

Nutshell: Zophar berates Job, assuming he has sinned and that God has punished him. Zophar speaks truly of the ultimate fate of the wicked, but he errs greatly in judging Job to be wicked.

Christ was the ultimate falsely accused man, Isa 53:4b.

Review

A. Job is the ABCs, or kindergarten, of the Bible. It lays out the basics of the God-man relationship. Yet it's a kindergarten where you come out with a Ph.D.

B. Review

1. *God bragged* to Satan that godly Job was THE best, 1:8
 - a. Satan said Job's devotion was 'bought' with blessings, 1:10
 - b. God said Satan could take them away, 1:12
 - c. Job lost all children and possessions, 1:13-19
 - d. But he worshiped and didn't murmur vs. God, 1:20-21
2. God bragged on Job again, 2:3
 - a. Satan said Job would sell God out for his own skin, 2:4-5
 - b. God said Satan could touch him, 2:6
 - c. Satan gave Job death-preferred boils, 2:7-9; 30:18, 30
 - d. Job still didn't sin, 2:10
 - e. Job went 7 days like this, then cursed his birth, 3:1-26.
3. Then begins the bulk of the book, the argument cycle, 4-31.
 - a. Eliphaz, Bildad, and Zophar have each spoken (Eliphaz trusting *personal revelation*, 4:12, Bildad in *tradition*, 8:8, Zophar in *mystery*, 11:7), Job answering each one: six speeches, chaps. 4-14 = **Argument Cycle 1**
 - b. They have increasingly hinted that Job must have sinned to have received this degree of calamity
 - c. ***Job has increasingly accepted that premise***; thus he begins accusing God for wrongful punishment, 40:8; 9:15; 10:2-7. *What Satan couldn't do, the friends did!* Consider your power as a friend.
 - d. The 3 friends speak again, Job answer each one, six more speeches, 15-21 = **Argument Cycle 2**
 - e. One last cycle, minus Zophar, 22-25 +
 - f. Job insists on his uprightness, 26-31 = **Argument Cycle 3**
 - ↓ g. The 3 friends fail to induce a confession of sin, 32:1

Kid-speak: Why did God let all the bad things happen to Job? He had a plan to make Job better. Did God's plan work? Yes!

4. Then the human hero of the book (a type of Christ- truth incarnate), **Elihu**, sets things straight, ch 32-37
 - a. God corrects Job, 38:2; 40:2, 8, and his three other friends, 42:7, but never Elihu
 - b. Elihu and God were in agreement, 32:2; 40:8
 - c. Elihu's *last* speech, chap 37, becomes God's *whole* speech: Creation, 38-41. God tag-teamed with Elihu.
5. Job will *sulk* in 40:4-5, then *repent* in 42:1-6
6. Theme of Job: How can *I* be right in God's eyes (justification) if *He* is not right in my eyes (sanctification)?

C. Themes in Job:

1. God's sovereignty: the main lesson Job learned, Job 42:2

2. God's righteousness. His *sovereignty* is not arbitrary.
3. The necessity of Trials, Ps 119:67, 71. Trials show me my fallen nature. I'd best trust God, not me.
4. Death. Christ's abandonment on the cross is especially previewed.
5. God's faithfulness. He didn't quit until Job was restored.
6. God's justice is what Job mainly argued vs.; but God *does* begin to requite the wicked here on earth, Job, 34:10, 20

D. Argument Cycle Recap, chaps 3-31

1. 3, Job curses his birth
2. 4-5, **Eliphaz** advises Job to make things right with God
3. 6-7, Job seeks to correct Eliphaz, that it's Job's pain makes him long for death. Job calls on God.
4. 8, **Bildad** says that only the wicked get swept away
5. 9-10, Job: God has abandoned me. "Why, God?"
6. 11, **Zophar** claims God is *unfathomable*, yet uses rationality to exhort Job to repent
7. 12-14, Job retorts that God's sovereignty includes the wicked's exaltation. "God, I won't regrow if you chop me."
 - + a. Job thought God was tired of his accumulated sins. Hence, he awaited the *afterlife* for God's favor to resume, Job 14:14-17.
 - b. But does Heaven = deferred favor?
8. 15, **Eliphaz** puts Job in a long line of failed evildoers
9. 16, Job said God had savagely attacked him
10. 17, Job sees his case failing, egged on by his friends
11. 18, **Bildad**: "The wicked are consumed- *just like Job!*"
12. 19, Job details his estrangements and insists that the injustice done him be permanently recorded, yet he still expects a resurrected body in which he'll see Messiah on earth
13. Now today, Job finishes this thought, and Zophar answers

Kid-speak: Job lived way before Jesus. How much had God told Job about Jesus' coming? A lot! Job knew that Jesus would be God and that Job would see Jesus way later. Are we still waiting for that day to see Jesus? Yes!

