

27b JOB

Let's resume our study now in the book of Job. We're in chapter 38, and we're finishing up the first section of five statements by God, the sections that correspond with the foundation of the earth, the physical universe, and the control that God has over the forces above and beyond man. We have seen the precipitation in verses 25 through 30.

It's the sixth verse section, and it's those things that are incongruous, the things that are counterintuitive. Why is it raining in the desert and my fields are parched? I don't understand. If you have ever read, and you've heard me mention this many times, but I'll tell you what, that series, *The Little House on the Prairie* by Laura Ingalls, the books that she wrote, those are not really children's books at all.

They are a very gripping account of life on the prairie in the late 1800s and the kind of people that populated this country and turned it into what it became. And the grit of those pioneers and the things that they had to endure is very humbling and it gives modern day people a lot to be thankful for. I well remember a case where her father was out there.

What's his name? Paul Ingalls, I don't remember his first name. Who? Charles Ingalls. Went out there and had planted these crops and had nurtured them along and had to do everything by hand.

He was out there hoeing and got them and they were almost ready to reap and then here came a hailstorm and obliterated the entire crop. All of his investment gone. He had been out there the day before saying, Oh, see how these are crackling in the air, we'll start harvesting tomorrow.

Well, the hailstorm came up and blew it away. If they had harvested one day earlier, the things would have been not quite ripe, but by waiting until they were ripe, they were destroyed. Then he had to take out a loan and it was a long time before they recovered economically.

These things are beyond control and they seem completely illogical and not understandable to us. Why do bad things happen to good people? Why do good things happen to bad people? Why do the wicked prosper? Why are the righteous seemingly left out on the end of a cracking branch here? I just don't understand. God says, look, this is a part of the plan.

If God's ways are higher than our ways and his thoughts are higher than our thoughts, then a lot of times his thoughts aren't going to make any sense to us. It's an easy thing to say, it's a hard thing to remember and apply when the illogical, inscrutable things are a part of God's plan for our life. But this is why it's called faith.

If you could see, if God sent an angel down and said, well, now look, here's what we've got coming up for you in the next month. You're going to have a flat tire in the middle of traffic in a rainstorm and your plumbing is going to stop up. Oh, by the way, you're going to get fired and

your child's going to come down with a disease and your house is going to be eaten with termites, etc., etc.

All these things start being listed out. Then you'd say, well, so then what's going to happen after that? Well, God's going to provide that. Well, then we'd just have to kind of go through it and there wouldn't be any faith involved.

Faith is what you don't see. Faith is what you can't figure out and you have to trust that God knows what he's doing. Angels have never had to do this.

They haven't had to trust that God knew it. They can see God, they see his throne. Some of them are hovering right around it and guarding it and accompanying it and coming to and fro from within the temple.

The angels are ever beholding the face of the Father. Jesus says that little ones have got angels detailed to them and they're coming and going up and down Jacob's ladder type of thing. So, faith is not an issue for them.

It is purely acceptance. It is purely obedience. It is purely acknowledging and functioning within the plan and purpose of God.

We, on the other hand, are literally in the dark. We're born in the dark. We live in the dark.

And we're going to be in the dark until that day of light when the sun rises with healing in his wings. We are gathered to him and we are ever with the Lord. He is the light.

We will never be in the dark anymore. But this is our opportunity to demonstrate the nature of our thoughts about God. Do we love him? Do we trust him? It's easy to be faithful when everything is going good.

The Israelites were all happy to march out of Egypt. Hey, no more slavery. Huzzah, huzzah.

But you get across the Red Reef, Yom South Sea, and three days out and you run out of chow, and suddenly everybody is ready to turn around and go back. What about the promises? What about the land and the milk and honey? I want the leeks and garlicks and the slavery of Egypt because that's the devil I know. No faith.

That's why they dropped in the wilderness. Well, the waters harden like a stone and the surface of the deep is frozen. Where does the ice and the frost come from? Then in verse 31, he starts the fifth and final section of this external environment, these forces of nature over which man has absolutely no control.

