

1. Job 7-9: Bildad follows Eliphaz in speaking to Job.
 - A. Eliphaz – To him, Job’s problem was self-righteousness and he felt Job must have committed some terrible sin, or this would not be happening.
 - B. Bildad – The key to Bildad’s thinking: “Surely God does not reject a blameless man or strengthen the hand of evil-doers.” (8:20) Meaning, Job’s children must have sinned against God and God has rejected Job (so he is not a righteous man).
 - C. Both have leapt to the conclusion - based solely on circumstances - that the only answer for all this is that Job is a sinful man.

2. “Blameless man” does not mean a man without any sin (“All have sinned...”). It means “upright” or “righteous.”

3. Verse 8 is correct in what it says - Bildad was wrong in his conclusions.
 - A. “God does not reject a righteous man.” Bildad was wrong. All suffering is NOT judgment. God had not rejected Job.
 - B. “God will not strengthen the hand of the evildoer.” This is only half true. God does ultimately judge, but for His purposes, the wicked may flourish for a time (like Pharaoh or like Nebuchadnezzar, who actually came to repentance).

4. “What he trusts in is fragile, what he relies on is a spider’s web...” A description of the person who forgets God

5. Job’s responses to his 2 friends are found in chapters 7 and 9. Bildad speaks in chapter 8.

6. Job is racked with pain and unable to sleep. He is aware that somehow God is responsible for allowing this to happen. He did not know it was coming from Satan.

7. How do we reconcile the problem of evil and suffering?
 - A. We can deny the Sovereignty of God - He knows but is not able to do anything about it. Job rejects this solution by declaring God to be omnipotent and all-knowing.
 - B. We can decide to hang on and trust God...” Be still and know that I am God.” (Psalm 46)

8. The Book of Job refers to the constellations by the same names we use today, Orion, the Bear, and Pleiades. Romans 1 and Psalms 19 - the revelation of God is in nature and studying the stars has brought some astronomers to belief in Jesus.

1. Yesterday's question: How can you say that God is all-knowing, all-powerful, and full of goodness and still account for the presence of evil in the world and for the fact that bad things happen to good people?

2. The solution of Eliphaz, Bildad and Zophar – Job is not a good person. Zophar repeats 1(1:14-19) – just repent and stop sinning and this will all stop. Excellent advice if someone is sinning, but terrible to the one who is suffering innocently.

3. Job knows that his suffering is not the result of sin.
 - A. Job knows and has declared that God is all-knowing (omniscient).
 - B. Job knows and has declared that God is the all-powerful Creator (omnipotent).
 - C. Now his question is: Is God also good - or at least, is He committed to being good and fair to me?
 - 1) Job is arguing his case against God, as in a courtroom.
 - 2) He is questioning God's love. (He eventually repents of these words and God forgives him for saying them. (Job 42:1-6)
 - a) Zophar feels he must rebuke Job, when he should have just been listening, empathizing and not condemning.
 - b) Job responded to his friends with disappointment and sarcasm. No matter what they say now, they have forfeited their right to be heard by him.
 - 3) Though Job is questioning, he has not abandoned his faith.

4. Job 13:15 – “Though He slay me, yet will I trust Him.” I choose to trust God. I choose to believe that His purpose is to bless me. Hebrews 11:1 – “Faith is being sure of what we hope for and certain of what we do not see.” Romans 8 – “Hope that is seen is no hope at all...”

5. Paul, in Romans 8:18 – a kind of postscript to Job's cry of faith – “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us... And we know that in all things God works for the good of those who love Him, who have been called according to His purpose. For those God foreknew, he also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers. And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified. What then shall we say in response to this? If God is for us, who can be against us? He who did not spare His own Son, but gave Him up for us all – how will He not also, along with Him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is it that condemns? Christ Jesus, who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: ‘For your sake we face death all the day long; we are considered as sheep to be slaughtered.’ No, in all things we are more than conquerors through Him who loved us. For I am convinced that neither death nor life, neither angels or demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation will be able to separate us from the love of God that is in Christ Jesus our Lord.”

