

Last week, we heard Job say that if all that matters is this life,
then there is no point in being righteous.

The wicked, he says, “spend their days in prosperity, and in peace they go down to Sheol.
They say to God, ‘Depart from us! We do not desire the knowledge of your ways.
What is the Almighty, that we should serve him?
And what profit do we get if we pray to him?’”

I suspect that many of you were wondering,
“So what’s the point of being righteous?”
Haven’t we always heard that ‘doing the right thing’ really *does* pay off,
because God created the world to operate a certain way,
and so when you operate God’s way you are more likely to do well?

In other words, we *really* don’t want Job to be right!
We want the moral, upstanding man to triumph.
We love the stories of the godly man who succeeds in business or sports,
because that confirms us in our this-worldly pursuits!

And so Eliphaz is our hero!
Eliphaz would vindicate us against Job.

Job has launched an all-out assault on the traditional wisdom theology of his friends.
Job says that all of your obsessions with your career, your family, your life –
will end in death.
Whether you are righteous or whether you are wicked doesn’t matter.

You will still end up dead.

Now, this does *not* mean that Job has decided to become wicked!
Rather, what it means is that Job has realized that your reason for doing what is right
cannot be “what’s in it for me”!
Certainly, it cannot be “what you are going to get *in this life.*”

And Eliphaz realizes *exactly* what Job is doing.

Introduction: Eliphaz’s Third Speech (chapter 22)

a. The Iniquities of Job (22:1-11)

22 Then Eliphaz the Temanite answered and said:

² “Can a man be profitable to God?

Surely he who is wise is profitable to himself.

³ Is it any pleasure to the Almighty if you are in the right,
or is it gain to him if you make your ways blameless?

⁴ *Is it for your fear of him that he reproves you
and enters into judgment with you?*
⁵ *Is not your evil abundant?
There is no end to your iniquities.*
⁶ *For you have exacted pledges of your brothers for nothing
and stripped the naked of their clothing.*
⁷ *You have given no water to the weary to drink,
and you have withheld bread from the hungry.*
⁸ *The man with power possessed the land,
and the favored man lived in it.*
⁹ *You have sent widows away empty,
and the arms of the fatherless were crushed.*
¹⁰ *Therefore snares are all around you,
and sudden terror overwhelms you,
¹¹ or darkness, so that you cannot see,
and a flood of water covers you.*

In the first two rounds, Eliphaz was sympathetic to Job.

Now he turns against him, and in verses 2-11 he accuses Job of all sorts of horrible things
It's not that he's saying that Job literally went out and did nasty things to people.

But Job's theology, Eliphaz says, would result in more people being nasty –
and therefore, Job is guilty of fomenting rebellion and evil.

Even if Job didn't *actually* withhold bread from the hungry,
his teaching would do this –
and so he is just as guilty.

Think of it this way,

if a preacher tells his congregation that abortion doctors deserve to be murdered,
and then a member of that congregation goes and murders an abortion doctor,
the preacher would be guilty of inciting someone to murder.

Eliphaz says that this is true of Job.

Job has incited wickedness and mayhem
through his rejection of traditional wisdom theology.

If there is no benefit to helping widows and orphans,
then why help widows and orphans?

If righteousness doesn't pay,
then why be righteous?

Satan had asked, Does Job fear God for nothing? (hinnam)

Now Eliphaz says that Job has plundered the poor “for nothing” (hinnam)

And Eliphaz thinks that Job's troubles are rooted in his rejection of traditional wisdom theology.

b. Who Walks in the Counsel of the Wicked? (22:12-20)

¹² *“Is not God high in the heavens?
See the highest stars, how lofty they are!*

¹³ *But you say, ‘What does God know?
 Can he judge through the deep darkness?
¹⁴ Thick clouds veil him, so that he does not see,
 and he walks on the vault of heaven.’
¹⁵ Will you keep to the old way
 that wicked men have trod?
¹⁶ They were snatched away before their time;
 their foundation was washed away.
¹⁷ They said to God, ‘Depart from us,’
 and ‘What can the Almighty do to us?’^[a]
¹⁸ Yet he filled their houses with good things—
 but the counsel of the wicked is far from me.
¹⁹ The righteous see it and are glad;
 the innocent one mocks at them,
²⁰ saying, ‘Surely our adversaries are cut off,
 and what they left the fire has consumed.’*

And so in verses 12-20 Eliphaz warns Job that he has embraced the counsel of the wicked.

