

34b JOB

Let's resume our study now and wrap it up in Job chapter 42, we're in verse 7. And so it was, after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, My wrath is aroused against you and your two friends, for you have not spoken of me what is right, as my servant Job has. The word translated right here is one we haven't talked about much, this is not *Tov*, it doesn't say you have not spoken of me what is good. The word is *Kun*, K-U-N, and it has the root idea of something that is established.

You have not spoken of me what is established. This is the verb that is used over and over again in reference to David and his throne. Your throne will be established forever.

It has the idea of something that is foundational. Remember Hebrews chapter 6, let us go on to maturity, not laying again the foundation. You have not spoken of me what is foundational, what is well established, what is fixed.

Now I want to take just a quick survey of this word because this is critical to understanding this entire book. If we waded through 41 chapters, we ought to at least understand what God is saying at the end, explaining everything. He says, you guys have not spoken of me *Kun*.

What is, is in italics, you can cross it out. You have not spoken established things, foundational things of me. This is why you are in the wrong.

This is why you need to offer sacrifice. This is why my servant Job needs to intercede on your behalf. You screwed up.

How did you screw up? You didn't speak established foundational truth. They should have known and they didn't. What a condemnation.

It reminds you of the Pharisees and the Scribes and the Sadducees and all the religious establishment in Jesus' day. Religious establishment. What God established was human tradition and the wisdom of men instead of divine truth.

This is used by God, for example, in Psalm 89, verse 37. It shall be established forever like the moon, even like the faithful witness in the sky. This is God talking about David's seed.

I have sworn by my holiness. I will not alter the word that has gone out of my lips. I will not lie to David.

His seed shall endure forever and his throne like the sun before me. It shall be established, forever like the moon, even like the faithful witness in the sky. You know what is fascinating about that? How long is the sun and the moon going to last? Until the end of the millennium.

That is how long the Davidic throne and the seed of David and rulership is going to last. There is

a little bit of a wink going on in that one. The idea of steadfastness is found in Psalm 119, verse 5. Oh, that my ways were established to keep your statutes, that they were fixed and immovable.

I wish something would lock me in to your truth. In Proverbs 4, 26, when you ponder the path of your feet and let all your ways be established, fix yourself on the narrow road that goes through the straight gate, in other words. In Hosea chapter 6, verse 3, he says, Let us know and let us pursue knowledge of God.

Let us know and let us pursue. Some things we already know, but let us keep on seeking, keep on pursuing the knowledge of God. His going forth is established as the morning.

He will come to us like the rain, like the latter and the former rain to the earth. You know, the former and the latter rain, that's a big prophetic passage. The one I particularly want to commend to your attention is Psalm 51, verse 12.

As soon as I say Psalm 51, what do you think? Purge me with this, if this is the first John 1, 9 of the Old Testament, that entire Psalm 51 is the principle of confession of sin, cleansing, restoration. Psalm 51, verse 12, create in me a clean heart, O God, and renew a coon spirit, an established, steadfast spirit within me. Job, although he's buffeted, although he suffers, although he questions, he has got and has spoken established truth about God.

Eliphaz, Bildad, Zophar have gone off into this. The principles they state are accurate, but the application of them is not established. It's not established that God always punishes the wicked.

It's not established that any time someone suffers, they have done wrong and need to repent. That's not established. That's not foundational.

That's human addition. That's human distortion. You have not spoken to me what is steadfast, what is established.

In Psalm 89, verse 20 and 21, I have found my servant David, with my holy oil I have anointed him, with whom my hand shall be established. My hand is going to rest on David and his house and stay there. It's fixed.

It's immovable. It's unchanging. It's established.

My arm shall strengthen him. The enemy shall not outwit him. The son of wickedness shall not afflict him.

I will beat down his foes before his face. I will plague those who hate him. What a great psalm.

This sometimes has the connotation of something that has been set in order and completed. It is used of the order of worship that David established amongst the priests and the Levites. In Chronicles, you find this word used over and over again.

For example, 2 Chronicles 29.35, burnt offerings were in abundance. The fat of the peace offerings and the drink offerings for every burnt offering. So the service of the house of the Lord was set in order, it says in the New King James.

But it's established. It was settled, fixed. This is the way it's going to happen.

This is how it goes. Don't mess with it. Don't change it.

It's set in stone. Well, if you want an interesting study, there are many, many more fascinating passages where this term is used. We don't have time to cover them tonight, but get a Strong's, look it up.

