

28a JOB

This is Friday, the 8th of December, 2006. We continue tonight our study in the book of Job, resuming in chapter 39. Let's take a moment as we begin to, as we always do, acknowledge the role of God's grace in our lives, the presence of the Holy Spirit, and the opportunity to be led into all truth by His ministry.

Shall we pray? Father, what a privilege it is for us to set aside the cares and the distractions of our daily life and to spend time in fellowship and the study of your word and in meditating on the place that you have assigned us in your plan. We are so grateful to be living in this age, to have the opportunity to be a part of the body of Christ and the bride of Christ and to look for His imminent return. We know that our time here to learn and to grow in the context of a fallen world and a sinful nature is short, and we pray that the things that we learn will become a source of application, a source of strength, and a source of challenge in the days ahead.

We ask it in Jesus' name. Amen. Well, our study has brought us through many chapters in the book of Job.

We have seen the dialogues, not only between God and Satan in the first two chapters, but then between the three friends of Job and Job himself, beginning in verse 1 of chapter 3 and extending all the way down into these recent chapters. And then after Eliphaz and Bildad and Zophar, we saw Elihu give his speeches, and he leads up to and introduces God Himself speaking out of the whirlwind. And this is the section that we are now studying.

God's speech is also broken into a couple of sections here, and we are just about to finish the first of those sections. This has been really three chapters long, chapter 38 and 39. I say three chapters.

It's two chapters and just barely into chapter 40. And then there's going to be a short interlude where Job will speak. Then the Lord is going to continue for the remainder of chapter 40.

We saw that God's speech here in chapter 38 and 39 really divides into something that sort of parallels the tables of the law. There are ten sections. The first five in chapter 38 speak of creation.

It reminds us of Genesis chapter 1 and 2, the language. A lot of the language is the same, talking about light and darkness and so on. And then last time, we looked especially at this second section that begins in chapter 38 verse 39 with looking at the predators and the different kinds of animals.

And in the same way that the first section encourages us to look up and look at God and His creative power, His sustaining power, His originating power, and His control over the universe, the second section talks about things that are down here on earth, things such as the lions and

the ravens and the oxen and the donkeys, the ostrich, the cavalry horse is what we finished up looking at last time. And these are a different aspect of life on this earth. We observe these animals and it emphasizes the fact that God has given them specific characteristics.

He says with regard to the ostrich that God has denied the ostrich wisdom. And at the sight of a predator or whatever, the ostrich will use its great speed to fly away, leaving the eggs unguarded. So the first section tells us things about God, gives us things to meditate on with regard to God.

And this is really important because you think about Job's situation. It's so easy to get wrapped up in these speeches and forget that Job is sitting there in the ash heap. He's still reaching over and scratching himself every once in a while with the potsherd.

His friends are still sitting there thinking, Job, you sinner. You better fess up and let God forgive you and take this curse off of you. There's a huge entourage of servants and assistants.

These are great men of the east and they've got a staff. They travel around just like modern day celebrities where they've got a secretary who probably on clay tablets is taking notes. By the way, this year it was reported that they have found the oldest Hebrew inscription ever unearthed, just south of Jerusalem.

It is dated to around the time of Saul and David. It's dated at about 1000 B.C. and it is the 22 letters of the Hebrew alphabet inscribed into a rock. This puts another hole below the waterline for all of the liberal critics who have said, Israel didn't really become a nation.

They didn't really have a language until the Babylonian captivity. They couldn't write. Moses by no means could have written anything down by way of Genesis or the Law.

None of the Psalms and things could have been written down in the days of David because they couldn't even write back then. There's an alphabet scratched in the rock that has been dated by qualified archaeologists to at least 1000 B.C. Those are the days of Saul and David. Once again, the scriptures are vindicated that Moses knew how to write.

There's only 400 years difference there. I don't think that scribe scratching on the rock was just inventing the alphabet at that time. I would love to see pictures of it.

