

Title: Job's Second Reply to Eliphaz: Despair Over Divine Destruction

Number: 0521Job-16.1-17.16(19)

Text: Job 16:1-17:16

Central Idea: *Job's Distress Demonstrated in his disgust with his friends and disillusionment with his God*

Date: May 9, 2021

{Read 17:6-9}

[i] James and John and the cup of suffering

Was James & John that asked Jesus if, in t/future K.D. they could sit at t/places of honor. Jesus' reply was to ask them: "Are you able to drink the cup that I drink?" When they said they could, he answered, "The cup that I drink you will drink."

He was speaking of suffering. Jesus didn't say, 'you will be exempt from suff. because I will suffer on your behalf,' but you WILL exper. suffering, not redemptive suffering, but suffering nonetheless.

[ii] We have been gifted to suffer (Phil. 1:29)

Even that for a purpose. Your suffering is not wasted.

1 Peter 4:13 but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.

That is radical, biblical, precise Xnty.

[iii] Job was graced to suffer

He learns that in the end. He knows that now.

But it sure didn't feel like it at t/time. True for us as well.

"We walk by faith and not by sight."

Suffering can be brutal; yes, even for sinners accounted righteous in G.'s sight. I can testify, as does Job, that there are dark times when one feels that G. has forsaken His afflicted child.

“All this and more was Jesus’ experience. The reality was that he was the beloved son, in whom the Father’s heart was well pleased (Mark 1:11; 9:7). And yet in his experience he was God-forsaken (Mark 15:34). And his experience created its own reality, as it does with every sufferer. He knew a real God-forsakenness at the same time he was the Father’s beloved son.

This feeling of God-forsakenness is also an authentic part of Christian experience. It is possible to be—objectively—a dearly beloved son or daughter of God while also experiencing—subjectively and in part—all the ingredients of Job’s experience . . .” [Christopher Ash, 191-92]

We will see several parallels to JC in this section. Could say that Job almost serves as a picture/type of X who suffered 4 us.

I. Job’s Second Reply to Eliphaz: Despair Over Divine Destruction (16:1 - 17:16)

Job’s distress demonstrated in his disgust with his friends and disillusionment with his God.

[iv] We’re going to handle this section a little differently

More of a topical exposition of these 2 chapt. We will be moving around a lot. Have your Bibles at t/ready.

I. Job's Second Reply to Eliphaz: Despair Over Divine Destruction (16:1 - 17:16)

If you have noted t/title for today, you will also note the o/l: "D's"

A. Job's Disgust with His Friends (16:1-6; 17:2,5,10)

1. They are Sorry Comforters (16:1-3)

16:1-3 1 **Then Job answered** [directly answering t/words of Eliphaz who spoke for t/2d time in chapt. 15], 2 **"I have heard many such things; Sorry comforters are you all.**

1. They are Sorry Comforters (16:1-3)

a. Lit. "comforters of trouble"

b. Cf. 13:4 where Job calls his friends "worthless physicians"

Was t/3 friends (E.B.Z.) that came to Job right after they heard of his suffering. They arrive in chapt. 2 to "sympathize w/and comfort him."

c. Once they opened their mouths comfort went out the window!

Eliphaz referred to their words as "the very consolations of God" in 15:11. But t/more they spoke t/more they added to Job's pain.

d. Then verse 3:

3 **"Is there no limit to windy words? Or what plagues you that you answer?"**

One commentator writes of this ==>

With a biting rhetorical questions Job charges Eliphaz with uttering windy words . . . i.e., eloquent speech devoid of content.

He is directly countering Eliphaz's reproach that his knowledge is empty wind (15:2) and Bildad's retort that his words are a mighty wind (8:2). Next Job asks Eliphaz what irritates . . . him so much that he feels compelled to keep answering. Job cannot fathom why Eliphaz is so upset with him. [John E. Hartley, *The Book of Job* (NICOT), 1988. 257. Cited in Swindoll, *A Man of Heroic Endurance*, 135]

e. Job Could Do Better (16:4-6)

16:4-6 4 **“I too could speak like you, If I were in your place. I could compose words against you And shake my head at you.** 5 **“I could strengthen you with my mouth, And the solace of my lips could lessen your pain.** 6 **“If I speak, my pain is not lessened, And if I hold back, what has left me?**

(1) Job may speaking here sarcastically

But Eliphaz in his first speech said that Job's words had been a healing balm to t/suffering (4:4). Job certainly could do better.

