

Job

How Do We Know What We Think We Know?

I. UNDERSTANDING THE FOUNDATIONAL BASICS (JOB CHAPTER ONE)

A. Job — (Hostile to; the Enemy; Repentant One)

1. Patriarchal Period

- a) Near the time of Abraham
- b) Post Flood and possibly during Shem's lifetime (See Hand Out)
- c) Location unknown but possibly near
 - 1) Ancient Aram northeast of the Sea of Galilee
 - 2) East of the Sea of Galilee
- d) Cultured civilization
 - 1) Job highly refined poetical book
 - 2) Philosophy (science) advanced in his time and well known to the participants and the readers
 - 3) Strong evidence that Abram gave the Egyptians the mathematical knowledge needed to perfect their construction of the Great Pyramid(s)
[Ashton, J & Down, D. *Unwrapping the Pharaohs: How Egyptian Archaeology Confirms the Biblical Timeline*. Master Books. 2006. Green Forest, AR. pp. 36-37.]

2. Philosophical Book

- a) Discusses who causes "bad" to happen
- b) Debates how God works with men
- c) Does not struggle to understand Satan's role
- d) Does not discuss belief versus unbelief in God
- e) Does discuss man's various views of God

3. This book provides a rare glimpse of spiritual reality

- a) We must understand the limitations of man's understanding
 - 1) Metaphysical — That which lies beyond the physical senses and therefore is beyond the realm of science
 - 2) Empirical — That which can be detected via the five senses which is the realm of today's science
 - 3) Man's attempts to link the empirical with the metaphysical using devices
- b) We learn what Job is not shown about "why" the troubles came upon him
- c) We discover a relationship between God and Satan not revealed elsewhere

- B. Job —His family
1. Job's Children
 - a) Adult children who were kind to each other
 - b) Children who do not appear to have a direct relationship with God
 - c) Children who *appear* to do no work but only enjoy the fruits of their parents' labors
 2. Job's Wife
 - a) She has only one sentence
 - b) Forgotten is her grief over the loss of her
 - 1) Children
 - 2) Home and lifestyle
 - 3) Health of her husband
- C. Hagiazo Process
1. This is the process whereby God develops godliness in His people and is described (Romans 5:3-5; James 1:2-4; and 2 Peter 1:5-8)
 - a) These first two belong to the providence of God
 - b) The last is our responsibility
 2. Examples of this at work
 - a) Job — Purpose of our study is to understand this process
 - b) Satan asked to sift (grind) Peter as wheat (Luke 22:31-32)
 - 1) Christ told Peter He had prayed for Peter that his faith not fail
 - 2) Peter's strength failed in the denial of Jesus three times
 - 3) Peter left and it took Christ to call him back into the fold
 - c) Paul was given a messenger of Satan in the flesh (2 Corinthians 12:7-10)
 - 1) God allowed this after Paul's glimpse of Heaven
 - 2) Reminded Paul that his flesh was weak
 - 3) By being "weak", he knew he had to rely exclusively on Jesus to accomplish God's will in his life
 3. This process, see illustration, is designed to clarify our sinfulness to us
 4. I believe that we will not be rewarded for anything we do in our strength but only what the Holy Spirit does through us (1 Corinthians 1:26-29; 7-15; Revelations 4:10-11)
- D. Meditations
1. Was Job "saved" or was he simply religious?
 2. Did Job's wife lack faith or was she more honest in her response?
 3. Was the death of Job's children unjust?

4. How do we *know* when God is
 - a) Moving in our lives
 - b) Answering our prayers
5. How often do we mistakenly give praise to God for what Satan does, and vice versa?

II. PEEKING BEHIND REALITY (JOB CHAPTERS ONE AND TWO)

A. The Players

1. God

- a) Characteristics possessed only by God (not by Satan)
 - 1) Omniscient
 - 2) Omnipresent
 - 3) Omnipotent
 - 4) Source of “Fruits of the Spirit”
 - (a) Love
 - (b) Joy
 - (c) Peace
 - (d) Patience
 - (e) Kindness
 - (f) Goodness
 - (g) Gentleness
 - (h) Self-control
- b) God is “holding court” in Heaven
 - 1) We are not given details about what is occurring or why — only that it is occurring
 - 2) Angels are present
 - (a) Whenever one reads of God or Jesus it is a logical inference that the angels are also included (Jesus is excluded while he is in His physical body unless angels are specifically mentioned)
 - (b) The same is true of Satan, when one reads of him one should also infer that the demons (fallen angels) are present
- c) Why is Satan there? Perhaps —
 - 1) God is showing His mercy and longsuffering firsthand
 - (a) To Satan and
 - (b) For Satan giving him opportunity to see the difference between God’s grace and Satan’s unforgiving accusations and demands for punishment (Matthew 6:43-48; Romans 9:22-24)

- 2) There is no salvation for Satan, or the fallen angels
 - (a) They are spirits and God is Spirit
 - (b) God cannot die for them
 - (1) Spirits are immortal just as our spirit (soul) is immortal once created
 - (2) If God was to “dissolve” His Spirit, “die”, then all that He created would instantly cease to exist; ergo, no salvation
 - d) God initiates the discussion
 - 1) Asks Satan about what he has been doing [God is omniscient] Why ask?
 - 2) God highlights Job, not Satan
2. Satan or Devil (Both mean accuser [שָׂטָן] [ΣΑΤΑΝ])
- a) Satan is simply the Hebrew word for accuser and it is used as a proper noun only in 1 Chronicles 21:1 {Adam is simply the Hebrew word for man which came to be used as a proper noun}
 - b) Satan and his demons are seen as continually restless, searching out evil, and impeding good
 - c) The Intertestamental period begins to build on the small amount of material given in the Old Testament about Satan
 - 1) The Jews were seeking to understand *why* Satan accuses and why he is allowed to accuse before an omniscient God
 - 2) The Apocrypha and the Pseudepigrapha developed the idea that Satan did not want to kneel before man
 - (a) Satan was the highest angelic being (Ezekiel 28:11-15)
 - (b) I believe that God revealed His plan to Satan to create man in His image, the angels were not in His image, and at the end of this process they would be above the angels
 - (c) Satan would be serving saved man thus he would no longer be second only to God, he would drop way down on that list of importance (Pride)
 - (d) Satan decided to help God, and himself, by showing that man was unworthy of God’s graciousness (Gossiping, backbiting)
 - (e) He would then show God (accuser) how sinful man was and how unworthy he was, and is, of the exalted position God had reserved for man (Revelation 12:7-10)
 - 3) Satan, the Accuser, brings the charges of sin against each person before God by tempting man to sin (Lies)
 - (a) In the vain hope that God will abandon His plan for man
 - (b) Satan would regain his exalted position

- 4) This is why Peter was called “Satan” by Jesus (Matthew 16:21-23)
 - (a) He was trying to prevent Christ from dying on the cross
 - (b) This was absolutely necessary to seal
 - (1) The condemnation of Satan
 - (2) The salvation of Mankind
 - d) We see Satan in this role in Job as he accuses Job
3. Job
- a) Religious Man
 - 1) Job offered burnt sacrifices frequently for himself and his family even if the *possibility* existed that they had sinned
 - 2) Job turned from evil, is this possible in fallen man?
 - 3) I believe that Job had precise details of the Flood either directly or somewhat indirectly from Shem who may have been contemporary with Job
 - (a) Knew of the Flood, not as a distant historical event, but as a recent punishment of God on sinful man through the ministry of Shem (Name means name in Hebrew)
 - (b) Job did not want to be found sinful before God lest he and his family also be severely punished; i.e., dead
 - 4) This appears *to me* to be the actions of a religious man
 - (a) One who has heard of God, and fears Him
 - (b) One who does not know God and therefore is not aware of His mercy and grace
 - b) Wealthy Man
 - 1) Basically this is an agrarian culture and Job has the livestock to be considered extremely wealthy
 - 2) He had a large family whose adult children did not have to work
 - (a) They appeared to have spent their time in celebration from one son’s home to another corresponding to a day of the week; and, they invited their sisters {nothing unseemly is spoken of so there is no impression that these were riotous parties of sinful pleasures}
 - (b) There is no mention of the sons helping Job so one has the idea that he is a permissive father
 - 3) There is the impression that he is an honest man, sincere in his belief that he is doing “right”

B. The Situation

1. God and Satan discuss the man *God* singles out, Job

- a) God calls Job a “blameless and upright”
 - 1) What does God mean by this statement?
 - 2) Job calls himself by these same terms (12:4), are they true when he uses them?
 - 3) What do these terms actually mean and can they be applied to men, especially when men apply them to themselves?
 - (a) Blameless-Without sin
 - (b) Upright-Righteous
 - 4) Are these terms referring to Job in time or outside of time (eternity)
 - (a) God is not bound by time and he could use these terms to refer to the future state of Job (from our perspective) which is actually the present state of Job since the terms past, present and future have no meaning outside of time; i.e., eternity
 - (b) How did Satan understand the context of the terms?
 - b) Satan says Job fears God because God has put a hedge around Job so that Satan can do nothing against him
 - 1) God does not deny that He has done this; therefore, it is true
 - 2) Satan can use the truth just as effectively as lies
 - c) Satan challenges God to remove the hedge and Job will curse Him; i.e., reveal Job’s inner hatred against God
2. God allows Satan to do what he can against Job as long as he does not touch Job’s flesh [this is why Job’s wife was spared since they were married and therefore were considered “one flesh”]
 3. Satan attacks
 - a) Possessions and people
 - 1) Sabeans — Desert tribe that took the oxen and donkeys and killed the servants
 - 2) “Fire of God” from Heaven (lightning) — Burned up the sheep
 - 3) Chaldeans — Took the camels and killed the servants
 - 4) Great wind (tornado) — Struck the house in which all the children were feasting, killing all of them
 - b) Methodology (Notice the power of Satan)
 - 1) Peoples: Sabeans and Chaldeans
 - 2) Natural phenomenon: Lightning and wind (tornado) both of which are signs of spiritual forces at work
 - (a) When controlled these denote God’s spiritual forces

- (b) When destructive or out of control they denote Satanic spiritual forces
4. Job's response
 - a) Job does not sin *with his mouth*, he blesses God
 - b) There is no indication of his heart.
 - c) His outward worship appears to be worthy of praise
- C. The Second Situation
1. The events are very similar
 2. God points to Job as He tells Satan
 - a) "...although you incited me against him to destroy him without reason..."
 - b) Does this obfuscate the question, "Who performed the evil?"
 - 1) James tells us that God does not test man with evil (James 1:13-15)
 - 2) We are tested when enticed by our own lust which, when we succumb to testing, gives birth to sin
 - c) Since God is omniscient is He the ultimate author of evil?
 - d) God could have prevented this through His omnipotent, but He did not, why?
 3. Satan brushes aside God's statement as he correctly states that a man will sacrifice everything as long as he is spared; in other words, God has maintained a hedge around Job *personally*; thus, continuing to protect *him*
 4. God gives Satan permission to touch Job's body but not destroy it
 - a) Satan gives Job a type of leprosy that causes Job to bloat and his skin to fester and ooze
 - b) Job is now bereft of family, finances, home, social contacts (he is unclean), and health
 5. Job's wife tells him to "curse God and die"
 - a) She has lost everything
 - b) She has no hope for her future
 - c) While she is not physically afflicted, she does not have the comfort of her husband, nor he of her
 6. Job remains outwardly righteous, pious [having or showing a dutiful spirit of reverence for God; characterized by a hypocritical concern with virtue or religious devotion; practiced or used in the name of real or pretended religious motives, or for some ostensibly good object; of or pertaining to religious devotion; sacred rather than secular (<http://dictionary.reference.com/browse/pious>)] in his words

