

Title: God's First Reply to Job: Not "Why" but "Who" (Part 1)

Number: 1023Job38.1-11(36)

Text: 38:1-11

Central Idea: Tough Questions Melt in the Light of God's Nature

Date: October 1, 2023

{Read Text / Prayer}

[i] We arrived at the final 5 chapters of Job . . .

With that there's great anticipation. Endured what seems like an endless cycle of repetitive speeches. We've persevered thru 4 of them by this misunderstood 4th friend, Elihu. Now t/time has come for G. to speak. He gets t/final word. What might you expect G. to say?

If you've been reading t/book w/no idea of how it ends, t/things you might expect are nowhere to be found.

Here are some things that are not said / done==>

1. The initial evaluation of Job in chapter 1 isn't reversed.

There he is called a blameless upright man who feared t/Lord.

G. does not cancel that descrip., even tho Job is accused of great misunderstanding — darkened knowledge about G.

D.A. Carson ==>

"It is important to recognize that God does not here charge Job with sins that have brought on his suffering. He does not respond to the 'whys' of Job's suffering, nor does he challenge Job's defense of his own integrity. The reason he calls Job on the carpet is not because of Job's justification of himself, but because of Job's willingness to condemn God in order to justify himself. ==>

In other words, God does not here answer Job's questions about the problem of evil and suffering, but he makes it unambiguously clear what answers are not acceptable in God's universe." [Carson, 151]

2. There are no apologies to Job.

As Larry Crabb put it, "Job apparently expected God would listen to what he had to say, pull slowly on his beard, and reply, 'Job, thanks for sharing your perspective on things. You've got a point. Frankly, I really hadn't seen things quite the way you see them. Look, I've made a bit of an error but I'll straighten it all out right away' " [Inside Out, 146]

Nothing like that happens.

3. No great words of encouragement to Job.

God doesn't metaphorically put his arm around Job's shoulder to tell him it's all going to be ok.

4. No explanations of why Job was chosen to endure great suffering

Listen to these observations by other authors:

Sam Storms ==>

"This is perhaps the most shocking omission of all. At the very least you would expect God to lay it all out in black and white before Job. But nowhere do we find something like this: 'Job, let me begin by explaining to you how this whole thing came about in the first place. You see, one day Satan came to me and insisted that the only reason you worship me is because I treat you so well. I couldn't let him get away with that. I had to prove him wrong, and, well ... the rest is history, as they say!'

“Nor do we find: ‘Job, I know you’ve been wondering how I could permit this to occur and not be guilty of injustice and hard-hearted cruelty. Well, it’s like this ...’ Nor do we find: ‘Job, you’ve struggled with why the righteous suffer and the wicked prosper. Sit down and take out pen and paper. You’ll undoubtedly want to take notes. There are ten reasons why you, a righteous man, suffered so horribly.’” [Sam

Storms, *Biblical Studies: Job* (Edmond, OK: Sam Storms, 2016), Job 38–42]

Don Baker ==>

“I have long since quit seeking the answer to that question [“why?"] in my own life.... God owes me no explanation. He has the right to do what He wants, when He wants, and how He wants. Why? Because He’s God!... Job didn’t need to know why these things happened as they did—he just needed to know Who was responsible and Who was in control. He just needed to know God.” [Don Baker, cited in Sam Storms, *Biblical*

Studies: Job (Edmond, OK: Sam Storms, 2016), Job 40:3–5]

[ii] Have you ever heard someone say, “If I were God here’s how I would run the world?” (or, “I wouldn’t run the world as G.does”)

To some degree, Job has been saying just that. Chapt., after chapt. he has been crying out, “God, put yourself in my place for a while!”

Here we come to chapt. 38. God now responds & says, “No, Job, you ask t/wrong question.” Until you have t/knowl./ability to make t/sun rise ea. day or command t/lightning or design a peacock, don’t judge how I run My world.”

[iii] We still as the question of “why?”

