light and darkness are symbols of what? Remember John chapter 1? Light came into the world. Men loved darkness rather than light because their deeds are evil.

God is light and there's no darkness at all. I mean, on and on and on. So it's not surprising that in one of the earliest verbal communications of God to man, isn't it amazing that these are the, outside of what's recorded in Genesis, these are some of the earliest words of God speaking.

It's before the nation of Israel. It's before Moses. It's before Genesis was edited into a book by Moses.

These things were only known to the patriarchs like Abraham and his sons, grandsons. He talks about light and darkness and death. Life and death.

And God sets these spiritual bounds. And after He gives this, God says, tell me if you know all this. And there's this little section marker that harks back to the beginning.

Stand there. I will talk and you will answer. So now God refers back to that.

He says, tell me. And so that kind of sets this section off. These first two sections kind of stand alone.

I am God and there is no other. I control. I made everything and I control everything.

And nobody else does. There's no one else that can tell the darkness and the light what to do and how far to go. Or the sea.

You think about the Ten Commandments. What are the first two? What's unique about the first two commandments? Thou shalt have no other God before me. Thou shalt not make unto thee any graven image.

It's all about God. His divine nature. There is no other.

Don't try to put anything. Don't think that anything else has got the power that He has or the control that He has. It's Him alone.

Now this third section, verses 19 through 24, continues that theme in the second section. Where is the way to the dwelling of light? Darkness. Where is its place? That you may take it to its territory, that you may know the paths to its home.

Light and darkness, speaking of those who are connected to God, who have a relationship with God, who are sons of God, and those who are not, they have a place. The darkness can't dwell where the light is. And the light doesn't dwell where the darkness is.

They each have a separate place. First thing that happens in the Bible, in Genesis, God does what? Separates the light from the darkness. They're separate.

They have two different places. They don't co-exist. It says in the New Testament, What fellowship hath light with darkness? Do you know it because you were born then or because the number of your days is great? And so really these first three sections all talk about God's manifest control as the Almighty, as the Deity, over these things.

Just like your first three commandments. What's the third commandment? Don't take the name of the Lord your God in vain. Now, as this continues, you go on from the light and darkness starting in verse 22, Have you entered the treasury of snow? Have you seen the treasury of hail, which I have reserved for the time of trouble for the day of battle and war? What a strange remark.

You think, well, these are weather phenomena. It's upper level lows and lower level uppers and the jet stream and the high pressure. It's all meteorological things.

Maybe there's angels up there holding the winds and so on. But why does God say that He has

reserved the treasury of hail for the time of trouble, for the day of battle and of war? When you think about the prophecies of Daniel and Revelation, where do you really see the hail coming into play? This is all kinds of stuff falling out of the sky. The rocks, ice, all kinds of hail.

Fire and brimstone is sort of a kind of hail. This is solid objects falling out of the sky. This tells us in the last part of this third section that God not only knows the light and the darkness, has control over the light and darkness, but is going to judge what needs judging.

Snow can come in and settle gently and it's like your Bethlehem Christmas postcard. Here's the shepherds watching their flocks by night and for some reason there seems to be snow there in Judea and a little star glimmering over the white tufts here and there. The shepherds are making little tracks down to the manger.

Snow is gentle. It's not like a Wyoming snow. It's not like a Montana snow where you find your cattle herd frozen the next spring in a valley.

Snow was a gentle beneficent thing. They don't have catastrophic snow in the Middle East. If they have any at all, it's in the higher elevations.

They've taken the animals up there to get some pasturage, green stuff that grows on the fringes of the fall and the spring. It's a light snow. It's a comforting, friendly thing.

Hail is not. People don't say, oh look, it's hailing, hooray. Let's go out and make a hail man.

It's not the same thing. It's a threatening, foreboding, destructive thing. Snow is friendly.

Hail is destructive. You've got light and you've got darkness. God, remember Hebrews 11.6. What is the nature of Old Testament faith? He that comes to God must believe that He is the founder of the world and put all these things in place and that He is what? A rewarder of them that diligently seek Him.

God will reward. God resists the proud. He gives grace to the humble.

That's the idea here. And then it concludes in verse 24, this section saying, by what way light is diffused. And this once again is light is divided.

And it's referring to the division of light, the separation of light from darkness. What is the nature of the kingdom of the Father? What's unique about it? Among other things. Lots of things are unique about it.

But in terms of light and darkness, there is no night. There is no sun and no moon. The land is the light and there is no night there.

And there's no more sea. These things that are spoken of here as having to be controlled and suppressed and managed by God are missing in that eternal kingdom of the Father. So, once

again, application.

You're in some degree of distress, as is Job. What is the focus of your concentration? You can get kind of upset and say, why is this happening to me? This is not fair. I want an answer.

I want somebody to explain to me why I got dealt this particular hand of cards on this particular day. I didn't need this. I didn't need to get sick right in the middle of my time for teaching Bible class, whatever it might be.

You know, you get kind of disgusted and say, why did this happen to me? It's our nature. God says, look, I've got this all figured out. I am going to reward the righteous.

I'm going to punish the wicked. The hail is going to fall. Why do the wicked prosper? This is all true.

Remember a lot of Job's dialogue in the earlier part of this book had to do with, you know, these guys are growing up and nothing happens to them. Their sons are twice as wicked as they are. They inherit all their stuff and go right on.