III. BEYOND ENDURANCE (JOB CHAPTER THREE)

A. Three Friends of Job

1. They join Job
 - a) They came from different locations
 - 1) Eliphaz came from Teman, a city of Edom
 - 2) Bildad may have been a descendent of Shuah, on of the sons of Abraham and Keturah, and possibly lived in the Arabian Desert {assuming no one else ever had that name and that there was a direct line of descent }
 - 3) Zophar came from Naamah which may have been a city in Canaan
 - b) They met with Job at a certain time giving the impression that they did not come immediately after his afflictions, Job has had time to realize the full impact of his situation [It is more difficult to deal with chronic afflictions than acute afflictions.]
 - 1) They did come when Job was afflicted
 - 2) They did not shun Job as “unclean” because of his leprosy
 - 3) They mourned “with” Job over his loss for a week in silence
 - 4) Were these men were true friends? (Proverbs 27:17)
 2. Why were they friends
 - a) Friendships are formed when people have common values and beliefs (Amos 3:3; Romans 1:32)
 - b) Probably of similar socio-economic backgrounds as Job, which means they were men of wealth also
 - c) There may be the possibility that these men had significant political power since they were from four different regions (including Job) in a time when “kings” referred to rulers of city-states; i.e., the “king” of Sodom was rescued by Abram who was a powerful patriarch (Genesis 14)
 - 1) This would help explain how the misfortunes of Job were of concern to those outside of his family
 - 2) Job does not appear to have any extended family, or any that were willing to assist him in his present “sinful” state
- B. Job’s Grief
1. This is Job’s first soliloquy and begins the philosophical discussion of the book
 - a) If Job was truly blameless and upright, he would have asked God for
 - 1) Mercy
 - 2) Understanding
 - 3) Healing
 - b) The outpouring of his grief is in stark contrast to his earlier statements
 - c) Is Job speaking from fleshly or from a spiritually mature perspective?

- d) The “psychological” diagnosis would be depression due to loss and he would be expected to follow the below listed sequence; therefore, he would be allowed to ventilate his feelings and begin the process of healing by passing through this sequence {according to this pseudo-science popularized by Dr. Elisabeth Kubler-Ross [who later became seduced by mysticism]}
- 1) Denial
 - 2) Anger
 - 3) Bargaining
 - 4) Depression
 - 5) Acceptance
2. Job utters the seminal statement toward the end of his diatribe which gives us insight into what is occurring (Job 3:23-25)
- a) Job believes that he had the “light” of God, that God had given him special insight to understand how God works in the world
- 1) Now he cries that his own way is hidden from him
 - (a) He is admitting that he does NOT know how God works in the world
 - (b) All that he believed, and performed, has not helped him understand these afflictions
 - (c) Is he realizing that his life, and thus his religion, was built on errors?
 - 2) He blames God for not protecting and bringing this upon him
 - (a) One wonders if Job offered any sacrifices for himself as he did for his family who is now gone
 - (b) Does Job wonder if the sacrifices worked?
 - 3) Job admits that the calamity he has greatly *feared* and *dreaded* has finally come upon him and his family
 - (a) This is the real reason he offered the sacrifices
 - (b) Not out of love for God but out of fear to avoid God’s wrath
 - 4) Job says that all he has left is mourning and groaning; that is, he is in deep despair and all he can do is wail for he has no words to convey his grief
- b) Job laments that his troubles continue despite the fact that all he has had been taken from him and he wished that he had never been born
3. Job’s worldview has been “crushed”
- a) Job thought he had the world figured out, we will see from the discourse of his friends exactly how he saw the world then and how he sees the world now that he is afflicted

- b) Job believed that he knew how to keep God on his side to protect himself and his family
 - 1) He would offer the sacrifices, God would accept them and the blessings would continue
 - 2) He believed in a “tit for tat” relationship with God
 - c) Job is at a complete loss to explain how his misfortunes occurred indicating he has done much “soul searching” to find out if he was responsible for his misfortunes and, of course, he found himself guiltless
 - 1) Job did not bring these afflictions on himself
 - 2) God singled out Job
 - 3) Satan, the Accuser, **accused** Job seeking to show God how unfaithful Job was
 - 4) Satan succeeded! Job is blaming God! This is very different from his previous pious statements
 - d) Job is not ready to listen to God and God is not ready to speak to Job
 - e) His three friends will be his mirror into his failed worldview
4. Is our worldview built on the same shaky pillars of “faith” and knowledge due to ignorance?
- a) Just because calamity has not come does not mean that one’s view of God is necessarily correct
 - b) How often have you believed you understood how God worked in the world, and your life, just because events have occurred as you expected?
 - c) Is there any guarantee that your view is correct apart from a clear teaching of Scripture?

C. The Hagiazo Process

- 1. Job is a clear example of how the process works
 - a) He had little understanding of the truth of God
 - b) He only “knew” a bit about God and was satisfied in his flesh
 - c) He would have continued in the error of his understanding unless God had allowed the awakening of his understanding
- 2. No flesh shall glory before God, and Job should have known this from the Flood (Genesis 6:5, 11-13, 17-18; 1 Corinthians 1.28-29)
 - a) God said that every intention of the fleshly heart is sinful, always
 - b) God cannot gain our attention playing to our strengths for then we gain the glory for our salvation and spiritual growth
 - c) We have NO understanding of what it means to “grow in Christ” from our own understanding (1 Corinthians 13:12)

3. God allows tribulations and testings to bring us beyond our endurance so that we throw ourselves upon Him; then, we are ready to learn, to change
 - a) Peter learned that he had to walk in Christ in order to love and feed the flock, his own strength was insufficient
 - b) Paul would have taken credit, in false humility I'm sure, for his relationship with Jesus after his heavenly revelation except for his constant affliction reminding him he needed Jesus constantly
4. Job is going to learn how much he needs God by the end of this process, at least he makes a beginning
5. Is your worldview
 - a) Based on your experience
 - b) Appear solid because your expectations support your "correct" viewpoint (This is a logical fallacy called Affirming the Consequence and is the basis of today's science so what you think you *know* as fact is not true knowledge of the physical reality after all.)
 - c) When "bad" things happen are you like Job, doubting God
 - 1) Do you then suffer Post Traumatic Stress Disorder or
 - 2) Do you gain from Post Traumatic Stress Gains by
 - (a) Recognizing your absolute weakness and powerlessness
 - (b) Resting in God's strength even when that may mean your physical death

IV. ELIPHAZ — METAPHYSICAL TRUTH (JOB CHAPTER FOUR AND FIVE)

- A. Eliphaz (God is fine gold or God is a crushing strength) becomes a mirror showing us Job's worldview when he was prosperous, when he was insulated (protected by God) from the "troubles" of the world
 1. Job was well known for helping those in need with words and possibly with material possessions; yet, there is a hint of help without compassion
 2. Eliphaz is accusing Job of not following his own advice now that trouble has come to him
 - a) Eliphaz states that trouble has come to him and Job is without endurance; that is, he cannot follow his own advice that he gave so often to others
 - b) He accuses Job of being overwhelmed because of his trouble thereby accusing him of lacking faith in God
 3. Now comes the essence of Job's worldview which is also the very common in today's American Christian worldview
 - a) God does not punish the innocent so if trouble came to Job he must be guilty of sinning against God, Job is reaping what he sowed over the years
 - b) Eliphaz believes, as Job must have, that God gives tit for tat to the wicked
- B. Eliphaz justifies his belief by a metaphysical experience that he credits to God

1. Eliphaz had a visitation from a spirit that was little more than a whisper, a mist, that made him afraid
 - a) The spirit does not claim to be from God so he, and we, cannot determine the truth of the message, the spirit could just as easily have been from Satan deceiving Eliphaz into believing a lie doubting the mercy and compassion of God
 - b) The spirit's message says that before God man cannot be
 - 1) Righteous
 - 2) Pure
 - c) The spirit charges that God
 - 1) Does not trust His servants (Who would these be?)
 - 2) Finds error with His angels (There is no record of God ever finding fault with an angel but Satan and those who followed him into sin)
 2. The moral of the message is that God
 - a) Crushes those men whom He finds unrighteous, impure
 - b) Causes them to perish forever, that there is no hope of salvation or even of wisdom, a knowledge of the truth of God
 - c) Beats mankind to pieces because they are so insignificant that when they die, no one cares
 3. This "justification" is a religion of works that leaves no hope for those who are not blessed of God
 - a) Who found favor in God's sight because of their better morality
 - b) Who live in fear of being found in sin by God without any hope of mercy
- C. Eliphaz says he has power with God to curse evil people, to see them and their children perish; yet, how can this be if God finds fault with His angels and considers man so insignificant that He "beats" them down continually?
1. The religious always think they are special and outside of God's judgment because of their own innate goodness
 2. Eliphaz violates the Law of Non-Contradiction since he is of the race of man and has offered no reason why he should have this influence with God (Romans 2:1-3)
 - a) He is standing in judgment of others
 - b) He does not see, and judge, his own sin
 - c) He believes he is escaping God's judgment but actually he is accruing greater condemnation for himself
 3. He ends this segment by saying that
 - a) Trouble is not random or accidental but from God
 - b) Trouble comes because of sin against God
 - c) Man is responsible for his trouble

4. Eliphaz's worldview has no explanation for the "good" that occurs except for the "special" people "loved" of God (which are few and far between according to his belief)

D. Having laid this foundation, he tells Job

1. To seek God Who will listen to his cause (Why will God listen to him who lives in bodies of clay?)
 - a) If Job's cause is just then God will bless him
 - b) God only punishes those who are deceitful so don't try to trick Him
 - c) God will have mercy on the needy and the poor, giving them hope
2. What he really thinks the source of Job's trouble is — Job's unconfessed sinfulness
 - a) Job is being punished, disciplined, so that God can heal him when he comes to repentance
 - b) Once Job repents then God will bless him
 - 1) Job will once again be without fear (strong in the flesh), protected from the ills of the world
 - 2) His home and possessions will be protected
 - 3) His children and descendants will be numerous
 - 4) He shall die in peace at an old age
3. Eliphaz has searched this out and knows it to be true so he tells Job for his own good how to "fix" the situation
 - a) He does not say that he has prayed to God for his "god" (of gold and strength) would not listen to him
 - b) The basis for "his" truth is a vague "spiritual" experience that left him fearful

E. Are you like Eliphaz?

1. How often do you look at history and give explanation for how God worked based solely on your experience?
2. How often do you hand out "godly" advice based on your own understanding just because you *know* what it good for the recipient?
3. Is your worldview inconsistent with Scripture and with itself?
4. Do you really consider how little absolute knowledge you truly have to guide yourself, let alone anyone else?

