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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Job 11.

(2015)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

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Job 11.

Topics.

- Should a man full of a multitude of words be judged right?
- Can you find out the deep things of God and the limit of the Almighty?
- If God summons the court, who can turn him back?
- A stupid and vain man will get, understanding when a colt is born a man.
- Escape will be lost to the wicked; their hope will be to breathe their last.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

INTRODUCTION: the book of Job is considered both a theological and a literary masterpiece it is an honest discussion of why God allows good people to suffer. The test of Job's faith, allowed by God in response to a challenge from Satan, reveals God's sovereignty and the supremacy of divine wisdom over human wisdom (personified by Job's four friends). Believing that God is good despite the apparent evidence to the contrary, Job rested in faith alone.

In the depths of agony he could still proclaim, "I know that my Redeemer lives" (Job 19:25). In the end God silenced all discussion against the truth that He alone is wise (Job chpts. 38–41). Yet he vindicated Job's trust in him (chpt. 42), proving that genuine faith cannot be destroyed. The unknown author was probably an Israelite writing sometime between 2000 and 500 B.C.

Helpful facts: before reading Job it is helpful to understand when Job, Eliphaz, Bildad, Zophar and Elihu are speaking they are not speaking, "thus sayeth the LORD", they are simply giving their opinions on how they personally perceive things to be. Amongst their conversations there is truth and wisdom, but it must be kept in mind not everything they are saying is true or even wise, in fact God rebukes Eliphaz, Bildad and Zophar and tells them they have spoken foolishness, but Job has spoken what is right (Job 42:7-9).

The book of Job is not about doctrinal truth, but human suffering and the questions regarding God that arise during a person's calamity and pain.

Zophar speaks

Should a Man Full of a Multitude of Words be Judged Right?

Job 11:1-4 ----- ¹Then Zophar the Naamathite answered and said: ²"Should a multitude of words go unanswered, and a man full of talk be judged right? ³Should your (Job's) babble silence men, and when you mock, shall no one shame you? ⁴For you say, 'My doctrine is pure, and I am clean in God's eyes.'

In the previous chapter Job makes many statements concerning his suffering and afflictions and asks God a multitude of questions, after listening to Job Zophar accuses him of being a babbler and mocker full of words and questions that no one can answer. It is true that Job did ask many questions that could not be answered, but it is not true that he was mockingly asking them. Job is confused, suffering and bewildered as to why he is afflicted. Instead of Zophar attacking Job and demeaning and shaming him, he should be comforting him. It is interesting to notice that all three so called friends of Job (Eliphaz, Bildad and Zophar) attack him

rather than show compassion and mercy. To them being theologically correct was more important than comforting a man who is in so much agony and suffering he wishes he was dead.

My doctrine is pure: refers to Job's belief that he is clean before the LORD and has not done any outward sin or committed any transgression worthy of such harsh punishment. We know this because God Himself tells us that there was not a man on earth like Job a righteous and blameless man who feared God and turned away from evil and even held fast his integrity, after Satan had incited the LORD against him to destroy him without reason. (Job 1:1) (Job 1:8) (Job 2:3).

Can you find out the Deep things of God and the Limit of the Almighty?

Job 11:5-9 ----- ⁵But oh, that God would speak and open his lips to you, ⁶and that he would tell you the secrets of wisdom! For he is manifold in understanding. Know then that God exacts of you less than your guilt deserves. ⁷"Can you (Job) find out the deep things of God? Can you find out the limit of the Almighty? ⁸It is higher than heaven—what can you do? Deeper than Sheol—what can you know? ⁹Its measure is longer than the earth and broader than the sea.

The following verses show that Zophar was right in his statement that the secrets of God's wisdom and works upon earth cannot be found out by mankind: -

- God has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end. (Ecclesiastes. 3:11).
- Man cannot find out the work that is done under the sun. However much man may toil in seeking, he will not find it out. Even though a wise man claims to know, he cannot find it out. (Eccles. 8:17).
- The race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favour to those with knowledge, but time and chance happen to them all. ¹²For man does not know his time. Like fish that are taken in an evil net, and like birds that are caught in a snare, so the children of man are snared at an evil time, when it suddenly falls upon them. (Eccles. 9:11-12)

This means that no man can find out the works of God upon the earth. The LORD has designed the universe this way so that no human whether righteous or wicked can find out their future or know what will happen to them tomorrow. It is interesting to notice that the writer of Ecclesiastes concludes with the following two statements: -

1. Without God all is vanity (meaning brief, passing and meaningless) because the righteous and the wicked, the wise and the foolish all end up in the grave and are forgotten. (Eccles. 3:11).
2. The end of all wisdom is to fear God and keep his commandments, for this is the whole duty of man, because God will bring every deed into judgment, with every secret thing, whether good or evil. (Eccles. 12:13-14).