You have not spoken what is right, as has my servant Job. Do a Strong's study. You'll find it very rewarding.

Because over and over again, this word is tied to those things that are part of God's fixed program in human history. God's purpose in salvation does not change. God's purpose in deliverance does not change.

God's purpose in establishing His people and the throne of David amongst His people never changes. It's fixed. And we as believers ought to know the fixed and immutable, unmoved, unchanging doctrines of the Word of God.

If we don't, we're going to goof, just like Eliphaz and Bildad and Zophar. You have not spoken of Me what is right, what is established, as My servant Job. Now therefore, take for yourselves seven bulls and seven rams.

This is in the plural. These imperatives in verse 8 are in the plural. You all take.

You three. Who's left out here just rather conspicuously? Elihu is not referenced why. He's the Christ figure.

He is the forerunner. He is the one that spoke the same principles that God speaks, expressed the same wrath that God expresses, and paved the way for God to speak out of the whirlwind. Take seven bulls and seven rams.

Now, this will later show up in the Law of Moses as various types of sacrifice. But remember, this is before Levitical offerings. So, why would there be seven bulls and seven rams? And you get the idea this is for each of them.

First of all, these are wealthy men. It's not like they're in the dove category. Go get seven pigeons and seven doves.

These men are going to take 14 animals each. Now, how are they going to do this? Are they

going to go back home to their flocks and return? Are they going to purchase them from Job? Give Job a little cash to get back on his feet, perhaps? Some kind of way, they have to take these animals. Seven bulls and seven rams.

Do you remember the symbolism of bulls and rams that we studied in the first chapters of Leviticus? What does the bull represent? The bull is the tractor of the ancient world. It's a symbol of strength, human strength. I don't have to stick with the established Word of God because I've got my strength, which is my authority because I'm aged and gray-headed and gray-bearded, or because I've got the weight of tradition behind me, or because I'm practical and my pragmatism and my get-it-done track record speaks for me.

I'm the go-to guy. You need something done, come to me. That's strength.

God says you need to bring all of this and put it on the altar. Seven is the number of completeness. It's not part.

You can keep some of your strength for yourself. No, it all comes. What does a ram represent? What would it represent to these men? What is the one biblical story these men would know that involves a ram? Abraham.

These men are descendants of Abraham. What do they know about the ram? Substitutionary atonement. Ram caught by his horns in the thicket back in Genesis.

Isaac doesn't die. The ram dies instead. Now, this is funny.

It's ironic funny. What have these men argued for 30 chapters? You screwed up. God should punish you.

God is punishing you because you screwed up. You screw up. God punishes you.

You sin. God hammers you. You're going to lose your stuff.

You're going to be despised. Look, Job, this is what happens when you sin. God has just said, guess what? You have sinned.

You have not spoken the established truth about Me. You should know better. Now you're in line for what? Judgment? Intercession.

Mediation. Substitutionary atonement. God is teaching these three men what it is that they did not speak rightly.

Yes, God is a God of justice. God is also a God of compassion. Yes, God is a God of righteousness.

But God is also a God of grace. Remember, Jesus said, Judge not, lest ye be judged. The

judgment wherewith you judge another is a judgment that's going to be meted out to you.

What do you think ought to be happening to these men when they wrongly judged Job? When they spoke what was not right? They ought all be going home and finding their flocks and servants slaughtered and their children deceased and their skin popping up in boils. Instead, Job is going to mediate. Rams are going to die.

Bullocks are going to die. And these men are going to be fined. Do we have any element of this in their speeches? Eliphaz, Bildad, or Zophar? Do they ever... Look at what else God says.

My servant Job will intercede for you. When these guys got together and started talking about Job, did they say, let's get together and intercede to God on Job's behalf. Let's appeal to heaven for our friend Job.

Job, we've been sitting here for seven days not saying anything. I'm going to speak now and let you know we've been praying for you. We've interceded to the throne of heaven on your behalf.

What did they do? They came to condemn. What does Jesus say? The Son of Man came not into the world to condemn the world, but that the world through Him might be delivered. And one of the highest honors that is accorded to Job here is when he cried out for a mediator, which nobody else suggested, nobody else talked about, nobody else offered to try to mediate.

Job not only receives that mediation, verbally through Elihu, and then directly from God. God bridges that gap. But now he is going to serve as the picture of mediation.