1. They are Sorry Comforters (16:1-3)

2. They are Mockers (16:20; 17:2)

16:20 **“My friends are my scoffers;**

”Scoffers” = “To laugh at with contempt” according to one lexicon.

A different word is used on 17:2a==>

17:2a **“Surely mockers are with me . . .**

Picture of a person surrounded by others who ridicule him. [James

Swanson, *Dictionary of Biblical Languages with Semantic Domains*]

17:2b . . . **And my eye gazes on their provocation.**

If you are being surrounded by mockers you are going to to be provoked, if not outright shamed.

21:3 “Bear with me that I may speak; Then after I have spoken, you may mock.

NIV 21:3 Bear with me [he pleads w/his friends] while I speak, & after I have spoken, mock on.

David experienced this. He says in t/119th Psalm (v. 51 [NIV]) ==>
The arrogant mock me unmercifully, but I do not turn from your law.

That was Job. He was being mocked unmercifully; yet he refused to turn away from G. His walk was pure.

3. They are Betrayers (17:5)

You would expect loyalty from your friends; Job got betrayal.

17:5 “He who informs against friends for a share of the spoil, The eyes of his children also will languish.

This is a proverb of sorts. Speaks of a friend who serves as an informant in order to gain something in return.

A. Job’s Disgust with His Friends (16:1–6; 17:2,5,10)

1. They are Sorry Comforters (16:1-3)

2. They are Mockers (16:20; 17:2)

3. They are Betrayers (17:5)

4. They are Unwise (17:10)

17:10 “But come again all of you now, For I do not find a wise man among you.

12:2 “Truly then you are the people, And with you wisdom will die!

A. Job’s Disgust with His Friends (16:1–6; 17:2,5,10)

B. Job’s Disillusion with God (16:7-14; 17:4)

These are Job’s complaints against G.—they’re not all entirely true.

1. God has Exhausted Job and Decimated His Family (16:7)

16:7 **“But now He has exhausted me; You have laid waste all my company.**

a. All of Job’s company refers to his children

NIV has “You have devastated my entire household,” which would include family & servants.

2. God has Emaciated Job (16:8)

16:8 **“You have shriveled me up, It has become a witness; And my leanness rises up against me, It testifies to my face.**

Cf. 17:7 **“My eye has also grown dim because of grief [no sparkle, no light, no life in the eyes—remember it was Eliphaz who said in chapter 15 “why do your eyes flash that you should turn against God”], And all my members are as a shadow.**

Picture of a man whose soul has been eclipsed by suffering. Emotional loss; spiritual struggle; physical agony. Emaciated, covered w/sores; t/greatest man of his time sitting in pain at t/town dump surrounded by friends who blame him for all his affliction.

3. God Hunts Job Down Like a Defenseless Animal (16:9)

a. Look at the picture we see in 16:9

16:9 “His anger has torn me and hunted me down, He has gnashed at me with His teeth; My adversary glares at me.

In similar fashion ==>

4. God Has Made Job His Target (16:12b-13)

a. Pictures God as a warrior with a quiver full of arrows aimed at Job

16:12b-13 12b He has also set me up as His target. 13 “His arrows surround me. Without mercy He splits my kidneys open; He pours out my gall on the ground.

b. Remember some of Job’s earlier words about God’s making him a target?

9:17 “For He bruises me with a tempest And multiplies my wounds without cause.

6:4 “For the arrows of the Almighty are within me, Their poison my spirit drinks; The terrors of God are arrayed against me.

7:20 “Have I sinned? What have I done to You, O watcher of men? Why have You set me as Your target, So that I am a burden to myself?

(1) Job was wrong in attributing hostility to God—Yet he could see no other explanation

Layton Talbert writes ==>

“Job’s perception of God’s posture toward him is as graphic as it is sad. ‘Only [a] literal translation can do justice to the savagery of Job’s description of God’s vicious attack.’ God has ‘shriveled up’ Job with a disfiguring disease (16:8), torn him in pieces like a beast bent on

revenge, and gnashed on him with His teeth, His eyes shooting daggers at him (16:9). Others have joined in the abuse (16:10) as God turned him over to be victimized by the wicked (16:11). Job was at ease, but now he is a shattered man. Lion-like, God has taken him by the back of the neck and shaken him (16:12). Then God set him up for His archery practice (16:12c-14). Job's is a pathetic case, all the more pathetic being undeserved (16:15-22)." [Layton Talbert, 116-17]

The picture changes again in vv. 10-11

5. God Hands Job Over to Mockers (16:10-11)

a. We saw how the 3 friends mocked Job

Here he attributes that mockery to the sov. hand of G. who has delivered him not only to the mockery of the 3, but to others as well.

