

Job Chapter 10

Review:

1. Job is a man who has been caught up into an interesting situation. Because of the uprightness of this man, God has been bragging on him in the courts of Heaven. There, Satan challenges God's assessment of Job and suggests that Job is only serving God for the benefits that he receives.
2. Satan asserts that if you take all these things away, he will curse you to your face.
3. So God allows Satan to take all his material possessions, and his family away.
4. Job maintains his integrity, his faith - he knelt down and worshipped the Lord declaring "naked I came into this world, and naked I will go out. Blessed be the name of the Lord."
5. God again declares the integrity of Job in the courts of heaven, and again Satan challenges that. Satan declares that skin for skin a man will give all that he has to save his life. He says that God has protected him, but remove that and Job will curse you to your face.
6. God again allows Satan to strike out at Job with the condition that he not kill him. Satan afflicts Job's body with boils, sleepless ness, stomach ailments - and just makes him miserable.
7. Job doesn't know what is going on, he only knows that he's miserable and that death seems preferable to life. Then he's visited by three "comforters" who seeing Job's miserable condition sit silently in astonishment for 7 days.
8. Job too was silent, but his first words were to curse the day that he was born. He expressed the same question several times - "why was this happening, he just couldn't understand, we was trying to please the Lord..." He was racking his mind, he couldn't think of anything that he could have done to deserve this seeming judgment from God.
9. Job's "comforters" each sought in turn to dispute the words of Job, each with the mistaken understanding that he had brought this upon himself because God blesses the righteous and curses the disobedient. Rather than comforting Job, then end up rebuking him. At one point Job declares that they are miserable comforters!
10. Neither Job nor his comforters knew the whole story, to varying degree's they each lacked all the information, they were judging based on partial information, based their own observations which were incomplete.
11. Their philosophy was also wrong, their understanding of God was wrong. Good people do often suffer through affliction and trials not knowing the reasons why.

12. Afflictions and trials are not a gauge of their spirituality or standing with God; but how they go through them might be...

13. We do not know the why's of God or the ways of God. Often times we are judging wrongly, just as Job's friends have.

14. This is where we pick it up. Job is once again saying how miserable he is and he doesn't know why, then the next comforter will pick it up and try to tell him why.

- Chapter 10 brings us into the middle of Job's response to Bildad; he's been describing how vitally important it is for men to be reconciled to God, but he's not sure how that can happen given there is no daysman to bridge the gap between sinful man and a holy God.
- Job actually speaks to God, not to his comforters in this chapter.

V: 1-10 Job is tired, he's weary - something that we can all relate to. When we're tired, we're vulnerable to the attacks of the enemy.

Matthew 11:28-30 “²⁸Come unto Me, all ye that labour and are heavy laden, and I will give you rest. ²⁹Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰For My yoke is easy, and My burden is light.”

- Why are you doing this to me?

V: 7 Lord you know that I'm not wicked... meaning he's not denying that he's a sinner as all men are, but that he's not in a life style of sin or wickedness.

- Lord show me what I've done, he wants to know why he's being afflicted so.
- In **Job 9:33** he's looking for a daysmen, a go between, someone that can bridge the gap. Now he's looking for a deliverer, someone to rescue him.
- ⁸Lord you've made me, your are my creator - yet at present you're killing me.
- ⁹Lord, remember that I'm just clay and dust...

Psalms 103:14 “For He knoweth our frame; He remembereth that we are dust.”

- ¹⁰I've been poured out, emptied, spoiled. This might be where the phrase about not “crying over spilt milk” came from.

V: 11-13 You created me in every way, you granted, you gave me life and favor - I remember the blessings. Your presence preserved my spirit

Psalm 16:11 “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”

- ¹³You know these things in your heart.

V: 14-16 If I sin - you mark, identify me as a sinner and won't acquit me, forgive me.