V. JOB'S RESPONSE (JOB CHAPTER SIX AND SEVEN)

A. Job begins to feel the pressure of his troubles (Greek: θλιπσις)

1. Notice how strong the flesh actually is
 - a) Job has lost his
 - 1) Wealth
 - 2) Power

- 3) Children
 - 4) Health
 - b) Job believes he has been condemned by his friend
 - c) Job says he is at the end of his endurance; yet, he is not ready to acknowledge that he needs God
2. Job blames God for the source of his woes and this is the question that has frustrated man since man sinned — Is God responsible for evil since He is omniscient, omnipresent and omnipotent and why did not God forbid Satan from touching Job at all?
- a) Nothing can be accomplished that God does not know about, that God has not already included in His plan for (Ephesians 1:3-4; Romans 9:14)
 - 1) Man in general
 - 2) You in particular
 - b) God defined the limits of Satan's activity toward Job (and each of us) BUT it was Satan who freely choose what he would do and how he would fulfill his will
 - 1) Natural
 - 2) Mankind
 - c) Satan acted consistent with his own nature (sinful and thus unable to do anything other than sin) to show Job was not worthy of God's love and blessing
 - d) This was according to God's plan formed before the foundation of the world, and possibly before the creation of the angels (to include Satan)
 - e) Out finite minds can only follow a strand or two of this reasoning but God's infinite plan is fulfilled even by Satan's selfish actions (Satan meant it for harm but accomplished God's goodness as we shall see (Romans 8:28-30)
3. Also notice that Job is laying the foundation for his own self-righteousness, "...for I have not denied the words of the Holy One." Job wishes that God would grant his request and kill him since He brought all this trouble to him, an innocent man who had never denied the words of God
- B. Job rebels at the "comfort" of Eliphaz (one wonders how often Job gave this same comfort to those who came to him)
- 1. Job looked to them for comfort and they gave him comfort according to their understanding as he probably did in time past according to this same understanding
 - a) He lashes out at them for not comforting him, understanding him, or as we say today, empathizing with him
 - b) He accuses them of condemning him because they are afraid he will ask them for support
 - 2. Job demands that Eliphaz, and by implication all three men, specify the sin Job was guilty of committing that caused these troubles because he has done nothing of which he is aware (which as we know is true)

- a) Job says he is without any power and did not deserve the ferocity of Eliphaz's attack on his character
 - b) He accuses them of being hypocrites
3. Job demands that they judge him by his words and his testimony which they knew well
- C. Job's true nature is being revealed by this testing which is the purpose of the testing
- 1. Job knows that his life is short, so much so since the Flood, yet he professes to also know the future
 - a) He will never again see good (Is he God to know this?)
 - b) He will be forgotten once he dies
 - 2. Job laments that God has not forgiven his sin and removed his transgression
 - a) Job charges that God is nothing more than a "watcher" of man, not an active participant (which we know to be false from the first two chapters)
 - 1) Job gives the impression that God simply waits for men to sin in order to punish them
 - 2) In effect he is agreeing with the "spiritual" message Eliphaz received — God crushes those who sin
 - b) Job blames God for not forgiving him; but, if Job had not sinned why did he need forgiveness?
 - 1) Job *knows* he is a sinful man, though he did nothing specific to receive this punishment (which is not punishment at all as we know)
 - 2) Job believes that when God looks for him among the living, he will be found among the dead
- D. Was Job justified in expecting comfort from his friends, from God, and are we right to expect this of God and other Christians for much of the evangelical literature revolves about this very issue — the "right" to expect to be supported in one's distresses
- 1. What did Jesus do for those who were tested by Satan in the Bible?
 - a) Peter's Trial (Luke 22:31-32)
 - 1) Satan has demanded to grind Peter down
 - 2) Jesus tells Peter that He will pray for him
 - 3) Peter denied Christ
 - 4) Peter returns to fishing
 - 5) Jesus demands of Peter three times to "feed His sheep" if he loves Him (John 21:15-17)
 - 6) The only "comfort" Peter received was to do the service Christ called him to do (Luke 17:7-10)
 - b) Paul's Trial (2 Corinthians 12:1-10)
 - 1) Paul described having received a vision of Heaven from God

- 2) God allowed a messenger of Satan to harass him with a physical “thorn in the flesh” to demonstrate Paul’s fleshly weakness
 - 3) Paul asked Christ three times to have it removed but was refused each time
 - 4) Paul *joyfully* accepted his buffeting from Satan knowing that being weak in the flesh meant he had to rely on Christ for his true strength
 - 5) Paul’s comfort was to be executed for his faith (2 Timothy 4:6-8)
- c) Lazarus finds comfort only after death (Luke 16:19-31)
- 1) Lazarus suffered greatly while on earth, much like Job during his testing
 - 2) Lazarus never says a word, he simply endures the humility but he also must have had faith in God and relied on God through his trials like Paul did through his trials
 - 3) It was only in Paradise that Lazarus receives comfort, now from Christ after His ascension to the Father
2. What makes us any different from Peter Paul or Lazarus?
- a) Christian’s want to be “spoiled” in their afflictions, many of them caused by their own poor choices
 - b) Christians run from one person to another to receive “comfort” and relief from their afflictions
 - c) Christians become angry when they do not receive the “comfort” they think they deserve and use this as an excuse to leave a church to find one that will give them what they think they deserve
 - d) These afflictions are designed to show us our weakness in the flesh so that we will cling more tightly to Jesus for our true strength and continue onward on the path He has placed us
- E. Subtle currents are forming in the background which also occur in our lives and of which we are very often unaware — I call this Crystallization
1. Eliphaz and his companions have determined that Job’s troubles come because he has sinned while Job will maintain that he has not become involved in any specific sin resulting in such a debilitating response from God
 2. Each discussion will harden around these two opposing polar positions
 - a) This hardening is a crystallization matrix
 - 1) A crystalline matrix is very strong in certain circumstances
 - 2) But can be brittle in other circumstances resulting in a catastrophic disruption (Glass is one example)
 - b) The polarizing concept in this instance is — Sin
 - 1) They believe Job is guilty of sin (True, but not in the immediate tit-for-tat legalism they envision)

- 2) Job believes he has not sinned to deserve this sort of affliction (False, as Job is sin and therefore anything he does flows from his sinfulness and must by definition be sinful deserving of God's wrath in any and every form)
3. Eliphaz has strengthened his position through the appeal to metaphysical experience
4. Job has appealed to his outward testimony which will quickly devolve into self-righteousness
 - a) This is the logical fallacy of an appeal to experience or history
 - b) Predicated on the belief that what has occurred in the past will predict what will occur in the future
 - 1) There is NO correlation that past events insure future events
 - 2) Though the sun has shone every day since creation there is NO guarantee that it will shine tomorrow OR
 - 3) Just because Christ has not returned since His ascension this guarantees that He will not return bodily in the future
5. Each person has backed the other person into their respective matrix with no alternative explanation as to why Job was afflicted
6. Who have you backed into a matrix, or allowed yourself to be backed into your matrix, during this past week?

VI. BILDAD THE TRADITIONALIST AND JOB'S RESPONSE (JOB CHAPTER EIGHT-TEN)

A. Bildad's Synopsis of the cause of Job's troubles

1. Bildad accuses Job of speaking without knowledge
 - a) By Job proclaiming his innocence, Bildad believes Job has accused God of
 - 1) Perverting justice
 - 2) Punishing good and supporting evil
 - b) Bildad's "advice"
 - 1) Job should recognize that his children died because of their own sins
 - 2) Ask God for mercy and if he is clean (forgiven) then
 - (a) God will restore Job to his rightful place
 - (b) God will make him greater (richer?) than before — materialistic thinking without any understanding or thought for spiritual (eternity future) development and "rewards"
2. Bildad appeals to history, man's understanding, as support for the rightness of his advice
 - a) Each man, by himself, cannot know God because his life is too short
 - b) Man's collective knowledge can "know" God's truth and guide him
 - c) Examples from nature and practical experience

3. Bildad rests his case on one single “truth”
 - a) That man can understand God, and God’s ways, by examining history; i.e., the Flood, Adam, and Cain
 - 1) This assumes that man can understand God’s plans and purposes, both collectively and individually (Isaiah 64:4; 1 Corinthians 2:7-10)
 - 2) If this assumption is false then the prescriptions and conclusions of these three men are also false
 - b) God will vindicate Job and strike down those who oppose Job, **if** he repents
 - 1) This materialistic worldview is the worldview held by many Christians today
 - 2) This is a “works-based” faith: “If I do...then God will...bless me.” (Genesis 28:20-21)
 - 3) This is NOT supported in Scripture
 - (a) Abel’s faithfulness was rewarded with death (Hebrews 11:4)
 - (b) Many faithful suffered and did not receive the promise of the New Covenant (Jeremiah 36:36; Hebrews 11:32-40)
 - (c) New Testament people suffered and died though faithful
 - (1) Stephen (Acts 7:54-60)
 - (2) Paul (2 Corinthians 11:22-27; 2 Timothy 4:6-8)
 - (3) Even you, if you are as faithful as you believe (Matthew 5:10-12; 10:34-39)
 4. What is your true worldview?
 - a) Everyone has a worldview by which they determine “truth”
 - b) Most people have not determined the validity of their worldview, they have just accepted that how and what they think is “naturally” true (Since my worldview is CORRECT, and you disagree with me, then your worldview must be WRONG!)
 - c) Until one makes the effort to determine one’s worldview one cannot understand the strengths and weaknesses of one’s understanding and assumptions which influence how one understands — everything
 - d) How does one judge one’s worldview; understanding the Bible using the normative hermeneutical process
- B. Job’s appeal to God (surprising since his last defense was against the very same God he now appeals to) (Job Chapter Nine and Ten)
1. Job espouses his own works-based worldview of God, agreeing with these three men on their view of how God works with man
 - a) God is too mighty for man
 - 1) Lists several of God’s natural phenomenon to “prove” his position
 - (a) Earthquakes

- (b) Command (control) of the sun
 - (c) Made the cosmos (stars, planets and the expanse of space)
 - (1) Ursa Major and Minor
 - (2) Orion
 - (3) Pleiades
 - 2) God commands with impunity
 - (a) He is spirit, imperceptible to man
 - (b) He is sovereign, not answerable to man
 - (c) He is uncontrollable, holding man accountable without being accountable Himself
 - b) God is unmerciful (Agreeing with Eliphaz) (Man's view of God's Sovereignty)
 - 1) He laughs at the trials of the innocent
 - 2) He gives power to the wicked
 - 3) He can make Job sinful no matter how "clean" Job "makes" himself
- 2. Job's view of God is one of complete powerlessness and hopelessness
 - a) Job *demands* that God show him his sin
 - b) Job *laments* that once he has sinned he has *no* escape from punishment
 - c) Job *grieves* that he was born, again
 - 1) Asks that God leave him alone to find some happiness
 - 2) Job expects to die and spend eternity in deep darkness where all is confusion
- C. Job's view of God is based on rejection of God's sovereignty
 - 1. Materialistic cause and effect: Job sins — God punishes
 - 2. Capriciousness: God acts and man must accept what God doles out with any rhyme or reason (from man's perspective)
 - 3. Though Job can advocate his innocence, he cannot make God listen
 - 4. Man is helpless in the hands of an almighty God answerable to no one and thus, uncontrollable (The adage: Absolute power corrupts absolutely is applied to God)
 - 5. Job's view of God is based on Job's view of himself if he were God reflecting his sinful nature onto God
 - 6. To lost man God is a bully to be feared and avoided — blamed as the source of evil rather than his own sinfulness, and that of Satan who is too frequently viewed either
 - a) As an ally
 - b) As a mythical, silly character
- D. Not one of these men mentions Satan or their own sin nature

1. These men speak with authority in ignorance (one would imagine from their speeches that they were present in God's planning sessions and wrongly not consulted by Him for their guidance)
 2. These men assume their own sinlessness
 - a) Job because he did nothing to be punished in this manner
 - b) The three friends because they have not been "punished" and thus
 - 1) "Assume" their sinlessness while
 - 2) "Assuming" Job's sinfulness
 3. These three men judge only by outward circumstances
 4. These men ignore the contradictions in their worldviews; in many instances
 - a) The innocent suffer
 - b) The wicked prosper
- E. Job, and Man with Satan, accuse God of not understanding their plight because He is not human
1. This is the very essence of philosophy, seeking to live without God by accusing God of evil
 2. This is blasphemous ignorance uttered by those who do not understand the Bible
 - a) Jesus (God *did* suffer when He was tempted while in the flesh before being crucified for man's sin (Hebrews 2:18))
 - b) Because of His testing He *does* sympathize with us in our weaknesses (Hebrews 4:15)
 3. Jesus' knowledge was perfectly shared with the Trinity so that they have complete understanding in eternity past as well as eternity future
 4. Thus, Job's charges are false, Jesus
 - a) Came as humble man in a body of flesh
 - b) He did suffer physical, emotional and spiritual afflictions
 - c) He endured constant, unremitting testing from the moment of His baptism until His death
 - 1) He was not tested before His baptism (protected by God)
 - 2) His testing was so much harder than ours because He did not succumb to sin and commit sin(s) like we do