Even to this day, all the wonders of modern science, they can't control the frost. You see all the orange growers in Florida lose their shirts every so often because they'll probably be glad for

global warming. They'll quit losing all their citrus crops to frost.

Same thing out in Southern California and Central California. Now we have the forces that are even beyond what happens on the surface of the earth. The water and the frost and the precipitation, that impacts the surface.

Now this is stuff up above and beyond that. Can you bind the cluster of the Pleiades? And this is actually the, you may have a text note there that says the seven stars. And what it literally is trying to say that can you, when it says bind the cluster, can you tie the bands? Can you cluster the stars together like the Pleiades? The idea being some stars are gathered, some stars are scattered.

Can you bind together the seven, the Pleiades, or can you lose the belt of Orion? These are vastly outside the sphere of the earth. There are things going on up there. Why would you care? What if the belt of Orion scattered itself across the sky? So what? What if the Pleiades were no longer bound together and they scattered themselves over the sky? Who would care? These are things that are beyond the comprehension and beyond the concern of man.

And yet God is intimately involved in them. They had no idea that these were stars larger than our sun, that the forces involved in interstellar space and the constellations and the supernovas and things like that, in Job's day, of course, they had no comprehension of those things, and we just barely grasp it now. Can you bring out Mazaroth? And I told you before, this is something that seems to be related to a crown or a diadem, but it refers to the constellations, and these are specifically the 12 markers that have become the signs of the zodiac.

And we've covered this in some detail in the past. The reason it's referred to by this idea of a crown is this is what encircles. The crown encircles your head.

These are the constellations that encircle the horizon. And as they rise and fall, there was both legitimate and illegitimate understanding of those 12 dominant constellations at different seasons of the year. When people say, what is your sign? And you say, well, I'm a Capricorn because I was born at the end of December, or I'm a Sagittarius or whatever they all are, the twins, the water bearers, and there's these different signs of the zodiac, Aquarius and so on.

That's a reference to astrology. Well, this is not astrology. This is astronomy.

There was a legitimate understanding, and in the early, early days, there was some knowledge of signs in the heavens. God said in Genesis, I'm going to put these things in the sky, and they're going to be for signs and for seasons and for days and for years. The seasons, days, and years is what they have always done, but they were also for signs.

And there was an understanding that certain constellations were associated with certain things on Earth. And a lot of that information is now lost. It's not in the Bible anymore because they don't

need it anymore because you have the Bible.

But I personally think that when you get to the prophecy of Balaam, and he says a star will arise in Jacob and will smite the brow of Moab, that there was a constellation associated with Israel, and there was a constellation associated with Moab. And this knowledge went down through the biblical times, down through Daniel, all the way down to the Chaldean wise men, who were astronomers and who saw whatever it was, the supernatural star. Was it a natural occurrence like a comet? Was it a supernatural angel up there with an Olympic torch or something? Whatever it was, they saw it.

And how did they know that a king had been born in Israel? Well, the only Old Testament prophecy that has anything like a reference to that star of Bethlehem that we're fixing to see a lot of representations of here in the coming month is the prophecy of Balaam. A star will rise in Jacob and smite the brow of Moab. And these individuals evidently knew that from the copy of Genesis that Daniel had stored in Babylon.

And they said, well, look, there it is. Let's head for Israel and find out who the king is. And that's why they came.

And so it wasn't some kind of a mystical revelation. They didn't say, well, behold, an angel did come and tell us to look for the Christ child. They said, we have seen his star in the east.

We have seen his star. So this Maserat and Pleiades, Orion, the great bear and all that, this is knowledge that was pertinent. They didn't have a written Bible, and so there were other means of communicating.

We saw this in Eliphaz. There were angels who would come occasionally and speak things in the night, just as you have with the patriarchs. So what is he talking about here? Can you bind or can you loose things beyond the heavens? The answer is no.

What's one of the promises that Jesus made specifically to Peter? After I'm gone, the things that you bind on earth, you're bound in heaven. Things that you loose on earth, you're loosed in heaven. It's a new thing.

Couldn't do that in the Old Testament. Binding and loosing, that's the exact thing you have here. Can you bring out Maserat in its season, i.e., this is the tilt of the earth revealing the rising and the receding of these dominant constellations that represent the 12 months of the year, the 12 astrological signs, so to speak.

Can you bring them out? Can you guide the great bear with its cubs? We know about the Ursa Major and Ursa Minor still to this day. That's the bear constellation. I'm not real sure about the cubs, but evidently this was a reference to stars associated with what I guess would be, am I right, Ursa Major? Isn't that the bear constellation? If I'm wrong, I'm not.

All I know is my navigation stars. I know where Betelgeuse is and Polaris and Kochab. I can still shoot a fix and figure out what latitude I'm at if you give me a manual, but I'm not a big stargazing kind of guy.

And at the rate my vision is doing, any stargazing I'm going to do is going to require corrective lenses. Do you know the ordinances of the heaven? Can you set their dominion over the earth? And this is the truth that became corrupted into astrology that the dominion over the earth, what do these stars really represent? What is a constellation? How do you spot a constellation? What's the difference in the stars in a constellation and the stars that aren't really a part of a constellation? It's the bright ones, right? The bright ones make Ursa Major. They make the Pleiades.

They make Orion. Anybody can spot. You can't miss Orion, the big three stars in his belt and his little shoulders.

I mean, you just can't miss that. The Big Dipper. Anybody, if you're not in the middle of city lights, you can see the Big Dipper.

If you know the pointer stars, you can find Polaris. I mean, they're just certain stars. They're bright.

They are glorious. Paul talks about it in the resurrection. A star differs from a star in glory, so it will be in the resurrection.

The bright stars are the dominant stars. Dominion. Dominant.

Bright stars. Stars are associated with angels. Do you know the ordinances of the heavens, the laws of the heavens, the powers that be in the heavens? Can you set, can you establish, can you assign their dominion? There are national angels in the Old Testament.

The prince of Persia, the prince for Israel, Michael your prince. God details these angels. We saw it in Ezekiel.

We saw it in Revelation. Angels come forth from the temple. Angels going forth to hold back the winds or to set loose the winds and to wreak destruction and to preserve and to set marks.

You've got your stamp angel that goes out there and puts a mark on the forehead of all those who sign and cry over Jerusalem in Ezekiel. God sets the dominion of these stars. It's represented.

It's symbolized by these things in the heavens. But that's not the actual dominion. Astrology people are making the same mistake as your Catholics thinking that the Kool-Aid and the cracker turns into the body and blood of the Lord.

You're mixing up the reality with the symbol. The actual star, umpteen hundred light years away, and they say, well, you know, it's the gravity. When you're born, the gravity kind of like pulls your brain or something and kind of makes you into a certain, that's why you can go to the newspaper and read the horoscope for, mine is Capricorn.

So you go in there and you read the Capricorn thing. And it says, well, today is a good day to keep your cards close to your vest and don't make any big decisions today. Well, how vague is that? I mean, you could scramble all of the things and it wouldn't make any difference.

There's no actual force being exerted by these things. At least there are people who believe in it. I understand one of our former first ladies was big on astrology.

But it's representative. It is symbolic. Do you know the ordinances? Can you set their dominion? Then of course the answer is no.

But this is the last of those five. Now, let me ask you. First table of the law.

What's the last commandment on the first table of the law? Honor your father and mother that your days may be long in the land that the Lord your God gives you. What do the father and mother do? That's your authority. That's your supervisory powers.

That's the people who bring up the next generation and guide and implement policy and make sure things go the way they're supposed to. It's the parents that are supposed to bind the Word of God on their hands and put it on their doorposts and speak it to their children coming out and going in. This is the guiding authority.

In the early days, before there was a canon of scripture, before you had the nation of Israel, up until particularly the flood, angels judged men. They came down and walked among them. And they got so happy with the job, they started intermarrying and taking wives of all whom they chose.