Though Zophar's statement, "No one can find out the Deep things of God," is true his statement, "God exacts of Job less than his guilt deserves," (v6) is not true since the implication is that Job has committed some kind of gross sin and is therefore not only counted by God as being a worthless man, but also being punished by God for it. We know this is mistaken reasoning because the following verses tell us that Job was a righteous man and God Himself considered Job blameless.

- There was a man in the land of Uz whose name was Job, and that man was blameless and upright, one who feared God and turned away from evil. (Job 1:1).
- The LORD said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" (Job 1:8).

- The LORD said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you incited me against him to destroy him without reason." (Job 2:3).

No man or woman no matter how wise or how much they study the Scriptures or how faithful will ever discover the limits of the Almighty and the deep things of God? There are good lessons we can learn from Zophar's reasoning. It is certainly true that God knows worthless men and takes into account a person's iniquity, but Zophar's reasoning that a person's suffering is always a result of sin and that the greater the suffering the greater the sin is not always true especially in Job's case. Zophar was no doubt a man who had knowledge of the Scriptures and of God and though his knowledge may have been right his reasoning was not.

This is an important lesson to learn, a minister or religious teacher may have wonderful knowledge of the Scriptures, but this does not always mean that they have the wisdom to apply them to human life, troubles and hardships. Some who have a brilliant knowledge of the Bible teach it from a foundation of legalism and dogma and bring death to those who sit under their ministry, not because they are twisting and perverting the Scriptures for their own gain, but because they teach from a legalistic mindset.

In contrast to this others who have an equal level of knowledge of the Scriptures teach them from a foundation of love and grace and bring life to those who sit under their ministry. Both of these ministers have an equal level of knowledge and both teach from the same book yet one brings life and the other brings death, this is because without grace no one can be saved. The following words of Paul show the enormous importance of trusting in God's grace in Christ. Paul in his letters wrote: -

- I do not nullify the *GRACE* of God, for if justification were through the law (or any form of religious self-effort), then Christ died for no purpose (Gal. 2:21).

This means, when a brother or sister in Christ begin to justify themselves through the law and self-effort they nullify the grace of God and by their actions declare that Christ's death was of no value. Equally as horrific as this Paul states: -

- When we forsake *GRACE* we separate ourselves from Christ because it was only by *GRACE* that God made us alive in Christ (Gal. 5:4) (Eph. 2:5).

Paul to highlight even more the majestic glory of grace wrote with absolute boldness that: -

- It is only by *GRACE* that any brother or sister has been saved (Eph. 2:8).

Paul in these verses is shining a brilliant floodlight on the truth that every brother and sister in Christ is saved, solely by faith and by grace and it is not their own doing, but the gift of God. This means that without grace no-one can be united to Christ and whoever is without Christ is separated from God and without God no-one can be saved to eternal life. This means in regards to eternal salvation, Christ, God, grace and faith, are all on an equal par with each other since no-one can be saved to eternal life without any one of them.

This is the reason the author in the book of Hebrews spends so many chapters brilliantly and skilfully explaining to the Hebrews that they must stop their sin of trusting in religious works, the Levitical Law and their priesthood to be counted righteous before God and start trusting in the grace of God that is in Christ and in his righteousness to be saved to eternal life.

By extension this means that Christians must stop trusting in attending a church building every week, strictly adhering to ceremonial rites and holy days and keeping religious customs and traditions to be saved. Though the practise of some of these maybe good in themselves they become grossly sinful when believers trust in them for their salvation since not one of them has any power to save to eternal life.

If God Summons the Court, Who can turn Him Back?

Job 11:10-11 ----- ¹⁰If he passes through and imprisons and summons the court, who can turn him back? ¹¹For he knows worthless men; when he sees iniquity, will he not consider it?

The earthly image presented in these verses is that of an officer of the law passing through a city, town or village etc., and seeing a man committing a crime, capturing and arresting him and afterward bringing him to trial before a court of law and its judge. The idea is that if God should call a man into judgment, and hold him guilty, he could neither answer nor resist Him. God is so great; He so intimately knows the human heart; He has so thorough an acquaintance with all our past sins that not one of us could answer him or justify ourselves before Him.

Zophar is presenting His argument based upon this principle, his reasoning is that God holds Job to be grossly guilty of some kind of sin and is therefore punishing him accordingly even though Job does not feel that he has done anything to deserve such harsh punishment. Zophar's reasoning: "that should anyone of us stand before God and be judged not one of us would be able to justify ourselves," is a true statement, if any of us could Christ died for no reason, but though it is true it does not apply to Job for the following two reasons: -

1. God Himself said Job was His servant and was a blameless and upright man who feared God and turned away from evil and that there was not a man like him on the earth who holds fast his integrity even though Satan had incited Him against Job to destroy him without reason. (Job 1:1) (Job 1:8) (Job 2:3).
2. Though Job knew he had not committed any outward sin worthy of such harsh suffering he was aware that if God did examine him inwardly he would not be counted as a man that was blameless or righteous. He was aware that sin dwelt within his fallen corrupted body. We know this because in chapter nineteen he says, "I know that my redeemer lives, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God," clearly showing that his faith was not set upon his own righteousness but upon his redeemer and Saviour the Messiah the Christ. (Job 19:25-26).