I hope I can find some because they say that they are the old Hebrew letters but that they have elements of Babylonian in them as well. Of course, all of these are derivative from a common ancient language. Proto-Semitic is the well from which sprang Hebrew, Aramaic, Arabic, Syriac, Akkadian, and many others.

The entourage, all of these people, there's a fairly large audience. The reason we have such a detailed record of these speeches isn't that someone said, Oh, wasn't that fun six months ago when all those people came to see Job? Let me see if I can remember it. Nor did God come down and seize a hold of somebody's brain and do the automatic writing thing.

When I was in Sunday school, y'all may have had this at some point, we say, well, the Bible has inspired every letter, every word in the original autograph, and God sort of made the prophet or the writer into sort of a sock puppet and just did like one of those things on Sesame Street, Jim Henson, his little Muppets, where sometimes they put human hands through the little gloves and there's one hand up here doing the head and then somebody else's hands are doing the puppet's hands. And that God somehow sort of stuck Holy Spirit hands in there and wrote the Scripture down and the person was kind of mesmerized in the process. I don't see that happening at all.

God worked in and through gifted men who were prophets, who were priests, who were shepherds, Amos and various ones, were just men who by some fore-destined, pre-destined act of God were literate enough to record things. You have Baruch who wrote down the prophecies of Jeremiah. So someone from, in fact, probably several scribes working for Eliphaz, Bildad, Zophar, Elihu, Job, set this stuff down.

The greatest minds in the land are assembled here and they've got stenographers taking it all down. So it's not surprising that we have this detailed account. What I would love to see, I'd love to be a fly on the wall in retrospect someday, look back in history and see them trying to write as God is speaking out of the whirlwind.

Here's the giant whirlwind, the voice of God is coming out of it. It's better than any special effects movie that's ever been made. And somebody's sitting there trying to concentrate and get down the words of God without being utterly blown away by His presence and by the force of His words.

But God made sure somebody was there who could set it down. And this is an accurate account. And it's a beautiful account.

I wish we could all learn Hebrew and look at it in that language together. But I'll give you just a couple of insights into it. But in the same way when God came down on Sinai, I spoke about this the last week or two, God is consistent.

And He's consistent across generations. He's consistent from Alpha to Omega, from the beginning to the end. And it is not surprising that you have five sections that turn our attention Godward.

And then we have five sections that turn our attention manward. The Godward sections are natural phenomena of the universe that speak of God's power. This goes all the way from Genesis through Romans 1 all the way into Revelation.

God is in control of the physical universe. And then in the second section with the animals, animals have always been used symbolically for people. In the Garden of Eden when Adam and Eve fell and God said, Why are you where you are? And then they knew that they were naked.

God covered them with the skin of an animal that had to be slain. And that animal's covering covered their nakedness. Animal sacrifices would cover the sin of Israel, symbolically speaking, teaching point wise, all the way until the Lord Jesus Himself, who is the Lamb of God who takes away the sin of the world, would fulfill that type and that shadow.

But Jesus Himself talked about Herod. Remember what animal He called Herod? He said, That old fox. He called him a fox.

So we shouldn't be surprised that here in chapter 39 we've seen animals representing types of people that we encounter that we have to deal with. Because part of our testing comes from principalities, powers, and spiritual forces in the heavenly places, covered in the first half there, darkness, waters trying to bound up beyond their gates. And part of it comes from that which is around us, the wild beasts, the animals that are spoken of here.

So we saw, first of all, the predatory and the sort of advantage takers, the lions and the ravens, and their prey, the goats and the deer, who are constantly reproducing. And as fast as the lions and the ravens can pick them apart and eat them, why more are being born? And you say, Well, it seems so unfair that the goats and the deers are just kind of lion fodder, if you will. They're just grist for the mill.

My daughter had this problem when she went to the pet store. They breed feeder rats for people that keep pet snakes and other little pet animals. And you think, Wow, these rats are just born to be food.