You hear echoes of the Flood in verses 15-17 –

“they were snatched away before their time; their foundation was washed away.”

Eliphaz thinks that Job is walking in the way of sinners.

Satan had asked, Does Job fear God for nothing?

In other words, Satan wants Job to ask, “*what’s in it for me?*”

And as we saw last week, in 21:14-15 Job quoted the counsel of the wicked:

“They say to God, “Depart from us!

We do not desire the knowledge of your ways.

What is the Almighty, that we should serve him?

And what profit do we get if we pray to him?”

Job had *said* in 21:16 that the “counsel of the wicked is far from me,”

but Eliphaz thinks that Job ends up embracing the counsel of the wicked.

After all, Job says that he is getting no profit from God!

Eliphaz is locked into his “this-worldly” system of retribution.

This is why Eliphaz asks, “Can a man be profitable to God?

Surely he who is wise is profitable to himself.” (22:2)

Eliphaz is convinced that righteousness and wisdom have a “payoff.”

Eliphaz knows that man cannot be profitable to God –

but he thinks that you can profit yourself!

You should be upright, because the upright are never cut off!

And you see this in his call to repentance in verses 21-30

c. Repent and Return to the Almighty (22:21-30)

- ²¹ *“Agree with God, and be at peace;
thereby good will come to you.*
- ²² *Receive instruction from his mouth,
and lay up his words in your heart.*
- ²³ *If you return to the Almighty you will be built up;
if you remove injustice far from your tents,*
- ²⁴ *if you lay gold in the dust,
and gold of Ophir among the stones of the torrent-bed,*
- ²⁵ *then the Almighty will be your gold
and your precious silver.*
- ²⁶ *For then you will delight yourself in the Almighty
and lift up your face to God.*
- ²⁷ *You will make your prayer to him, and he will hear you,
and you will pay your vows.*
- ²⁸ *You will decide on a matter, and it will be established for you,
and light will shine on your ways.*
- ²⁹ *For when they are humbled you say, ‘It is because of pride’;^[b]
but he saves the lowly.*
- ³⁰ *He delivers even the one who is not innocent,
who will be delivered through the cleanness of your hands.”*

There is a sense in which everything Eliphaz says here *could* be true.

Return to the LORD – remove injustice from your tent –
and then the Almighty will *be* your gold!

Incidentally Eliphaz’s name sounds like the Hebrew for “my God is gold.”
And now Eliphaz says that the Almighty will be Job’s gold!

Agree with God and be at peace; thereby good will come to you.

If you return to the Almighty, then he will restore all that you lost.

Delight yourself in the Lord and he will give you the desires of your heart.

That’s what God actually does for Job – so who could possibly object to that?!

Now, this is Eliphaz’s final speech.

This is Eliphaz’s last word.

But God will say to Eliphaz:

“You have not spoken of me what is right, as has my servant Job”! (42:7)

God says that Eliphaz has entirely missed the point.

There is a delicious irony in Eliphaz’s conclusion.

“He delivers even the one who is not innocent,
who will be delivered through the cleanness of your hands.”

Eliphaz thinks that when Job repents and is restored,
then God will use Job to deliver others.

Little does he know – that *he*, Eliphaz, will be one of those “who is not innocent.”
At the end of the book God will require Eliphaz,
to offer sacrifices through the intercession of Job!

So finally, Eliphaz is right about something!
Job will indeed become the mediator who delivers others
through the cleanness of his hands!

Psalm 139 could well be Job’s reply.
Psalm 139 is *certainly* our Lord Jesus Christ’s reply!
Jesus is the singer of Psalm 139 who passed through Sheol –
and who was brought to the everlasting way.

Psalm 139
John 3

We have come to the third and final cycle of speeches in Job.
Job’s three friends have each taken two jabs at trying to “comfort” Job –
but Job has parried each of their blows,
and turned them aside.
The third cycle is a bit different.

Eliphaz sounds like himself this week –
but then Bildad is really short (in chapter 25),
and there is no Zophar,
and then Job appears to give a long-winded, rambling six chapter reply,
that (at times) appears to lapse into the arguments of the friends.

Some have argued that at a very early date, the manuscript got shuffled,
and the pages got out of order,
resulting in copyists putting parts of the friends speeches
in the wrong place.
The problem is that there is no literary evidence for this theory.

We’ll certainly see (even today in chapter 24),
that there are times when Job appears to be siding with his friends.
But that doesn’t mean that this is the “missing speech of Zophar” –
rather, it means that Job’s friends understand *something* about the wicked,
it’s just that Job isn’t one of the wicked!