- Woe unto me if I'm a wicked man - even if I wasn't, even if I was righteous I couldn't lift up my head, hold my head high.
- This is all so confusing to me, I don't understand what is going on. I've tried to serve you and I don't understand why I have all this misery. You are relentless, you have complete power over me.
- We cannot always understand why God brings certain trials upon us. Why we go through certain experiences. We have probably all experienced the confusion of Job. But, in those times, we should learn to trust in God all the more. We don't understand what is going on, and so often God says, “just trust Me...”
- I don't always like that advise, I want to know, I want to understand. When the Lord just says, “trust me”, I get frustrated. I know that I should trust him, I know that I have to trust Him, I know I don't have anything else but to trust Him, and ultimately that is what He brings me to.
- After all my kicking, and screaming, and complaining, I am brought to the place where, I say, “Lord, I just have to trust that you know what you're doing. I'm yours.” In our surrender we are victorious.

V: 17-22 It's just getting worse and worse, why did you bring me out of the womb?

- It would be better if I'd never been born. (George Bailey / It's A Wonderful Life)
- Job's question seems reasonable in a way; “why did you bring me out of the womb?”
- Job's existence on the earth seemed to be meaningless and he begged God to give him a few moments of peace and happiness before his life ended - which he hoped would be soon.
- Job could not understand what God was doing - **and it was important that he not understand.**
- Had Job known that God was using him as a weapon to defeat Satan, he could have just sat back and waited trustfully for the battle to end.

- But as Job surveyed himself and his situation, he asked the same question the disciples asked when Mary anointed the Lord Jesus (**Mark 14:4**) “**Why this waste?**”
- Don't we do the same thing at times? How many times have we asked the same question when a baby has died, or a young person was killed in an accident, or a loved one was taken from us unexpectedly? Or when we can't get a job, or find a mate, or deal with some health issue?
- Nothing that is given to Christ in faith and love is ever wasted.

1 Corinthians 15:58 “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

- The fragrance of Mary's sacrifice has faded away through the centuries, but the significance of her worship has blessed Christians in every age, and is still spoken of today.
- When Jim Elliot and 4 other men were martyred in Ecuador at the hand of Auca Indians, some called that a tragic waste of manpower. But God thought differently, and the testimony of these 5 heroes of the faith has been ministering to the church ever since. The Auca's eventually got saved and started sending out missionaries of their own.
- Job was bankrupt and sick, and all he could give to the Lord was his suffering by faith - and that was exactly what God wanted in order to silence the Devil.
- Job asks “why was I born?” In light of his losses and suffering it all seemed like such a waste. But God knew what He was doing then, and He knows what He is doing now!

Job Chapter 11

V: 1-6 Zophar sounds off harshly. It's interesting that each of the counsellors in turn has been increasingly critical with Job. You would think that after hearing Eliphaz and Bildad accuse Job, that Zophar might try a different approach.

- Insisting that Job justify his words. Accusing Job of being a liar - pretty direct.
- Like the previous two, Zophar heard Job's words but missed his heart.

Chinese proverb: “Though conversing face to face, their hearts have a thousand miles between them.”

- Zophar invokes God's righteousness into the conversation, "*Oh that God Himself would somehow intervene and open His lips against thee.*"
- ⁴Job never said that his doctrine was pure... Zophar is the youngest of the three, and it looks like he should have stayed on the porch.
- At this point God won't speak against Job because He's already spoken for Job.

Job 1:8 "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

- So far, Zophar is barking up the wrong tree.
- Zophar will get his wish, but he won't benefit from it. God will interject Himself into the conversation towards the end of this book. When God brings His wisdom to bear, all men are foolish.

V: 6 Referring to God's wisdom: "*...that they are double to that which is!*" He's saying that God knows twice as much as you! I'm thinking that Zophar might have come up a little lite on that assessment - God knows infinitely more than we do!

Romans 11:34 "For who hath known the mind of the Lord? Or who hath been His counselor?"

"^{6b}Know therefore that God exacted of thee less than thine iniquity deserveth."

- Job is down, and now Zophar is putting the boot to him...

Ezra prayed

Ezra 9:13 "And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast give us such deliverance as this;"

- It's one thing for someone like Ezra as an example to say that you've punished us less than what we really deserved - it's saying that God has been merciful, and gracious - but for Zophar to turn it around the way he has; he saying you deserve more punishment and suffering, you haven't paid enough - now there's a religious fellow!

David writes in the Psalms:

Psalms 103:10-11 "¹⁰He hath not dealt with us after our sins; nor rewarded us according to our iniquities. ¹¹For as the heaven is high above the earth, so great is His mercy toward them that fear Him."