I. Job: *I'll Be OK, but You Guys are in Trouble*, 19:27-29.

- A. I'll be looking on God with my own two, new eyes! My inmost feelings (kidneys) will be satisfied, 20:27
 1. Amazing that Job could accuse God of injustice but still trust Him. He's just had to defer his good relationship with God until the afterlife.
 2. Job knew an amazing amount about Messiah and the future. And why wouldn't God have taught them these things?
- B. But since ya'll are hunting down allegations but ignoring my actual situation, *you're* in trouble, 20:28.
 1. God keeps track, like ya'll have been saying, 20:29.
 - a. They were right about God requiting evil, only it's going to come back to bite *them!*
 - b. They're the ones who were both misrepresenting God and wrongly accusing Job.
 2. God will discipline you to let you know that He's keeping track.

II. Zophar: Prologue: I Feel Compelled to Answer, 20:1-3.

- A. This will be Zophar's last speech: a forecast of the Argument Cycle's coming end.

- B. I've been unsettled in how to approach this, but I have to say something, 20:2
- C. My conscience won't allow me to hold back, 20:3.

Kid-speak: Zophar thought he *had* to say something. Is it always a good idea to talk when we're all wound up? No.

- III. Zophar: I'm Now Arguing from Tradition, like Bildad (8:8). My Postmodernism (11:7) Apologizes, 20:4.
 - A. Yes, my postmodernism was only to shut you up. I still used logic too.
 - 1. Zophar wasn't a full-blown modern postmodernist. They believe logic is a tool of oppression.
 - 2. Zophar put *God* in the 'beyond-logic' realm. Then he proceeded to logically prove how Job had sinned.
 - B. Using Tradition as my basis means I'll say what I think and credit it to past sages, as Bildad did.
- IV. Zophar: The Success of Bad People is Always Temporary. Everything Always Falls Apart for Them, 20:5-16.
 - A. A Bad Person's success is very temporary, 20:5
 - 1. It doesn't matter how high he goes, his end is always the same flat failure and obscurity, 20:6-7
 - 2. In fact, his obscurity is so complete- good luck finding him after his downfall! 20:8-9
 - 3. His 'empire' won't last the next generation. His repayments will begin in his own lifetime, 20:10.
 - C. Oh, he looked vigorous! - but he will dissipate as completely as inert material, 20:11.
 - D. The pleasures and boastings he gripped onto like a mother her sweet child- bitter remorse they'll transform to him! 20:12-14
 - 1. He did everything to extend his strength. It will depart him like tenants from a burning building. God will see to it, 20:15
 - 2. His regular food will become the poisoned soul of his bitterness and regret. It will be a stinging death lived out to the end of his days, 20:16.
 - E. Remember, everything Zophar is saying is true of wicked people, given certain parameters. His evil is in ascribing wrongdoing to Job without evidence.

Kid-speak: Zophar was saying what will happen to bad people. Was he pretty much right about that? Yes. But was Job one of those bad people.

- V. Zophar: The Necessity of Bad Folks' Undoing, 20:17-25.
 - A. It is a necessity of God's universe that a bad person not even see the enjoyments with which God blesses the earth, 20:17.
 - 1. Just the opposite. He will busily lose all that he unjustly acquired, 20:18.
 - 2. At the reversal of his fortunes, it will become obvious that all his 'success' did him no lasting good.
 - B. Why? Because of the poor he hurt in the wake of his success, both deliberately and incidentally, 20:19
 - C. There's a gnawing sensation inside him (which he ignores). He can't get away from it, even with the help of all his treasures and achievements, 20:20.
 - D. His ill-gotten gains are already sliding out of reach by the time his progeny reaches for them. His last hope of a legacy is vanished, 20:21.
 - E. Even in his heyday, his prison is knotting itself around him. He's only storing up goods for those who suffered while he feasted, 20:22.
 - 1. Indeed! Right when he feels full satisfaction, God is opening the door for many claimants to come in for their share. This because God's anger could yield no longer, 20:23

2. But to the open door, God adds a skylight! The spoilers of the bad man's delight will rain in on him during his very victory celebration! 20:23.

F. But God's anger is yet *more* targeted and deadly! The bad man will be put to flight, but he will only escape one catastrophe to be impaled by the next. The multifarious messengers of God's anger will skew the bad man on their sharp spikes, 20:24-25.

Kid-speak: Will bad people get to keep all the stuff they got by being greedy? No, it will all be taken away from them.

VI. The Universality of Their Undoing, 20:26-28.

1. Every form of darkness you can imagine will shroud his valuables and attainments from him, 20:26
2. A spontaneous combustion will eat away his soul, clinging to his house to pester his posterity, 20:26.
3. There is no escape. The whole of Heaven and earth will unmask his misdeeds, 20:27.
4. His coffers unlatch and let loose all that he counted his own. God's anger is the finger, 20:28.

VII. Zophar: Epilogue and Moral: This is What Happens to Every Bad Person, 20:29.

1. Zophar speaks of it as an inheritance. This is true. Heaven is unearned for man. God's anger is our just inheritance.
2. But, again, Zophar is counting Job as this immoral man.

Wrap-up: