

Job

How Do We Know What We Think We Know?

Sunday School Lesson #10

I. 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)