

Job 38:4-7 "Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, 5 Who set its measurements, since you know? Or who stretched the line on it? 6 "On what were its bases sunk? Or who laid its cornerstone, 7 When the morning stars sang together, And all the sons of God shouted (hiphil of רוע, *rua*) for joy?

Job 38:8-9 "Or who enclosed the sea with doors, When, bursting forth, it went out from the womb [of chaotic earth]; 9 When I made a cloud its garment, And thick darkness its swaddling band, 10 And I placed boundaries on it, And I set a bolt and doors, 11 And I said, 'Thus far you shall come, but no farther; And here shall your proud waves stop '?



God's expresses His paternal love in fellowship with the stars/sons of God
Job 38:7



God's expresses His parental love in maternal terms in calming the seas
Job 38:8-11

**The "Problem" of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (51):
Job 38:1-11: God's Parental Love Demonstrated in Nature**

<http://www.fbcweb.org/sermons.html>

Philosophical/Theological/Doctrinal & Spiritual Edification

Bible Doctrines

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism
Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
Pneumatology
Christology
Paterology
Trinitarianism
Cosmology
Theology Proper
Bibliology

Scriptural language of accommodation is just that. It is OK, to start with language of accommodation as a baby believer.

However, the believer will run into problems if he does not develop metaphysical understanding (cf. omnipresence of God).

This is a crisis in Christianity today regarding metaphysical understanding of God, and thus understanding the true nature of God.

One must have genuine positive volition to advance a metaphysical understanding of God (level 3). It is difficult, but Truth is always worth it as one comes to know God in new profound and awe-inspiring ways.

Prolegomena:

P.R. - 28

Hermeneutics

Linguistics

Epistemology

Metaphysics

Reality -Logic 32,
Truth 32

Stage 3 -
Metaphysical:
understanding
of Bible/
Reality/Esse.

Stage 2- Systematic
understanding of
Bible verses

Stage 1-
Isolated
Bible verses

Metaphysical understanding of God's Word, Ultimate Reality, 'Ehyeh, Esse, Exod. 3:14.

- On the omnipresence and indwelling of God
- Understands and appreciations the metaphysics of the HS

Maturing believer- Level 2:
Systematic understanding of --
God's Word/Truth

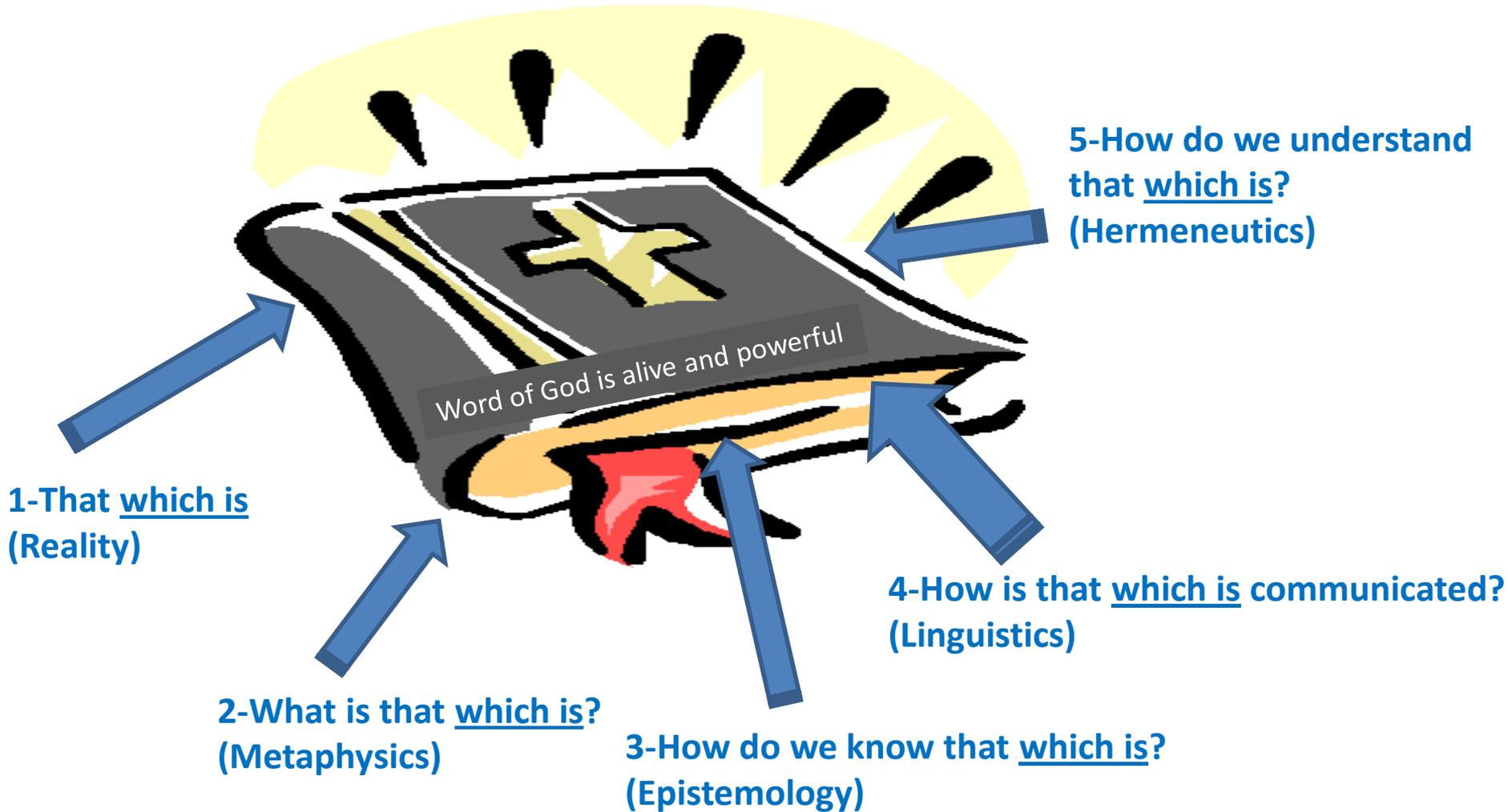
- On the omnipresence and indwelling of God: becomes aware of incoherenc
- If positive will seek answers. Will grow if get answers.

