

{Read Passage / Opening Prayer} / NASB95

[i] Review . . .

By way of review (4 those who haven't been with us from t/beginning) BOJ is about a man of history named Job who lived around 4,000 yrs ago. As such, Job is considered t/oldest book of t/Bible. Events described in t/book are long B4 Moses, t/Law & t/Nation of Israel.

[ii] Job lived in an age of paganism—Yet Job stands out as a follower of the true God

4-fold description of him given in t/very 1st v. of t/book==>

1 . . . blameless, upright, fearing God, and turning away from evil.

[iii] He's also described as a blessed man

Back when wealth was measured in livestock he lay claim to ==>

3a . . . 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, [along with] very many servants;

3b . . . and that man was the greatest of all the men of the east.

[iv] He had a wife and 10 Children (7 sons & 3 daughters)

Life was good for Job! Little did he know what was brewing behind t/scenes & t/disaster that would unfold around him.

[v] The reader is given a look behind the curtain at the reason for Job's affliction—reasons Job never knew!

1:6–12 6 Now there was a day when the sons of God [angelic council] came to present themselves before the LORD [YHWH], and Satan [The Satan - “adversary”] also came among them.

7 The LORD said to [the] Satan, “From where do you come?” Then [the] Satan answered the LORD and said, “From roaming about on the earth and walking around on it.” 8 The LORD said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, [repeat of t/4-fold descr. we saw in v. 1] a blameless and upright man, fearing God and turning away from evil.”

9 Then [the] Satan answered the LORD, “Does Job fear God for nothing? 10 “Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.

11 “But put forth Your hand now and touch all that he has; he will surely curse You to Your face.”

12 Then the LORD said to [the] Satan, “Behold, all that he has is in your power, only do not put forth your hand on him.” So [the] Satan departed from the presence of the LORD.

[vi] What follows in vv. 13-19 are a description of tragedy - the likes of few people experience . . .

Job loses his livestock (measure of wealth); his servants (workers); & worst of all, all 10 of his children are killed in what people today described as a “natural disaster.”

[vii] Job’s response? Does He curse God to His face?

1:21 He said,

“Naked I came from my mother’s womb,

And naked I shall return there.

The LORD gave

and the LORD has taken away.

Blessed be the name of the LORD.”

Satan predicted cursing; responds in worship.

[viii] Not dry-eyed stoicism

You have to hear t/words of v. 21 thru t/tears of v. 20. You hear t/tear of t/robe, you watch Job shear his head, you hear t/sobs as he falls to the ground.

Thru it all, there’s faith - imperfect yes - but it’s there.

[ix] Closing Commentary

1:22 Through all this Job did not sin nor did he blame God.

No wrong could be credited to God’s acct.

He trusted that somehow God was acting w/a purpose.

He didn’t sin in his tears or in his worship.

He didn’t sin in his attributing his calamity to t/sov. hand of God.

[x] Chapter 2 continues to set the stage for the rest of the book

Again, a challenge is issued by THE Satan.

We have a basic repeat of what we've seen in chapter 1.

2:1 Again there was a day [another time/moment marker, v. 6] when the sons of God [Heb. Bene Elohim - here referring to angels] came to present themselves before the LORD, [YHWH] and Satan [the Satan, the adversary] also came among them to present himself before the LORD [YHWH].

2 The LORD [YHWH] said to the Satan, "Where have you come from?" Then the Satan answered the LORD and said, "From roaming about on the earth and walking around on it."

[xi] Job's Character Confirmed (2:3)

2:3a The LORD said to the Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil . . ."

No doubt about Job's character.

- a. blameless
- b. upright
- c. fears God
- d. turns from evil

Something new is added to the end of the verse==>

2:3b "And he still holds fast his integrity, although you incited Me against him to ruin him without cause."

[xii] Satan's Consequent Challenge (2:4-5)

2:4 [The] Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.

2:5 “However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face.”

[xiii] Job = What do you value and why?

Is God to be valued simply b/c He's God or is He to be valued b/c He gives gifts (or even life itself)?

Lesson of Job is that He's to be valued for who He is, period.

2:6 So the LORD said to [the] Satan, “Behold, he is in your power, only spare his life.”

Who's in control here?

V. 5 T/Satan says, “Put forth Your hand”

V. 6 “He is in your power Satan, only spare his life”

Satan is on a leash, G.s leash, & He pulls it according to his sov. will.