And they brokered influence in exchange for marriages. And they got tangled up in the same kind of abuse of power that led to the original fall. But here in this last section of the first set of five, you have a direct reference to the dominion of superior beings that is established by God.

In the same way that authority on this earth, parental authority, governmental authority, church authority, whatever it may be, church authority basically in this day and age amounts to the pastor being able to say, be quiet while I talk. That's about all the authority I have, is that things be done decently and in good order. As soon as we all pack up and leave the room, I have zero authority.

The Word of God has authority. The Scriptures carry their own authority. And to the extent that I can communicate the Word of God for all of us, then we can all leave and have the authority of

God ministering through the Holy Spirit in our souls.

That's the only authority. You shouldn't be thinking or doing anything because of anything I say. There are people who say, well, I've got a single pastor that God has designated for me, just like I have a spouse God has designated.

Nonsense. Balderdash. You can learn the Word of God from writing on the bathroom wall, as somebody smart enough put it there.

The conveyance is immaterial. It is the Word of God itself that has authority. I have authority just enough to keep the class orderly and organized.

And anything that we do as a group, I have biblical authority to ensure that it's done decently and in good order. And that's it. There's no popish authority.

There's no priestly authority. There's none of this submission to the... It's nonsense. I am like the little hired guy that the shepherd says, you take those sheep right there and keep them from falling over the cliff.

And he says, yes sir. And he does that. And that's his privilege.

Well, this is all about authority. This last section is about the authority that God has assigned that's beyond us. You don't get to choose your authority in a lot of cases.

You don't get to choose your parents. If we did, families would be widely different in construction, I suspect. I probably wouldn't have any kids.

I'd probably say, you know, it was fun, but I'm going to go choose these people. They're fun. You're not.

So, we don't get to choose. Many times we end up in a job or another situation where there is authority and we don't like it. Boy, in the military, you haven't lived until you've had an experience such as this.

I've had many. And I'm not sure it was all them. It's probably them having to be ugly because maybe I wasn't doing what I was supposed to.

But you have this authority. God establishes it. You have to deal with it.

This is the point of this thing. What is the application of these first five? Look at them. The first one is, God has set the physical bounds.

Some things are going to happen and some things are not. Evil is going to wash this far and no farther. If you're walking along the beach and the tsunami comes in, I'm sorry, but God decided when and where the tsunami would hit.

Have you seen this satellite picture? Somebody sent me mistakenly. They know better now. But somebody actually sent me an email forward.

And it had pictures in it taken from satellite, picture of the Grand Canyon, picture like 35 seconds after the tsunami hit over there and wherever it hit, Indonesia. And you can see the water just, it's a satellite picture from straight over. But you can see, here's where the coastline is supposed to be and here's this water splashing through these inhabited areas.

And you can see, God decides when and where the water is going to keep in its bounds and when and where it's going to get out. Do I agree with Pat Robertson and some of them? Well, it's God's judgment on those pagan people. No.

But did God know it was going to happen? Yes. Did God allow it to happen? Yes. Does it have a particular spiritual significance? No.

This is not the age for natural disasters to have a spiritual significance. God isn't judging New Orleans. If God was going to judge wicked towns, the hurricane would have picked up its skirts and landed on Washington, D.C. or Las Vegas or Los Angeles or parts of Dallas.

I mean, there's, New Orleans has not got a market corner, not evil. This is not the age of natural disasters being the wrath of God. This isn't it.

This is not the age of signs. Those things were signs. The man picking up sticks on the Sabbath was a sign.

He got stoned as a sign. Lots of people broke the Sabbath horrendously. Went out and plowed entire fields and they didn't get stoned.

Signs. Old Testament judgment of nations. Catastrophic weather incidences and so on.

Old Testament. Not in this age. You can read nothing into tsunamis.

You can read nothing into hurricanes. You can read nothing into earthquakes. Except that, you can plot them on a map, especially the earthquakes.