Baby believer - Level 1 -

- Limited to isolated Bible verses
- On the omnipresence and indwelling of God: spatial and temporal
- Separation of verses: e.g., Psa 139:7 and 1 Cor 6:19

Foundations: Philosophical Realism (28)

THE 5 FOUNDATIONS FOR BIBLICAL OBJECTIVITY



Foundations: Philosophical Realism (28)

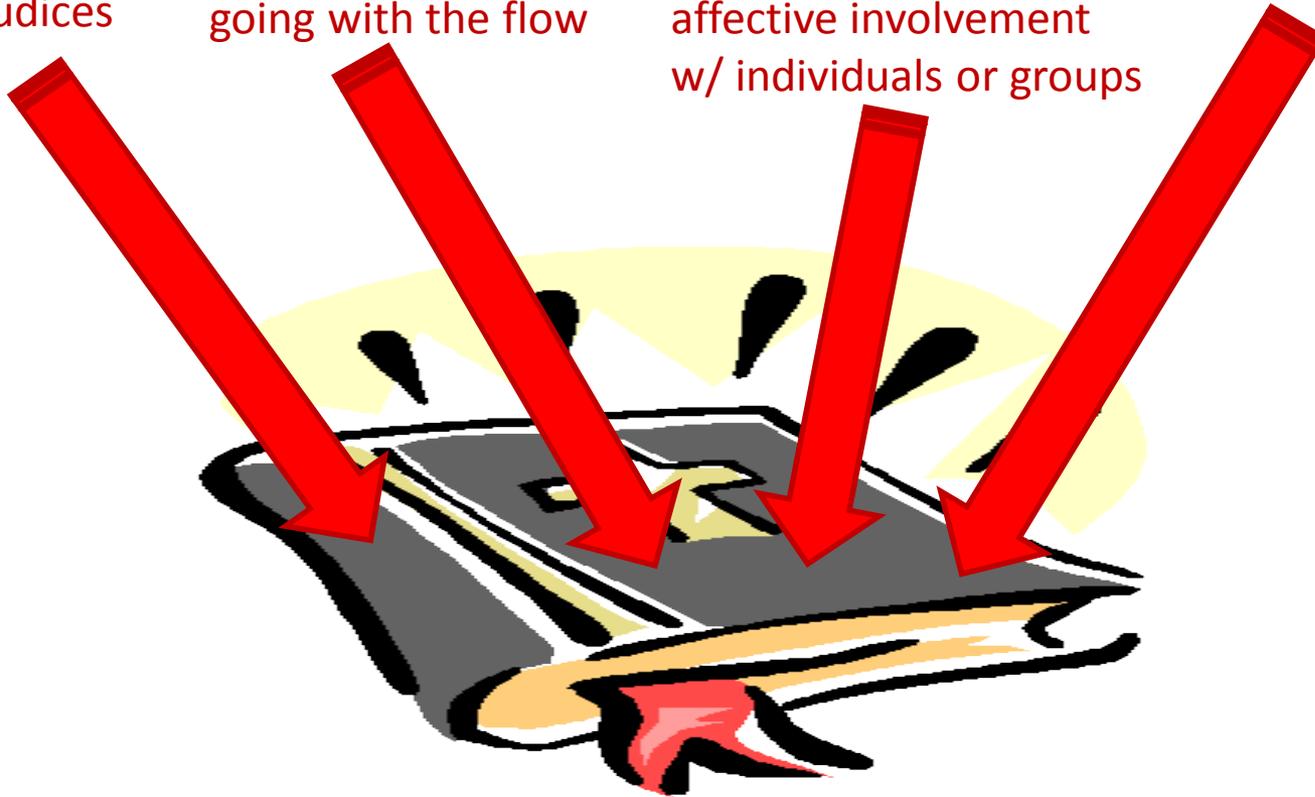
4 Common Destroyers of Biblical Objectivity