VII. ZOPHAR — RELIGION WITHOUT MERCY (JOB CHAPTER ELEVEN)

- A. Zophar calls Job a liar
1. Job cannot acquit himself just because he claims knowledge that others do not possess (Fallacy from knowledge: knowing something does not automatically mean that you are correct in the knowledge you possess or in the application of that knowledge)

2. Zophar mocks Job which is also not a substitute for knowledge and invites retaliation (Fallacy of ad hominem {attack the man}: this techniques seeks to “prove” one’s correctness by attacking the character or characteristics of the other person while ignoring their logical argument)
- B. Zophar rejects Job’s cries of innocence by saying Job knows nothing of God
1. Demonstrates materialistic worldview when he says Job has not been punished as he deserves (which assumes that he knows how wickedly Job has sinned {this is an opinion from a sinful heart since only God can determine degree of sinfulness as He is the one sinned against})
 2. He speaks in pious overtones in defense of God from a position of ignorance
 - a) God’s knowledge is beyond man and beyond measure — who can question it (If so then how could Zophar speak of knowing God unless he believes he has knowledge of God that Job does not possess?)
 - b) God knows and punishes worthless men, like Job, and stupid men, like Job, who will get true wisdom only when a wild donkey gives birth to a man! (Demonstrates an reductio ad absurdum (reduced to absurdity) attack rather than laying bare Job’s basic argument which would also destroy his own argument)
- C. Zophar’s prescription — Repent
1. Change your soul
 2. Turn to God
 3. Put away sin
 4. Then:
 - a) You will be secure
 - b) You will forget misery
 - c) Your life will improve
 - d) Many men will once again court your favor
 5. Or, stay a wicked man, having no escape but only the wish to die; in other words, do not change and neither will your situation

VIII. JOB RESPONDS TO ZOPHAR (JOB CHAPTER TWELVE — FOURTEEN)

- A. Job commits the same logical fallacies Zophar does, an appeal to knowledge and the ad hominem attack using sarcasm (flows from a bitter spirit)
1. Job lays claim to the same knowledge the others have, and he does but this does not mean that he, or they, have truth
 2. Job accuses these men of mocking him and having no mercy but then one must presume that since he is the same as them in worldview that Job was also guilty of these same attitudes in the past
 3. Job observes that

- a) Oppressors do have peace and prosperity, that they are not automatically punished when they sin (true) which immunizes them to the truth of the Gospel
 - b) Those who oppose God do have security in their idolatry (true) even in our time
- B. Cosmological argument for understanding God, for knowing God (Evidence from nature can testify that God exists but cannot develop a relationship with God or a saving knowledge of God (Psalms 19:1-10; 50:4; Romans 1:18-20)
1. This is an appeal to ancient knowledge just as Bildad had but empirical knowledge is not spiritual truth
 2. This argument is based on uniformity that is not even supported by the logical fallacy of “affirming the consequence” (I know what I believe is true because what I predicted did occur, this does nothing to alleviate the fallacy of coincidence, one must show a direct relationship between cause and effect)
 3. Makes the claim that since God is omniscience, omnipotent and omnipresent — no one can defy Him; if true, this means: (Romans 9:19-24)
 - a) No one can resist His will (Romans 9:14-16)
 - b) From an empirical perspective, God appears capricious, arbitrary and unfathomable
 - c) Makes God the author of evil which contradicts other Scripture (James 1:13-15)
 4. What is missing is the spiritual component (James 1:12; Romans 8:28)
 - a) Hagiazo Process
 - b) True source of evil (James 4:1-4; 1 Peter 5:8)
 - 1) Satan
 - 2) Self
 - 3) World system
- C. Job claims the others know nothing about God (truth) and cannot speak for Him; thus, their advice is worthless (notice how often each claims the other is ignorant based almost solely on opinion?) [While Job’s statements are true, he does not know that they are true since he has no more knowledge of spiritual events than they do.]
1. Job denies their claim that he is being punished for sin, true, as we read in Chapters One and Two
 2. They have no special knowledge or relationship with God to speak for Him, true, but then, neither does Job {This is back to our basic question: How do you know what you know?}
 3. They do not deal with their own sin to stand in judgment over him, how does Job know this?
 4. Job wants to argue his case directly before God showing that Job does not understand the need for a sinless sacrifice for sin so man can stand before God covered with the righteousness that this sacrifice would provide; otherwise, how could one hope to stand before God on any other basis (displays a complete ignorance of the blackness of the sin nature and the true righteousness of God)

5. Job sees the hopelessness of his situation but does have any hope for mercy from God

D. Job degenerates into hopelessness (depression)

1. Life is only troubles

a) God has numbered each person's days (Psalm 139:13-16)

b) Job asks God to ignore him so that he may "enjoy" his remaining days

2. Job's view of life after death is one of "soul sleep" showing a primitive knowledge of God (remember that Job does not have any knowledge of God beyond Genesis Twenty-Two at the latest)

3. Job sees no hope in death, only oblivion

4. Job's only hope is that God (Notice the subtle changes in Job's thought processes that begin occurring showing the hand of the Holy Spirit at work in Job without his knowledge yet changing him, bringing him closer to the truth of God)

a) Would wake Job in eternity future

b) His sin would not be remembered

5. There is no hope of a relationship with God because he does not have the knowledge of the New Covenant and the coverage of Christ's death on the cross covering his sins (Romans 3:21-26)

6. This is the view of a lost man and is the best view of God the lost can have since they cannot understand God wanting to have a relationship with them

E. Where can we go if we cannot go to God for no one else has the words of eternal life (John 6:66-69)

IX. ELIPHAZ — GOD IS GREAT, MAN IS ABOMINABLE (JOB CHAPTER FIFTEEN) [FROM THIS POINT I WILL DISCUSS THE ARGUMENTS OF THE THREE FRIENDS TOGETHER THEN I WILL DISCUSS JOB'S RESPONSES AS A SECTION TO DISCOVER IF A PATTERN EXISTS IN JOB'S THINKING, TO DETECT ANY CHANGES THAT MAY BE OCCURRING.]

A. Eliphaz calls Job, "Words without knowledge"

1. Eliphaz accuses Job of destroying the "fear of the Lord"

a) The "fear of the Lord" is the beginning of wisdom (Psalm 1:7)

b) Job hates knowledge (Proverbs 1:29)

c) Job does not hate evil (Proverbs 8:13)

d) Job has no relationship with God since he rejects the "fear of the Lord" (Psalm 25:14)

2. Eliphaz accuses Job of promoting his sin

a) Distorting his mind as evidenced by his own words

b) Job's own words "prove" his guilt (Is this true?)

B. Eliphaz builds his argument against Job on these points

1. Job is not Adam who was taught by God (True)

2. Job is not the “fount of all wisdom” (True)
3. Job’s plight has distorted his understanding of truth (Has Eliphaz “proved” this point?)
 - a) Man is not pure or righteous (True)
 - b) God does not heed man who is sinful and drinks in injustice (Eliphaz has assumed this point as the foundation for showing that Job is sinful {God punished him} but is it a valid presumption?)

C. No rest for the wicked

1. The wicked will always suffer no matter how much they prepare themselves
2. This material worldview is not supported by observed life events
 - a) Wicked prosper
 - b) Innocence suffer
3. They have confused God’s promise of judgment reserved for eternity future to mean He will judge NOW
 - a) This is a religious or legalistic view that is not prevalent in the Bible
 - b) This is the “carrot-stick” approach to faith which God repudiates throughout His Word

X. BILDAD — ARE WE AS STUPID AS CATTLE? (JOB CHAPTER EIGHTEEN)

A. Unity of the three

1. They identify themselves as one against Job, dedicated to showing Job “his error”
2. Job’s denial of their wisdom
 - a) Is a rejection of their worldview
 - b) They take offense and present an ad hominem attack
 - c) Their logic: If Job is correct then they must be wrong and as stupid as cattle [an idiom common in the Old Testament depicting someone willfully living apart from God lowering themselves to an animalistic level {codified today in evolution showing the truth of the Bible and sinful man’s agreement with the Bible all the while denying its veracity!}]
3. Job’s view of God as the source of evil threatens to bring destruction to the earth; i.e., the Flood is in view
 - a) This shows a primitive view of God’s plan
 - b) No Scripture has been given them to show God’s future plan — that awaits the Law and the Prophets to come
 - c) God will visit wide-spread destruction on the earth during the Great Tribulation as He refashions the world in the sight of man for the Millennial Kingdom (Revelation)

B. King of Terrors — First reference to a “lord of Hell” (Job 18:14)

1. Reiteration of the logical fallacy worldview that God punishes everyone now when this is clearly not the case
2. Reference to a “king of terrors” after death
 - a) This is given without further description or clarification
 - b) Similar to the Roman Catholic medieval worldview of Satan as ruler of Hell (Revelation 19:20; 20:10, 14-15)
 - 1) Lake of Fire prepared for Satan
 - 2) Satan, and his demons, are thrown into the Lake of Fire to suffer, not rule

XI. ZOPHAR — RELIGION IS SECULAR HUMANISM IN DISGUISE (JOB CHAPTER TWENTY)

- A. The source of man’s problem understanding God — Speaking from one’s own worldview
 1. Zophar combines all three justifications (experience, tradition, opinion) to “prove” that there is only a single worldview
 - a) His thoughts give him answers (“I think”, “I believe”, etc.)
 - b) Out of his own understanding a “spirit” answers him
 - 1) This explains Eliphaz’s spirit
 - 2) The spirit is congruent with his current understanding showing that it is not from God
 - 3) No one tests these spirits to determine if they are from God (1 John 4:1-3)
 - c) They use this “spirit defense” to “prove” the rightness of their argument (Logical fallacy of appeal to authority)
 2. This works-based philosophy is “now-centered”
 - a) Do wrong and suffer now
 - b) All suffering must be for sin
 - c) This is really “karma” in another guise without the reincarnation (yet)
 - d) This is consistent with Satan’s original charge against Job — God protected him so he “worshiped” God
- B. All religions based on
 1. Metaphysical (spiritual) beliefs
 2. Traditions
 3. Man’s fallen, sinful nature
- C. Since these three elements are acceptable to man’s understanding
 1. Man remains the “measure of all truth”
 2. Since man “determines right and wrong” (morality), man is his own god since all morality flows from laws which demand a law-giver (Genesis 3:4-7a)
 3. Secular Humanism is

- a) The first religion
- b) Today's dominant religion
- c) Actually Satan worship in disguise
 - 1) Lost are really slaves to Satan (Romans 6:15-16)
 - 2) Does not follow God (Romans 3:10-18)
 - 3) All who are in sin, without salvation, trace their spiritual lineage to Satan (John 8:44)

XII. FINAL GASP OF THESE SECULAR HUMANISTS

A. Eliphaz—Job's Wickedness is Great (Job Chapter Twenty-Two)

- 1. God does not care if one is blameless and upright
- 2. Job is punished for his fear of God rather than blessed for his fear of the Lord
 - a) Fear of God is hollow piousness to prevent punishment which fails because it is based on fear, not on a relationship
 - b) Fear of the Lord is the recognition that God is the sovereign judge who has made a way of escape because of His mercy by providing Himself as a sacrifice for man's sinfulness
- 3. He accuses Job of being wicked like of old who brought the Flood on themselves
- 4. Job only pretended to be pious while
 - a) Exacting pledges at every opportunity (Loan Sharking)
 - b) Oppressing the needy, widows and fatherless
- 5. He claims knowledge of God that Job does not have
 - a) Eliphaz *agrees* with God that Job deserved punishment
 - b) Job needs to receive instruction from God in order to get his life "right" with God again
- 6. Job should practice "pure" religion and God will bless him (James 1:27)
- 7. Job could then be a conduit for others to know God