You've seen they had yet another earthquake over in Java, over in Indonesia. If you plot those earthquakes and there's places on the web where they plot them, you can see the outline of the tectonic plates and that is the southeast corner of the plate who has its northwest corner up there by Jerusalem. Every time that southern part moves, you're one step closer to having the northwest part move and that's what's eventually going to split the Mount of Olives right down the middle.

And I love, I mean I feel sorry for the people, but I love to see earthquakes over on that side of the world because God is moving those plates and it's just one step closer. One step closer. One

step closer.

Every time there's an earthquake on that side of the world, you just map those plates and the tension is building and it just means Jesus is going to be back and when he places his feet on the Mount of Olives, it is going to split. It's going to make a wave escape. It's got all the things we've seen in prophecy.

Can you bind? Can you loose? Can you do anything about the powers that have been given dominion over the earth? And the answer is no, you can't. You need to be aware that they're there and you need to be submissive to the will of God in assigning authority in those places and in those ways. Get over yourself.

Quit raising your fist up there in injustice and saying, it's unjust. This is unfair authority. You're just going to get your arm snapped off.

Don't raise your arm up there shaking your fist at God saying, how did you let this happen? You can't do that. Whether it is the foundations of the earth, the origin and limits of the sea, these are material boundaries that God has set. They are parameters that God has founded and established.

Quit pounding your fist on the ground. Quit railing that the sea has eaten away your Malibu beach home. God decides when and where those things are going to have an incursion.

And you can't question His judgment. He's smarter. He's got a plan and it's much bigger than we are.

That's section one. Section two, the light and the darkness, the spiritual bounds. Evil can go only as far as God lets it.

God let it in for Job and there's a reason. So Job can't say, why did this evil befall me? There's an answer. God determines the boundaries.

He establishes the morning. There is a morning after the night. There is a dawn after the darkness.

So wait for it. You have a need of patience. You have a need of endurance.

That after you have suffered, you inherit. It's all through the Bible. The third section, light and darkness have a territory and have a home.

There is a destination. You can't put them in their place. You can't legislate morality.

You can't control evil. You can't badger. You can't legislate.

You can't antagonize. You can't crusade. You can't sit on the porch with a shotgun and make evil

go to its place.

You can't quit trying. It's God's province. It's God's power that allows those to go and come.

That's the third section. There's a territory and a home. God has sovereign control.

You want the proper application of the sovereignty of God, that's it. If evil comes in, then deal with it. You've got the full armor of God.

God could take all the darts out of Satan's hand, but he doesn't. He lets him throw them. And we're supposed to quench them.

He only lets him throw a certain amount. He doesn't have more darts come than what we've got armor for, but you've got to pick up your armor and use it or you're going to get hit in the head with a dart. When you get hit in the chest by the fiery dart of the wicked one, you don't have on the full armor of God.

And if we've dropped our armor, God's probably going to let Satan throw a few darts so that we feel it. And we say, ouch, that hurts. Where did I leave that armor? That's how it works and we learn to wear it.

The fourth section, precipitation. It doesn't seem fair because God has a treasure. He has a storehouse for the hail and for the snow and for the rain.

Sometimes it doesn't fall where we think it ought to fall. Just wait. And then finally, the stars and the clouds.

Sometimes things are obscure. Other times they're clear, but it's all above our heads. And Ellen who had made reference to this same thing.

That's the first half. Now, verse 39 of chapter 38. You start the new section.

Just a poor place for a chapter break here. Can you hunt the prey for the lion or satisfy the appetite of the young lions when they crouch in their dens or lurk in their lairs to lie in wait? This is all about desire and taking what you want by force. What did Jesus say in reference to John the Baptist? From the beginning, from the days all the way up to John the Baptist, the kingdom of God has been there and men have tried to take it by force.

They've tried to press their way in. It's like Jacob wrestling with the angel. I will not let you go until you bless me.

Give me what I want. I want it. I'm going to take it by force.

