

GOD-TALK AND THE LOVE OF GOD (JOB 38-41)



Job 38: 8 "Or who enclosed the sea with doors, When, bursting forth, it went out from the womb; 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 '?

**The “Problem” of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (54):
Job 38:4-11: The Love of God (part 1: God-talk)**

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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

The ministry of the Holy Spirit is the most important factor in your life.

- Gives absolute assurance of BD
- Removes negativity and suspicion of WOG
- Inclines believer to love and trust God
- Inclines believer to love BD
- Inclines believer to accept the POG
- Inclines believer to true humility.
- Draws the believer to the Lord and His Word.

Grasping the crucial need to advance through three levels of spiritual understanding, e.g., John 3:16.

Failure to grow always results in departure from the faith, 2 Pet. 3:16-18.

Prolegomena:

P.R. - 31

Hermeneutics

Linguistics

Epistemology

Metaphysics

Reality -Logic 32,
Truth 32

Stage 3 -
Metaphysical
understanding
of Reality
conveyed by
the Bible verses.

Stage 2-
Systematic
understanding
of Bible verses

Stage 1-
Isolated
understanding
of Bible verses

Metaphysical (Refined) Christian-Level 3:

- True understanding of Ultimate Reality God's Word, 'Ehyeh, Esse, Exod. 3:14; Acts 17:28; Matt. 6; Col. 1:17.
- Transformation: life of worship as believer contemplates the reality of John 3:16.
- Able to defend all doctrines and engage in apologetics and defend Christianity against any and *all* detractors due to grasp of reality as per Esse and the laws of logic.

Doctrinal Maturing Believer- Level 2:

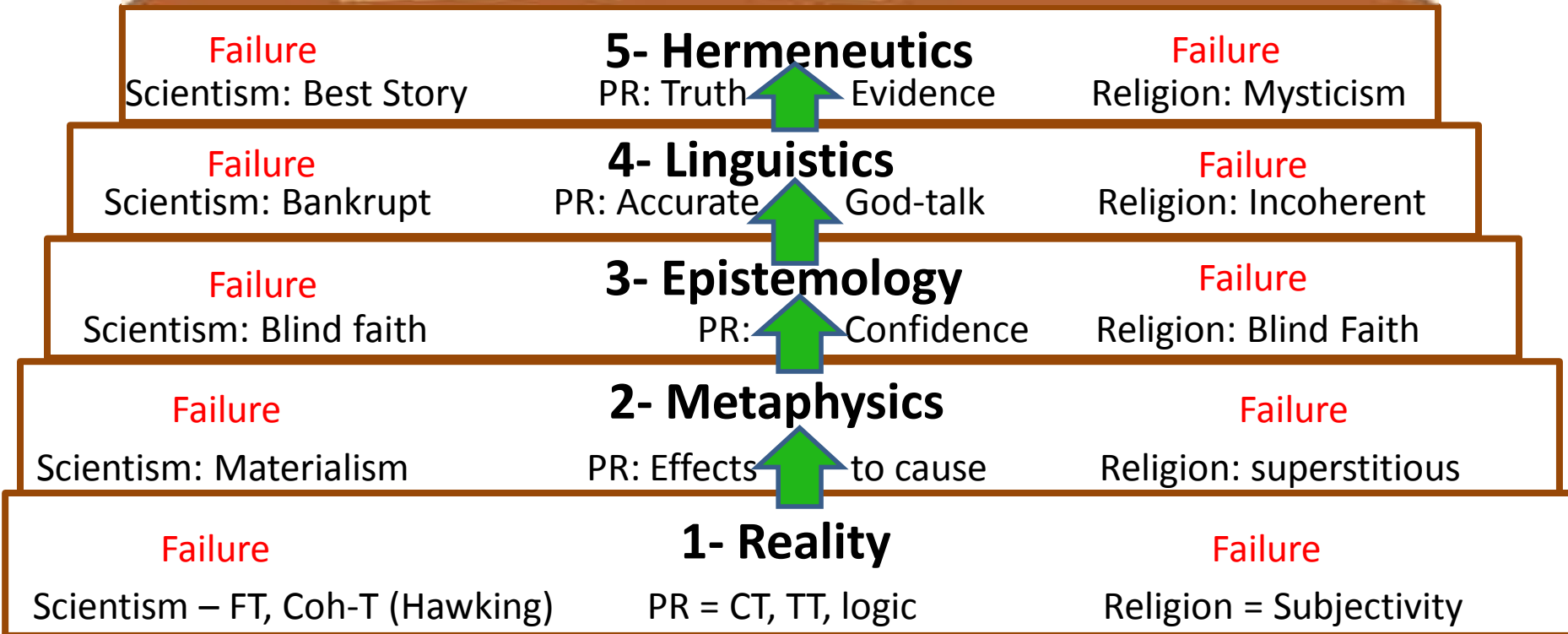
- Systematic/organized understanding of biblical passages.
- John 3:16 is connected to a vast array of doctrines on the nature of God, love, the Trinity, the *Monogenes* Son, unlimited atonement, redemption, reconciliation, propitiation, eternal security.
- Transformation into doctrinal believer.