B. Bildad — No man is pure (Job Chapter Twenty-Five)

- 1. Man cannot be righteous (True)
- 2. God is to be feared, as the Great Punisher which Job did do as evidenced by his many sacrifices in chapter one
- 3. Man is a maggot, a worm, who has no hope unless God looks down from His imperial perch to notice man; observe, there is never any mention of God's mercy
- 4. These statements are a lost person's view of God and are still evident in lost mankind today

XIII. JOB'S DEFENSE AND FAILURE TO CHANGE

A. Job Answers Eliphaz (Job Chapters Sixteen and Seventeen)

1. Job said he could be like (or was like) them — giving only words as comfort
2. God is the source of Job's troubles, according to Job
 - a) God has exhausted him, he has no more resources (then why has he not surrendered himself to God?)
 - b) God's anger has hunted him (guilt?) without mercy (How would he *know* God has hunted him? Has he talked with God?)
 - c) God has given Job to the wicked to be abused (How does he *know* what he claims to *know*?)
3. Job claims purity
 - a) He wears sackcloth
 - b) He is in mourning (For what? The loss of his possessions? His children? His life style?)
 - c) His friends scoff at him rather than help him (By accusing him of suffering for his sins without direct knowledge of sin?)
4. Job's Advocate is on high
 - a) Job's witness is in Heaven
 - b) Job wants to plead his case before God (Once again he brings up the issue that he believes he can sway God with his "purity"?)
5. Job claims his spirit is broken but he has not thrown himself on God's love or mercy which he does not perceive
 - a) Job complains that he has no one to stand in for him (παρακλητος)
 - b) His days are passed and he will soon die
 - c) Sheol will be his home as he has NO hope and NO future past the grave

B. Job Answers Bildad (Job Chapter Nineteen)

1. Angry that Bildad has "crushed" him
 - a) Job claims that Bildad has wrongly accused him of sin
 - b) If he had sinned, it is punishment and they do not need to prove his sin
 - 1) A person's own conscience condemns them
 - 2) We are to be lights of hope by finding succor in our own failings (Matthew 7:3-5)
2. God has wronged him, proving the truth of Satan's claim (Job 2:4-5)
3. Job has been isolated by God
 - a) His wife has deserted him, she is absent until the very last chapter when she is once again giving birth to his additional children (the assumption is that she is the wife and mother since no mention is made to Job gaining a new wife)

- b) His friends have failed him by accusing him of sin (They thought they were being light or as iron sharpens iron, when in fact they were being accusers (satans))
 - c) Even those who served him call him a stranger, have deserted him
4. He begs for pity from his friends
- a) Job claims God has struck him
 - b) Job complains his friends are persecuting him as God has
5. Job claims his redeemer lives but who is this One since Job has charged God with wrongly attacking him, who can there be above God to whom Job can appeal?
- a) Job wants his works, his innocence written down for all to read
 - b) Job claims he has a redeemer who will arise at the end
 - c) Job will see God after his death
 - d) Job begins to understand that punishment for sin will be after death
6. This a turning point for Job
- a) Job speaks of an advocate for him before God to plead his case for him
 - 1) Acknowledges that he cannot do this
 - 2) This is the first historical reference to Christ as it predates Moses reference to a Prophet who will come (Deuteronomy 18:15-19)
 - b) Job speaks of the coming Scriptures of which he will be a part of; in fact, his book shall be the first book of the Bible actually penned
 - c) Job speaks of a life after death rather than just a soul-sleep
 - 1) He will see God
 - 2) Sinners will be judged at this time rather than in this life as he had previously thought and as his three friends, and Elihu, have stated
 - d) This makes Job the first *prophet*
 - e) Who revealed this to Job — the Holy Spirit (Matthew 16:15-17; 1 Corinthians 2:12)
7. This is a fundamental change for Job that he did not exhibit previously
- a) These are not his thoughts but have come from outside himself
 - 1) Satan — Nothing in the Scripture would lead one to believe that Satan would support these *new* thoughts of Job
 - 2) God — These are congruent with the thoughts of the prophets, Jesus and the apostles and should be congruent with our thoughts also
 - b) Job could not know any of these thoughts or else he would have spoken of them earlier (Isaiah 64:4; 1 Corinthians 2:9-11)
 - c) Job sees through the fallacy of his own previous worldview denoting a fundamental change in perspective (Remember: people in the Old Testament were

not indwelt by the Holy Spirit as the New Covenant had not yet been purchased with the blood of Jesus Christ.)

- C. Job Answers Zophar (Job Chapter Twenty-One — Twenty-One)
1. Job reveals the logical fallacy of “affirming the consequence” that the wicked are not always punished in this life
 2. Sinners prosper, multiply and grow wealthy without a single thought about God
 3. Sinners reject God mockingly
 4. Sinners are reserved for the “day of calamity” (Revelation 20:11-15; Luke 16:19-31)
 5. Even while they suffer in Hell, living men commemorate their deeds, upholding their memories as something good to emulate
- D. Job Again Answers Eliphaz (Job Chapter Twenty-Three — Twenty-Four)
1. Now when Job talks of coming before God, it is to learn from God and not to demand or dictate terms to God
 2. Job now believes that God would not crush him by His great power but would listen to him
 3. Job cannot perceive how God acts but he knows that God sovereignly *knows* Job’s ways
 - a) Job refutes his previous claim that he could perceive the hand of God through outward circumstances
 - 1) Bad things=God’s punishment
 - 2) Good things=God’s blessing
 - b) Job begins to understand that God is refining him to remove the dross (sin) from his life (Proverbs 25:4; Isaiah 1:21-27)
 4. Job now treasures God’s words
 - a) God will do what is best for him
 - b) Job treasures God’s word more than food
 5. Job ponders why God does not extract punishment and reward NOW rather than after death, as do we all until we realize that if God immediately rewarded punishment for sin then NO ONE would live to achieve life sine all sin (Romans 3:21-23)
 - a) Job goes through a long list of how the wicked prosper at the expense of the poor, needy, orphans and widows
 - b) He does not curse God but understands that judgment will come after death, as does reward
 - c) It is not wrong to question God is one if truly looking for answers; however, it is wrong to question God when one is simply looking for an excuse to reject Him (Hebrews 2:1-4)
- E. Job Answers Bildad Again and Ends His Defense Returning to Previous Understanding of God (Backsliding?) (Job Chapters Twenty-six — Thirty-One)
1. Job asks what spirit is speaking through Bildad

- a) Job shows that he understands not all spirits come from God
 - b) Each person is responsible for testing the spirits and responding only to God's angels (1 John 4:1-4)
2. Job acknowledges that God's natural revelation is only the faintest glimmer of understanding of God
- a) Every aspect of natural phenomenon described has been verified by the technology and understanding of our age, though millennium after these conversations occurred
 - b) This proves the spiritual revelations are true and speaks against the charge that the Bible engages in circular reasoning
3. Job will not confess to sin he has not committed to win approval
- a) Job is still not completely matured just as we are not — this is the Hagiazo process that lasts a lifetime
 - b) This is a cyclic process for those who endure (Genesis 5:21-24)
4. Job regresses to legalism, not uncommon for those saved by grace, claiming punishment now for those who sin — This could be the subtle influence of Satan at work gnawing at the gains Job has made in his understanding, leading Job to question his newly found truths and backslide into his previous, and erroneous, worldview (Matthew 16:5, 21-23)
5. Though man does great accomplishments searching for treasure hidden in the earth, he cannot find wisdom
- a) Wisdom cannot be bought no matter how wealthy one becomes
 - b) Wisdom is NOT knowledge but the *appropriate application* of knowledge (Ecclesiastes 12:11-13)
6. Wisdom comes only from God
- a) Fear of the Lord, understanding that He is the righteous Judge of wisdom
 - b) Departing from sin is understanding
 - c) The pattern is
 - 1) Knowing and then doing
 - 2) One without the other is foolishness, empty application of knowledge
7. Job looks back to his former days (Luke 9:62)
- a) Job longs for the days when he was strong in the flesh and respected of men
 - b) Job touts his mercy and care of those in need because he had wealth and power (he served the flesh so all his *good* works were as filthy menstrual rags) (Isaiah 64:6)
 - c) Men listened to him as though he was an oracle (a god himself)
8. Job mourns his present powerlessness (are we not also torn between the flesh and the Spirit as was Moses, Abraham, Peter and Paul?)

- a) Job claimed he has prayed but his plight remained; i.e., God does not answer prayers
 - 1) God does answer prayers but we may have to grow into those answers
 - 2) God may need to prepare you to receive the answer to your prayer which may take days, months, even years if it is to be answered
 - 3) According to God's perspective, the answer was immediate
 - 4) According to our perspective, it appears He has not heard us as the answer is not immediate but appears delayed
- b) Job claims he deserves mercy because he gave mercy (works-based)
- 9. Job deserves healing because of his self-righteousness
 - a) Job sees himself as righteous because of his pure thoughts and upright actions towards others (Romans 3:10-18)
 - b) The fact Job can talk of impurity shows he was guilty of it or else he would not be aware of it
 - 1) This is what gave Adam and Eve away in the Garden
 - 2) How could they know they were naked unless they were now aware of the sexuality of nakedness which they had not been aware of before the fall (Genesis 3:8-13)
 - c) Job fails to understand the difference between sin (man's innate nature) and sins (thoughts and actions that betray that the sin nature exists)
- 10. Job is regressing into a decrescendo of self-righteousness because he remains trapped in his fleshly, sinful worldview (nature)
 - a) He would carry his indictment on his shoulder
 - 1) No one can bear the weight of their sin
 - 2) No one can bear the weight of the law that condemns sin
 - 3) Job is to be crushed if he is not saved by his Redeemer
 - b) He does acknowledge Satan in the use of the word, adversary (in a general sense though and not as a personal enemy seeking Job's destruction for his own glorification)

XIV. SATAN ENDS HIS TRIAL OF JOB (IMPLIED)

A. Despite Satan's horrific testing of Job

- 1. Job receives salvation
- 2. The knowledge Job displays can only come from God
- 3. Job speaks revelation here thereto not revealed to man

B. Job continues to be tested by Satan spiritually (Job Chapters Twenty-Seven — Thirty-One)

- 1. Job speaks from the flesh

2. There is no indwelling (permanent) Spirit of God until Acts (Chapter Two) so Old Testament saints struggled in their consistency and understanding of God's truths; examples:
 - a) Peter (Matthew 16:13-23)
 - b) Saul (1 Samuel 10:9-10; 15:10-23)
 - 1) Given a new heart
 - 2) Lived mainly in the flesh and lost the kingdom
 3. Sinful man says, "A foolish consistency is the hobgoblin of little minds" (Ralph Waldo Emerson) and to the natural mind the Bible is certainly foolishness (1 Corinthians 2:14) but God says it is the mark of true belief (Colossians 1:21-23)
- C. I believe Satan ends his testing having proved his case (Job 1:9-11; 2:4-5)
1. He removed everything of value from Job
 2. Job did curse God
 3. Job was not blameless and upright because Job did not have a relationship with God, only an unreasonable fear of an angry God
 4. Satan expected God to curse Job
 - a) The empirical worldview of Job, Eliphaz, Bildad and Zophar must also be Satan's worldview
 - b) Job sinned and deserved God's punishment
 - c) Satan expected God to curse Job consigning him first to Hell and then to the Lake of Fire
- D. God called Job blameless and upright
1. God is outside of time and spoke from His eternal perspective
 2. Job is blameless and upright because of Christ's cross (Romans 3:21-26)
 3. God had determined Job's salvation despite Job's (Ephesians 1:3-6; Romans 9:14-16, 19-24)
 - a) Religiosity
 - b) Sin
 - c) Bitterness and cursing of God during the testing
- E. What was written in Job was for our benefit also as we are also tested
1. As Job was, though in varying degrees and in varying ways
 2. We use Job's excuses and his recriminations against God
 3. We hold up our self-righteousness as proof of our love for Him rather than humble ourselves before the awe of His self-sacrifice for us who deserve it not at all