V: 7-10 Can you know God or figure Him out? Zophar is challenging Job, in a way saying “so, you think you know God, you’ve cornered the market on wisdom?” What Zophar is saying is true for both himself and Job, and for all men.

- While God can be known to a point, He can’t be fully known for sure.

Isaiah 55:8-9 “⁸For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. ⁹For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

- No man by even by searching can fully understand the nature of God - He’s too big. God does reveal Himself, and we can only know of God as He has revealed Himself to us. God has in fact revealed Himself to us through His Word. The Bible is His revelation of Himself to each of us. Jesus is the embodiment of His Word, His revelation of Himself to us.

Hebrews 1:1-3 “¹God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²hath in these last days spoken unto us by His Son, who He hath appointed heir of all things, by whom also He made the worlds; ³who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;”

2 Peter 1:2-3 “²Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, ³according as His Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue:”

- That is why we study God’s Word, so that we can know Him more and better. God wants us to know Him to the extent that we are able to comprehend Him:

Paul’s prayer:

Ephesians 3:16-19 “¹⁶That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; ¹⁷That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ¹⁸may be able to comprehend with all saints what is the breadth, and length, and depth, and height; ¹⁹And to know the love of Christ, which passeth knowledge...”

- The love of Christ surpasses knowledge, it is more than a man can know. But here Paul is praying that they might know it, that we might know it. The length, the breadth, the depth, and the height.
- ⁸⁻⁹Zophar puts it in another way, he said: “It’s higher than heaven, it’s deeper than hell, it’s longer than the earth, broader than the sea.

- ¹⁰If God wants to cut off or shut up, or gather together, who can hinder Him, who can interfere - no one. God is sovereign!

V: 11-14 God recognizes foolish men when He sees them. Foolish men are like a wild donkey's colt.

- ¹² is a proverb: "*An empty headed man has as much chance of being wise as a donkey does of giving birth to a man.*" (Ouch...!)
- "Look if you'll just seek to draw near to God, reach out for Him, and forsake your sin, turn away from your iniquity then God will bless you."

Zophar's exhortation and reasoning are not unlike the exhortation we find in James:

James 4:8 "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

- Draw near, move closer, reach out - and He will draw closer to you, He will move closer, and reach out to you.
- Part of that is cleansing our hands - which can only be done through confession.
- Purify your hearts - something only God can do for us, but if we're willing He will.
- Be not double minded - but single mindedly focused on the Lord and the things that please Him. Focus!
- Zophar is telling Job to repent. Job certainly would if he could figure out what to repent of!

V: 15-17 In context Zophar is saying that if you will just come clean, confess your sins, and get right with God - then you can lift up your face without spot, that you'll have nothing to fear, you can forget all this misery, it will be a distant memory.

- It also has that sense of either negotiating with God for His blessings; or a works based righteousness that people at times impose upon themselves who say - "I need to get my act together, or clean up my act - then I can approach God, then I can get right with Him."
- No one is able to do that.

Psalm 127:1 "Except the Lord build the house, they labour in vain that build it..."

V: 18-21 If you do these things, repent, then you will be safe and secure, nothing to fear.

- "*Digged about*" - like a trench or a moat, surrounded by a defensive barrier. You'll dwell in peace. People will seek your favor again.

- But if you don't repent, then you will not escape, your only hope will be in death, giving up the ghost.
- It would have been better for Zophar to have stopped short, he starts off OK here - basically if you're right with God you have nothing to fear.
- Then he makes another false accusation against Job - the eyes of the wicked will fail, again he's implying that Job is wicked.

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- Parts of what Zophar have stated are true: Our only hope is in a right relationship with the Lord.
 - It is only in and through a right relationship with the Lord that we will know any peace, it is only in a right relationship with the Lord that we will have any sense of security, and be able to rest.

Matthew 11:28-30 “²⁸Come unto Me, all ye that labour and are heavy laden, and I will give you rest. ²⁹Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰For My yoke is easy, and My burden is light.”

- We come into a right relationship with God when we come to Him on His terms. Humbly, admitting our faults, confessing our sins, acknowledging our need for Him.