In fact, I would suggest that the literary breakdown of the text is intentional.
The three friends have run out of arguments and so lapse into silence.

And the speech that seems to stump the friends is Job’s eighth speech:
what I have titled, “Longing for Judgment Day”

Job's Reply: Longing for Judgment Day (chapters 23-24)

1. If I Could Gain a Hearing with God, I Would Be Acquitted (23:1-7)

23 Then Job answered and said:

² “Today also my complaint is bitter,^[c]
my hand is heavy on account of my groaning.

³ Oh, that I knew where I might find him,
that I might come even to his seat!

⁴ I would lay my case before him
and fill my mouth with arguments.

⁵ I would know what he would answer me
and understand what he would say to me.

⁶ Would he contend with me in the greatness of his power?
No; he would pay attention to me.

⁷ There an upright man could argue with him,
and I would be acquitted forever by my judge.

Job starts in verses 1-7 by reminding his friends of his complaint.

As we have seen, there is a proper way to complain.

I have suggested that we should distinguish between complaining to God,
and grumbling – or murmuring – against God.

If you are innocent, and you have been wronged,
then you should bring your case to the one who can do something about it!

Eliphaz has counseled Job to “turn to God” –

Job now replies, “Oh, that I knew where I might find him!”

If I knew where to find him, I would lay my complaint before him.

But now Job says that his complaint is bitter.

The word translated “bitter”

might be better translated “defiant” or even “rebellious”!

This is an interesting word!

It is the word used to refer to the rebels in the wilderness in Num 17 and Dt 31,
speaking of those who grumbled and murmured in the desert!

In 1 Samuel 15, it the word Samuel uses when he says,
“*rebellion* is as the sin of divination”

14 of its 23 usages in the OT are in Ezekiel
speaking of “the rebellious house” of Judah!

At the same time, the word “meriy” is closely related to the word “mara”
which means “bitter.”

(which is probably why the translators chose to translate it “bitter”).

But what does Job mean?

Job *is* defiant – he *is* rebellious –
but not against God!

He says in verse 2 that his hand is heavy because of his groaning.

Generally, when someone says that his “hand is heavy,”
he is saying that his hand is weighty.

He has arisen against his friends with a mighty hand
and he is going to demolish them with his groans!
He has not rebelled against God.
He will not murmur against the Almighty –
but he has rebelled against the traditional wisdom theology of his friends.

After all, in chapter 23, Job is not stating his complaint before God
(he stated his complaint before God in the first round of the debate).

Now, Job is issuing his complaint against his friends.

And he *will* rebel against them!

He will resist their assaults until God himself comes to speak with him!

And Job is so bold as to say of God,

“Would he contend with me in the greatness of his power?

No; he would pay attention to me.

There an upright man could argue with him,

and I would be acquitted (or delivered) forever by my judge.” (v6-7)

Now remember that at the beginning of their debate,

Job had said that he would have no chance of winning his case against God.

Why is he now convinced that he could win?

If you watch the progression of Job’s speeches,
you can see how he gets there.

In the first round of the debate,

in chapter 6 he wished that God would just crush him – get it over with!

In chapter 9 he said that if one wished to contend with God,

he could not answer him once in a thousand times –

and lamented the fact that there was no arbiter – no mediator –
who could intercede on his behalf;

and yet in ch. 10, he turned to God and brought his hopeless complaint anyway.

In chapters 12-14 Job brought his final plea before God,

saying that if only there was a resurrection, he might have hope...

Then in the second round of the debate,

Job fended off the assaults of his friends:

in chapters 16-17 Job said

that his blood (like the blood of Abel) would cry out to God,

and his complaint would bear witness in heaven on his behalf;

in chapter 19 he went further to affirm that truly

his hope *is* the resurrection of the body –

that God will make things right, not “here and now” –

but “in the end.”

And in chapter 21, he pointed out that in the “here and now”
the wicked prosper – and so all the “comforts” of his friends
were “empty nothings.”

His friends have provided him with the best arguments that ancient wisdom theology can offer.
And this has only emboldened Job to now assert what he once denied:
an upright man could argue with God!
if I could get a hearing, I would be delivered! I would be rescued!

Commentators often point to chapters 38-41 and say,
“well, when God shows up at the end, he silences Job!”
And that’s true – but in chapter 42 God does precisely what Job says God will do:
he acquits Job!