XV. ELIHU—FAITHFUL WITNESS IN A LOST WORLD

- A. Elihu — Testimony to God's Faithful Message in the World (Hebrews 11:6-7)

1. Elihu's faithful witness to the truth of God condemns the worldview of the four elders
 - a) Job — Appeal to self-righteousness
 - b) Eliphaz — Appeal to Metaphysical
 - c) Bildad — Appeal to Empiricism
 - d) Zophar — Appeal to Authority
 2. By clearly presenting the truth of God devoid of appeals to metaphysical experience, empirical tradition or self-authority he soundly condemns Job's self-righteousness as wickedness, as sin
 3. He is the clear example of how the believer who speaks the truth will illuminate the errors of others (2 Corinthians 2:14-17)
 - a) To the lost the true believer will be the aroma of death for God's truth will reveal the unbeliever's lost condition
 - b) To the saved the true believer will be the aroma of life as God's truth will confirm the truth of one's beliefs
- B. Elihu Answers Job *and* the three Elders (Job Chapters Thirty-Two through Thirty-Nine)
1. Elihu lays the foundation of the words he will speak — the inspiration of God that gives the godly understanding (1 Corinthians 2:11-13)
 - a) This demolishes the strongholds the elders used to justify the correctness of their arguments against Job
 - 1) Their arguments were empty, had no convicting force to show Job the error of his ways
 - 2) This is because their arguments were based on false assumptions and only strengthened Job's conviction of his righteousness; thus, making them agents of Satan rather than of God
 - b) This illustrates the major flaw in Job that he had not perceived despite all his religious piety and practice — his innate sinfulness
 - 1) Job substituted works for faith because he did not have a relationship with God
 - 2) Job believed that he could argue his righteousness before God and be vindicated
 - 3) Yet, Job believed that God was
 - (a) A bully who did not care about man, including himself (What kind of a hearing would you receive from such a god?)
 - (b) Wrong for "punishing" Job showing that he did not understand the basic definition of God (God is immutable (unchanging) and incapable of making an error which would violate His omniscience, omnipresence, omnipotent and the only source of righteousness.)

- 4) Job's arguments on God were no more rationale than his partners showing that he was no more righteous than they
2. Elihu had waited respectfully for the elders to help Job only to discover that they had an incorrect understanding of God
 - a) The Old Testament frequently flies in the face of tradition and eldership to fulfill the prerogatives of God.
 - 1) God chose Jacob over the elder Esau
 - 2) God chose Isaac over the elder Ishmael
 - 3) Christ chooses the rejected people of the world to receive His gospel message (1 Corinthians 1:26-29)
 - b) This does not mean that the younger have license to disrespect the elders, as was popularized in the 1960s and remains with us today as an acceptable form of childhood behavior
 - 1) Arguments are not accepted based on these logical fallacies we have discussed in Job, to include age
 - 2) Arguments, statements of truth are proved and accepted based solely on the preponderance of evidence showing their veracity
 - (a) One's worldview must be guided by the Bible
 - (b) One's understanding of the Bible must be guided by correct hermeneutics
 - (c) One's trust in the Bible must be grounded in the witness of the indwelling Holy Spirit which will testify according to the word of God contained in the Bible
 - c) The sole criteria for speaking is speaking God's truth no matter what one's age, position, sex and so forth which means you *must* read the Bible! (Matthew 21:14-16)
 3. Elihu's methodology
 - a) He LISTENED!
 - b) He THOUGHT!
 - c) He COMPARED his opinions to God's Word!
 - d) He SPOKE:
 - 1) Respectfully
 - 2) Clearly
 - 3) Concisely
 - 4) Truthfully
 - (a) Promoting God's righteousness
 - (b) Illustrating man's sinfulness

(c) Providing God's Gospel

4. Elihu clearly delineates between God's absolute truth and his understanding of God's truth
 - a) The four elders all spoke as if they had intimate, absolute knowledge of God, which they obviously did not possess — they were not saved and therefore had NO true knowledge of God
 - 1) They were passing their opinions as facts when their opinions did not even qualify as logical inferences thus violating the fourth Law of Logic
 - 2) Each man was so intent on promoting his own view of works-based religion that he had no ability to listen or analyze contrary opinions (1 Corinthians 2:14)
 - 3) The cacophony of words only obfuscated what little true understanding each man may have possessed
 - b) Elihu clearly states when he is giving his thoughtful opinion based on the inspiration that God has given him
 - 1) The Hebrew word (h1843) translated as opinion (ESV) really means to infer from knowledge (this word is found only five times and only in Job in the mouth of Elihu [32:6, 10, 17; 36:3; and 37:16]) congruent with the fourth Law of Logic
 - 2) God guides each of us in our understanding of Him according to our desire to truly know Him (1 Corinthians 2:12-13)
 - 3) Meditating (analyzing) what God's Spirit has taught us by comparing Scripture with Scripture we then make *application* of His Word according to our understanding (opinion)
 - 4) Elihu's "opinion" is not based upon his own thoughts ("I think", "I feel" or "I believe") but upon analysis of God's inspiration and this holds true today
 - c) This prevents Elihu from make the mistake the others made
 - 1) Thinking they also had the mind of God so they could instruct Him (especially Job)
 - 2) God was developing His mind in Elihu but toward understanding what God was teaching him, NOT to instill pride so Elihu could instruct God
 - 3) God in Christ is still doing this in His people today (1 Corinthians 2:16)
 - d) Therefore, Elihu cannot contain the truth of God, just as we should not also when hearing the foolishness of those who claim to know better
- C. Elihu Rebukes Job (Job Chapter 33) [Elihu quotes Job then refutes Job's claims based on God's truth)
 1. Elihu does not promote himself above the others
 - a) He asserts that God has made him and not he himself
 - b) He freely acknowledges that he is a man born of the flesh the same as them

- c) He is NOT in a position of power or authority so they should not agree based on fear or any other logical fallacy
2. Job's words
- a) Job claimed to be pure, without sin (Job 9:21; 10:7; 12:4; 13:18; 16:16-17; 23:10-11)
 - b) Job claimed that God counted Job as His enemy and basically "punished" him unjustly (Job 27:1-2)
3. Elihu's response
- a) Elihu tells Job that he is wrong
 - b) Yes, God is greater than man
 - c) Job claimed that God would not answer him but Elihu contends that God does speak to man in multiple ways though it may not be in the manner that Job (or you) expect
 - (a) God may speak to a person through visions in the night, seen occasionally in the Old Testament but not a reliable means of communication, especially today when Christians have the indwelling Holy Spirit.
 - (b) God may afflict a person with illness or chronic pain bringing that person close to or to death
 - d) Elihu tells Job that God is merciful looking at man's destiny from an eternal perspective
 - 1) God sends a mediator, a messenger, a witness (could that be *you*) to deliver one from the pit (eternity without God) as a merciful act
 - 2) God has found a ransom to pay for the transgression of God's righteousness
 - 3) God may do this several times during a person's life to bring him, or her, to the point of accepting the Gospel
 - e) This Hagiazo process results in man praying to God and receiving salvation
 - 1) Righteousness is restored to man
 - 2) The redeemed is humbled understanding that
 - (a) He had perverted what was right
 - (b) God did not demand of him a full accounting of justice but clothed him in the righteousness of the ransom sacrifice
 - (c) That person praises God's graciousness and mercy to others
 - f) Elihu reasserts that he is not interested in humbling Job
 - 1) He wants Job to speak if he understands the truth that Elihu is speaking or else be silent and listen so that he may understand the truth of God and be saved

- 2) Elihu does not want to win an argument but to help Job understand true righteousness so that he may look upon the *light* and avoid the pit

D. Elihu Asserts it is possible to know the rightness of God (Job Chapter 34)

1. Job's words
 - a) I am in the right (קָדִיךְ) [morally right because of all his sacrifices] and God has taken away my right (חֲטֵאתִי) [declared Job guilty of sin] (Job 27:2-4)
 - b) In spite of Job declaring himself right (חֲטֵאתִי) [declared himself sinless] God has declared me [Job] a *liar* (Job 9:21)
 - c) Literally translated Job says, "I am terribly weakened by my wounds [from God's spears and arrows] though I am not in rebellion [against God]"
2. Elihu's Response — Job is a wicked sinner who is in rebellion against God based on his own words (Job 9:22-24)
 - a) Job is really mocking God using sarcastic, bitter humor to declare himself innocent and God guilty
 - b) From this premise the only conclusion one can reach is that it really does not matter if one follows God since it does not avert calamity
 - 1) This is a work-based viewpoint of God
 - (a) If I...the God...
 - (b) If God...then I...
 - 2) There is no relationship between Job and God and certainly no understanding of eternity future
3. Elihu's response is quite simple: God is NEVER wrong, ever!
 - a) Who made God, God?
 - 1) God chose to create heavens, earth and man and when He chooses He will unmake this creation
 - 2) God does not hate justice or He would NOT govern
 - (a) Man sees only one or two or maybe even three threads in determining what God should or should not do
 - (b) God sees multiple threads that affect not only the present but also the future both immediate and long-term that lies outside the comprehension of man
 - (1) Man usually only sees and responds to what has or is happening
 - (2) God responds in ways that what has NOT occurred is often more important than what has occurred
 - b) Affliction does NOT change one's worldview, turn one to salvation in and of itself

- 1) No one has ever stops sinning because of being punished (this destroyed the argument for capital punishment based on its being a deterrent)
 - 2) No one seeks to learn what one does not understand, or have knowledge of, in order to change one's worldview
 - 3) Instead, man often *rejects* the instruction of God and demands that God follow man's plan governing the inhabitants of earth
- c) Conclusion: Job speaks without knowledge of God
- 1) Job has no insight into the truth of God
 - 2) God would be just in trying Job to the end because of Job's revealed sinfulness based on his open rebellion against God as evidenced by his own words
4. Does Our Sin really affect God? (Job Chapter 35)
- a) Elihu asks Job if his words are judicially correct (אֲשֶׁר־אָמַרְתָּ) when Job says that he is morally clean (יָשָׁר) before God, by quoting Job who asked the following questions:
 - 1) Has it benefited me to believe in God?
 - 2) Would I have been worse off if I had lived a life of sin?
 - b) Do our actions really affect God?
 - 1) Do our sins affect God?
 - 2) Do our "righteous" actions give God anything?
 - 3) The truth of the matter
 - (a) Our sins only affect ourselves and others
 - (b) Our "righteous" actions only affect our posterity
 - c) The truth of Scripture unchanged: People do NOT seek after God in spite of the troubles that come to them (Romans 3:10-18; Revelation 16:8-11, 21)
 - 1) People cry out but not to God
 - 2) Since they do not seek Him, He does not answer them (Hebrews 3:7-11; 11:6 [Notice that Job is NOT in the believer's Hall of Fame])
 - d) Job has misinterpreted God's silence
 - 1) God did not immediately punish Job for either
 - (a) His sin or
 - (b) His sins
 - 2) Job misinterpreted it as God approval of his life and actions actions
 - 3) This misunderstanding of God's silence toward the lost (Romans 1:18-32) lead Job to