Who provides food for the raven when its young ones cry to God and wander about for lack of food? Now, the ravens are scavengers, aren't they? They find things and pick it up and carry it

back to their young. The ravens are not eagles. They're not birds of prey.

They are scavenger birds. They find what something else has left behind. You can't satisfy the lion with its young.

And this desire to be filled by predation, you can't fix that. You can't tame the lion. You can't say, oh look, please don't kill my goats and please don't attack my sheep.

I'll come feed you when you're young. You can't fix that. There are always going to be predators.

And the results of that predation, it just means that there will also be scavengers. Remember the prophecies in Ezekiel where God judged the surrounding nations and said, you waited for my people to get hammered down and then you said, aha, you came swooping in and took advantage. Those are the ravens, swooping in and picking up the spoils.

Then in chapter 39, this section continues, do you know the time when the wild mountain goats bear young or can you mark when the deer gives birth? Can you number the months that they fulfill? Do you know the time when they bear young? It's not just about deer or about goats. It's about them giving birth. You've got the predators who are hungry and you've got the predatees, you've got the prey who are generating fresh prey.

So there's demand and there's supply. God manages those things. And even these are untamed animals.

These are wild mountain goats and deer. God knows about the predators and the scavengers. And He knows what they need.

Man can't control that. And remember now, we're on the second table of the law, so to speak, and we're looking at horizontal relationships. There are people, there are nations, there are fellow human beings who are like the lions and they are hungry and they want something to eat.

And you can't fix that. You can't make them not be a lion and say, well, look, I'm going to raise it from a cub and it will be like a pet house cat. No, it won't.

Wild animals will be wild. Remember that story about the girl who was going to get her high school picture taken sitting on a lion? And she startled and then she screamed and the lion bit her in two and killed her? And they said, well, we thought he was just tame. He's been raised from a cub.

Well, you can't take the wild out of a wild predator. God manages the supply and demand of that situation. And there are those who are going to be prey for the evil predators.

And there are evil predators out there who are always going to be hungry. God oversees that. God manages that.

We can't. The goats and the deer bring forth their young and deliver their offspring. Verse 4, their young ones are healthy.

They grow strong with grain. They depart and do not return to their parents. Why? They get fat and go out there and get eaten by the lions.

They go out and they don't come back. So this is violence and opportunism in the world. You can't fix it.

You can't counsel it. You can't use welfare and try to supply people so that they won't be violent. This is the mistake that human society makes.

The second section, beginning in verse 5, is a different kind of animal. Lions, ravens, wild goats, and deer are all wild animals. Now we have a second category.

What are they? Wild donkeys. And onager is another kind of a wild ass, a wild donkey. And as you go on down, his home is in the wilderness.

The barren land is his dwelling. He scorns the tumult. The mountains are his pasture.

He searches after every green thing. You get down to verse 9. Will the wild ox be willing to serve you? Will he bed by your manger? Can you bind the wild ox in the furrow with ropes? Or will he plow the valleys behind you? Will you trust him because his strength is great? Will you leave your labor to him? Will you trust him to bring home your grain and gather it to your threshing floor? These are animals that have a domestic version. Oxen were the bulldozers, the tractors of the ancient world.

Donkeys were the pickup trucks of the ancient world. This was your utility vehicles, your utility power that was tame and was domesticated. You feed your ox and he plows your field.

You feed the donkeys and he carries your burdens. These are wild oxen and wild donkeys that do not submit to human control. They ought to be domestic and they're not.

This is kind of a picture of rebellion. They are made for service but they do not serve. Lions, you don't plow with a lion.

You don't use them for security. They have no useful purpose. You don't domesticate a lion.

You don't domesticate a raven. You don't domesticate a deer or a wild mountain goat. They're stringy.

They don't make good meat. They don't have good milk. These are all in the area of the wild and this talks about kinds of people and I would submit it also talks about kinds of angels, kinds of sentient creatures that have a certain characteristic and God manages them based on what they

are.