Where is the justice of the Almighty? And he's rebuking Eliphaz and Bildad and Zophar for their sort of oversimplification. God rewards the righteous and punishes the wicked. He says, no He doesn't.

A lot of times that doesn't happen and it's frustrating. When you feel like you're righteous and you've done everything right, you just get pounded over the head. God says, look, have you entered into the treasury of the snow? Have you seen the treasury of the hill? And this is something that we saw in our Roman studies several years ago.

Not all of you were here then. But in Romans chapter 2, it talks about treasuring up judgment for the day of wrath. That's how you know Romans chapter 2 is not talking about salvation.

Those who by patient continuance and well-doing seek for glory and honor and immortality, God will give what? Eternal life. Do you get eternal life by seeking? Do you get salvation from the lake of fire by seeking? By patient continuance and well-doing? Is that how you get your salvation? No. Absolutely not.

You should be saying no. You do not get your salvation Come on now. You do not get your salvation by patient continuance in doing good.

Salvation by works. Anathema. That's heresy.

That's bad. No, no, no. Romans chapter 2 is all about believers.

Chapter 1 is about the unbelievers. Suppressing the truth and unrighteousness. God giving them

over.

The blackness of darkness. Chapter 2, you, oh man, who are pointing your finger at them have fingers pointing back at you because there are two kinds of believers. Those who by patient continuance and well-doing seek for glory and honor and immortality are going to inherit eternal life.

Eternal in quality. Eternal in origin. Eternal in characteristic.

Not just duration. But, tribulation, wrath and anguish on those who are treasuring up for themselves judgment. Judgment is treasured up.

It doesn't all happen in this life. You say, I'm a pretty good believer. I'm pretty faithful.

I go to Bible class. I meditate. I pray.

I feel like I'm hitting on my spiritual cylinders here. And I've got this rough go. Just remember, reward and inheritance are treasured up.

Do you want it now where it's going to perish? Or do you want it later when it doesn't? I say, Lord save my rewards and give them to me later because they will be imperishable. Incorruptible. Undefiled.

It's kind of like people who win these lottery things. And they say, Well, do you want all your money now? Or do you want it in increments over time? People say, I want it now. And so they get it now.

And it puts them in like the 95% tax bracket. And they send about three quarters of it to the government. And they keep a little bit.

But they have it right now. The advantage of those payments spaced out is that you're in a much lower tax bracket. And if you're patient, you end up keeping more of it.

Well, I say, patience, patience, continuance, and well-doing with your eye on glory and honor and immortality, you're going to get your rewards where they last. But if you are trying to heap to yourself treasure on earth where moths and rust corrupt and thieves break in and steal, you've got it now and you won't have it later. This is what's going on in this section.

By what way is the light divided from the darkness? Who gets the snow and who gets the hail? It's all falling from the sky and it's all made of water. But some of it's good and some of it's bad. Which one do you want? I want all my frozen water now.

What's going to come down is hail. So just give me a little snow now and let me have the rest of my water out of the river of life. That's how I prefer.

Now, in this fourth section, 25 through 30, he's going to... Each of these sections, by the way, if you look at it, you cannot do the words of God sufficient justice. But each section has a little nudge at the end that leads into the next one. When he's talking about the foundations of the earth and the origins up in verses 5 through 11, and he says, I set limits, you can come this far, no farther.

Then he springs off of limits to talk about the morning and the darkness. And not only do I limit the water, I limit the darkness. And he uses that limit thing to hinge together the second section.

And he talks about the light and darkness for a while. Then when he gets down to verses 19 through 24, and he says, Have you gone down in the depths and the gates and the doors and shadow? The shadow of death. The darkness of death.

Then he says, Speaking of darkness, Have you... Do you know the way to the dwelling of light? Do you know the place of darkness? And that's his little hinge for the third section. Now, for the fourth section, from verse 24 to verse 25, he says, By what way the light is divided. And then he says, Speaking of division, in verse 25, Who has divided the channel for the overflowing water or path for the thunderbolt to cause it to rain? And now he's going to talk about this precipitation.

And it's incongruous. It doesn't make sense. Here's an inhabited land that's got a drought.

And here's an uninhabited desert that's getting plenty of rain. And the green grass is growing out there. Why does God do that? It makes no sense.

Here's the starving, dry, parched people. And here's the empty ground. It's raining on the empty ground.

And the people are parched and dry. Oh, God, what kind of sense does this make? From my human wisdom perspective, you're mismanaging the weather. If I could take charge of the weather, I'd move that rain over here.

And I'd put the dryness where there's already dryness. Let the parched be parched. Let the people be rained upon.

God says, No, I cause it to rain on a land where there isn't anybody. Wilderness, where there's no man. And I satisfy the desolate waste.

It pleases me to just rain on that and cause the tender growth of grass to spring up. And he talks about the rain having a father. Who begets the drops of dew? How do they form? They just seem to materialize out of the air.

In the ancient mind, of course, and even in the modern mind, that's exactly what they do. You sit there in the early morning, watching your sheep and goats, and the frost just starts forming and creeping across the ground and the stones. It just appears out of nowhere, as if by magic.

Who begot it? Where did it come from? The waters harden like stone in the cold, just like we're having out here. The surface of the deep is frozen. So, God says, Look, you're going to see a lot of things that don't make sense to you, but they make perfect sense to me.

Well, it makes perfect sense to me to pause right here and take a break. When we come back, we'll finish up this fifth section in the physical universe section, and then we'll move into that second and analyze it.