- (a) Assert his empty wisdom of God when he had no knowledge or love for God
 - (b) When rebuked by others he only entrenched himself in his self-righteousness which revealed his unrepentant and sinful heart for everyone to see BUT himself
 - e) The experience of the Hagiazo Process alone
 - 1) Does not drive a person to
 - (a) Salvation or
 - (b) To a closer, more intimate relationship with Christ
 - 2) The direct intervention of the parakletoi (advocates) (Christ and the Holy Spirit) are required (Romans 8:5-9; 1 Corinthians 2:11-14)
 - (a) The spirit of man will never repent of its own volition
 - (b) The Spirit of God illuminates God's righteousness leading one to repentance and true spiritual change
 - f) How do you respond to adversity and what does it reveal about your relationship with God?
- E. Elihu Explains to Job Why He was Afflicted (Job Chapter 36)
1. Elihu asks Job to restrain himself while Elihu speaks to him truth about God
 - a) Elihu does not claim he gained this knowledge from his own understanding (2 Peter 1:19-21)
 - 1) His knowledge was passed down by faithful men compared to the new revelation so many claim to discover in the past 200 hundred years, mainly in America
 - (a) Many religions claim the Bible as their source but teach only a system of self-righteous works
 - (b) Few teach in the normative manner directly from the Bible seeking to be taught of God while studying His Word, this number is becoming greatly reduced in this country
 - 2) His knowledge only reflects the righteousness of God and not his own "goodness"
 - b) Elihu claims his knowledge has moral integrity, is not developed from his own thoughts, he is actually saying that he is a spiritual elder and his words should be discerned based on their coherence with God's testimony of Himself only (John 1:1-4, 12-13, 18)
 2. This fundamental truth that runs throughout Scripture — God does NOT refuse or condemn anyone though He knows the thoughts and intents of the heart better than any person (Hebrews 4:12-13; Revelation 20:11-15)
 - a) He never abandons the righteous
 - 1) Not those who think they are doing righteously

- 2) But those who are clothed in His righteousness which is by faith through the gateway of repentance
 - b) He never excuses those who are not clothed in His righteousness
 - 1) Some may receive a pittance of recompense in this life
 - 2) Judgment awaits all who refused to submit to Him in faith via repentance
 - 3) He is no respecter of persons, all receive their justice based on their relationship with Him (Acts 10:34-35)
 - c) Characteristics of those without faith in God which were (are) in us also until we are complete in Christ (Romans 1:18-28)
 - 1) Stiff-necked anger — Sinners rail against God rather than surrender to Him seeking understanding
 - 2) Many are struck down according to His will for their refusal to seek God and as an instruction to others
 - 3) The most degrading defilement that occurs with spiritual rebellion is physical rebellion
 - (a) Cult prostitution was both
 - (1) Heterosexual
 - (2) Homosexual
 - (b) Disease ridden same as today frequently resulting in debilitating afflictions and/or death
 - d) The worse punishment in this life is that God does nothing to warn you of the impending doom that awaits all who die in their sins
3. God will deliver those who understand that their sin has put them in a narrow confine (between a rock and a hard place) from which there is no escape (the reason that God has sent or allowed the affliction to come to them) (Matthew 7:13-15, 21)
- a) God uses adversity to make people aware of their inherent powerlessness and need for Him; thus, affliction is actually God's mercy in action (when it is not a result of our rebellious sin and even then God is able to pull good from our evil (Romans 8:28-30)
 - b) Some (through God's direct intervention) awaken from their plight and turn to listen to God's call to them (John 3:16-19)
 - c) God called Job through affliction
 - 1) Job, despite his strict adherence to religious works was actually in a desperately cramped position — heading straight for Hell on the *self-righteous road of religion*
 - 2) The affliction, though the product of Satan's hatred, was used by God to awaken Job to his true position
 - (a) This was not accomplished simply by being afflicted for this only made Job more self-righteous

- (b) This was begun by Elihu's witness of the true God to Job after he was exhausted claiming his self-righteousness to everyone
 - 3) God will reveal Himself to Job leading him to a broad way that will result in eternal life (Psalm 23)
- 4. However, at the present moment Elihu must confront Job with his wickedness; confession of faith without repentance is worthless (Ezekiel 3:17-21)
 - a) Though Job stands in judgment of the wicked, he himself is morally wicked and in danger of being seized by God's justice (Romans 2:1-5)
 - 1) This condemnation (passing of judicial sentence) of others only leads to a haughty attitude (religious, pious)
 - 2) This haughty attitude traps one in continual anger against "the wicked" turning you into the (hypocrite) oppressor as evidenced by the works of your spirit
 - (a) Scoffing
 - (b) Sarcasm
 - (c) Mocking
 - (d) Fault-finding
 - (e) Dissatisfied
 - (f) Unhappy
 - (g) Works of the flesh (Galatians 5:16-21)
 - b) Job should not be fooled because he believed in God (James 2:19-20)
 - 1) His prayers to prevent evil from occurring did not prevent affliction from coming, if anything, it attracted the affliction (Remember: it was God who pointed to Job and not Satan)
 - (a) Satan saw Job's piousness for what it was and asked to use it against Job to reveal to God Job's hypocrisy
 - (b) God knew Job's true heart and allowed the affliction (within limits) so that he could
 - (1) Bring Job to salvation
 - (2) Show Satan that it is not about the unrighteousness of the people but about the mercy of the Lord
 - (a) Showing mercy to Satan in giving him example after example of repentance and salvation
 - (b) Thus, heaping hot coals on his head each time Satan rejects the visible display of God's mercy (Proverbs 25:21-22; Romans 12:19-21)
 - 2) Job's strength was "as nothing" when the spiritual forces came upon him causing him to

- (a) To plead for death which would have sealed his eternal condemnation
 - (b) Turn to iniquity, which Job did rather than turn to God for comfort (Our society would have recommended suicide/euthanasia to alleviate his suffering and thus sealing his fate in Hell for all eternity)
 - (c) The afflictions unmasked his inner sinfulness which he masked with pious words in the early stages of the afflictions
- c) God is a teacher like no other and who can say that He has done wrong? (Romans 9:14-16)
- 1) Man only sees the tiniest fraction of His mighty works
 - 2) God is infinite beyond our capacity to understand and therefore to question
 - 3) Even in the materialistic, physical aspects of this creation of which we are aware, we cannot explain the everyday occurrences we take for granted
 - (a) Rain — How clouds form, why rain falls when it does
 - (b) Storms — Why they strike as they do resulting in powerful
 - (1) Winds
 - (2) Hail
 - (3) Tornados
 - (4) Lightning
 - 4) Yet, even in these materialistic displays of His power He judges peoples declaring His presence that frequently brings only cursing rather than cries for help (Revelation 16)
5. Elihu Proclaims God's Majesty (Job Chapter 37)
- a) Elihu acknowledges the power, and rightness, of God in His displays of His power in this physical, material creation; and, he stands in awe of God rather than in cursing God as Job has
 - 1) Nothing is so certain that man cannot control the weather (let alone accurately predict it and its severity)
 - 2) Yet, the weather does all that He commands
 - (a) Whether for correction
 - (b) Or for love
 - b) Elihu begins the questioning of Job's power that God will take up and expand upon
 - 1) If one is to sit in judgment of God then one must be able to demonstrate at least the same power as God

- (a) Does Job know how God controls the weather demonstrating the completeness of His knowledge of the workings of this physical creation?
- (b) Can Job duplicate any of the weather conditions even if it is only the beating sun in a clear, cloudless sky?
- 2) If Job can do *any* of these things then Elihu will be silent and learn from Job how to talk to God because Elihu admits he is ignorant of how God works in this physical, material creation (as are we)
- c) Elihu closes in humility
 - 1) Elihu is not speaking to Job so he can “preen” himself before God, to appear gracious and pious
 - 2) Who one can compare with God who is great and cannot violate His
 - (a) Power
 - (b) Justice
 - (c) Righteousness
 - 3) Men therefore should fear God because He is God and does not regard anyone who is *wise* in their own mind
 - (a) God is outside of this universe — we are trapped on a tiny planet insignificant in this universe
 - (b) God does not *have* to save anyone — He chooses to save based on His own death, burial and resurrection at the hands of His creation
 - (c) There is more distinction between the intelligence of man to God than there is of an bacterium to a person
 - (d) Recognizing this is the beginning of wisdom
 - (1) You will stand before Him realizing His love based on your repentance and acceptance of His salvation, or
 - (2) You will stand before Him recognizing the rightness of His condemnation based on your works, your own religious system which will stand in condemnation of you

XVI. GOD SPEAKS, FINALLY (JOB CHAPTERS THIRTY-EIGHT — FORTY-ONE)

A. God gives Job the audience he demanded

- 1. God confronts Job telling him, and the others, that they spoke of Him
 - a) Without any knowledge
 - b) From their sinful, materialistic worldview
 - c) Basically claiming to speak for God (condemning Job of sin) [This does not include Elihu who spoke from ignorance and only condemned Job for his speech which was appropriate discernment]

2. God tells Job to clothe himself like a man, rather than sit in the dirt basically naked like an animal (Genesis 3:20)
 - a) Job is healed or he would not be able to wear clothes
 - b) Satan's illness was designed to reduce Job to the state of an ignorant cow (Psalm 73:21-24)
 - c) Sin devolves man to an animalistic state man was never designed for [Satan was at a status above man and fell far below man when he sinned (Psalm 8:4-5; 1 Corinthians 6:3)]
 - d) Evolution legitimizes this animalistic state as the basis for man's *modern* worldview justifying man's sin (Spiegel, JS. *The Making of an Atheist*. Moody Publishers. 2010)
 3. Since Job only knows of God empirically, God will discuss Job's demands empirically
 - a) There has been no revelation concerning the Law, coming Messiah, the New Covenant — all concepts we take for granted today
 - b) The only spiritual truth shown to man was the burnt sacrifice which Job performed *religiously*
 - c) Up to the time of Abraham general revelation was the main source of knowledge of God existence
 4. Job's demands will be satisfied if he can prove he is God's equal — Failed
 5. God only speaks of the material and not of the metaphysical (spiritual) which these men have NO knowledge
 - a) This keeps the discussion at the level these men, and we, can understand
 - b) This physical, material world is undergirded or built upon the invisible (spiritual) absolutes so a discussion of the visible is really an indirect discussion of the spiritual (Hebrews 11:3)
- B. Creation — The beginning is the best place to start (Walt Disney © “Mary Poppins”)
1. To be able to demand answers of God, man has to be outside of this physical, material world (Genesis Chapters One — Two)
 2. Job fails since man was made (Romans 1:22-23)
 - a) AFTER creation
 - b) In God's image which means that God is greater than and before man
 - c) Man seeks to reverse this by making his god(s)
 - 1) After his own understanding
 - 2) Replicating living nature
 3. One who creates is greater than the one who is created
 4. Man is always subject to God and cannot demand, or argue for, anything from God (Isaiah 29:15-16; 64:8-9; Jeremiah 18:1-5; Romans 9:19-20)

5. Correct (biblical) understanding of creation is essential to understanding God's power, majesty, sovereignty, grace and mercy or God would not have started here
 - a) An evolutionary view in any form demeans God and man
 - b) Starting from an incorrect understanding of origins leads to
 - 1) Incoherent doctrines
 - 2) Inferior understanding of God
 - 3) Allows for the Pelagianist worldview that elevates man above God [Encyclopaedia Britannica: A 5th-century heresy taught by Pelagius that stressed the essential goodness of human nature and the freedom of human will to choose between good and evil without God's intervention. This was condemned in the Council of Ephesus (430). This morphed into Semi-Pelagianism which was condemned at the Council of Orange (529). Today this doctrine flourishes under the banner of Arminianism. <http://www.britannica.com/EBchecked/topic/449033/Pelagianism>)
 - 4) Denominational confusion that has been evident for much of church history in the modern era
- C. God asks Job if he has commanded (controlled) *any* aspect of nature since he was born? This includes space, energy and natural phenomenon.
1. To demand of God means you must be able to demonstrate the prerogatives (A special quality that confers superiority. <http://www.thefreedictionary.com/prerogatives>) of God — Job fails
 2. Job, and man even today, does not have a rudimentary knowledge that is certain and absolute of the workings of nature
 - a) Modern man, for all his devices and so-called knowledge, has no understanding of the certain, absolute truths of this physical material creation
 - b) Man cannot define some of the basic terms used every day such as, "What is heat?"
 - c) Man cannot actually define the nature of complex forces at work in the universe such as gravity, electricity
 - d) Man cannot "prove" the existence of atoms and molecules
 - e) None of Newton's natural "laws" have been proven since we cannot discover the natural forces at work behind these "laws"
 - 1) Law of Motion
 - 2) Law of Thermodynamics
 - f) This incomplete understanding means that man's devices are also incomplete having both positive and negative benefits
 3. Science, and its language of mathematics, are based on
 - a) The logical fallacy of "affirming the consequence" which has previously been discussed