1. Job 14-17 – Job finished his response to Zophar, listened to Eliphaz’s condemnatory speech and responded to it.
2. Yesterday we encountered the bedrock of Job’s faith: “Though He slay me, yet will I trust Him.”
3. In Chapter 14:1ff Job states: “Man born of woman is of few days and full of trouble. He springs up like a flower and withers away; like a fleeting shadow, he does not endure...Man’s days are determined. You have decreed the number of his months and have set limits he cannot exceed.” (Psalm 90, written by Moses; Psalm 103 (flower analogy); I Peter 1:24ff)
4. Job declares the finality of death and then asks, “If a man dies, will he live again?” “...I will wait for my renewal to come...” (Job 14:7ff)
5. Progressive revelation: God’s truth is revealed in a “small kernel” and is added to and examined over time until a great body of truth emerges.
 - A. Examples – The Doctrine of Redemption, the Messiah, the Holy Spirit
 - B. The Doctrine of Immortality
 - 1) A hint – The Tree of Life in the Garden of Eden
 - 2) Enoch ‘translated’ into heaven in Gen. 5
 - 3) Samuel’s post-death appearance to King Saul to condemn him
 - 4) Elijah’s ascension into heaven
 - 5) David’s statement when his infant son died: “He cannot come to me but I can go to him.”
 - 6) “Sheol” - the Old Testament term to designate the realm of the spirits
 - 7) Jesus returned from the dead and ascended to heaven.
 - 8) The promise of eternal life all through the New Testament
 - 9) Job is one of the oldest books in the Bible – perhaps the oldest – so Job is very early on the process of progressive revelation.
 - 10) Paul – Philippians 4:6-8 – Paul’s confidence in the “crown of righteousness” awaiting Him after death is still a long way off from where Job is.
 - 11) The Doctrine of Immortality is a great comfort to a suffering saint.
6. Eliphaz speaks again in Job 15.
 - A. He makes a true statement concerning the meaninglessness of material wealth - it just is not applicable or helpful to Job’s situation.
 - B. Job’s response: “If I were in your place...my mouth would encourage you and comfort from my lips would bring you relief.”
 - C. How often have you and I been more like Job’s 3 friends than we would care to think?
7. Job’s friends have completely failed him, so he turns to God alone. Chapter 17 ends with an expression of hope: “Even now my witness is in heaven. My advocate is on high. My intercessor is my friend as my eyes pour out tears to God. On behalf of a man, He pleads for His friend.” (1 John 2:1 – “...we have an advocate (defense attorney)...”)
8. “What a Friend We Have in Jesus” (old hymn) – Job is a godly example of a man true to his faith though he was only able to see “through a mirror darkly”. We can see more clearly in the light of the Gospel.

1. Job 18-21 – the end of the second cycle of speeches and responses – One more cycle to go.

2. Job’s friends have started from a wrong assumption, and though they really do want to help Job they can’t, because they do not see what is really going on. They are having a “4-way nonsense conversation.”

3. Job needed comforters, not accusers. No one comforted him – he was either accused or deserted.

4. “I know that my Redeemer lives and that in the end He will stand upon the earth. And after my skin has been destroyed, yet in my flesh shall I see God; I myself will see Him with my own eyes – I, and not another. How my heart years within me!” (Job 19:25ff)
 - A. Blatant affirmation of Job’s belief in life after death and immortality of the soul
 - B. Brilliant example of faith in action

5. Zophar’s second speech to Job:
 - A. His theology was correct – even if the wicked prosper for a season (or their whole life), judgment will come.
 - B. His application was wrong and he batters innocent Job further.
 - C. Job refutes Zophar with stories of wicked men who have prospered all their lives.
 - 1) We have the clear teaching in the New Testament that “It is appointed unto man once to die and after that the judgment.” (Hebrews 9:27)
 - 2) Job and his friends did not yet have this truth spelled out for them.
 - 3) Justice will be done; those who accept God’s grace through Christ will not share the fate of the wicked.

1. Job 22-25 – the last cycle of speeches
2. Eliphaz, Job and Bildad
 - A. Eliphaz makes outrageous charges against Job – open accusations.
 - B. Job ignores these completely in his response. He is troubled by God’s silence and the fact that He seems hidden.
 - C. Bildad makes 2 points: God is omnipotent; man cannot be holy before God.
3. Why Eliphaz, Bildad and Zophar were wrong:
 - A. They were unaware of what God was really doing.
 - B. They were wrong because they were operating on false assumptions.
 - C. They were wrong because they thought Job needed a sermon when what he needed was love and compassion.
 - D. We need to help people hold on to God in the midst of suffering and not be another voice of judgment.
4. Example: Jesus, and the woman taken in adultery in John 8 who was about to be stoned:
 - A. Unlike Job, the woman knew exactly what she had done wrong.
 - B. Jesus chose to pass on the role of being judge.
 - C. Jesus declined the role of being teacher.
 - D. Jesus chose the role of friend and saved her life.
5. Eliphaz started gently with Job, but now he is making unfounded accusations in his frustrated quest to make Job admit to sin.
6. God had plenty to “gain” from Job’s righteousness – His honor was on the line here.
7. God is perfect, holy, righteous, just and good. Our sinfulness or righteousness does not change that. But our sinfulness or righteousness as His children does effect His reputation among others. “Whether you eat, or drink, or whatever you do, do all to the glory of God.” (I Corinthians 10:31)
8. “O God, why have you hidden your face from me? How long will it last, God? Why do the wicked seem to fare so much better than I do? I have tried so hard to please you in everything I do.”
 - A. Job is experiencing “the dark night of the soul.”
 - 1) What is God doing? We do not know.
 - 2) Why is He allowing this? We do not know.
 - 3) Has He abandoned us? No, but it feels that way.
 - 4) What can we do? Tell Him how we feel, hold on with faith, remember what is true about your God
9. Listen to Job – After all the questions, he states:
 - A. “He knows the way I take.”
 - B. “When He has tested me I will come forth as gold.”
 - C. “My feet have kept closely to His steps...I have treasured the Words of His mouth more than my daily bread.”
 - D. Hang on to your faith, remember what you know about your God, obey His Word, believe His Word – and walk through the dark valley to the time when the trial will “result in praise, glory and honor when Jesus Christ is revealed.” (I Peter 1:6, 7)