This means that though it is true that not one of us could stand before the holiness of God and justify ourselves it is not true for those who trust in Christ's righteousness to be counted worthy before God of eternal life and not in their own self-effort or adhering to ceremonial rites and holy days or keeping religious customs and traditions. Those who have faith in God's Redeemer are in the eyes of God washed as white as snow by the sacrificial blood of His Son the Lord Jesus Christ.

A Stupid and Vain Man will Get Understanding when a Colt is Born a Man.

Job 11:12-19 ----- ¹²But a stupid man (vain man in KJV) will get understanding when a wild donkey's colt is born a man! ¹³"If you prepare your (Job) heart, you will stretch out your hands toward him. ¹⁴If iniquity is in your hand, put it far away, and let not injustice dwell in your tents. ¹⁵Surely then you will lift up your face without blemish; you will be secure and will not fear. ¹⁶You will forget your misery; you will remember it as waters that have passed away. ¹⁷And your life will be brighter than the noonday; its darkness will be like the morning. ¹⁸And you will feel secure, because there is hope; you will look around and take your rest in security. ¹⁹You will lie down, and none will make you afraid; many will court your favour.

The expression, "A stupid and vain man will get understanding when a wild donkey's colt is born a man," means that a vain man as long as he remains vain will never get understanding of the things concerning God. Obviously a donkey's colt will never be born a man Zophar is not only using the stubbornness of a donkey to highlight the foolishness of a vain man, but is also implying that Job is as foolish and stubborn as a wild ass's colt and is so vain that he will never get understanding unless he does the following two things: -

1. Put away his secret sin.
2. Let no injustice dwell in his home and amongst his family.

Zophar is convinced Job had some kind of secret sin clinging to him, perhaps some type of deceitful or crooked business deal since Job was a very successful business man and Zophar says that he should put injustice out of his home. Zophar tells Job that he will not be without fear or considered clean or know blessing and prosperity again until he puts these two things out of his life and that if he does turn from them the following things will happen: -

- He will forget his suffering and his life will become brighter.
- He will rest in security and many will favour him.

Though Job's calamities, afflictions and sufferings had nothing to do with any sin that may have been dwelling within him Zophar words that Job would be abundantly blessed were prophetically true. When we get to chapter forty God answers Job out of a whirlwind and challenges him to answer a number of questions to see if he can prove Him wrong, and condemn Him and show that he is in the right. (Job 40:6-9).

Since Job had no hope of answering the questions or proving God wrong he of course was utterly humbled and says to God, "I have uttered what I did not understand, things too wonderful for me, which I did not know, I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes." (Job 42:1-6) and God blessed the latter days of Job more than his beginning (Job 42:12). Job lived 140 years, and saw his sons, and his sons' sons, four generations and died, an old man, and full of days. (Job 42:16-17).

It is interesting to notice: that all three so called friends of Job (Eliphaz, Bildad and Zophar) automatically assume Job's suffering is because of some sin in his life, but God Himself said Job was His servant a blameless and upright man who feared God and turned away from evil and that there was not a man like him on the earth who holds fast his integrity even though Satan had incited Him against Job to destroy him without reason. (Job 1:1) (Job 1:8) (Job 2:3).

It should be mentioned that in this context blameless does not mean that Job was without sin, it simply means he was a decent man who did no harm to another human and that he helped the poor and did right before God. There has only ever been one man who walked on earth without sin before God and his name was not Job, but the Lord Jesus Christ, if anyone of us could attain to the glorious state of living a sin-free life Christ died for no reason.

Escape will be Lost to the Wicked; their Hope will be to Breathe their Last.

Job 11:20 -----²⁰But the eyes of the wicked will fail; all way of escape will be lost to them, and their hope is to breathe their last."

This refers to the wicked that continue in their wickedness, it means that as long as they continue to deny God and remain in their wickedness they will have no escape from the condemnation and judgment of the law and its sentence to the darkness of the grave never to rise again.

A personal observation: because Zophar assumes Job's suffering is a result of his sin he tells Job when he puts aside his iniquity he will then be blessed by God. Sadly even today in some Christian circles Zophar's naïve attitude prevails. Everything for some is black and white, bad things are a result of a person's sin and good things happen because a person is right before God. One only has to read Job and the book of Psalms and look at humanity to know that the real world is not as simple or as black and white as Zophar seems to think it is, but it will certainly be true at the judgment seat of Christ.

FOOTNOTE: always keep in mind that Zophar is not speaking, "Thus saith the LORD," but giving his own personal opinion concerning Job and his suffering and because it is his own viewpoint it should be remembered that even though much of what he says maybe true it does not always mean that his reasoning and suppositions are always according to the word of the LORD or right for Job's particular situation. (Job 32:6) (Job 32:10) (Job 32:17).

End.