The Westminster Shorter Catechism says that
“at the resurrection, believers being raised up in glory,
will be openly acknowledged and acquitted in the day of judgment,
and made perfectly blessed in the full enjoying of God to all eternity.” (SC 38)

That’s what Job wants.
And at the end of the book of Job, that’s what Job gets.
God had already declared Job righteous in chapter 1 (before we meet Job).
But God will publicly vindicate Job at the end of chapter 42.

Job knows that he is righteous.
He knows that he is innocent.
But it’s not enough for him to know it by himself.
He longs for that public acquittal –
and he will not rest until it comes!

That is what persevering faith is all about!
Job is, for us, a picture of the suffering servant, our Lord Jesus Christ.
Jesus was vindicated – he was declared righteous – at his judgment
through his resurrection from the dead.

And now we have been justified by faith in Jesus Christ.
We have been declared righteous in him.
Because of the cleanness of *his* hands, he has delivered us
(who are not innocent in ourselves).
And because you have been justified in him,
therefore you are reckoned as upright.

But as verses 8-17 suggest, for Job, his search for God has proven fruitless.

2. I Am Terrified Before Him, But I Am Innocent (23:8-17)

⁸ “Behold, I go forward, but he is not there,

and backward, but I do not perceive him;
⁹ *on the left hand when he is working, I do not behold him;*
he turns to the right hand, but I do not see him.
¹⁰ *But he knows the way that I take;*
when he has tried me, I shall come out as gold.
¹¹ *My foot has held fast to his steps;*
I have kept his way and have not turned aside.
¹² *I have not departed from the commandment of his lips;*
I have treasured the words of his mouth more than my portion of food.
¹³ *But he is unchangeable,^[d] and who can turn him back?*
What he desires, that he does.
¹⁴ *For he will complete what he appoints for me,*
and many such things are in his mind.
¹⁵ *Therefore I am terrified at his presence;*
when I consider, I am in dread of him.
¹⁶ *God has made my heart faint;*
the Almighty has terrified me;
¹⁷ *yet I am not silenced because of the darkness,*
nor because thick darkness covers my face.

Verses 8-17 take us through the Valley of the Shadow of Death –
the valley of deep darkness.

“Yea, though I walk through the valley of the shadow of death,
 I will fear no evil, for you are with me.
 Your rod and your staff, they comfort me.”

But for Job – in the middle of the valley of thick darkness –
the presence of God is not comforting!

“I am terrified of his presence; when I consider, I am in dread of him.”

Eliphaz had urged Job to return to God, and God would become Job’s gold.
In other words, Eliphaz thinks that with God comes gold.

But Job says that when God “has tried me, *I shall come out as gold.*”
 “Eliphaz, my friend, your name means “my God is gold” –
 but let me tell you, I *am* gold!
 If God put me into a crucible and refined me in the fire,
this is what you’d get.”

(And if you think about it, that’s exactly what God has done!
 God has put Job through the crucible of Satan’s attacks.
 And this is exactly what God had said would happen!
 “Have you considered my servant Job – there is no one like him!”)

Job says, “my foot has held fast to his steps; I have kept his way and have not turned aside.

I have not departed from the commandment of his lips;
I have treasured the words of his mouth more than my portion of food.” (v11-12)

What do *you* treasure?

Jesus says that no one can serve two masters.

I once spoke to a man who said, “I don’t care about wealth or power –
I don’t need fame and fortune –
I just want to be happy!
What could be wrong with that?”

Where your treasure is – there will your heart be also.
If your treasure is “happiness” then you will do whatever it takes to get happiness.
Happiness is your master – happiness has dominion over you!

Do you treasure God’s word more than you treasure your portion of food?

Well, if someone watched you in your daily life, would they see that?
Do you avail yourself of the opportunities you have to study God’s word?
Pastor Jon is taking us through Luke’s gospel on Sunday evenings.
There are men’s, women’s, and small group bible studies during the week,
Sunday school –
and then, of course, your own family worship and individual study.

But of course, it’s not just a question of how much *time* you spend in the Word.
After all, Job’s point here in verses 10-12 is not “I have been in Bible study every week”!
His point is *I have not departed from the commandments of his lips*.

I want to know Christ – I want to live before God as his beloved child –
I want to walk in his ways and live before him
as one who delights and rejoices in the living God!

Right now we have quite a few Bible studies going on.
The point of your study of the scriptures can only be
that you would know, love, and follow the triune God.