I used this story back at t/beg. of R study (applies so well) ==>

Feb. 15, 1947, an Avianca Airlines Douglas DC-4 crashed into Mount El Tablazo en route from Barranquilla to Bogotá, Colombia, killing all 53 people on board. Mount El Tablazo was shrouded in fog when, at 12:18 local time, the aircraft crashed into it at an elevation of about 10,500 feet.

The DC-4 disintegrated with a metallic scream. flamed crazily down the mountainside into a deep ravine.

What was left of the one awful moment illuminated a cold Colombian mountain in the night, then the darkness returned. And the silence.

B4 leaving t/airport earlier that day, a young New Yorker, Glenn Chambers, hurriedly scribbled a note on a piece of paper he found on t/floor of the terminal. The scrap was part of a printed advertisement with the single word, "Why?" sprawled across the center.

Needing stationery in a hurry, Chambers scrawled a note to his mother around t/word in the middle. Quickly folding this last-minute thought, he stuffed it in an envelope and dropped it in a box. There would be more to come, or course. More about the budding of a lifelong dream to begin a ministry with the "Voice of the Andes" in Ecuador.

But there was no more to come. Between t/ mailing & delivery of Chambers' note, El Tablazo snagged his flight — & his dreams — from t/night sky. T/envelope arrived later than news of his death. When his mother received it, t/? burned up at her from t/page: "Why?"

This is the question that hits first and lingers longest. Why? Why me? Why now? Why this? [Charles Swindoll, cited in *Biblical Preaching*, 162]

How many times I have asked that question . . .

Why Giana; why not me? Why so young? Why Xmas Eve. “Why!?”

Maybe you’ve asked those ?s. Job has . . .

[iv] Title / Main Idea / Outline

Title: God's First Reply to Job: Not “Why” but “Who” (Part 1)

Idea: Tough questions melt in the light of God's nature.

Overview for next few weeks brings us to the Courtroom of God ==>

I. God's First Reply to Job: Who Are You? (38:1-40:2)

A. God's Opening Statement (38:1-3)

B. God as Prosecuting Attorney and Judge (38:4-39:30)

1. Job's Finiteness: Were You There? (38:4-11)

2. Job's Experience: Have You? (38:12-30)

3. Job's Ability: Can You? (38:31-41)

4. Job's Knowledge: Do You Know? (39:1-4)

5. Job's Impotence: Who is Almighty? (39:5-30)

C. God's Closing Argument (40:1-2)

Tough [“why?”] questions melt in the light of God's nature.

“God’s address to Job centered on His works in nature and consisted of seventy-seven questions interspersed with divine commentary relating to the questions. The whole purpose of this interrogation was to make Job realize his own inadequacy and inability to meet God as an equal and defend his cause.” [Warren W. Wiersbe, *Be Patient, “Be” Commentary Series* (Wheaton, IL: Victor Books, 1996), 144]

I. God's First Reply to Job: Who Are You? (38:1-40:2)

A. God's Opening Statement (38:1-3)

1 Then the LORD answered Job out of the whirlwind . . .

1. Remember:

Job had previously bemoaned t/fact that he wasn't getting a hearing in G's presence. Example ==>

23:3 "Oh that I knew where I might find Him, that I might come to His seat!" ["seat" as in t/judge in a court of law]

Job was even bolder than that in chapt. 13 ==>

13:3 But I would speak to the Almighty, & I desire to argue with God.
Now Job gets his wish of having a face-to-face meeting with G.

2. Back to verse 1: Note Who's speaking here

1a Then the LORD answered Job . . .

a. Tetragrammaton: YHWH (cf. Jehovah)

Almost exclusively, t/3 friends & Elihu refer to G. using forms of Elohim (G.) or Shadai (Almighty). Here, like t/1st 2 chapt: YHWH.

(1) YHWH = the name that God much later revealed to Moses

Exodus 3 (note context) ==>

13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" 14 God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" Cf. John 8:58 (εγω εμι / LXX).

Speaks of G's self-existence / aseity ("I AM THAT I AM")
& His covenant relationship to His people.

(2) "Who are you? Let me introduce myself, I'm YHWH"

This is the Who: T/Triune God!

