In our last podcast, we covered the entirety of Job 11 and discussed the legalism that is entrenched in the soul of Zophar. Legalism is the heartbeat of religion, and it has two main characteristics in terms of its relationship with the truth: 1) It *distorts* the truth to gain advantage over others; or 2) it *misapplies* the truth to gain advantage over others. For legalists, the truth is used as a weapon to pull off a power play that is intended to elevate one and put down another. Religious legalism is a dangerous poison that unfortunately lives in the hearts of all.

Legalism is sneaky by nature and often it is hard to distinguish when the truth is being misapplied, after all, it is the truth. And you tend to look like a fool if you try to fight their accusations and remedies by explaining that they have the facts wrong. Any argument you make just confirms your guilt in everyone else's mind. It is almost impossible to reason with a Legalist.

Let's move now to Job 12 where Job chides his accusers. **EP35 Yahweh According to Job, Job 12:1-25**.

## Job Speaks

**Job Chapters 12-14**

In these three chapters, Job does not sit back and take it, he is not manipulated or persuaded, and he does not submit to Zophar's legalistic arguments. Rather, he chides not just Zophar but all the boys and puts them in their place, so-to-speak, by speaking of the power of God. Job knows his friends' words are worthless, and he is convinced that in the end he will be vindicated. Then, once he has vented all his angst against his friends and their worthless advice, in ***Job 14*** he once again laments his situation and addresses God and talks a lot about death and its finality.

### *Job 12*

#### *Job 12:1-6*

> Then Job spoke again: "You people really know everything, don't you? And when you die, wisdom will die with you! Well, I know a few things myself—and you're no better than I am. Who doesn't know these things you've been saying? The one who called on God and He answered him; the just and blameless man is a joke. People who are at ease mock those in trouble. They give a push to people who are stumbling. But robbers are left in peace, and those who provoke God live in safety—though God keeps them in his power."

Job is starting to get mad, and he can't help but respond to his ridiculous friends with pure sarcasm. He mocks their acting like know-it-alls. "'*Who doesn't know these things*'… blah, blah, blah, you have added nothing to me. You call me a joke; how easy it is for you whose lives are undisturbed to mock me." He really pushes back at them, and rightfully so given the circumstances.

"*The one who called on God and He answered him*." Job recalls with momentary delight the days when God's face was turned toward him such that when he called, God answered. We have been wondering

how Job learned so much about God; well, it seems he asked and God answered. They had an amazing thriving relationship. We read about this part of their relationship in ***Job 29:2-6***.

***Job 29:2-6***

Oh that I were as in months gone by, as in the days when God watched over me; when His lamp shone over my head, and by His light I walked through darkness; as I was in the prime of my days, when the friendship of God was over my tent; when the Almighty was yet with me, and my children were around me; when my steps were bathed in butter, and the rock poured out for me streams of oil!

What a blessing it was to experience God in this way. But now this same man is mocked and considered to be a joke by those who sit on the sidelines and judge. The Hebrew here is very difficult to sort out. The translation in ***Job 12:5*** says, "*People who are at ease mock those in trouble. They give a push to people who are stumbling*." But the Hebrew literally says, "*A torch — despised in the thoughts of the secure, is he that is set up to be slipping with the feet*."

Let me explain. A man who is experiencing great trouble is despised by those whose lives are going well and without trouble because the man whose feet are slipping is like a torch or a lamp that will soon burn out. It is almost as if Job is saying that the person who is in trouble has nothing to offer, nothing to give, and everyone knows things will just keep getting worse until their light is snuffed out. So even though those who are at ease may give concerning platitudes, they tend to stay away offering no real help. In effect, they see no value in helping such a one for that person is on a slippery slope to nowhere.

I previously spoke about this experience. When trouble first started happening in my life, there were many who acted concerned and seemed to really care about my pain. But as trouble after trouble mounted and time kept passing from days to months and from months to years without any easing of my calamity, people tended to fade away. It was as if they were concerned my afflictions were contagious. And before long, I found myself largely alone and left to figure things out by myself. Fortunately, that is when God started to talk to me. He spoke to me from ***Isaiah*** and said:

***Isaiah 30:20-22***

Though **Yahweh** gave you adversity for food and suffering for drink, he will still be with you to teach you. You will see your teacher with your own eyes. Your own ears will hear him. Right behind you a voice will say, "This is the way you should go," whether to the right or to the left.

***Isaiah 51:15-16***

For I am **Yahweh** your God, who stirs up the sea and its waves roar (**Yahweh Sabaoth** is His name). I have put My words in your mouth and have covered you with the shadow of My hand, to establish the

heavens, to found the earth, and to say to Zion, 'You are My people.'