16:10-11 10 **"They [note the pl.] have gaped at me with their mouth [that is, they stare at me w/mouths open in amazement], They have slapped me on the cheek with contempt; They have massed themselves against me. 11 "God hands me over to ruffians And tosses me into the hands of the wicked.**

Robert Alden in his commentary ==>

This . . . is reminiscent of some of the passages that the Evangelists used to describe the crucifixion . . . Though no New Testament passage ever cited him as a type of Christ, Job nevertheless belonged to that company of righteous sufferers who anticipated the one who was perfect righteousness and who suffered even death on a cross.

[Robert L. Alden, Job, vol. 11, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 184]

b. To be slapped on the cheek was a sign of contempt, an insult

(1) Jesus in Matthew 5:39

Matt. 5:39 “But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.

This doesn't mean lay down when you are being physically beaten. To be slapped on t/right cheek requires for most people who are right handed, a back-handed slap. That was an insult.

Later in chapter 30: 1 “But now those younger than I mock me, Whose fathers I disdained to put with the dogs of my flock. 9 “And now I have become their taunt, I have even become a byword to them. 10 “They abhor me and stand aloof from me, And they do not refrain from spitting at my face.

6. God Shakes Job Out of a Peaceful Existence (16:12a)

16:12a “**I was at ease** [or at peace], **but He shattered me, And He has grasped me by the neck and shaken me to pieces . . .**

a. We saw Job's peaceful existence shaken in chapters 1 & 2

A God-fearing man w/a good reputation, with a prosperous estate. A family man w/10 children who served YHWH.

BOOM! That peaceful, tranquil (dare we say “comfy”?) life shattered in moment. Maybe you've experienced that. I have.

I know what it's like to have a good life, ministering in a good CH, a wonderful family—a beautiful young daughter who loved Jesus—looking forward to putting up a tree on Xmas Eve. A blessed family time at home. BOOM! Shattered by a drunk driver in a moment I don't even remember.

16:12a “I was at ease, but He shattered me, And He has grasped me by the neck and shaken me to pieces . . .

I tell others who look to serve G. in pastoral min.: “be prepared to suffer.” G. often takes those at t/front lines & afflicts them in ways they may never expect.

B. Job's Disillusion with God (16:7-14; 17:4)

1. God has Exhausted Job and Decimated His Family (16:7)

2. God has Emaciated Job (16:8)

3. God Hunts Job Down Like a Defenseless Animal (16:9)

4. God Has Made Job His Target (16:12b-13)

5. God Hands Job Over to Mockers (16:10-11)

6. God Shakes Job Out of a Peaceful Existence (16:12a)

7. God Has Conquered Job Like a Defenseless Army (16:14)

16:14 “[God] breaks through me with breach after breach; He runs at me like a warrior.

Pulverized; conquered; defeated. Not by enemies, according to Job, but by God, an ultimate Friend.

Lastly ==>

8. God has Blinded Job's Friends (17:4)

a. Job even attributes his friend's insensitivity to God

17:4 "For You have kept their heart from understanding, Therefore You will not exalt them.

IOW — you have blinded their minds, but they are nonetheless accountable for their sin.

A. Job's Disgust with His Friends

B. Job's Disillusion with God . . .

C. Job's Distress Over His Plight (16:15-17; 17:1a,6-8,11-16)

His anguish over what has happened to him.

1. Deplorable Job (16:15-17; 17:7-8)

a. Here is a picture of unequalled suffering

16:15 "I have sewed sackcloth over my skin And thrust my horn in the dust.

(1) Sackcloth

Coarse scratchy material of goat or camel hair. sign of mourning used t/o t/Bible. For example, upon hearing t/false narrative that Joseph was killed by wild animals we read in Gen. 37:34 ==>

. . . Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days.

Way this is written, that Job's sackcloth is "sewed over his skin," suggests that he intends to wear it until t/day he dies (unending grief).

Then t/2d half of v.15 “... **And thrust my horn in the dust.**

Some translations have “buried/laid my strength in the dust”

Lit. in t/Hebrew [^] Pic. of a defeated animal, like a bull in a bullfight surrendering his life as his head falls into t/dirt.

(3) Note again Job’s physical suffering in verse 16

16:16 **“My face is flushed from weeping, And deep darkness is on my eyelids,**

I literally cried every day for 3 years after Giana’s passing.