And of course we do this in agriculture. All that beef and bacon and everything has to get to the store some kind of way. And these animals are just grown to be slaughtered.

That's their whole purpose in life. Well, this is alluded to in this section. The first part of chapter 39 continues it.

And God keeps that balance in nature, especially in those days before man had really conquered and dominated all of the natural world. God maintained the balance. And then in verses 5 through 12, you have these animals that can be domesticated and often are, the ox and the donkey.

And yet he speaks of wild examples, those that ought to be in harness, that ought to be under authority, that ought to be carrying out works of service, and instead are where they're not supposed to be. And you can't tame them and you can't control them. And it's futile to try.

Only God has power over that kind of strength. And then we saw in verses 13 through 18 the ostrich, its pride represented by its plumage and its flapping wings. But it's so proud of itself that it can think only of itself in terms of preservation.

And then we looked last at the cavalry horse, beginning in verse 19. And it says there, Have you

given the horse strength? Have you clothed his neck with thunder? Can you frighten him like a locust? His majestic snorting strikes terror. He paws in the valley and rejoices in his strength.

He gallops into the clash of arms. He mocks at fear and is not frightened, nor does he turn back from the sword. The quiver rattles against him, the glittering spear and javelin.

He devours the distance with fierceness and rage. Now think about this. If you've actually been around horses, this is some poetic license.

I've never seen a horse in terms of being fierce and being enraged. Generally, the person riding him is fierce and enraged and is slapping the horse's flanks with a quart or a sword or whatever and gunning his horse forward. This is alluding to the horse and the rider.

The horse is not going to reach around with his teeth and pull the javelin out and do something with it. The glittering spear and the quiver and so on, this is talking really about troops of mounted cavalry. But the strength and the fierceness of the assault is in the armor and everything that humans have done to make this horse formidable and dangerous.

This is human additions. Wild horses would just as soon run away. That's why people can't catch them.

Out on the plains, they have a great difficulty. These are horses that are charging forward as a part of the cavalry. As I said last time, this speaks of the kind of person who loves a conflict.

Even when the trumpet calls and says, Okay, stop, they're still charging forward. There are people who just want to fight for a fight's sake and want a conflict for conflict's sake. If there's not a legitimate conflict, first thing you know, there's an illegitimate conflict just so there's something to rattle the sabers over.

Each of these is a different kind of person. When we resume tonight here in verse 26, it says, Does the hawk fly by your wisdom and spread its wings toward the south? Does the eagle mount up at your command and make its nest on high? On the rock it dwells and resides, on the crag of the rock and the stronghold. From there it spies out the prey, its eyes observe from afar, its young ones suck up blood, and where the slain are, there it is.

Initially, this might give us some hope. I ended class last time by saying we're going to get out of the woods on all these kind of depressing animals and look at something a little bit more uplifting. But I say that a little bit tongue in cheek because we need to take a closer look at this.

There are two kinds of birds mentioned. Did you notice? You tend to think that it's all about the eagles, but what is the first bird that is mentioned here? It's actually the hawk. Does the hawk fly by your wisdom and spread its wings toward the south? For those of us that look at this in the original language, this is an interesting verse, verse 26, because the word here is a hapaxlegomena.

It only occurs here, and it's a little bit tricky to figure out, talking about does the hawk fly by your wisdom. This is a combination. We know what the roots of these words mean, but the combination of the two is a little bit difficult to figure out because it is from two different Hebrew words for flight.

One is abar, A-B-A-R, and the other one is kind of a tricky one to pronounce. It's nets, which comes from netsets, or it winds up being yanets when you put it into another form. Both of them mean to soar or to fly, and yet one of them comes to mean the hawk because the hawk is sort of a symbol of flying.

When they wanted to think of flying, they thought of the hawk, and so we would say something like, well, I'm going to duck. Something's flying in my head. I'm going to duck, and we sort of get that from the motion of a duck.