Tough Questions Melt in the Light of God's Nature

(a) Theophany {define, cf. Exo. 3 burning bush}

(b) Perhaps a Christophany {define, cf. Angel of t/Lord}

1. YHWH addresses creation. Implic. that t/1 speaking is THE Creator.

Jesus is the special agent of creation (John 1:3; Col 1:16) ==>

Col. 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

2. Job earlier spoke of wanting a mediator between he & God (9:32-33; Cf. 1 Tim. 2:5).

3. Jesus is t/apex of divine revelation. He is called "the Word" (John 1:1); He is the one through whom the prophets spoke (1 Peter 1:11).

4. Isaiah's vision in Isaiah 6 is an example of an appearance of G. attributed to be none other than X in t/NT.

After 2x quoting Isaiah in John 12, t/Apostle summarizes:

John 12:41 These things Isaiah said because he saw His glory [Isa. 6], and he spoke of Him [Jesus].

We can't be dogmatic, but YHWH here in v.1 may be JC/Xtophany.

3. That's the "Whom" [YHWH] — Note the "where"

1 Then the LORD answered Job out of the whirlwind . . .

a. Elihu in chapters 36 - 37 (lightning & thunder)

Here we see G's appearance accompanied by a storm, possibly the storm Elihu may have sensed was approaching (37:22).

(1) "Storm" translates a Heb. meaning a tempest or storm accompanied by violent wind ("whirlwind") Same word ==>

2 Kings 2:1a / 11b — 2:1a . . . the LORD was about to take up Elijah by a whirlwind to heaven . . . 2:11b Elijah went up by a whirlwind to heaven.

Psalms 107:25a For He spoke and raised up a stormy wind . . .

Ezekiel 1:4 ("a storm wind")

Note Nahum 1:3 The LORD is slow to anger and great in power, And the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, And clouds are the dust beneath His feet.

b. Ironically "a great wind" caused the death of Job's 10 children (1:19)

Now a whirlwind accompanied G's communication. 1 was an occasion of tragedy resulting in unspeakable sorrow. This 1 is t/occasion of God's rev. resulting in unspeakable repentance.

One writer observes ==>

"The power and majesty of God are evidenced most dramatically in the forces of nature. "Whirlwind" and "storm" are often expressions of his judgment. . . . ==>

For all their grandeur, however, these mighty forces are dwarfed in the presence of the Lord, whom the highest heavens cannot contain; the tempest is but the disturbance caused as he marches by, and the dark storm clouds are merely dust stirred up by his feet.” [Expositor’s Bible Commentary, Volume 7 (Grand Rapids, MI: Zondervan, 1985, 462)]

Jesus, as G., stilled t/great storm (Matt. 8:24-27).

Here it may be Jesus, as G. pre-I, who appears B4 Job in a great storm

A. God’s Opening Statement (38:1-3)

4. What does God ask (1st of over 70 questions)?

2 **“Who is this that darkens counsel by words without knowledge?**

a. Job’s words were “without knowledge” as Elihu said twice

34:35 ‘Job speaks without knowledge, And his words are without wisdom.

35:16 So Job opens his mouth emptily; He multiplies words without knowledge.”

(1) That word “knowledge” is key

A form of the word for “knowledge” occurs in v. 2,3,4,5.

These verses could be translated ==>

2 “Who is this that darkens counsel by words without knowledge?

3 “Now gird up your loins like a man, and I will ask you, and you will make me know!

4 “Where were you when I laid the foundation of the earth? Tell Me, if you know understanding?

5 Who set its measurements? Since you know.

(a) Foundational to epistemology

We are not “independent” thinkers. No one really is, just think they R.

Augustine: “I believe that I may know.” We have to believe something b4 we know anything.

G. is t/source of all knowledge, wisdom, morality. When we attempt to be indep. of Him we do silly things like put a man in a dress & call him a woman. Apart from God’s Voice we are found. ignorant.

What kind of knowledge can man have compared to the One who is source of all knowledge?

i. This was an emphasis of Elihu

36:22 “Behold, God is exalted in His power; who is a teacher like Him?”