(4) Job appeals to his innocence in verse 17

16:17 **Although there is no violence in my hands, And my prayer is pure.**

(5) Job adds (verse 18)

16:18 **“O earth, do not cover my blood, And let there be no resting place for my cry.**

1st murder & first mention of blood in that regard is found in Gen. 4:10 where God says to Cain after he murdered his bro. Abel==> . . . “What have you done? The voice of your brother’s blood is crying to Me from the ground.

ISW Job is asking that his blood, his suffering not be forgotten. Indeed it has not.

(6) Then in chapter 17

17:7-8 7 “My eye has also grown dim because of grief, And all my members are as a shadow. 8 “The upright will be appalled at this, And the innocent will stir up himself against the godless.

T/righteous (not Job’s friends) will be appalled at what has happened to Job and raise themselves up against Job’s persecutors.

C. Job’s Distress Over His Plight (16:15-17; 17:1a,6-8,11-16)

1. Deplorable Job (16:15-17; 17:7-8)

2. Dreams Shattered (17:1a,11-12)

a. Again chapter 17 . . .

17:1a “My spirit is broken, my days are extinguished . . .

(1) There is little worse than a broken spirit

Have you been there? Hope seems so dim that you can’t even see it?

17:11-12 11 “My days are past, my plans are torn apart, Even the wishes of my heart. 12 “They make night into day, saying, ‘The light is near,’ in the presence of darkness.

(2) My plans are torn apart—all my hopes and dreams are gone

I remember Chip once describing giving one his daughters driving lessons. Giana was around 10 at the time. He said to me, “you will experience that some day.”

Walking my daughter down t/marriage aisle (and performing t/wedding); having grandchildren . . . Those dreams gone forever as far as Giana is concerned.

3. Derided by Others (17:6)

a. Job's reputation is gone

17:6a **“But He has made me a byword [proverbial example] of the people . . .**

One transl. [TEV] renders this: “[I am] a joke among the nations.”
Job is someone to be ridiculed.

30:9 “And now I have become their taunt, I have even become a byword to them.

17:6b . . . **And I am one at whom men spit.** A serious insult!

This past week there was an incident at a gas station in NC whereby a woman allegedly spit on another driver over their place in line.
Ultimate insult, like a slap on the cheek.

No wonder that for Job ==>

3. Death Welcome (17:1b,13-16)

17:1b **“The grave is ready for me.**

17:13-16 13 **“If I look for Sheol as my home, I make my bed in the darkness; 14 If I call to the pit, ‘You are my father’; To the worm, ‘my mother and my sister’;**

Job lost his family (his children and who knows about his wife?).
He looks to a company of worms devouring his body in the grave as his future family.

15 Where now is my hope? And who regards my hope? 16 “Will it go down with me to Sheol? Shall we together go down into the dust?”

It seems that the ship that was Job’s hope has sailed . . . for good.
He has missed t/boat. Or has he?

A. Job's Disgust with His Friends (16:1–6; 17:2,5,10)

B. Job's Disillusion with God (16:7-14; 17:4)

C. Job's Distress Over His Plight (16:15-17; 17:1a,6-8,11-16)

Last point ==>

D. Job’s Desire for Hope (16:19-22; 17:3,9)

Hope is there. The ship may be somewhere out there on t/horizon, but it’s there.

1. Job’s Protector (16:19)

2. Job’s Plea (16:21)

3. Job’s Pledge (17:3)

4. Job’s Perseverance (17:9)

1. Job’s Protector (16:19)

16:19 “Even now, behold, my witness is in heaven, And my advocate is on high. My eye weeps to God.

a. Job has a witness in heaven, even a advocate

(1) Word śāhēd̄ (an Aram. word, used only here in the OT) means a mediator or an intercessor (legal term)

As one lexicon defines it ==> “A person who acts as a spokesperson or representative of someone else’s policy, purpose, or cause; especially before a judge in a court of law.” [Logos]

(2) This is Job’s ancient near-eastern logic

God can be seen as both judge and advocate at t/same time.

While G. caused Job’s suffering, Job still retains faith in His goodness

(a) The words of Eliphaz are true

5:18 “For He inflicts pain, and gives relief; He wounds, and His hands also heal.

(b) Job will later confess in chapter 19

19:25 “As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth.