2:7 Then the Satan went out from the presence of the LORD & smote Job with sore boils from the sole of his foot to the crown of his head.

2:8 And he took a potsherd to scrape himself while he was sitting among the ashes.

[xiv] Job is now sitting at the town dump

The greatest man of t/East (v. 3) is now living among t/ashes & broken pottery scraping his blistering sores with a potsherd.

[xv] Job's response to his wife who encourages him to give up — to "curse God and die"?

2:10b . . . "Shall we indeed accept good from God and not accept adversity?" . . .

2:10c . . . In all this Job did not sin with his lips.

Cf. 1:22 Through all this Job did not sin nor did he blame God.

[xvi] Three friends of Job hear of his calamity & travel to see him

Eliphaz; Bildad; Zophar.

2:13 Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that his pain was very great.

[xvii] Chapter 3 Job breaks the silence . . .

Job's lament -

I. WHY Was I Born? (3:1-10)

II. WHY Did I Live (3:11-19)

III. WHY Am I Alive Now (3:20-26)

[xviii] What follows Job's Lament of Chapter 3 - Three Rounds of Dialogue Between Job and His Friends: Eliphaz, Bildad, Zophar (4:1-26:14)

83% of t/book is dialogue (conversation) in which there are 3 cycles of speeches whereby Job replies to each of his friends. (chapters 3-37)

[xix] We heard from Eliphaz in chapters 4-5

Eliphaz argues largely from personal experience:

“From what I’ve seen this is how it is.”

Bad Things Don’t Happen to Good People

[xx] Job responded to Eliphaz in chapters 6 & 7

“Job’s Reply to Eliphaz: My Hope is Dim But I Endure”

*6:10 “But it is still my consolation, And I rejoice in unsparing pain,
That I have not denied the words of the Holy One.

*The Light of the Gospel Cannot Be Extinguished by the Despair of
Hopelessness*

[xxi] Then we met Bildad “the traditionalist” in chapter 8

Bildad appeals to tradition

8:8 “Please inquire of past generations, And consider the things
searched out by their fathers.”

*“G. does not support those who do evil. He will not reject a man of
integrity. Therefore, turn from t/sin that brought this calamity upon
you & you will be restored.”*

Bildad also lives in a black & white world. There’s no gradients; no
nuances; therefore, no color to his theology. Job’s children sinned;
that’s why they died (Job’s sin offerings on their behalf
notwithstanding).

In his theology everything is binary; everything is either black or white. Yet ==>

In a black and white world there is no room for the living color of the Gospel

[xxii] Job responds to Bildad in chapters 9 & 10

We spent 3 weeks in those 2 chapters in a series of messages entitled “In the Courtroom with God”

Job pics himself contending w/God in a legal setting. Job knows he can't win & resigns himself to a fate of death.

In t/middle of his anguish he cries out

9:32–33 “[God] is not a man as I am that I may answer Him, That we may go to court together. 33 “[Oh, if only there were an] umpire between us, Who may lay his hand upon us both.

1 Timothy 2:5–6 5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony given at the proper time.

The windy words of a sufferer won't leave the believer condemned in the courtroom of God.

[xxiii] That brings us to Job's third friend - the only one we've yet to hear from: Zophar (chapter 11)

11:1 Then Zophar the Naamathite answered,

Zophar was a Naamathite (cf. 2:11). He came from Naamath (may be connected to a man by that name in Gen. 4).

[xxiv] Listen to these two quotes about Zophar

“So locked into the retributionist dogma is Zophar that he cannot see Job as a sufferer but only as a guilty man. His language to describe what is happening to Job is legal because he has moved instantly from his perception of Job's distress to a theological interpretation of that distress as divine judgment.” [David J. A. Clines, Job 1–20, vol. 17, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 264]

”Zophar probably was the youngest of the three friends. He was impetuous, tactless, direct, unsympathetic . . . His speeches are the shortest; in fact, he has only two. His opening speech contains three characteristic motifs: rebuke, remarks on God's sovereign justice, and advice.” [Robert L. Alden, Job, vol. 11, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 141]

“His opening speech contains three characteristic motifs: rebuke, remarks on God's sovereign justice, and advice.”

That's basically a 3-point outline of chapter 11 [^]

Big word for Zophar is REPENT

T-Shirt I had . . . Picture of a sheep holding up a sign that reads, “Repent and be Shaved!” Sheep are walking out of a small barn freshly shorn. Caption: “Harold couldn’t spell well enough to save himself or anyone else.”

