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SBC

SBC BULLETIN



SATAN DEFEATED

CONTACT DETAILS

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SERMONS AVAILABLE ONLINE

Our website:

<https://scarboroughbaptist.com>

New details for your offering:

Branch number 704- 922

Account number 1000 19866

This morning we confess that we gather here as people who have all done wrong things in the past. We acknowledge that we have sinned against God and against our neighbours through our words, thoughts and deeds. We do, however, also meet this morning as those who believe that there is no accusation which can stand against us. The word of God assures us that there is no condemnation for those who believe in Jesus Christ because He took our guilt upon himself and was condemned in our place. We, therefore, meet as new people in the Lord.

WHY STUDY THEOLOGY (6)?

Studying theology is a way of saying that God is worthy of our time and energy as we seek to know him better. In that sense, theological studies are always an act of worship. When we embark on theological studies as a way of worshipping God it can never become boring and mundane. It means loving God with our minds. Good theology always leads us to prayer, song and adoration.

If you are a visitor, we trust that you feel very welcome amongst us. Please make yourself known to us and join us for a cup of coffee or tea after the service.

Prayer

- We thank the Lord for the people who have joined us for this service. We pray that we will encourage each other and build one another up in the Lord.
- We pray for Iris during this time of bereavement.
- We pray that Chad and the family will have a restful holiday.

Notices

S@6 will be on Tonight
Join us for a light meal and a companionable service
LARK is open this week
Craft Closed
Mainly Music Closed
Bible Study No Bible study this week.

New Banking Details: The church is in the process of moving its bank accounts. The Bankwest account will still function for a couple of months, but we ask that you change your direct debit details to those on the front page of the bulletin (also on the website).

The book of Job is set in an unidentifiable land called Uz at a time long past in Israel's history, similar to the period of the patriarch Abram. The book forms part of Israel's Wisdom literature and aims to teach the readers how to understand and live in the real world. N.T. Wright points out that the book of Job sets the question of suffering and evil in the context of God's sovereign power as the Creator. Wright asserts this setting does not provide a solution but makes the problem more complicated. The book of Job ultimately raises more questions than answers. The dialogue between the Satan and God and the tragedies that befall Job as a result, form the background for the critical theological discussions about suffering and justice between Job and his friends. Fretheim describes the prologue as "deliberately provocative for readers both then and now."^[1] The epilogue, in turn, brings the situation back to equilibrium by restoring Job's fortunes. Together they provide a meaningful framework for the dialogues between Job and his friends.^[2]

Consider Zechariah too. Zechariah, a contemporary of the prophet Haggai, prophesied after Israel's return from exile.^[1] The rebuilding of the temple had already started at the time he began prophesying. The book, which seems to be an amalgamation of two separate books (1-8 & 9-14) from different periods contains many difficult passages. Zechariah seems to have been particularly concerned with developing a transformed community of God's people in the dawning of a new dispensation for Israel after their return from exile.^[2] The vision of Zechariah which concerns us here is the fourth in a series of eight visions. It stands out as markedly different from the other visions. Only visions four and five refer to "real people". Vision four, furthermore, does not include any standard formulaic language as found in the other visions. It also lacks a prophetic introduction, and there is, finally, no angel present to interpret the vision as in the other visions.^[3]

Zechariah 3:1-4

The fourth vision opens with a meeting of the heavenly council. The post-exilic high priest (v 8), Joshua is set to appear before "the angel of the Lord" (vs 1, 3). Joshua, however, is said to be covered in filthy clothes (v 3). The Satan, acting as the heavenly prosecutor, stands on the right of Joshua (v 1).^[4] Before he can launch his case, the Lord suddenly intervenes, saying: "The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?" (v 2) The Angel of the Lord then commands another celestial being standing before him to "Take off his filthy clothes." Following this, the Angel addresses Joshua, saying: "See, I have taken away your sin, and I will put fine garments on you." (v 4).^[1]

[1]Gerhard von Rad, *Old Testament Theology: The Theology of Israel's Prophetic Traditions* (Westminster John Knox Press, 2001), 285.

[2]Donald E. Gowan, *Theology of the Prophetic Books: The Death and Resurrection of Israel* (Westminster John Knox Press, 1998), 166.

[3]Eugene H. Merrill, *Haggai, Zechariah, Malachi: An Exegetical Commentary* (Biblical Studies Press, 2003), 117.

[4]Zechariah parallels Job's use of "the Satan".

[1]Terence E. Fretheim, *Creation Untamed (Theological Explorations for the Church Catholic): The Bible, God, and Natural Disasters* (Baker Books, 2010), 70.

[2]John W. Rogerson, *A Theology of the Old Testament: Cultural Memory, Communication, and Being Human* (Fortress Press, 2010), 85.

Many years ago, a man named Job lived in the land of Uz. He was a truly good person, who respected God and refused to do evil. 2 Job had 7 sons and 3 daughters. 3 He owned 7,000 sheep, 3,000 camels, 500 pair of oxen, 500 donkeys, and a large number of servants. He was the richest person in the East.

4 Job's sons took turns having feasts in their homes, and they always invited their three sisters to join in the eating and drinking.

5 After each feast, Job would send for his children and perform a ceremony, as a way of asking God to forgive them of any wrongs they may have done. He would get up early the next morning and offer a sacrifice for each of them, just in case they had sinned or silently cursed God.

Angels, the Lord, and Satan

6 One day, when the angels had gathered around the Lord, and Satan was there with them, 7 the Lord asked, “Satan, where have you been?”

Satan replied, “I have been going all over the earth.”

8 Then the Lord asked, “What do you think of my servant Job? No one on earth is like him—he is a truly good person, who respects me and refuses to do evil.”

9 “Why shouldn't he respect you?” Satan remarked. 10 “You are like a wall protecting not only him, but his entire family and all his property. You make him successful in whatever he does, and his flocks and herds are everywhere. 11 Try taking away everything he owns, and he will curse you to your face.”

12 The Lord replied, “All right, Satan, do what you want with anything that belongs to him, but don't harm Job.”

Then Satan left.



Many years ago, in the land of Uz....