1- Emotions;
prejudices

2- Conformity;
going with the flow

3- Personal affinity;
affective involvement
w/ individuals or groups

4- Wishful thinking



Foundations: Philosophical Realism (28)

1. This is a crisis in contemporary Christianity regarding understanding the nature of God due to neglect of Classical theism. False, weak, and incoherent views of God not only abound in virtually every church, it does not seem to be much of concern among Christians in general. This is due in no small part to lack of teaching/confidence in logic and metaphysics.
2. The essence of all reality for classical theists is Esse—the essence of God. He is the ultimate principle. Esse undergirds all reality. This is not so with most modern commentators, pastors, and analytic philosophers.

Foundations: Philosophical Realism (28)

3. Consider the metaphysics of the timelessness of God, 2 Peter 3:18.

2 Peter 3:8 But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

- a) Without developed metaphysics, the believer will likely bring a naturalistic “metaphysics” and see this phrase in terms of some mechanical equation or formula for God’s time.
- b) Metaphysics enables the believer to make sense of this passage. The truth that this passage is communicating is that time is no issue with God. He is not bound or captured by time. He is Lord of time.

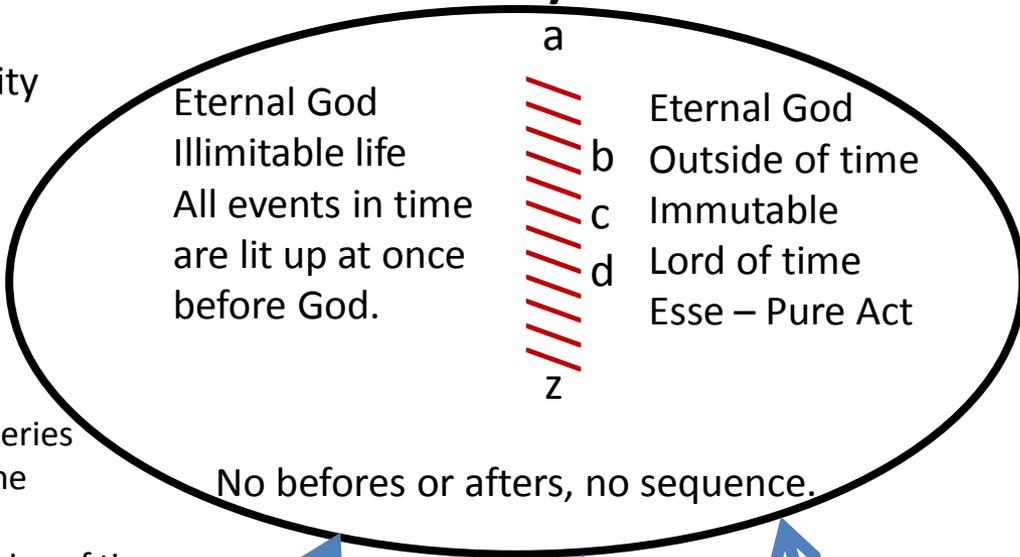
Foundations: Philosophical Realism (28)

- c) The timelessness of God is inextricably connected with all other important attributes of God. To be timeless means that God is self-sufficient (not dependent on anything for state of being), has illimitable life, immeasurable, perfect, and distinct from all creation. The timelessness of God means that He is maximally great. He does not grow older or is limited or can be measured in any way.
- 4. The tension between the two competing views of God and time: classical model of the timelessness of God seems to make Him more remote whereas those who put Him in time make Him more relatable, though limited, more creaturely, and less glorious.
- 5. The solution to the problem of the timelessness of God is ET-simultaneity as depicted on the following chart.

Eternality of God

E-T Simultaneity:
Simultaneity
between eternity
(E) and time (T).