Don’t know how well Zophar could spell. Sarcasm? he was a pro!

We’re calling this ==>

I. Zophar’s Zingers: His First Reply to Job (11:1-20)

A. Job It Should Be Worse (11:1-6)

B. Job You Are an Idiot (11:7-12)

C. Job Just Repent Already (11:13-20)

God’s grace wins even when everything (and everyone) fails

A. Job It Should Be Worse (11:1-6)

Not “could” but “should” How could it? Job lost everything . . .

1. Fourfold Rebuke (2-3)

a. Four questions asked by Zophar - each one assumes a “no” answer (2 questions in v. 2 and 2 questions in v. 3)

(1) First Two in Verse 2

2 “Shall a multitude of words go unanswered, And a talkative man be acquitted?”

(a) This becomes a common theme in the friends’ discourse with Job: “Job you are a windbag”

i. Bildad began his first 2 speeches on this note

8:2 “How long will you say these things, And the words of your mouth be a mighty wind?

18:2 “How long will you hunt for words? Show understanding and then we can talk.

ii. Eliphaz prefaces his second speech the same way

15:2 “Should a wise man answer with windy knowledge And fill himself with the east wind?”

2a “**Shall a multitude of words go unanswered, [No!]**

2b **And a talkative man be acquitted? [No!]**

Vindicated/Acquitted translates Hebrew *TsaDaq* = “to be right, justified, vindicated of doing something wrong.”

“I’ve been sitting here waiting my turn and I’m not going to let you get away with your windy words”

(2) Two more makes Four (we see 2 more rebukes of Job by Zophar in v. 3)

3 “**Shall your boasts silence men? And shall you scoff and none rebuke?**

(a) All four of these relate to Job’s words

(b) Zophar accuses Job of “boasting and scoffing”

Boasting translates a Heb. word that means “empty, idle talk”; “babble”

Scoff (some translations have “mock”) is used in 1 Sam. 33:19 of a “stammering tongue” that no one understands.

Zophar follows his

1. Fourfold Rebuke (center on Job’s words)

With a ==>

2. False Accusation (4) (also relates to something J. is to have said)

4 **“For you have said, ‘My teaching [doctrine] is pure, And I am innocent in Your [God’s] eyes.’**

a. Phrase “You have said” indicate that Zophar is quoting Job — but nowhere in the text does Job say these exact words

(1) Seems that not only is Job being accused of things he didn’t do—he’s also being accused of things he didn’t say!

That is 1 of the most frustrating experiences in life: to be accused by someone else of something you didn’t do/say. U ever experience that? I have. More than once.

God’s grace wins even when everything (and everyone) fails

He does claim to be innocent before G. (saw that in 10:7).

Eliphaz affirms Job’s role as a teacher in 4:3–4 when he says ==>

3 **“Behold [Job] you have admonished many, And you have strengthened weak hands. 4 “Your words have helped the tottering to stand, And you have strengthened feeble knees.**

But Job does not come across as someone who is beyond correction.

Rem. his words back in 6:24 ==>

“Teach me, and I will be silent; And show me how I have erred.”

But his 3 friends are unable to come up with an answer. Their’s is guesswork. In their cause-and-effect world Job is suffering (effect) so there must be a cause (his sinfulness).

1. Fourfold Rebuke (2-3)

2. False Accusation (4)

3. Feckless Desire (5-6)

(gotta apprec. my use of t/word “feckless” here — word that means “incompetent; irresponsible”)

a. What is Zophar’s Feckless desire for Job?

5 “But would that God might speak, And open His lips against you,”

(1) God does speak—we see that in chapters 38-42

While He does correct Job; his main rebuke is for t/3 friends.

42:7 . . . the LORD said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.

(2) Look at verses 5 and 6 together with me

5 “But would that God might speak, And open His lips against you,” 6a And show you the secrets of wisdom! For sound wisdom has two sides. [Lit. t/way it’s phrased in t/Heb. Could mean (x3):

1) W. is manifold/multi-faceted; 2) that there is an aspect to W. that goes deeper than what man sees; 3) there are 2 sides to every story]

(a) Key—Look at how verse 6 ends:

6b . . . Know then that God forgets a part of your iniquity.

One English transl. [HCSB] renders this quite accurately as ==>

6b Know then that God has chosen to overlook some of your sin.

