



### Job 25-28

1. God's exhaustive sovereignty (rule/control) and supreme power is experienced by all creatures in heaven and on earth (25:1-3).
2. God's transcendence has caused some to believe that God's view of things is different (qualitatively) to ours (even Scripture presents a condescension of what is actually true or accurate) (25:4-6; "One of the fundamental postulates of [liberal] theory, is the claim that God cannot reveal truth to us. And even if God could speak, humans are considered incapable of understanding whatever God might be attempting to say. [According to Protestant Liberalism], God's inability to speak is [due to] His transcendence. This radical otherness of God means, among other things, that the human mind is incapable of comprehending the divine mind. Once this point is granted, it follows that the word of God can never be the communication of truth; divine revelation can never contain a cognitive content that can be apprehended by the human mind [qualitatively]. [As such] no revelation is propositional [or establishing accurate, reliable truth. The Bible is instead nothing more than divine condescension; e.g. Friedrich Schleiermacher<sup>1</sup>]." - Ronald Nash, *The Word Of God And The Mind Of Man*).
3. The value of our "counsel" (or verbal "help") of the needy (those w/ "no power" or "no strength" or "no wisdom") will always be determined by: 1) the source of that help/counsel ("with whose help have [we] uttered words, and whose breath has come out from [us]?") (26:1-4; 2Co 10:5; Col 1:28, 3:16 "warning/admonishing" = To give strong counsel for the cessation of inappropriate behavior), 2) its ability to give comfort in light of God's exhaustive sovereignty and power (26:1-4 w/5-10 [exhaustive sovereign rule/control], 6-14 [supreme power; "Rahab" = The proud one, Satan – see v13, "the fleeing serpent"; See also 9:13-14]).
4. The Bible presents accurate astronomical facts thousands of years (3k?) before such facts could be known scientifically (26:7 "He stretches the north [the stars in the space above/to the "true north" of us] over the void [literally, "nothing" = The stars hang in space with nothing holding them up- Isa 40:22] and hangs the earth on nothing" = Like the stars, the earth also hangs on "nothing"; 26:10 "He has inscribed a circle on the face of the waters" = The earth is a "circle" or sphere [versus flat which was the view of ancient people], when viewed from space - or "the boundary between light and darkness"; Science only confirmed this in 1957 through the soviet launch and orbit of *Sputnik*).
5. The righteous are as bold as a lion and as revealing as the light when it comes to maintaining and defending their "integrity" or "righteousness" (27:1-6 ["my heart does not reproach me for any of my days"] = I know of nothing against me; Pro 28:1; Joh 3:20-21).
6. It is not wrong for us to: 1) desire that God stand against those who continue to stand against us (i.e. those who are "oppressors" – v13) when our actions or lives are righteous (27:7-8), 2) warn those who are currently standing against us (though we are righteous) as to what God promises will be their "portion" or "heritage...from the Almighty" if they continue (27:9-23).
7. The precious possession of true wisdom and understanding: 1) cannot be arduously mined out of the earth as other "precious thing(s)" (28:1-12), 2) cannot be purchased by the earth's other "precious thing(s)" (28:15-19), 3) is otherworldly or not found in General Revelation (28:13-14, 20-22; Jam 3:17), 4) resides with God as demonstrated by His control and care over Creation (28:23-27; Pro 8), 5) is found in the "fear of the Lord" and "turn(ing) away from evil." (28:28; Pro 1:7, 3:7; Ecc 12:13).

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<sup>1</sup> Considered the "Father of Modern Liberalism", Friedrich Schleiermacher was also a "Father of Modern Evangelicalism" based on his views of the Old Testament. He regarded them as: 1) promoting legalism, 2) of no use to Christians (denying Jesus and the apostles' use as setting any precedent), 3) being replaced by the New Testament (rather than the NT being viewed as an upgrade). In the words of Gregg Allison, "Friedrich Schleiermacher relegated the Old Testament to secondary status. He noted the common consensus among Christians that a great difference exists between the Old and New Testaments, and he denied that Christian maturity could be helped even by the Prophets and the Psalms. He asserted that when Christians give heed to the Old Testament, their Christianity is infected by legalism and they can find little support for Christian doctrines. Furthermore, Schleiermacher denied that the use of the Old Testament by Christ and the apostles was a precedent set by them for Christians to follow; indeed he spoke of the 'gradual retirement' of the Old Testament as the New Testament appeared and proposed that the 'real meaning' of the facts would be clearer if the Old Testament followed the New as an appendix." (*Historical Theology*).