I mean, that's a crude analogy, but they would say, well, look at that thing hawking there, so to speak, and it came to be the word for fly. So we have ya'aver nets here, which basically means to soar or fly, to hover or fly. Is it by your wisdom that the hawk soars and spreads its pinions or its wings to the south? The Hebrew word for south is teman.

Why does that ring a bell in the Book of Job? Eliphaz the Temanite. So it's translated south here, but it's teman, and in the same way that negiv has a meaning in Hebrew that's both a direction and a place, you have the same thing here. So why does it talk about this? Now that I've agonized through a little bit of the Hebrew, what's he saying here? Does the hawk fly by your wisdom and spread its wings or its pinions to the south? Well, this is not talking so much about direction of flight as it is the reason for the flight, which is migration.

The hawk is a migratory bird, and if you've ever seen, I think they have a movie called Winged Migration, was that the one we saw? Where they got up in a flying thing, was it the geese I think that they traveled with? But it's extraordinary, it's mind-boggling the distances that are covered and the navigational abilities of migratory birds, and the ancient people observed this. And they would be on caravans and they would see these flocks of birds flying south in the Middle East, just like they fly south here for the winter. And they might be taking a trip and they might end up down in the northern part of Africa and they would see those same birds at a different time of year coming, and they knew how far they flew.

Caravan guys would report and say, oh, we saw those hawks leaving a couple of months ago, and those guys would say, well, we saw them coming, flying over Egypt and heading further south. They were amazed that these birds could travel such great distances with such tiny little presence. I don't know if they knew about their brain or not, but how smart is a bird? And yet they could navigate.

So who gives them the wisdom? Well, everybody felt like the bird itself didn't have the wisdom,

and God says, well, they really don't. That's my wisdom by which they fly. It isn't your wisdom.

You didn't program the birds and make them fly. Even in the modern day with our guided missiles and things, our nappity earth flying and the range that can be covered by some of these missiles can't even approach what these birds do. Does the hawk migrate? And I think this combination of the soar and the fly verbs here is given for a reason.

The reason it's unique is that this is a very specific reference to migratory flight. Does the hawk engage in migratory flight by your wisdom and spread its wings toward the south? Now in verse 27, he's going to talk about a different bird. Does the eagle mount up at your command and make its nest on high? Now this is a little bit of a problem in the sense that we don't know exactly what bird is referred to by some Hebrew words.

But this word is used for perhaps the brown eagle or the golden eagle. And we know this because there is a reference to it over in Deuteronomy. So if you'll take just a moment and turn with me to Deuteronomy chapter 14, you have pretty much the same information duplicated in Leviticus 11.

But Deuteronomy 14, 11, this is your list of what the Hebrews can eat and not eat, what is clean and unclean. And this is where you get to the section on birds. And God tells the Israelites through Moses, He's already finished up on the fish, what goes through the waters and so on.

Then in verse 11 He says, all clean birds you may eat, but these you shall not eat. The eagle, the vulture, the buzzard, the red kite, the falcon and the kite after their kinds, every raven after its kind, the ostrich, the short-eared owl, the seagull and the hawk after their kinds. Every single bird we have mentioned in Job 39 is mentioned in both Deuteronomy 14 and Leviticus 11 as an unclean bird not to be eaten.

The language is much stronger, I say much, a little stronger over in Leviticus chapter 11 because it specifically, this just says you can eat every clean bird but don't eat these. In Leviticus, it actually declares these to be abominable unclean birds. Leviticus 11, 16 says, these you shall regard as an abomination among the birds.

They shall not be eaten. They are an abomination, the eagle, the vulture, the buzzard, the kite, the falcon, the raven, the ostrich, the short-eared owl, the seagull and the hawk after its kind. They are unclean and they are abominations.

These are abominable birds from the dietary law standpoint. And so, it kind of sheds new light on some of our memory verses. They who wait upon the Lord shall not be moved.

They shall mount up with wings like eagles. You say, well, why would God compare us to the unclean bird? Birds in general get kind of a bad rap in Scripture. You remember, they are the ones that carry away the seeds of the Word and keep it from sprouting and bearing fruit.