This is a backhanded way of saying (our first main point) ==>

A. Job It Should Be Worse (11:1-6)

"God has been gracious and if He really judged you as you deserved you wouldn't have anything at all left ." (implication is that his wife would be gone // friends // home // even his life).

God's grace wins even when everything (and everyone) fails

B. Job You Are an Idiot (11:7-12)

Zophar slings sev. more questions Job's way . . .

Verses 7,8&9 center on ==>

1. God's Transcendent Greatness (7-9)

When we talk about G's transcendence we refer to his bigness/farness, how He transcends all of creation. Evident in his being referred to as "Shaddai" (Almighty) in v. 7.

Just as we had 4 ?s in vv. 2&3, so we have 4 ?s here in vv. 7&8 (poetic parallel here). They all expect a neg. answer.

2 "Shall a multitude of words go unanswered?

And a talkative man be acquitted?

3 "Shall your boasts silence men?

And shall you scoff and none rebuke?

7 **“Can you discover the depths of God?**

Can you discover the limits of the Almighty?

8 **“They are high as the heavens, what can you do?**

Deeper than Sheol, what can you know? [Merism]

Then v. 9 ==>

9 **“Its measure is longer than the earth And broader than the sea.**

These words are true as far as they go.

It's how Zophar applies them to Job that's the issue.

Then Zophar goes the other direction ==>

2. God's Immanent Awareness (10-11)

When we talk about G's immanence we refer to His nearness;

His providence in governing & judging every detail of creation.

10 **“If He passes by or shuts up, Or calls an assembly, who can restrain Him?**

Again, this is lang. of t/law courts.

10 **If he passes through and imprisons and summons the court, who can turn him back? [ESV]**

9:32 “For He is not a man as I am that I may answer Him, That we may go to court together.

More of t/same in v. 11 ==>

11 **“For He knows false men, And He sees iniquity without investigating.**

1. God's Transcendent Greatness (7-9)

2. God's Immanent Awareness (10-11)

Romans 11:33–36 33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! 34 For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? 35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? 36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Bad application ==>

3. Job's Sinful Idiocy (12)

a. Verse 12 is in the form of a proverb

12 "An idiot will become intelligent When the foal of a wild donkey is born a man.

(1) Idiot comes from "to be hollow, empty"

When used of a person, it's referring to one who is "empty-headed,"

"He's calling Job, by implication, an "empty-headed man," suggesting there is no more possibility a person like that could ever become wise, than a donkey could give birth to a human." [Swindoll]

3. Job's Sinful Idiocy (12)

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1. Protasis: Zophar's Fourfold Advice (13-14)

Protasis is the condition in a conditional sentence ("If")

a. Another group of four just like we saw in verses 2/3 & 7/8

Four conditions that form t/protasis:

"If you do this Job" then good things follow ==>

13 **"If you would direct your heart right**

And spread out your hand to Him,

14 **If iniquity is in your hand, put it far away,**

And do not let wickedness dwell in your tents;

13a **"If you would direct your heart right . . .**

Get your heart right, Job

13b . . . **And spread out your hand [hands] to Him,**

Lift your hands up in praise (hands representing what you do, below)

14a **If iniquity is in your hand, put it far away . . .**

14b . . . **And do not let wickedness dwell in your tents;**

That is, keep your household in order.

Where there's a Protasis there's an Apodosis (results or consequences)

2. Apodosis: Zophar's Promise of Hope (15-19)

15 **"THEN, indeed, you could lift up your face without moral defect, [like lifting up holy hands] And you would be steadfast and not fear.**

9:34-35 34 "Let Him remove His rod from me, And let not dread of Him terrify me. 35 "Then I would speak and not fear Him . . .

16 **“For you would forget your trouble, As waters that have passed by, you would remember it.**

17 **“Your life would be brighter than noonday; Darkness would be like the morning.**

18 **“Then you would trust, because there is hope; And you would look around and rest securely.**

Word “securely” transl. Heb. verb used of casting molten metal to form a statue. Form of the verb used here has the sense of being “hard, firm, solid” — not in a phys. sense but spiritually.

19 **“You would lie down and none would disturb you, And many would entreat your favor.**

3. Zophar’s Concluding Warning

20 **“But the eyes of the wicked will fail, And there will be no escape for them; And their hope is to breathe their last.”**

”Your hope, Job, is to repent. If you don’t your only hope is the grave.”

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Seven Concluding Thoughts . . .

1. Be Thankful for Good Friends—Especially During Bad Times.

G. has given us everything pertaining to life & godliness.

G. has given us t/CH

“A Family Church; A Church Family” (family = friends).