When they're wild, he manages the wildness. A certain amount of predation, a certain amount of prey. When they ought to be domestic but they're not, you can't fix it.

You've got the wild donkeys and he says, who set them free? How did they get out there in the first place? Who loosed the bonds? Notice, they were domestic and they escaped. Who let them go free and let them stay out there as free? Well, by accident, by omission, by some kind of way they got out there. God says, I have made their home in the wilderness and made their land out there in the barren areas.

They scorn the city. Normally the donkeys are in the city, they're in the stables, they're the traffic. But these aren't.

They're out there in the wild. He doesn't heed the shout of the driver. Human control doesn't work on these that ought to be controlled but they can't be.

They were domestic and they've gone wild. Now, in the Bible symbolic parlance, domestic animals are typically believers. You are the sheep of my pasture.

The sheep and the goats ostensibly are all under the control of God but the goats are not really sheep. They're like the tares amongst their pseudo-sheep and there's a reason why those are there. But typically the lions are raw, untamed power.

Jesus is the lion of the tribe of Judah. And it talks about his ferocity when the evil ones become his prey. But this is talking about wayward unbelievers with the lions and those upon whom they prey.

Now you've got those who ought to be domestic but aren't. Who ought to be obedient and hearing the voice of the driver and aren't. God has control of them and you can't.

You can't control wayward believers any more than you can control unbelievers. You can't leverage them, you can't browbeat them, you can't mentor them, you can't disciple them. If they want to be disobedient, if they refuse the city, the place of habitation, if they refuse the voice of the driver, get over it.

Don't just blame all your problems on them and say, if I could only reign them in, let me get that wild donkey, let me get that wild ox and harness him to my plow and get him to plow this furrow. You can't do it. They're wild.

They have chosen to break the bonds and go free. And God allows it. God says, look, this is a part of my demonstration here.

I'm going to let these people exercise their volition. Quit trying to control it. Quit trying to change

it.

You're just going to frustrate yourself. It's a part of God's plan. People are going to live out their nature.

You and I are going to live out the nature of our own decision making. That's what this teaches us. That's the second section.

It's the untamed power of these animals that are supposed to be tame and serviceable. They're unserviceable. There's no human control.

They have strength and they have leverage that you can't bring into conforming. The third section begins in verse 13. This is one of the most interesting ones.

By the way, notice verse 12. These that are supposed to be domestic, they look like a domestic animal. If it's standing still, you can't tell if an ox is wild or domestic.

If it's standing still, you can't tell if a donkey is wild or domestic. It's when it moves. But he says, will you trust him to bring home your grain? Don't put a big trailer full of grain on a wild ox and expect him to bring it home.

He's not going to. Don't put your trust in somebody just because they're a believer or just because they appear to be domestic when they're really not. Then in verse 13, the wings of the ostrich wave proudly, but are her wings and pinions like the kindly storks? She leaves her eggs on the ground and warms them in the dirt.

She forgets that a foot might crush them or that a wild animal might trample them. Now, what is the characteristic of an ostrich other than looking goony? They're one of the gooniest looking birds. They almost look like an impossibility.

I could say more about that, but I won't. They flap their wings proudly and they're really fast. They're remarkable for their appearance and they are super fast.

An ostrich can outrun a horse. And they do. If they get spooked, if they get scared, but it's all about self-preservation.

If things start going sour, the ostrich bangs in and it's gone. It outruns anything that's chasing it, but at what cost? It leaves its eggs there warming in the dust to be cracked open, to be taken away. Now, there's not all that many animals that can crack an ostrich egg, but her eggs are left on the ground and warmed in the dust.

She doesn't worry about a foot crushing them or that a wild beast might break them. She has little loyalty. Her labor is in vain without concern.

Why? God deprived her of wisdom and did not endow her with understanding. When she lifts

herself on high, this is when they stick their head up in the air and sky out. Ostriches a lot of times have their head down near the ground.

People say this is them burying their head in the sand. They're not. That's their posture for looking for stuff.