If you understand the symbolism in Jesus' parable of the mustard seed where it grows and becomes a great tree and the birds of the air nest in its branches, that's not a good thing. People say, oh, the little robins. In Scripture, birds are a bad thing.

And that is a picture of the kingdom. It's the same as the good and bad fish, the wheat and the tares. You have something good that has sprung up from the small seed of God's Word, but then you have these unclean things that start to fill it and populate it.

And if you've been around some parts of town late at night when all those birds start lining the... Patty and I were on a walk and... Is that when it happened? No. I was parked waiting to pick up one of the girls. And I saw these birds all just by the hundreds landing in the same two trees.

And they just kept landing and landing. I thought, how possible can these... Were they even finding a place to sit? And I looked down below and the ground was absolutely white with guano. And I saw a lady walking down the sidewalk and getting ready to walk underneath those trees and I felt like yelling out the car window, You don't want to walk under there! But, you know, that's one case where you don't want to say, Look up, brother.

There's joy ahead or anything. Dr. Criswell has a book called Look Up, Brother, but you don't want to do it under one of those trees. So these birds, and you find it here, there are clean birds, the dove and the pigeon, but most of the birds, and you see the long list here, and every bird mentioned in this section of Job is an abominable, unclean bird.

So what's going on here? Well, first of all, depending on the context, you may or may not have that unclean aspect in view. And of course, in the book of Job, we're pre-law. Although I think there was verbal knowledge of what were clean and unclean animals well before Sinai, because the patriarchs knew what kind of sacrifices to offer.

They knew how to build an altar. They had some information from somewhere on how those sacrifices were to be accomplished. Job certainly did.

He regularly offered sacrifices, and I don't think they were pigs, and I don't think he was sacrificing ostriches or camels. He knew from angelic instruction, I would imagine, what God required in that regard. So this is more a setting down and a reiteration in the law of Moses than it is some new innovation.

But what you have are these birds, and the hawk, the point of the hawk is that it's a dumb bird, and it needs some kind of outside wisdom, at least in this view, to guide it to and from its migratory destination. And it sort of stands in for all of the migratory birds. And this is a question, by the way, that modern evolutionary science has not been able to answer.

How did these migratory routes get programmed into the DNA of birds? You can take these birds, hatch them, raise them in an isolated place, set them loose in the north in the summertime, and

they will fly south and find their way to these same destinations, the swallows from Capistrano and all of that. And people say, well, they're just learning it from making the trip before, but it doesn't explain all of it. Same thing with the fish.

How do they remember how to get the trout to get back upstream? So the point here is that God has supplied them with this wisdom. Now, what about the eagle? What is notable about the eagle? Well, the eagle is often referred to in the Bible as a molting bird, as a bird that loses its feathers. Now, there were other birds that did, just like there were other birds that migrated.

But when the Bible wants to talk about a bird that has this characteristic of molting, it tends to refer to the eagle. So when you look these passages up, you find that the idea of the eagle is one of renewal. It loses its feathers.

It's kind of like a corpse. It's like a dead bird with the feathers starting to come out. That's molting.

It's a rough analogy in the bird world to leprosy, where you look at that bird and you say, oh my goodness, that bird is just falling apart. And then it grows these new feathers and it is renewed and it can once again fly and look great. In a sense, it is reborn.

It was sort of a picture of rebirth. And you find it used this way quite often in Scripture. So, for example, if I can get my note up here, the passage that I mentioned already about mounting up with wings as eagles really has the idea not only of being able to fly high, but that you can fly at all.

You've been renewed. You've grown these great new feathers after molting, as it were, and flying up into the air. I'll have to give you the rest of those here in a minute.

Oh no, here they are. Psalm 103.5 where it says, talking about God who satisfies your mouth with good things so that your youth is renewed like the eagles. It's always been kind of a cryptic thing and I didn't really understand references like that in the poetic literature until working on this lesson.