As 1 OT scholar observes ==>

“In the midst of this, Job’s fifth speech, there shines another ray of hope. Admittedly Job was inconsistent. Those who demand consistency even of a man in the throes of grief and disease explain away these positive passages that hint at resolution, divine provision, and life after death. But people can be forgiven for being more or less optimistic and even for vacillating between doubt and faith, all the more so when they are experiencing the emotional trauma of losing ten children in one catastrophe and being afflicted with a gruesome, offensive, painful, physical affliction. Let us rejoice with Job when his spirit soared, and let us weep with him when he wept. [Robert L. Alden, Job, vol. 11, The New American Commentary]

2. Job's Plea (16:21-22)

a. Remember 9:33

“There is no umpire between us, Who may lay his hand upon us both.

16:21-22 21 **“O that a man might plead with God As a man with his neighbor!** 22 **“For when a few years are past, I shall go the way of no return.**

16:21 **“O that a man might plead with God As a man with his neighbor!**

b. Hebrew Word “plead” is translated “decide” in Isaiah 11:4—it looks forward to the Messiah (Isa. 11 = Messianic)

4a But with righteousness He will judge the poor, And DECIDE [plea] with fairness for the afflicted of the earth . . . All points to X!

3. Job's Pledge (17:3)

17:3 **“Lay down, now, a pledge for me with Yourself; Who is there that will be my guarantor?**

a. More language from the law courts

Lit. Heb. “pledge me.” Job asks for G. to act as his guarantor, a friend or relative who provides bail money to obtain a prisoner's release.

“God, pay the price to have me released,” “God, provide the money to free me from prison,” or “Pay the price to set me free.” [UBS Handbook]

4. Job's Perseverance (17:9)

17:9 **“Nevertheless the righteous will hold to his way, And he who has clean hands will grow stronger and stronger.**

a. One writer says that:

“. . . These words of Job are like a rocket which shoots above the tragic darkness of the book, lighting it up suddenly, although only for a short time.” [F. Delitzsch, cited by Robert L. Alden, Job, vol. 11, The New American Commentary]

b. James, the Lord’s half-brother, in t/book that bears his name

James 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

(1) Persevere!

If you are suffering, don’t give up! Keep looking up! That’s where your redemption is. You have an advocate in heaven, JC t/righteous!

c. Later in the same book:

James 5:11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and is merciful.

There were (continue to be) times when it was all I could do to persevere, to endure. So many times I wanted to give up—and felt like I did—but G. would not allow me to fall away from Him.

When we started, we said that Job is almost a type of X. I trust you have seen that as we have forged thru these 2 chapters. I want to leave you w/8 parallels that I found between Job & Jesus in chapters 16&17 (May be more.)

1. Job was Mocked, as was Jesus (16:10,20, 17:2; Cf. Matt. 27:27ff.)

16:10a **“They have gaped at me with their mouth . . .**

16:20a **“My friends are my scoffers . . .**

17:2 **“Surely mockers are with me . . .**

Matt. 27:27-29,31 27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him. 28 They stripped Him and put a scarlet robe on Him. 29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, “Hail, King of the Jews!” 31 After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him.

2. Job was Spit Upon, as was Jesus (17:6; Cf. Isa. 50:6; Matt. 26:67, 27:30)

17:6b **“. . . I am one at whom men spit.**

Prophet Isaiah, in 50:6, foreshadows the mistreatment Jesus would endure, incl. t/spittle & scorn of t/sinful men he came to save.

I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting.

Matt. 26:67a Then they spat in His face & beat Him with their fists. . .

Matt. 27:30 They spat on Him, and took the reed and began to beat Him on the head.

3. Job was Slapped as was Jesus (16:10; Cf. Mark 14:65; Matt. 26:67)

16:10b **“... They have slapped me on the cheek with contempt ...”**

Matthew 26:67 Then they spat in His face and beat Him with their fists; and others slapped Him,

Mark 14:65c . . . the officers received Him with slaps in the face.

4. Job was Handed over to the Wicked, as was Jesus (Job 16:11; Cf. Luke 24:7; Acts 2:23)

16:11 **“God hands me over to ruffians And tosses me into the hands of the wicked.**

Luke 24:7 [predicted by Jesus] ...t/Son of Man must be delivered into the hands of sinful men, & be crucified, and the third day rise again.”

Acts 2:23 [preached by Peter] this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

5. Job was Betrayed, as was Jesus (17:5; Cf. Matt. 26:21, 27:9; Mark 14:10)

17:5 **“He who informs against friends for a share of the spoil, The eyes of his children also will languish.**

Matt. 26:21 [As Jesus was eating the Passover meal with His disciples] He said, “Truly I say to you that one of you will betray Me.”

Mark 14:10 Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them.