Baby Bible believer - Level 1 -

- Limited to isolated Bible verses.
- Very important to understand individual passages before advancing.
- Consider John 3:16.
- The more passages a believer understands, the more he escapes the Zeitgeist of kosmos diabolicus.

Foundations: Philosophical Realism (31)

The superiority of PR in objectivity over scientism and religionism



Foundations: Philosophical Realism (31)

1. The Word of God acknowledges that some things in the Bible are more difficult to understand (δυσνόητος) than others, 2 Pet. 3:16. The problem is not due to lack of ministry of the Holy Spirit.

2 Peter 3:15 and regard the patience of our Lord to be salvation; just as also our beloved brother Paul, according to the **wisdom** (σοφίαν) given him, wrote to you, 16 as also in all his letters, speaking in them of these things, in which are some things **hard to understand** (δυσνόητά), which the **untaught** (ἀμαθεῖς) and **unstable** (ἀστήρικτοι) distort, as they do also the rest of the Scriptures, to their own destruction.

Foundations: Philosophical Realism (31)

2. The difficulty in **understanding** the Word of God is not related to the ministry of the Holy Spirit. Peter had just as much of the Holy Spirit in him as did Paul. If the issue was the ministry of the Holy Spirit, then Peter would have had no difficulty in understanding Pauline doctrines.
3. The Holy Spirit does not **interpret** Scripture for us. I think we all recognize this on some level.

Foundations: Philosophical Realism (31)

4. Even unbelievers, who are spiritually dead and do not receive the benefits of the Holy Spirit, can **understand** Scripture better than some believers. For example, some professors of religion at Harvard university understand the Book of Romans, better than many or most believers. Yes, an unbeliever can understand **what the Bible is teaching**. However, if you ask them do they believe it, they will say 'no.'
5. The Holy Spirit is designed to enable us to enter into the reality of truth and its application to our lives.

Foundations: Philosophical Realism (31)

6. It is philosophical realism (P.R.I.C.E) that grounds us in objective understanding of the Bible. It is P.R.I.C.E. that grounds us in basics of logic and language.
7. Most passages in the Bible are very easy to **understand**—even the odd passages, e.g., boiling a kid in its mother's milk or the Laodecian tepid believers. The hard part is entering into its spiritual reality on a personal level.

Foundations: Philosophical Realism (31)

8. The HS does not lead us **into** understanding Truth, He guides us **in** the Truth enabling us to realize how this truth applies to us (wisdom). Consider His ministry to unbelievers in the gospel: The unbeliever can perfectly understand John 3:16, but it takes the Holy Spirit to convict Him of sin, judgment, and righteousness.

Foundations: Philosophical Realism (31)

9. It is man's responsibility to do the hard work of digging out the truths of the Word of God. The role the Holy Spirit is in giving him a love for truth which would keep him from distorting it.

10. If it was the job of the Holy Spirit to teach us Scripture, then why all of the different interpretations. Why is there a need to study from the original languages?

Foundations: Philosophical Realism (31)

11. Man is made in the image of God and thus has the ability to read, think—to understand written language. Can you imagine trying to understand Scripture without understanding how language works? e.g., subjects, objects, pronouns. It is no accident that God **spoke** the universe into existence.
12. The reason there are so many different interpretations is that most do not want to do the hard work. How many PT want to learn Hebrew, Greek, Aramaic, philosophy, etc. It requires an enormous amount of time and effort. Most PTs and believers opt for pious ignorance because the hard work that is required.

Foundations: Philosophical Realism (31)

13. The average believer does not have the time required to move into high level technical understanding of the original languages or philosophy. However, they do not have to become Fideists; they can learn the basics and thus understand why they believe what they believe and thus grasp truth more firmly and deeper.

GOD-TALK AND THE LOVE OF GOD (JOB 38-41)



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The Love of God in Job 38-41

1. In getting Job to understand the love of God as the solution to the problem of evil, God depicts Himself as loving inanimate and animate creation, often in 2nd personal language. Note the personal parental imagery:
 - a. God provides occasion for joy and song for His sons as they fellowship with Him in His creating, 38:4-7.
 - b. God's dealing with the sea is depicted as maternal interactions as the sea comes forth from a womb. God deals with the sea as a mother deals with her child: He wraps it in swaddling bands; He clothes it with a garment, 38:8-11.