- b) Mathematic branches were developed to “prove” the *truth* of certain theories of space, energy, time and so forth
 - 1) Euclid developed his geometric methodology to support his view of the relationship between space and matter
 - 2) Newton developed calculus to “prove” his thought experiments concerning space-time relationships
 - 3) Non-Euclidean geometry was developed to support a non-Newtonian view of space-time-gravity relationships
 - c) Did the relationships between space-matter-gravity-time change or did man’s definition of these relationships?
 - d) Each theory and supporting mathematical “proofs” claimed to have discovered the truth of how the universe worked, were any of these views based on “truth”?
 - e) The same can be said for the relationships between the bodies of this solar system
 - 1) Ptolemy developed a methodology to determine the appearance of heavenly bodies in relationship to the earth based on an earth-centric model based on his observations
 - 2) Newton, and others, changed to a heliocentric view of the solar system because of the invention of the telescope
 - 3) Today, space is viewed as bumps giving rise to black holes and other such phenomenon promoting the idea of near instantaneous space travel
 - 4) What changed? Only man’s theories which have no more proof today of being true and certain descriptions of how nature works than earlier theories that have been discarded
 - 5) Ancient man believed planets moved through a substance called ether which was discredited in the modern scientific era until it resurfaced in the 20th century: what changed?
4. None of the natural phenomenon described by God has been disproved
- a) Ancient man has a clear understanding of natural phenomenon
 - b) Our complex, specialized philosophy (science) has not added to our understanding of *how* nature works
 - c) Man is only more adept at using some aspects of nature in subduing and developing the earth (Genesis 1:28; 9’1, 7)
 - d) Due to man’s imperfect knowledge his use of these natural processes can have serious side-effects that must be understood and neutralized (pollution)
- D. God brings His questions down to earth to discuss if Job has control over animals — Job fails, again
- E. The Lord holds Job, the faultfinder of God, accountable for his words
- 1. Job admits his powerlessness
 - 2. Job says he will be silent but his confession is incomplete

- F. God demands of Job if he really thinks he can annul God's judgment and His control of creation
 - 1. Will Job justify himself by condemning God, which he did (and we do)
 - 2. God will admit that Job can save his own soul IF:
 - a) Job can display himself as God does
 - b) Job can judge man and bind man in the hidden (Hell)
- G. God then confronts Job's total powerlessness to judge God when he cannot control the two largest animals on earth (extinct today)
 - 1. Behemoth — Probable land dinosaur, plant eating
 - 2. Leviathan — Probable sea dinosaur largest of all the land or sea animals ever created and the basis for today's dragon legends in nearly every ancient and medieval culture
- H. Job now has an understanding of God he did not have previously
 - 1. Job admits his prideful ignorance
 - 2. He is ready to listen and obey God — he asks to be instructed by God
 - 3. Job previously had only heard of God; however, now he has experienced God and has a relationship with Him
 - 4. This is repentance leading to salvation, a relationship with God based on
 - a) Man's repentance from his error
 - b) Submission to God's righteousness based on the God's truth
- I. God is displeased with Job's three friends but makes a way of escape (mercy) through offerings (picture of the death of Christ for sin)
 - 1. Job is to pray for them
 - 2. God will forgive them
 - 3. Elihu is not mentioned, I believe, because he did not condemn Job in lieu of God as the others

XVII. EPILOGUE (JOB CHAPTER FORTY-TWO)

- A. God NEVER explains to Job why he was afflicted
 - 1. Job is never told why he suffered
 - 2. Job is told to have faith in God
- B. Job acknowledges the sovereignty of God
 - 1. God is sovereign
 - a) He CAN do all things
 - b) NO purpose of God can be perverted by
 - 1) Satan
 - 2) Man
 - 3) "Chance"

2. Job admits he spoke of matters
 - a) From a basis of complete ignorance though he feigned omniscience
 - b) That were far beyond his comprehension or understanding
 3. Job's statement of faith
 - a) Before he had only heard things about God
 - b) Now he has a personal relationship with God (Matthew 6:22-23)
 - c) Job repents because he now sees himself as a sinner and God as holy — NOW one can say that
 - 1) Job is saved
 - 2) God *is* correct in saying that Job *is* blameless and upright
- C. Only Job repents
1. There is no indication that Eliphaz, Bildad or Zophar repented
 - a) God holds them accountable for not repenting as Job has done
 - b) Gives the impression that the conversation between God and Job was not private but heard by everyone present
 2. There is no need for Elihu to offer up a sacrifice since he faithfully, accurately testified to Job about God
- D. Job then acts as intercessor for the three men
1. Job receives the animals from each man
 2. Offers sacrifices and prayers of forgiveness for each man
 3. This is the FIRST time it is mentioned that God accepted Job's sacrifices
 - a) This is no indication if these three men were not saved, or saved
 - b) They were to offer a sacrifice for their sin but there is no indication that they asked for salvation
 - c) The sacrifice is possibly an illustration of their need for salvation and of the blood required to obtain this precious gift
- E. God blesses Job giving him twice as much as previous
1. Once Job had been faithful to obey God and act as a witness for his three friends, God reverses Job's fortunes
 2. Family and friends visit him
 - a) They comfort him, he comforts (witnesses) them through his testimony (Psalm 107:1-1-2, 10-16, 43)
 - b) They each give Job funds so he can reestablish himself
 - 1) This is not welfare but short-term charity
 - 2) This is consistent even with what Paul taught (1 Timothy 5:8)
 3. The Bible always has a special emphasis for women

- a) Job's sons are never named
 - b) Job's three daughters are named and given special honor
 - 1) Names indicate Job's joy of salvation and relationship with God and his latter children
 - (a) Jemimah — Daylight
 - (b) Keziah — Sweet smelling
 - (c) Keren-Happuch — Eye makeup (God has changed my countenance)
 - 2) Job provided an inheritance for each daughter, unheard of in the Asian cultures
 - (a) This made them equal with their brothers
 - (b) Gave them respect and independence unheard of even in Christ's day (Luke 15:8-9)
- F. Job lives 140 years before dying
- 1. Man still lived long years post Flood though this is decreasing rapidly
 - 2. Man would not live long after birth unless God had declared that man should live approximately 70 years (Psalm 90:9-10)
 - 3. Job saw four generations of his family before dying
 - a) Job's previous children were so busy pleasuring themselves there is no mention of them ever having children
 - b) There is the very real probability that they were having sexual relationships at these daily parties
 - 1) Possibly the reason Job was offering daily sacrifices
 - 2) Job possibly used sacrifices as a substitute for witnessing to them about their sin and lack of relationship with God
 - 3) Possibly why God allowed Satan to remove them as they were a hindrance to Job's salvation; i.e., he cared more for his children, who cared little for him and God, than he did for God

XVIII. THE HAGIAZO PROCESS IS DESIGNED TO TEACH US THE LESSONS OF JOB

- A. A more intimate relationship based on a correct view of God and ourselves
- B. Dependence on God's strength, not reliance on our *supposed* strengths
- C. Submission to God as to how He decides what to do in our lives
 - 1. No expectations about the removal of the trials and testings — Paul's "thorn in the flesh" was not removed
 - 2. Resting in His will waiting for the day of our complete redemption (1 John 3:2; Matthew 5:8; 2 Corinthians 5:1-10)

XIX. HOW DO YOU KNOW WHO IS AT WORK IN YOUR LIFE?

- A. We cannot know (certain, absolute knowledge) whether any specific event is tied directly to God or Satan unless
 - 1. There is correspondence to precise biblical prophecy which is a very low probability and such assurance will only be given when the time for fulfillment is at hand
 - 2. Angel(s) clearly announce when God is behind a particular event (Revelation 14:6-11)
- B. The only sure standard for spiritual truth is the Bible using the normative hermeneutical methodology as demonstrated by
 - 1. Christ (Matthew 5:17-48)
 - 2. Paul (Romans 9:6-33; 10:11-21; 11:7-10, 25-27, 33-36)
 - 3. Peter (1 Peter 1:14-20, 22-25; 2:4-8; 3:8-12; 4:17-19)
- C. We are to discern our own motives and behaviors according to the Bible (Matthew 7:1-5; Romans 5:3-5; James 1:2-4; 2 Peter 1:5-9)
 - 1. Guided by
 - a) The Hagiazo Process
 - b) The Testimony of faithful witnesses
 - c) The intervention of God (Holy Spirit and Jesus Christ)
 - 2. Helped by others, spiritual elders, who reflect back to us how we act in relation to what the Bible says how we are to act in various situations (Romans 2:1-4)
- D. Discern the words and the actions of others after God works on us in particular areas
- E. This demands diligent study of God's word — CONSTANTLY (Hebrews 5:11-6:1)
- F. The Bible is the *only* certain, absolute truth we have access to under the tutelage of God's Holy Spirit to keep us from perverting God's word to our own ends which many have done and will continue to do (1 Corinthians 2:12-13; 2 Peter 1:19-21; Matthew 7:21-23)

XX. JOB MIRRORED THE PLIGHT OF THE FUTURE JEWISH NATION

- A. They would constantly be afflicted when they turned from God (Deuteronomy-Second Chronicles {This includes several Major and Minor Prophets})
- B. They would, after the Babylonian Captivity, turn God into their national idol (Ezra, Nehemiah and several Minor Prophets {Malachi being the most confronting})

XXI. JOB MIRRORS THE PLIGHT OF THE CHURCHES (EARTHLY INSTITUTIONS)

- A. The churches are composed of individuals
 - 1. Lost who seek to destroy the churches
 - 2. False professing people who "think" they are saved, but are not
 - 3. Those who are saved
 - a) These are varying states of spiritual maturity
 - b) Of these only a small portion are actively seeking to grow in spiritual maturity

- B. These churches, individuals, have been aptly described in Revelation chapters two and three
 - 1. Some remain in the churches to turn the church apostate (Cults) (Pergamum and Thyatira)
 - 2. Some leave, returning to the world (Atheists) (Sardis)
 - 3. Some cling to Christ but pay a heavy price and are viewed as weak, insignificant, by the world (Smyrna and Philadelphia)
 - 4. Unfortunately, the vast majority of individuals make “God” their idol and blithely worship a god in their image (Religion, works-based) (Ephesus and Laodicea)

XXII. WHICH ARE YOU?

- A. No one willingly sees themselves as:
 - 1. Spiritually immoral
 - 2. Spiritually blind
 - 3. Spiritually immature due to being trapped by the cares and foibles of this world
- B. The Hagiazio Process along with the witness of those who have overcome to know the truth and the direct intervention of God reveals to those He loves the truth of their spirituality
 - 1. No one willingly judges himself so the Hagiazio Process forces one to evaluate themselves — Judge yourself by your “fruit”
 - 2. Everyone too readily examines others to appear “righteous” which is actually Pharisaical religion
- C. God does not deal with those who are outside so if you are not experiencing the Hagiazio Process by what do you evaluate your salvation, spiritual experience

XXIII. So, How Do You Know What You Think You Know?