He is now going to be a type and a picture of the work of Jesus Christ. He said, I know my Redeemer lives. I will see Him from my flesh.

Even if the worms eat me, I'll still be there. He is now going to get to act out a picture of that Redeemer and that mediator that he so desired and longed for. He gets to be the guy in typological form.

My servant Job will intercede. My servant Job will pray. This is the word palal.

And the root idea of pray, just as it is in Old English, we think pray is always holy words to God going vertically. But in Old English, Shakespeare, I pray thee, I request for thee, I pray a boon, I crave a boon, I pray your indulgence. It was the idea of arbitrating or bridging some sort of a gap.

I request a thing. And God says, I will respect Him. I will accept Him.

This is literally, I will lift up His face. He will intercede for you and I will lift up His face. And it reminds you of Christ on the cross who was our mediator, our intercessor.

And God accepts us because of Him. God lifts up His face. God lifts up His Son.

And we are lifted with Him. So that I do not deal with you according to your folly. Which is what they spent 30 chapters telling Job God was doing.

And always does. You have not spoken of Me what is established. What is already known.

You should have known better. You screwed it up. This is the condemnation of the Pharisees.

It is the condemnation of human distortion and human perversion of divine truth that is available. My servant Job. My servant Job.

How many times has Job called God's servant in the beginning of the book? Twice. How many times has he called God's servant here? Four times. And this is going to portend what is about to come because everything for Job that was in the beginning of the book is doubled at the end.

Two times God says to Satan, Have you seen My servant Job? Four times at the end of the book, God says, My servant Job. He is twice the servant now that he was when this started. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord commanded them.

Ultimately, although they have messed up, they obey. And this is a picture of future things for the nation of Israel who are slow on the uptake, but eventually they obey. Did as the Lord commanded them for the Lord had accepted Job.

Literally had lifted up the face of Job. God says, I will lift up his face. And by the time they get around to bringing these sacrifices, God has lifted up his face.

And you get the idea that part of that is Job's boils are gone. Job's time of tribulation is over. And the Lord restored Job's losses.

And if you look at your text note in the New King James, it says literally, turned the captivity of Job. Now how significant is that? The Lord turned the captivity of Job. What did God tell Abraham? Your descendants are going to be oppressed 400 years.

The descendants of Abraham went into captivity. At the time that this story takes place, they are probably in captivity. The Lord turned the captivity of Job.

And they translate this as restored what Job had lost. After he prayed for his friends. You think the Lord Jesus might have reflected back on this story? Recognizing his role as the mediator and as the intercessor.

And after that work is complete, that which he has lost is restored. That which he has set aside, that which he has willingly turned loose of is restored. And the Lord doubled all that belonged to Job.

And this construction in Hebrew says, He added, and then there's the word repeatedly. God repeatedly added to Job. So it just starts coming in.

It's not like suddenly Job has everything back. God just began sending it in increments. And Job would say, wow, that was a good day.

Look at these camels. I've got a good deal on these camels. And God just kept sending and kept sending.

And these blessings just added and added and added day by day. Every day was a blessing. Every day God was adding.

And it was incremental. And that's the force of the Hebrew construction here. God added repeatedly.

He added and he added and he added and he added to Job. All that had belonged to Job. So they came to him, all his brothers and sisters.

All those who had been his acquaintances before came to him and ate food with him in his house. This is the ne'er-do-wells that bugged out when it got bad. All the fair-weather friends returned.

And it reminds you of the millennial kingdom. When the fortunes of Israel are restored, there's going to be lots of these hangers on. Birds are going to dwell in the branches of the tree for a time.

Came to him and ate food with him in his house. And they consoled him and comforted him after he no longer needs consolation and comfort. Oh yeah, that was a bad patch, Job.

Pass the steak, please. Comforted him for all the adversity the Lord had brought upon him. Each one gave him a piece of silver and each gave him a ring of gold.

And this is kind of like, where were you when I was sitting in the ashes? Could have really used some encouragement. Now the Lord blessed the latter days of Job more than his beginning. For he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, 1,000 female donkeys.

I don't know if there is a meaningful symbolism in these numbers except for the fact that they're doubled and that these would have been typical proportions for a wealthy man in the ancient Near East to keep. And these work together. You remember we talked about at the very beginning how the oxen and the donkeys, you bring the plows and stuff on the donkeys and however many oxen you have, you have a proportional number of donkeys to those.