It is so comforting to know that even though people leave us, and ironically, they are as unreliable as that burning torch that is flickering in the dark, **Yahweh Shammah** (**Yahweh** who is there) and **Yahweh Sabaoth** (**Yahweh** of heaven's hosts) never leaves us nor forsakes us, so we can confidently say, **Yahweh** is my helper, I will not be afraid—what can man do to me?[1]

***Job 12:4, 6***

… the just and blameless man is a joke.

But robbers are left in peace, and those who provoke God live in safety—though God keeps them in his power.

Next Job comments on the inside-out-and-upside-down way things seem to work in this world, i.e., it is not as we would otherwise hope. (12:6) Robbers are left in peace, and those who provoke God live in safety {or have confidence}—though God keeps them in his power {or in His hand}. In other words, God is still sovereign over them, and they are preserved by Him and not stricken down as we would otherwise want or expect.

***Job 12:7-11***

Just ask the animals, and they will teach you. Ask the birds of the sky, and they will tell you. Speak to the earth, and it will instruct you. Let the fish in the sea speak to you. For they all know that my disaster has come from the hand of **Yahweh**. For the life of every living thing is in his hand, and the breath of every human being. The ear tests the words it hears just as the mouth distinguishes between foods.

The point Job makes is God does things according to His will and not in some reaction to what we do. For instance, there is no if/then cause and punishment with the robbers and those who provoke God. Likewise, what has happened to Job has come from **Yahweh**'s hands because that is what **Yahweh** wills, and it is not because of something Job has done. Even the animals know this to be true. God cares for some and let's others die, and it has nothing to do with their doing things right or wrong. It is all determined in the heart and mind of **Yahweh**.

### *The Name Yahweh: Reprisal*

This is the first time in the text that we come across the use of God's personal name "**Yahweh**" in the discourse amongst these men. It is not a surprise that Job is the one who uses it; after all, it seems that he is the only one who has a personal relationship with **Yahweh**.

This name is so beautiful, yet it has largely been lost in the years and years of religion that have stripped His wonderful name from our vocabulary despite God having said, "*This is My name forever, and this is*

[1] Deuteronomy 31:6, 8; Psalm 118:6

*My memorial-name to all generations*."[2] Practically all our modern Biblical translations of the Old Testament use the title "Lord" in the place of His personal name "**Yahweh.**" This a tragedy that has both diminished the meaning of His name, as it has diminished the true meaning of the word "Lord."

We are not entirely sure how God communicated His name to mankind, but we know that Eve used His name.[3] Maybe after He made her, He introduced Himself and said, "Hi Eve, I am **Yahweh**." And before the flood, men began to call upon His name.[4] So His name was known. Noah, Abram, Sari, Isaac, and Jacob all referred to His memorial name.[5] Even Moses' mother, Jochebed, is formed from a contraction of the name meaning **Yahweh**-glorified. So, God's personal name had been known throughout the world since the beginning of time. However, it is not until the conversation between God and Moses at the burning bush that we find God overtly revealing his personal name to a people who, living amongst the gods of Egypt, had forgotten His name.

***Exodus 3:13-15***

> Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God said to Moses, "**I AM WHO I AM"** [the Hebrew "Haya aser Haya"]; and He said, "Thus you shall say to the sons of Israel, **'I AM** [the Hebrew "Haya"] has sent me to you.'" God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, **Yahweh**, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.

What a powerful and glorious revelation. The Hebrew "*Haya*" captures His nature of the existent one. It also contains the idea that all things come about by this name. Then He told us His personal name, ***Yahweh***, because He wants us, His children, to call Him by His name. After all, He says, "*This is My name forever, and this is My memorial-name to all generations.*"

And being so closely tied to the "Haya," the "**I AM**," which speaks to us of His personhood (the one who was, who is, and who is to come, the Alpha and the Omega, the first and the last, the beginning and the end), we can start to understand the meaning behind His name.[6]

All that was, all that is, and all that will ever be, finds its origin and completion in Him. This explains why we are to look to Him, and only Him, to be our provision for every aspect of life. Hence, His personal name is used all throughout the Bible in a way that describes God as our beginning and end, i.e., everything we need for life and godliness. It is as if He is saying:

---

[2] Exodus 3:15
[3] Genesis 4:1
[4] Genesis 4:6
[5] Genesis 9:26; 12:7-9; 13:3-5; 16:2, 5; 6:24; 28:12-14
[6] Revelation 1:8, 22:13

- **Yahweh** Nissi, I AM your banner and shelter or rallying place.
- **Yahweh** Raah, I AM your shepherd.
- **Yahweh** Rapha, I AM your healer.
- **Yahweh** Shammah, I AM there—wherever you are.
- **Yahweh** Tsidkenu, I AM your righteousness.
- **Yahweh** Mekoddishkem, I AM the one who sanctifies you.
- **Yahweh** Qanna, I AM jealous of you.
- **Yahweh** Jireh, I AM your provision and your provider.
- **Yahweh** Sabaoth, I AM the Master of Heaven's Armies.
- **Yahweh** Shalom, I AM your peace.
- **Yahweh** Yasha, I AM your freedom.
- **Yahweh** Magen, I AM your shield.