Italian view on the family . . .

I’m thankful for good Xn friends . . .

2. There Is a Friend Who Sticks Closer than a Brother and There Is a Friend Who Sticks the Knife.

“I should warn you that Zophars are still on the loose. If you haven’t met one, just wait, he’ll come along—with zero capacity to connect the dots. They have no ability even to color by numbers. Though they don’t get it, they have a severe message for you. That message is a put-down, because you are not doing what they believe you ought to be doing. Or you are doing what they believe you should not be doing. [Swindoll, 110]

3. Beware of the Brashness That Often Comes with Youth.

I was there. I could be a bit of a Bildad: everything was Black or White w/no gradients in-between.

Counseling had to be right out of t/Bible or you were guilty of denying X’s sufficiency;

Any / all miraculous gifts ceased in t/1st c, end of story.

I never shied away from a fight & would revert to anger if need be.

More than once, in my youth, I reverted to shouting matches w/those who opposed me.

4. Beware of Doctrinal Legalism.

All 3 of Job's friends are legalists; Zophar esp. so.

Doctrinal legalism is something else that flourishes in youth. I've been there also.

"Jesus nowhere says, 'By this shall all men know that you are my disciples, if you are scintillatingly critical and condescending toward evangelicals who have some things wrong.' I do not mean to hint for a moment that we who teach can afford to duck the responsibility of teaching discernment. I mean only to say that even discernment must be nestled into the bigger 'main thing' of love for the brothers and sisters in Christ." (D.A. Carson, *The Pastor As Scholar and the Scholar As Pastor*, 101)

Calvinists can be especially susceptible to this.

We who most relish in t/sov. grace/love of G. ought to be most gracious and loving toward others . . .

Paragraph Four: Doctrinal Integrity

We endeavor to reject all heretical beliefs and practices, using Scripture as our final authority, as we devote ourselves to the study, teaching, and application of the whole counsel of God that we may be equipped for every good work.

Paragraph Six: Humility

We endeavor to cherish and defend our historic Christian doctrine and our church while clothing ourselves with humility, and we will refrain from arrogance in regard to other churches with which we may disagree.

5. Be Thankful That We Don't Get What We All Deserve.

(a) *Key—Look at how verse 6 ends:*

6b . . . **Know then that God forgets a part of your iniquity.**

Zophar — J. wasn't getting all he deserved. Zophar twisted that accus. into a perverse "Job you deserve worse for your sin" mentality.

There's a gradient of truth there that Zophar misses.

We should all be thankful we *don't get* all we deserve.

God's pure justice demands death for all sin

"The day you eat of it you will die" (Gen. 2:17).

"Wages of sin is death" (Rom. 6:23)

Other side of that is

"the free gift of God is eternal life in Christ Jesus our Lord."

We talk a lot about Justice today. It's a defining word of our culture.

"Social Justice"

We ought to be considerate of justice in this life (Biblical terms this is working on behalf of the orphan & widow).

But we have to be considerate of what eternal justice looks like.

Mark 8:36 "For what does it profit a man to gain the whole world [even t/"whole world of justice"], and forfeit his soul?"

While there's a veneer of rightness in t/BLM movement, underneath I fear there is a rotten core of godlessness.

Certainly there's a Marxist identity along w/moral relativism that embraces any supposed oppressed group—even if those groups revel in immorality.

Can you imagine showing up at a social justice rally preaching t/Gospel — that God's justice demands faith/repentance in JC — or you face eternal hell?

Listen, we glorify X-rejectors as martyrs believing that their unfair deaths magically atone for their sin landing them in Heaven.

There's a greater justice we need to be concerned about.

Matthew 10:28 “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. Fear the Justice of God / He will enact Justice.

For the believer ==>

5. Be Thankful That We Don't Get What We All Deserve.

That's t/big message we need to be about. Yes, uphold biblical justice (fight for the orphan / widow), but don't forget t/Gospel or you short-circuit t/only hope anyone has to escape t/eternal justice of God's wrath. God's justice fell on X who took our sin that we may live.

6. God's Grace Wins Even When Everything (& Everyone) Fails.

7. What a Friend We Have in Jesus (cf. James 2:23; John 15:14).

What a friend we have in Jesus
All our sins and griefs to bear
And what a privilege to carry
Everything to God in prayer

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged
Take it to the Lord in prayer

Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness
Take it to the Lord in prayer