And everything is moved up in proportion. These are healthy balances. And the application that I would suggest from this is God gives us things in proportion.

We look at the different areas of blessing in our lives in terms of how much friendship do we have, how much family association do we have, how much do we have by way of material blessing, how much do we have by way of just peace of mind, enjoyment in our work or our vocation or what we do at home, what we do with and for our family. There are proportions that are healthy and balanced. And God doesn't overload in one area.

I think this is the big hazard of fame. You see quote-unquote evangelicals who become exceedingly famous or exceedingly successful in some area and it tends to blow them out of the water. They wind up committing indiscretion or having some great fall from grace.

And God when he blesses us, blesses us in balance and in proportion. The proportion of Job's blessings is exactly the same as it was before. The Christian life is a life of balance.

Remember, there's another place in scripture where he says I want God to bless me but not too much. I want to have enough that I'm not needy but not so much that I get distracted. Balance.

Neither too much nor too little. And this is all in proportion. He also had seven sons and three daughters.

Same number that he had before. But it's interesting because this is a different set. Born out of time from the first set.

And once again you see this idea of the double bride idea that we're seeing in the Gospel of John where as a prefiguring or a foreshadowing of Jesus Christ who John the Baptist says is gathering his bride as his disciples are baptizing and then that gets set aside and is out of the way and there's a different bride, the church, that gets collected. But the wedding supper, the wedding feast, seems to be all about Israel in the Millennial Kingdom. And it's kind of a Rachel and Leah type of thing.

In the same way, Job has a set of children who are out of the picture and he has a different set that are equally proportioned. Seven sons, three daughters. He called the name of the first Jemima.

If you look at your text note there it says Handsome as the day or Dove is another translation for this. The second is Kezia or Kasia. The third is Karen Hapuk.

And this is basically a cup of mascara. I'm just telling you what it is. The first daughter is Dove.

What is the first thing that comes to the bride on the day of Pentecost? Holy Spirit descends like a dove. And Job may or may not have understood why he was naming his daughter what he named her. But there she is.

The second is Kasia or Kezia. And this is fragrance. Remember the fragrant aroma of the sacrifices that rose and pleased God as opposed to the iniquity of man that came up like a stench

in his nostrils.

This is satisfaction, a pleasing fragrance or aroma. This is a reminder of the ongoing grace of God in cleansing and forgiveness of sin. The work of Christ is a sweet smelling savor.

Our obedience is a sweet smelling savor. Ongoing, persistent. One of the things about a perfume that they strive for is persistence.

It's supposed to last. It's supposed to be an ongoing thing. A lot of times people always wear the same fragrance.

You smell it and say, oh, so-and-so has been in the room. Here's so-and-so. This is their favorite thing.

Whatever it is, Chanel No. 5 or Eau de Tempe or whatever the heck it is. That's what this is.

Kasia, perfume. Dove, perfume. And the third is eye shadow.

What did we see in chapter 3? What did we see in the last chapter? You look into the eyes of Satan and it's the eyelids of darkness. But, Job's third daughter, she's eye shadow. It's literally the horn of color, but this kind of color was face paint, eye paint.

It's just an interesting allusion, once again, to the whole idea of eyes and eyelids. All of this is fragrance and beauty. There's no longer terror in the eyelids of darkness.

Now it's a thing of beauty. Now it can be something that is a blessing. His daughters are blessings.

Anybody that has daughters knows that they're a blessing. Maybe your mileage varies, but I think most of us would say daughters are a blessing. In all the land were found no women so beautiful as the daughters of Job.

That's what happens when you get to glancing too quickly. If there was an AC in there, I would have been right. Three daughters.

How many branches did the raiders form into to go and attack Job at the beginning? They formed into three bands. Now he's got three daughters. No women so beautiful as the daughters of Job.

And their father gave them an inheritance among their brothers. This was highly unusual in the ancient world. And all the people who say, oh, the Bible is a big patristic bunch of anti-woman, misogynist, anti-feminist.

Well, take them to the end of the book of Job. Job treated his daughters just like his sons. After this, Job lived 140 years, saw his children and grandchildren for four generations.

Job died old and full of days. After this, Job lived 140 years. A generation, a biblical generation, is typically thought to be 40 years.

So how many generations would this be? Three and a half generations. After this, after he had his seven sons and his three daughters. So that gives him time to see their children, their children, their children to the fourth generation.