37:19 “Teach us what we shall say to Him; we cannot arrange our case because of darkness.

b. God asks “Who is this?”

2 “Who is this that darkens counsel by words without knowledge?”

(a) Could be translated “who are you?”

I. God's First Reply to Job: Who Are You? (38:1-40:2)

TAP, after speaking of G’s sovereignty over t/salvation of sinners asks that same question ==>

Rom. 9:19–20 19 You will say to me then, “Why does He still find fault? For who resists His will?” 20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?

5. Job has done much complaining about God’s ways

Job’s ? of WHY God would do this to me festered into complaints of HOW could you do this to ME.

Heb. noun ‘siach,’ consistently translated “complaint” t/o Job, always comes from the mouth of Job.

6. Now it’s God’s turn (v. 3)

That begins in v. 3 . . .

a. God meets Job in court — which is what Job asked for

31:35–37 (Job): 35 “Oh that I had one to hear me! Behold, here is my signature; Let the Almighty answer me! And the indictment which my adversary has written, 36 Surely I would carry it on my shoulder, I would bind it to myself like a crown. 37 “I would declare to Him the number of my steps; Like a prince I would approach Him.

Carson writes:

“Job had wanted an interview with the Almighty. He had, as it were, sworn an affidavit demanding that the Almighty appear and put his indictment in writing (31:35). But God’s defense wasn’t quite what Job had in mind.” [Carson, 151]

Tough Questions Melt in the Light of God’s Nature

b. Gird up your loins, Job and man up!

3 “Now gird up your loins like a man, and I will ask you, and you instruct Me!

Loins ref. to t/part of the body that lay between t/waist & upper thighs. To “gird them up” was to pull up t/outer garment that reached below t/knees to tie it up around an outer belt. This was something men did. To “Man up” for a task

(1) Warrior speech

”Yahweh’s call to Job to gird up his loins is a call to combat, to the combat between warriors, to the combat of heroes. If he is to gird up his loins, he must be expected to fight . . .” [David J. A. Clines]

b. Job the plaintiff now becomes Job the defendant

Job is on the witness stand; G. is examining Him.

B. God as Prosecuting Attorney and Judge (38:4-39:30)

1. Job’s Finiteness: Were You There? (38:4-11)

Kinda like an attorney: “Where were you on the night of . . .”

a. Questions about the earth (38:4–7)

(1) Creation (38:4-7)

(a) God is the architect (4-5a)

4 “Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, 5a Who set its measurements? Since you know . . . [”understanding”/“knowledge” parallel ea. other]

(a) God is the architect (4-5a)

Found. laid; measurements made. Poetic lang. Metaphorical, not lit.
Isaiah 40:12 Who has measured the waters in the hollow of His hand,
and marked off the heavens by the span, and calculated the dust of the
earth by the measure, and weighed the mountains in a balance And the
hills in a pair of scales?

1. Job's Finiteness: Were You There? (38:4-11)

4 **“Where were you when I laid the foundation of the earth? Tell
Me, if you have understanding, 5a Who set its measurements?
Since you know . . .**

(a) God is the architect (4-5a)

(b) God is the surveyor (v 5b)

5b . . . **Or who stretched the line on it?**

i. One of the first things done construction —

Stretching a line across 2 pts to ensure that everything is straight &
square.

ii. Used of the rebuilding of Jerusalem in the 6th c. BC

Zech. 1:16 speaks of “a measuring line . . . stretched over Jerusalem.”

(c) God is the engineer (v 6)

6 **“On what were its bases sunk? Or who laid its cornerstone,**

i. God as the Master craftsman (architect, surveyor, engineer)

Psalm 33:6–9 6 By the word of the LORD the heavens were made,
And by the breath of His mouth all their host. ==>

7 He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. 8 Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. 9 For He spoke, and it was done; He commanded, and it stood fast.

Heb 11:3 (ex nihilo) By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

God had witness to His spectacular work of creation (v. 7)

(d) God's Work Applauded by Angels (7)

7 when the morning stars sang together and all the sons of God shouted for joy?