The Love of God in Job 38-41

- c. God deals with the sea by talking to it in second-person forms of speech as with a rambunctious and exuberant child who can understand Him. He explains to the sea what it can and cannot do, 38:11. His subjugation is not pictured as an arbitrary decree.

The Love of God in Job 38-41

- d. The remainder of God's speech continues in the same way. God portrays inanimate created things as if they were children of His with whom He has a personal relationship and for whom He has personal concern. Consider the mess someone could create without understanding metaphysics by simply taking Scripture at face value. Failure to grasp the nature of God's love here will result in failure to understand God's answer to the problem of evil as acknowledged by standard commentators.

The Love of God in Job 38-41

- e. Note how God speaks in second-person language to inanimate creation, like the morning, light, darkness, and how creation is even depicted as speaking to God in response, Job 38:25-27, 35.
- f. Note the explicit parental terminology in 28-29. Throughout the narrative God is depicted as entering into second-personal relations with all of His creatures and dealing with the parentally.

The Love of God in Job 38-41

- g. Note the parental imagery used of God in regard to non-human animals, 39:5-17. The implication with the ostrich, is that God Himself provides when the mother does not.
- h. Animals are portrayed as responding to God's attention by interacting with God in second-personal ways; this is true of the young and vulnerable as well as the powerful fully grown animals, 38:41; 39:9-11. The implication is that God can and does have a relationship with these powerful animals that Job does not have—though Job lives in close connection with them.

The Love of God in Job 38-41

- i. God is depicted as entering into a second-personal relationship with the most fierce animals on earth, 41:1-5. The answer to all these questions is 'no.' For God, on the other hand, the answer is clearly different. God has such a second-personal with these great animals that they talk to Him in tender words, cajole Him, plead with Him, play with Him, and make covenant with Him.

The Love of God in Job 38-41

- j. It is a mistake, then, to characterize God's speeches to Job as demonstrating nothing but God's power over creation. While they do show God's power, equally important is the demonstration of God's care for all of creation.

The Love of God in Job 38-41

2. Throughout God's speeches we see God deal as a parent with his creatures, from the sea and rain to the raven and donkey and even the monstrous behemoth and leviathan. He brings them out of the womb, swaddles, feeds and guides them, and even plays with them.
3. The bottom line is that God is depicted as very engaged in second-person experience with His whole creation. He is viewed as having a parental care toward all His creatures, even the inanimate ones.
4. Contrary to almost all commentators, God's speeches are not primarily about God's power, righteousness, or mysteriousness—as per Job's friends.

God-Talk

1. Before the believer can begin to understand the true nature of God and His attributes, he must understand what is known as God-talk.
2. Question: How does God communicate to us? What possible language could He use to convey truths about Himself? How does God reveal Himself. Through the Word? Through history? Through Christ? But how? If He is completely different then there is no common point of contact for communication. Yet, who would say that we have the precise same understanding about anything?

God-Talk

3. The nomenclature “God-talk” came into existence as a result of logical positivism and the law of verification (mid twentieth century), which have been subsequently rejected by virtually epistemologists all because of what should have been obvious from the beginning: it is self-defeating.

God-Talk

4. There are three options on “God-talk.”
 - a. #1, univocal God-talk. This means that there is a precise one to one correspondence between two people on the meaning of the language. This is not true even in the human race. How could this be true of us and God, ‘Ehyeh? This would mean that when something is said of God there is an exact one to one correspondence.
 - ✓ For this to be true, there would have to have an exactitude understanding between man and God.

God-Talk

4. There are three options on “God-talk.”
 - b. #2, equivocal language. This means there is equivocation between the use of words between two people. If it is the case, as put forth by Karl Barth, that God is the Wholly Other, then there is no point of contact. If God is so different from everything else we experience, then we do not know God. If He is totally above and beyond, that there is no connection. If God’s view of love and our view of love are totally different, then we have no idea of what God’s love is.
 - Chair illustration.
 - Foreign language illustration.
 - Fallacy of equivocation.

God-Talk

4. There are three options on “God-talk.”
 - c. #3, analogical language. This is the only possibility of understanding language with reference to God. It enables us to speak correctly but not comprehensively about God.
 - Apart from understanding God-talk, the believer can get into trouble very quickly in understanding God as well as in witnessing to others.
 - It is the only way to speak of God correctly/meaningfully.
 - Omnipotence illustration.

God-Talk

5. Analogous God-talk is connected with what is called *analogus entis*-analogy of Being where the meaning of a term changes proportionally to the difference in the beings that are being described.
- Illustration: good dog, good man, good God.
 - The goodness of God is not identical (univocal)
 - The goodness of God is not totally different (equivocal)
 - The goodness of God is analogical. It is similar but not identical. Our goodness is filled with defects, His goodness is not.
 - Because man is made in the image of God, there is a basis to understand Him analogously.