What is even more fascinating is that this is the personal name of the Father, and it is the name which the Father also gave to Jesus.[7] In that vein, the name "Jesus" is a translation of the Hebrew name Jehoshua or as we say it, "Joshua." Jehoshua is a combination of two Hebrew words: **Yahweh Yasha**—I AM freedom. Think about all the songs we sing exalting the "name" of Jesus, yet few know that His name is **Yahweh**, and even fewer know Him by His name. Truly, the name of Jesus, **Yahweh**, is beyond beautiful. I am a bit blown away over the fact that Job knew God's personal name and confidently used His name.

Job declares emphatically in ***12:7-10*** that the hand of **Yahweh** has determined this calamity, for in **Yahweh** is the life of every living thing, and the breath of every human being.

Daniel agrees with this statement. He once told the King of Babylon that he has not honored the God in whose hand are his life and breath and all his ways.[8] And one day Paul would also declare to those in Greece: "He Himself gives to all people life and breath and all things; for in Him we live and move and exist."[9] This is such a powerful truth that is intended to give us great comfort and remove from our souls the fear that keeps us scrambling to survive all the traumas of this life.

Why fret, why worry, why be consumed in anxiety? **Yahweh** is in control, and He is over all our ways, for in Him we live and move and exist. He is everything we need Him to be all the time, if only we would look to Him to be everything we need Him to be all the time. If each of us could just make this an issue of faith and bet our lives on this truth then we would be able to stand firm, like Job, in the dark days and nights of our journey.

This truth may not have us jumping up and down rejoicing during our times of abject suffering, but just imagine being able to stand still, secure, declaring the truth about God, regardless of what He brings your

[7] John 17:12
[8] Daniel 5:23
[9] Acts 17:25, 28

way. Job is not enjoying one second of this tragedy, but he is like an unmovable pillar; and his so-called friends—the "boys"—cannot move him from his place of trust and confidence in **Yahweh**.

***Job 12:11***, "*The ear tests the words it hears as does the pallet the food it tastes*." There is nothing strange or off in what Job has said. It rings true and sits well within our being. **Yahweh** is the beginning and the end of all things; in Him all our steps our found. Our lives are not random, even in the smallest regard; and we are not victims subject to some cosmic chaos. Everything is in accordance with the **Plan-A** God has established for our lives. Thus, in every situation, whether good or bad, we should be less concerned with what is happening than we should be trying to understand what God is teaching us through what is happening.

Next Job expands on this idea. Job speaks of all the things **Yahweh** does, and once again he declares **Yahweh**'s absolute sovereignty and rule over all aspects of creation.

***Job 12:12-25***

> Wisdom belongs to the aged, and understanding to the old. But true wisdom and power are found in God; counsel and understanding are his. What he destroys cannot be rebuilt. When he puts someone in prison, there is no escape. If he holds back the rain, the earth becomes a desert. If he releases the waters, they flood the earth. Yes, strength and wisdom are his; deceivers and deceived are both in his power. He leads counselors away, stripped of good judgment; wise judges become fools. He removes the royal robe of kings. They are led away with ropes around their waist. He leads priests away, stripped of status; he overthrows those with long years in power. He silences the trusted adviser and removes the insight of the elders. He pours disgrace upon princes and disarms the strong. He uncovers mysteries hidden in darkness; he brings light to the deepest gloom. He builds up nations, and he destroys them. He expands nations, and he abandons them. He strips kings of understanding and leaves them wandering in a pathless wasteland. They grope in the darkness without a light. He makes them stagger like drunkards.

Job pretty much captured it all; honestly, what more can be said? He is God, He is absolutely sovereign over all, good and bad, light and dark, evil and righteous, the aged and wise, as well as the foolish. He is in control and nothing, absolutely nothing, happens outside of His good, pleasing, and perfect will. This truth tends to blow the brains out of the back of the head of the religious legalist. They can profess this truth when it fits their needs, still their soul clings to the if/then god and not to the God of gods, the Lord of lords. Job stands like a pillar on the truth that there is a "reason" for all that is happening to him, where they demand there must be a "cause."

Let's stop here and we will pick back up in **Job 13**.

I am glad you tuned in and have been ready to listen.