But that's what it's talking about. When it says God satisfies your mouth with good things so that your youth is renewed like the eagles, it's talking about that molt and then regrowth. Micah 1.16 He says, Make yourself bald and cut off your hair because of your precious children.

Enlarge your baldness like an eagle for they shall go from you into captivity. Same idea. And of course the verse I've been quoting, Isaiah 40.31 Renewing your strength and mounting up with wings like eagles.

Renewing the strength actually has the idea of those strong pinion feathers going out. So, it is suggested that in verse 27 here when it says, Does the eagle mount up at your command and make its nest on high? How does it gain that strength and that ability to dwell in the rock and reside on the crag of the rock and the stronghold? The eagle is often associated with strength

and specifically, it's kind of like, it reminds me of the ingressive aorist. Aorist is your one ball of wax, verbal action, but you have three different kinds of aorist.

You have the ingressive aorist that looks at the beginning of an action, the constative aorist that looks at the action in its ongoing state and you have the culminative aorist that kind of looks at the finished product and the conclusion of it. So, there's an emphasis on either the beginning, the middle and the end. And this renewal of strength is kind of that ingressive idea, the beginning of strength, where it grows out from you.

God ensures that these eagles can grow the feathers and have the strong wings to fly higher than any bird and make their nests up in these crags, well above the trees and well above the predators, well above anything that can touch it. And it's too high. You can't cope with it because it's up above.

And then what do they do? From there, verse 29, it spies out the prey. Its eyes observe from afar. It can see things that human beings can't see.

One of the most fascinating things when I was a little boy and this is pre-technology in some ways. We didn't have any digital technology and we didn't have a lot of the things that we have now like Google Earth and different ways of getting a bird's eye view. But I was at my grandmother's one summer and she had this thing called the Book of Knowledge and they were real old.

They were from back in the 1920s or 30s. But they had projects for kids and I was looking for something to do and I was reading avidly through here and they showed you how to make things out of these old kind of clothespins that nobody has anymore and how to make things out of milk bottles that nobody gets anymore and how to do all kinds of things out of stuff that was prevalent in the 1930s but this was the 1960s and it wasn't anything. And so then I got to this one part and they said, here's a way that you can make bird's eye photographs.

And I thought, boy, this is going to be great. And they said, first build yourself a box kite. Well, you know, that was going to be kind of tough.

They didn't really sell many box kites when I was a little kid. There were a few. But then you were supposed to take one of these little box cameras and hook it on the string and you hooked up to the front of the kite and ran a second string to the shutter release.

And of course, they don't make cameras with a lever shutter release anymore either but the idea was you get a box kite that had enough lift to put this light camera up in the air and point it back down at yourself and then jerk the second string and you could get a bird's eye view. And they showed some in the book. I thought, oh, that would be so great to be able to do that and see from on high.

Well, it's trivial now. We have so many aerial helicopter photographs and everything. Back then, I don't think they even had traffic helicopters in the air.

But does the eagle mount up at your command and make its nest on high? From there, it spies out the prey. Man has always longed to get the bird's eye view to be able to see from up high and that's the wonder of flight and the Wright Brothers and everything that's come since is to get up above it all and look down. Space flight is just an exponential increase over that.

Well, what's it talking about here? Birds typically, if you have to guess, guess that in the context, they're not going to be a good thing and it's not a good thing here. This is an allusion to the same thing that you find later on in Ephesians. We wrestle not against flesh and blood down here on the earth but against principalities and powers and rulers in high places.

All of these animals have spoken of different kinds of people and different kinds of opposition that we will run into. There are people who are, I don't want to say in league with the demons but who certainly seem to be on Satan's side and are inaccessible in the same way that we can't outthink and outsmart Satan. He's smarter than we are.

He's crafty. He's been a liar from the beginning and he is inaccessible. You can't punch him.

You can't bind him. You can't do that kind of thing with the demons. There have been rare cases where an apostle or someone would cast out demons as a signed gift.