Every single
moment in time
is simultaneous
with God



Eternality = B-Series
of time

Temporality = A-Series of time

ET-S means that God's
eternality (E) and events in
time (T) are simultaneous (S)
in either direction: they are
symmetrical. However,
events in (T) are not
transitive within each
other; there is no
simultaneity
within T (a-z).

(Abraham)
b

(Jesus death)
c

(Today)
d

ET-simultaneity



Time, Temporality (a-z)

If God is in time, He is
reduced to being mutable
and finite (Open Theism)

If God is eternal, He can be
depicted at remote as He
does not interact in time

ET-simultaneity gives us
both the eternality of God
and His presence in time—it
is compatible with
A-series & B-series of time.

The theory of ET-S gives
maximal greatness of God,
and supports Classical
Theism.

Scriptural implications for
timelessness of God (Gen.
15:6; Gal. 2:20; 2 Pet. 3:8;
1 John 2:1; Heb. 2:9).

Job 38:1-11

God's Parental Love Illustrated in Nature

God's parental love provides the joy of His fellowship for the stars/sons of God, 1-7



God's parental love secures and calms the rambunctious seas by speaking, 8-11



DOCTRINAL PRINCIPLES

1. Job 38 is a treasure trove of scientific data on the earth and on the immanence and transcendence of God.
 - a. The age of the earth, the universe, and various scientific details mentioned in Job 38 are indeterminate from a biblical viewpoint.
 - b. Metaphysics: Review of the immanence and transcendence of God throughout creation (Job 37-38).

DOCTRINAL PRINCIPLES

- c. Science can be a guide but we must always be cautious about interpretation of science or the Bible. Consider the controversy between fixed-earthers and moving-earthers. The biblical passages on fixity of the earth is not a comment on celestial mechanics. Rather, it is about the faithfulness and stability of God regarding the earth.

DOCTRINAL PRINCIPLES

2. After 37 chapters of traumatic suffering and PTG, Job gets an *answer* to his prayer (command?) to Shaddai:

Behold my תָּו (taw, x, mark, signature, last word), Behold, Shaddai answer me! (הִן־תָּוִי שִׁדְי יַעֲנֵנִי), Job 31:35.

DOCTRINAL PRINCIPLES

3. However, the answer is not what Job or anyone else expected. The answer to the problem of evil and suffering is the single most difficult reality to grasp, especially in the context of beholding God's love. God has given us biblical narrative and the Holy Spirit to aid us in understanding this. There is only one way to enter into the intense, unconditional sacred joy and thankfulness, and that is in second-personal personal love for God.

2 Corinthians 5:14 For the love of Christ controls us,

Ephesians 5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

1 Thessalonians 5:17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus.

Philippians 4:4 Rejoice in the Lord always; again I will say, rejoice!

DOCTRINAL PRINCIPLES

4. Due to departure from classical theism, many modern commentators (with analytical and anthropocentric backgrounds) are blind to the beauty of God's answers and love. Consider what the Anchor Bible commentary says about God's speeches. It is the prevalent view, totally blind to God's love.

[they are] something of a surprise and . . . a disappointment. The issue, as Job had posed it, is completely ignored. No explanation or excuse is offered for Job's suffering . . . Job had already expressed his awe and wonder at God's power . . . He had questioned not divine omnipotence but divine justice and mercy. The complete evasion of the issue as Job had posed it must be the poet's oblique way of admitting that there is no satisfactory answer available to man. . . the fundamental question [about suffering], If not for sin, why then?, is completely ignored . . . It is quite understandable that readers . . . are left with a feeling of chagrin at the seemingly magnificent irrelevance of much of the content of the divine speeches.

DOCTRINAL PRINCIPLES

5. Problem with standard approach: If God allows Job to suffer terribly wherein Job acknowledges God's great power; but he complains bitterly about God's lack of goodness which prompts God to *only* talk about His power (God simply fails to address Job's charge), then one can see how it could be viewed as surprising and disappointing. Further, the standard approach leaves out the love of God, which is one of the most powerful arguments for God, especially Christianity's development of agape.

DOCTRINAL PRINCIPLES

6. While it cannot be denied that God reveals His unimaginable knowledge, power, and sovereignty, this is not the central truth God is revealing to Job, cf. Job 38:1-11.
 - a. God's opening line to Job is one of rebuke at Job's failure to trust in His goodness and love in His sovereignty, 38:1-3.
 - b. At the outset we have God's parental imagery with the *sons* of God. God does not create alone, and the angels do not sit passively by at God's creation. They respond to what God is doing with songs of joy. God is pictured as sharing His creating with His community of elect angels and this brings joy and song. So this is not just about power, but it is personal and parental, He shares what He has created with them and makes them glad by doing so.