When the foundation was laid for the 2d Temple in Jerusalem, t/Israelites celebrated with music and singing. Ezra 3 / Zech. 7.

Here we have a heavenly chorus worshiping our Triune God for his work in creation!

i. Two celestial bodies

“Morning stars” may refer to angels or it may be figurative of stars, like t/stones of Luke 19:40, which “cry out” praise to God.

We saw t/phrase “Sons of God” in 1:6. Refers to G’s heavenly angelic council seated before His throne.

*** Called the “assembly of holy ones” in Psalm 89 ==>**

Psalm 89:5–7 5 The heavens will praise Your wonders, O LORD; Your faithfulness also in the assembly of the holy ones. ==>

6 For who in the skies is comparable to the LORD? Who among the sons of the mighty is like the LORD, 7 A God greatly feared in the council of the holy ones, And awesome above all those who are around Him?

Similar thing here in v. 7 — pic. of a council gathered in heaven singing for joy.

ii. God created for his own glory!

Sometimes skeptics will point to t/vastness of the universe as a reason do doubt God's existence, citing t/fact that we are but a spec of dust compared to a seemingly infinite creation. Milky Way alone has billions of stars & planets. Skeptics argue this is wasted space. No!

That assumes that t/universe was created for man alone. It wasn't. It was created for God's pleasure. It was created for God's glory. Think of all t/unseen creatures in t/world's oceans. Never seen by man Wasted? No! Created for God's enjoyment / glory!

Piper ==>

My conclusion is that God's own glory is uppermost in His own affections. In everything He does, His purpose is to preserve and display that glory. To say that His own glory is uppermost in His own affections means that He puts a greater value on it than on anything else. He delights in His glory above all things. [John Piper, *Desiring God* (Sisters, OR: Multnomah Publishers, 2003), 41–42]

Speaks to ==>

1. Job's Finiteness: Were You There? (38:4-11)
Tough Questions Melt in the Light of God's Nature

a. Questions about the earth (38:4–7)

b. Questions about the sea (38:8-11)

(1) These 4 verses comprise one long question in Hebrew
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 set a bolt and doors, 11 and I said, ‘Thus far you shall come, but no farther; and here shall your proud waves stop’?”**

(1) Birth of the Sea (38:8-9)

8 **“Or who enclosed the sea with doors when, bursting forth, it went out from the womb; Breaking of waters in pregnancy. After:**
9 **when I made a cloud its garment and thick darkness its swaddling band,**

(a) We go from the metaphor of constructing a building (earth) to a metaphor of childbirth (sea)

(b) Noun translated “swaddling band” only used here in OT
(Verb is used in Ezekiel 16:4.) An allusion to wrapping a new born infant w/strips of cloth; which was done to t/infant Jesus in Luke 2:7.

The sea is like a newborn child, conceived “behind doors” (v. 8), emerging “from the womb” (v. 8), and now “dressed” in a “garment” of “clouds” and “wrapped in the swaddling clothes” of “darkness.” [Contrary to ancient paganism] The sea is not the hostile monster whom the supreme god must subdue but part of Yahweh’s created dominion, submissive to his will. [Robert L. Alden]

(1) Birth of the Sea (38:8-9)

(2) Boundaries of the Sea (38:10-11)

10 and I placed boundaries on it and set a bolt and doors, 11 and I said, ‘Thus far you shall come, but no farther; and here shall your proud waves stop’?

Genesis 1:9–10 9 Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. 10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

Proverbs 8:29 When He set for the sea its boundary So that the water would not transgress His command, When He marked out the foundations of the earth;

Christopher Ash ==>

Picture a wild ocean coastline, with huge waves crashing against the cliffs under dark brooding skies, with wild winds and storm clouds. How are we—how is Job—to think of this symbol of all that has made his life a misery? With a strange dark humor, we are invited to think of this sea as being like a baby! ==>