But typically speaking, our methods and our equipment for dealing with demons is the armor of God that we've been memorizing over in Ephesians 6. So this is the idea of that opposition that you cannot grapple with. You might go after a lion with a spear. You might be able to fend off the wild ox or the donkey or build a fence and keep them out.

You might be able to keep enough dogs and things around that you're not going to have ostrich problems. But you can't do much about these predatory birds, strong birds, that can swoop down because they have spied you from afar or they spied your small livestock or whatever it is that they're going to swoop down and take. Some of these larger birds, these carrion birds of the vulture family, are large enough to carry off the offspring of sheep and goats when they're first born.

These birds sink their talons in and carry the thing off and pick it apart and feed it to their young. Some of them are called the lamb's vulture. They call it the lamb's vulture because it's big enough to carry off a lamb.

The carrion kite, scientific name is *Cathartes perchnopterus*. Just wanted to say that at least once. Lots of kites and falcons are covered under this vocabulary word that's translated eagle here.

The golden eagle will also pick on corpses. They don't always go for live prey like your rabbits and rodents and so on. They will also pick, if something's not just totally putrefied, they'll pick that apart and take it out of there.

They tend to be a cross between a predatory bird and a carrion bird. The idea here is that it is God's command that allows these birds to achieve that strength and that height and these lofty perches where they're inaccessible. If man had the command, he'd say come down here where I can get a hold of you and get rid of you.

This is why they still have problems with people shooting bald eagles that are coming down and being predators. It spies out the prey, its eyes observe from afar, its young ones suck up blood, and where the slain are, there it is. That should ring a bell in your mind because this is something Jesus spoke of over in Matthew 24 when He's talking about His return after all of the trials and troubles of the tribulation.

For the elect's sake, those days will be shortened. If anyone says, look, here's the Christ, or there, do not believe it. False Christs, false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

See, I have told you beforehand. Therefore, if they say to you, look, He is in the desert, don't go out. Or, look, He is in the inner rooms, do not believe it.

For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. This is the second coming, by the way, Jesus is talking to a Jewish audience about His return where every eye will see Him. He's going to land on the Mount of Olives and so on.

Then He says in verse 28 something very cryptic, at least it seems cryptic to me. As the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together.

Now, this to me is unfortunate verse division. And in your New King James, it's unfortunate section division. Because if yours is like mine, it says the second coming and has some verses in between verse 26 and verse 27.

Is yours that way in print? What is Jesus talking about in verse 23 and 24 and 25 and 26? He goes to great lengths to warn believers of that age to say, don't be fooled. You need to be wise. You need to listen to what I'm saying.

Don't believe it when someone says the Christ is here. It's one of those things if you have to ask, that's not the Christ. If you're waiting for somebody to say, oh look, He's over here, He hasn't come back.

Because when He comes back, it's going to be like a lightning flash. Nobody's going to have to ask and say, was there a lightning flash? You can see it with your own eyes. See, I have told you beforehand, it's an emphatic warning.

Why? Because if you are not alive, if you are not spiritually hitting on your eight cylinders, and you're sort of a carcass, these birds of prey are going to gather and pick you to pieces. This is a warning. The coming of the Son of Man is going to be something that you'll see.

And you need to be warned because where the carcass is, that's where the eagles will gather. And this is not a happy picture. People try to say, oh well, some kind of way, Jesus is going to gather all of the eagles, all of the strong ones.

Not at all. This is a very graphic warning. People had seen these eagles pulling the red meat off of these freshly slain animals.

And the vultures, these are the vultures, you know, picking the eyes and the guts out of something. And the idea here is, if you are not alive spiritually and listening to the command of the Lord Jesus Christ, you are going to be vulture food. And this is an allusion back to our passage.

This passage is also mentioned in one other place, but we're out of time before our break, so we're going to pause here. When we come back, we'll get one more gory view of the eagles, and then we'll finish up this section and see what Job has to say. But let's pause here and take our break.