Remember, t/price Judas received for betraying Jesus? 30 pieces of silver, the price of a slave according to Exo. 21:32

Matt. 27:9 Then that which was spoken through Jeremiah the prophet was fulfilled: “AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel;

6. Job was Disfigured, as was Jesus (16:8, 17:7; Cf. Isa. 52:14, 53:3; Psalm 22:17)

16:8 “You have shriveled me up, It has become a witness; And my leanness rises up against me, It testifies to my face.

17:7 “My eye has also grown dim because of grief, And all my members are as a shadow.

Jesus who endured beatings and hung crucified, a disfigured pathetic figure of a man—not just any man—but the Son of God.

The O.T. predicted this of the Messiah.

Isaiah 52:14 prophetically states: His appearance was marred more than any man . . .

A whipping with a cat of 9 tails by a Roman soldier was enough to induce shock and sometimes death as t/pieces of bone & metal embedded in the leather thongs tore thru skin and muscle.

Isaiah 53:3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him.

Psalm 22:17 speaks of his crucifixion: I can count all my bones. They look, they stare at me;

Picture of a crucified man hanging there, t/weight of gravity pulling apart bone & tendon.

7. Job was Crushed by God, as was Jesus (16:12b-14; Cf. Isa. 53:4-5; 2 Cor. 5:21)

16:12b-13 12b **He has also set me up as His target.** 13 **“His arrows surround me. Without mercy He splits my kidneys open; He pours out my gall on the ground.**

16:14 **“He breaks through me with breach after breach . . .”**

Isaiah 53:4-5 4 . . . [He was] Smitten of God and afflicted. 5 . . . pierced through for our transgressions, He was crushed for our iniquities . . .

This speaks of t/very meaning of t/word “propitiation” = satisfaction of God’s wrath against sin. To put it another way, God’s wrath fell upon His Son rather than on we who believe.

2 Cor. 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

In 2001 Songwriters Keith Getty & Stuart Townend composed 1 of my fav. songs: “In Christ Alone.”

It was a song not w/o controversy. Namely a line from t/2d verse:

"Till on that cross as Jesus died, the wrath of God was satisfied."

In 2013, a 15-member committee of t/Presby. CH (USA) voted to exclude t/song from a new church hymnal. They had requested permission to change t/words to "t/love of God was magnified."

That request was denied. (Amen!)

PCUSA minister Chris Joiner remarked that while many in his congregation liked the hymn, he agreed with the decision because "that lyric comes close to saying that God killed Jesus. The cross is not an instrument of God's wrath."

Isaiah 53:10a But the LORD was pleased To crush Him, putting Him to grief. [rendering Himself] as a guilt offering . . .

Denny Burk, Director of the Center for Gospel and Culture and a professor at Boyce College / Southern Seminary stated that "When wrath goes, so does the central meaning of the atonement of God: penal substitution. At the end of the day, the cross itself is the stumbling block . . ." [https://en.wikipedia.org/wiki/In_Christ_Alone]

That's what TAP said in Gal. 5:11. T/Cross is a stumbling block for those that are perishing; for we who believe, it's our only boast in life.

In Christ alone who took on flesh
Fullness of God in helpless babe
This gift of love and righteousness
Scorned by the ones He came to save
Till on that cross as Jesus died
The wrath of God was satisfied
For every sin on Him was laid
Here in the death of Christ I live

8. Job Faced Sheol (Grave), as did Jesus (17:13-16; Cf. Psalm 16:10; Acts 2:24ff.)

Here's t/big difference. Jesus conquered t/grave. Hallelujah!

3x in BOA we see Psalm 16:10 quoted as having been fulfilled in Jesus. Twice by Peter in Acts 2 ==>

24 “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.

29 “Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 “And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32 “This Jesus God raised up again, to which we are all witnesses.

Job faced t/grave; Jesus conquered it. So will we, if we know Him.

Another one of my favorite songs . . .

My Jesus Fair

My Jesus, fair, was pierced by thorns
By thorns grown from the fall
Thus He who gave the curse was torn
To end that curse for all

My Jesus, meek, was scorned by men
By men in blasphemy
"Father, forgive their senseless sin!"
He prayed, for them, for me

My Jesus, kind, was torn by nails
By nails of cruel men
And to His cross, as grace prevailed
God pinned my wretched sin

My Jesus, pure, was crushed by God
By God, in judgment just
The Father grieved, yet turned His rod
On Christ, made sin...

O love divine, O matchless grace
That God should die for men!
With joyful grief I lift my praise
Abhorring all my sin
Adoring only Him