Picture the breaking of the mother’s waters at the end of pregnancy, and then her baby bursting out of the womb on its day of birth and causing havoc from that day on. . . . But here is a baby who is put in clothing and a “swaddling band” to restrain him (v. 9). and then put in some kind of playpen so that he cannot roam free and cause chaos everywhere (v. 10).” [Ash, 380]

God clearly asserts his absolute sovereignty over all of creation. He knows and controls every square inch of the universe, whether animate or inanimate. No snowflake or drop of rain escapes his providence. Every force of nature and every living thing within it are subject to his purposes. Such being the case with God's relation to nature, it stands to reason that he cares even more for those created in his image. It now seems ludicrous that a mere creature like Job would demand explanations from God. If Job cannot comprehend or control creation, what makes him think he can comprehend God's control of mankind? [Sam Storms, *Biblical Studies: Job* (Edmond, OK: Sam Storms, 2016), Job 40:3–5]

Tough Questions Melt in the Light of God's Nature

This is Part 1 of ==>

I. God's First Reply to Job: Who Are You? (38:1-40:2)

A. God's Opening Statement (38:1-3)

B. God as Prosecuting Attorney and Judge (38:4-39:30)

Follows 5 questions ==>

1. Job's Finiteness: Were You There? (38:4-11)

a. Questions about the earth (38:4–7)

b. Questions about the sea (38:8-11)

2. Job's Experience: Have You? (38:12-30)

3. Job's Ability: Can You? (38:31-41)

4. Job's Knowledge: Do You Know? (39:1-4)

5. Job's Impotence: Who is Almighty? (39:5-30)

C. God's Closing Argument (40:1-2)

3 closing ideas

1. If we are in Christ we are clothed with Christ.

We don't have to "gird our loins" for battle against G. as Job did in v.

3. Our dirty garments have been replaced by white robes of X's right.

Romans 5:10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

2. Beware of treading too deep into questions of "why?"

Why doesn't G. tell Job why he suffered? What happened behind t/scenes w/Satan's wager that if Job were to suffer calamity he would curse G. to His face?

G. could have given Job the reason but he doesn't.

"We are not alone when we ask 'why.' But answering our 'why' is never God's primary concern nor our chief need." [Talbert, 201]

Why? Couple of reasons . . .

1st, so that we trust Him completely.

2d, bc in our finiteness, we could never understand all of G's ways.

3d, because t/answers He might give would cause us to ask more ?s.

Maybe had G. told Job what was happening behind t/scenes, Job would have said, "OK, but why did you let Satan attack me? Didn't you know anyway what I would do? Couldn't you have chosen some other way." Stream of endless whys?

Maybe had G. told us why Giana was tragically taken from this world at age 14, we wouldn't have been satisfied w/the answer.

What was true of Job is true of us. Sometimes t/answer to "why" is "Who."

Tough Questions Melt in the Light of God's Nature

Maybe we just have to trust G. knowing that what He does is for our good & His glory.

Those who are unsatisfied with God's silence in answering their "why" questions, according to Carson, have a flaw in their thinking:

Carson ==>

"They assume that everything that takes place in our universe ought to be explained to us. They assume that God owes us an explanation, that there cannot possibly be any good reason for God not to tell us everything we want to know immediately." [D.A. Carson, cited in Talbert, 2011]

3. Every one of us will stand before God.

Job was unique in that he stood before God 2x. Here in t/book named after him and again when he died, clothed in X.

Highly doubtful that any of us will ever stand b4 G. 2x as Job did. But we will all stand b4 Him. Before JC w/whom we have to do.

John 5:22 "For not even the Father judges anyone, but He has given all judgment to the Son,

Acts 10:42 “And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.

Revelation 20:11–15 11 Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. 14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

As a new Xn I told a man I worked w/ that either his name was now in t/book of life, or it wasn’t. That really got to him. He ended up believing in X, joined a church and was baptized. I don’t know whatever became of him (Larry McGuire).

We are justified/saved by grace alone, thru faith alone, in X alone. What does that mean for you? If you are not a born again believer, your only hope is in JC, believing that He died for you, taking t/punishment you deserve. And in believing, turn from your bad ways, your sin. Follow X as your Treasure in life / death.