They get their head down low. They've got that swooping neck. Then they raise it up and they run like you can't believe.

But they have no loyalty. They don't have this like other birds do. They have some loyalty.

They return to the nest and they roll their eggs in as best they can, but they're quick to leave and this is a symbol. God deprived the ostrich of wisdom, did not endow her with understanding. As a picture of people who lack understanding.

As people who don't have wisdom and who are self-centered and will fly faster than a horse. When she lifts herself on high, she scorns the horse and rider. You can't catch me.

It's not the gingerbread man. You can't catch me. I'm the ostrich, man.

And away it goes. And people will fly at a sign of danger. There's no loyalty.

And that's just the way they are. They don't have wisdom. They don't have understanding.

God has deprived the ostrich of these things as a picture. God sets that up in nature and it's a commentary on human beings. Then, finally, you have the cavalry horse, actually second to finally, and we're probably going to run out of time here.

I was hoping to finish this section. But look at verses 19 through 25. And, again, you have the hinge.

You can see these hinges. I may have not pointed out the earlier ones. It says, When she lifts herself on high, she scorns the horse and rider.

That brings up the idea of the horse. So now you have the horse with its rider and this is a cavalry horse. It's not a wild mustang.

It's not a horse in any sense other than one that is ridden and armored and sent into battle. This is the picture of strength. And it's fearless.

He doesn't frighten. He doesn't spring away like a locust. He snorts and strikes terror.

He's all buster and charge in where angels fear to tread. He paws the valley. He rejoices in his strength.

This is the opposite of the ostrich. The ostrich, at the conflict, I'm gone. This marriage is going bad.

Goodbye. I divorce you. I'm leaving.

Take the kids. Take the dog. Take the house.

I'm gone. And faster than a horse can gallop, the person has vacated the friendship or the job or the challenge or the marriage or whatever it may be. The family.

Some people say, I don't like my family. They're gone. They don't see their family ever after.

They've vacated. There's other people who charge in like the bull in the china shop. And they go the opposite way.

There's a problem. I'm going to go in there and I care for nothing. And they charge in like this cavalry horse.

And the idea here is it's fearless. It's fearless. It's thoughtless.

And it's self-confidence. I am right. I'm going ahead.

Nothing scares me. Nothing's going to deter me. Charge.

And there it goes. Rejoices in his strength. Gallops into the clash of arms.

Mocks at fear. Is not frightened. Doesn't turn back from the sword.

The quiver rattles against him. The glittering spirit. These are animals that just revel in conflict.

Some people leave a conflict at the first sign of trouble. Other people, that's what they're about. Give me a conflict or I'm not even happy.

I thrive on conflict. Bring it on. I got my javelin rattling against my side.

Devours the distance with fierceness and rage. Even when the trumpet says, Okay, stop, stop, stop. This horse just keeps on going.

The blast of the trumpet, he says, Not me. He smells the battle from afar. The thunder of captains and shouting.

There are people who are attracted to conflict like flies to rotting things. Others, no loyalty can keep them there. Their own eggs, their own young.

I'm gone. These are kinds of people. And you can't get your eyes on people.

There are going to be people of this nature. God knows about them. He has put analogs to them in nature.

And we have to be aware of it. Got to look up. Look up at the God who has authority.

Look up at the God who has control. Look up at the God who knows how far the sea is going to proceed. How far the darkness is going to overshadow.

And wait and watch and trust. These are coping strategies. These are pieces of knowledge to keep us on the straight and narrow.

Well, we don't have time for our last section. We'll pick up here and look at the hawk and eagle, which is a good one to pick up with next time. Because this is a positive at the end of this second tablet, if you will, of these statements of God.

But we'll close here in a word of prayer. Father, thank you for your word. Thank you for the clear and wonderful ways that you communicate truth to us throughout the Old Testament and the New.

We pray that God, the Holy Spirit, will impress these things in our hearts. May we live in a way that is pleasing in your sight. We ask it in Jesus' name.

Amen.