140 years is three and a half generations. It's the number three and a half significant at all. It's half of seven.

This is the latter half of Job's life. And the first half of his life and the second half of his life makes a perfect seven. Perfect plan of God.

Complete, balanced, ordered. And you go back to that whole set of speeches by the Lord God. What does it leave us with? When you look at Job, not only do you think of his endurance and his orientation toward God throughout his tribulations, but what is God's message? If you keep your perspective, if you remember who God is, and anything that takes place in our lives, even if it seems out of sorts and out of kilter, it's our responsibility to do three things.

Number one, do not lose heart. What did Satan expect and predict? He will curse you to your face. He will repudiate his faith.

Job doesn't do that. We shouldn't entertain thoughts of doing that. Secondly, the entire world may be swimming against you.

Your friends who are believers may misunderstand and misconstrue and make accusations. And it is essential that we not be carried about by winds of doctrine, that we not forsake that which is established. What is the established truth of God? Job has spoken of me what is established.

You three nabobs have not, God says. Through this, because of this, number three, Job is a blessing and a channel of blessing to others. Because it is truly not just about Job.

If Job had let himself get self-centered, wrapped up in, let me examine my spiritual belly button until I find out where I have sinned, like my friends want me to. If he had not persevered, faith and patience, look at what happens at the end of the book. He serves, he reflects the glory of Jesus Christ.

Like Elihu, he foreshadows the work of the Lord Jesus Christ. And he is a channel of blessing to others. There are ten wonderful people who come into the world because Job is faithful.

The three most beautiful women in the land come into existence because Job is faithful. His friends are restored and renewed in God's sight through Job. His extended family returns and learns a little something.

They at least bring the gold ring and the silver ear bobs and come like any good Baptist would with a sack lunch, with a dinner on the grounds type of thing, potluck. But it is important for us to maintain our faith and our relationship with God and that life of balance, that life that is grounded on the established word of God, line upon line, precept upon precept, line upon line, precept upon precept. Rightly dividing the word of truth.

Thoroughly equipped for every good work. And to stick. It doesn't matter what the world says.

It doesn't matter what science comes up with. It doesn't matter how the bulk of the Christian community goes spiraling ever down the toilet, losing sight of the truth, losing sight of inerrancy and infallibility, losing sight of what the gospel is, losing sight of what the Christian life is all about. It doesn't matter.

Stick to the person of God, God's character, God's plan, God's purpose. God is the only one that can pierce the fleeing serpent. God is the only one who can ultimately vanquish Leviathan.

And if you see other people getting batted around by the tale of Behemoth or burnt to a crisp by the fiery breath of Leviathan, that's their problem. We stick. We persevere.

We endure. We look to God. We look up and listen to the established truth of God.

And that not only delivers us, not only reflects the glory of Jesus Christ, but enables us to be a blessing and a channel of blessing to others. Fruitful. Abounding.

Abide in the vine, Jesus said. Abide in me and what? You will bear much fruit. If you're fruitful, my Father will prune you, cut you back, cut the dead wood out.

And that's exactly what happens with Job, isn't it? Some of his thinking, some of his kind of dead wood, overgrown, dead weight is trimmed away through this experience. He's purged. He is cleansed.

He is renewed and strengthened. And that's exactly what God's plan is for you and for me. Well, I don't know about you, but for me, this has been a wonderful study.

It's been a great clarification of the message and the purpose of this great book. It is a tribute to a great Old Testament saint. And most of all, it is a wonderful revelation of the character of the God who saved us, the God and Father of our Lord Jesus Christ, who is the author of our salvation, who is the Alpha and the Omega.

And our confidence in Him must surely be enhanced through a study such as this. Well, we have finished this book. We will begin a new study in the book of Yeshua, Joshua, next Friday night.

Kind of on a J theme, John, Job, and now Joshua. But that's what we'll pick up next week. Let's close here in a word of prayer.

Father, thank You for this great portion of Your Word, the truth that is revealed, the opportunity to study Your own words, spoken so long ago and yet so pertinent and so applicable to our lives at this moment. We pray that God the Holy Spirit will impress the things that we have learned on our hearts, that we can benefit, that we can be inspired and encouraged to persevere, to keep our eyes on the goal, forgetting those things which are behind, and remembering the author and the finisher of our faith, Your Son, the Lord Jesus Christ. We pray that in our lives He will be glorified.

We ask it in Jesus' name. Amen.