Indeed, that is precisely where Job turns in verses 13-14

“But he [God] is unchangeable” –
literally “but he is *in one*” (echad)

Do you know the “shema”?

Shema yisrael, yehvah elohenu, yehvah echad.
Hear Israel, the LORD our God, the LORD is one. (Dt 6:4)

Here Job says, God is “in one.”

The translation “unchangeable” works really well.
God’s being, purpose, will – is “in one.”

And who can turn him back?
Who can teach him something new?
Who can alter his course?
“What he desires, that he does.”

In the Trinity discussion yesterday
we saw that God’s decree encompasses the whole of space and time.
As Job puts it here:
“For he will complete what he appoints for me,
and many such things are in his mind.” (v14)

And this is precisely why Job is terrified!
There is no way to escape from God.

God is righteous.
But Job is innocent,
and so “I am not silenced because of the darkness,
nor because thick darkness covers my face.”

Job will not curse God.
He will maintain his integrity – which means he must also speak rightly of God!

But he will ask hard questions.
He does not shy away from asking:

3. Why Is There No Judgment Day? (ch. 24)
a. For the Sake of the Poor, Why Doesn’t God Have Set Times for Judgment?
(24:1-12)

*24 “Why are not times of judgment kept by the Almighty,
and why do those who know him never see his days?”*

It is an ancient principle that “justice delayed is injustice.”
In Magna Carta – the great charter of English liberties from 1215 –
the king promised “to none will we sell, or deny, or delay right or justice.”
[quoted in Clines, 601]
If the king knows that injustice has been done,
and does not rectify it in a timely fashion,
then he has *delayed* justice!

And Job wants to know:
Why is justice delayed?!!

² *Some move landmarks;
they seize flocks and pasture them.*
³ *They drive away the donkey of the fatherless;
they take the widow's ox for a pledge.*

⁴ *They thrust the poor off the road;
the poor of the earth all hide themselves.*

The images in verses 2-4 are what wealthy people do to their poor neighbors.
If you take a widow's ox for a pledge (collateral on a loan),
then you have just made it impossible for her to pay you back!
Because the ox is essential for her to plow her land.
Moving a boundary marker has the effect of enlarging your land
at the expense of someone you think won't be able to fight it.

It would be easy to do all these things in a legal way!
They were debtors – they owed you!
You were just trying to recover legal debts...

You see it all the time today!
It's risky to lend to the poor – so we charge them a higher interest rate.
Payday lenders, subprime mortgages,
jacking up interest rates for one missed payment on a credit card –

I'm not saying that all these things are always sinful.

But Job says that it is unjust to do these things to the poor –
and they rightly cry out to God for relief!

Remember that Eliphaz had accused Job of doing precisely these sorts of things to the poor.
Here, Job is not so much trying to vindicate himself,
as much as he is trying to understand why God allows these things to happen.
Never mind me, he says,
look at the poor! (v5-12)

⁵ *Behold, like wild donkeys in the desert
the poor^[e] go out to their toil, seeking game;
the wasteland yields food for their children.*

⁶ *They gather their^[f] fodder in the field,
and they glean the vineyard of the wicked man.*

⁷ *They lie all night naked, without clothing,
and have no covering in the cold.*

⁸ *They are wet with the rain of the mountains
and cling to the rock for lack of shelter.*

⁹ *(There are those who snatch the fatherless child from the breast,
and they take a pledge against the poor.)*

¹⁰ *They go about naked, without clothing;
hungry, they carry the sheaves;*

¹¹ *among the olive rows of the wicked^[g] they make oil;
they tread the winepresses, but suffer thirst.*

¹² *From out of the city the dying groan,*

*and the soul of the wounded cries for help;
yet God charges no one with wrong.*

They have nothing – they are abused and oppressed –
they are helpless against the powerful and strong –
and yet, when they cry out with their dying groans,
God does nothing for them.

If God rules the world according to a strict standard of retribution
(like his friends have said),
then God is not doing a very good job!

And in verses 13-17, Job contrasts the plight of the pitiful
with those who rebel against the light.

b. The Murderer and the Adulterer Embrace the Darkness (24:13-17)

- ¹³ *“There are those who rebel against the light,
who are not acquainted with its ways,
and do not stay in its paths.*
- ¹⁴ *The murderer rises before it is light,
that he may kill the poor and needy,
and in the night he is like a thief.*
- ¹⁵ *The eye of the adulterer also waits for the twilight,
saying, ‘No eye will see me’;
and he veils his face.*
- ¹⁶ *In the dark they dig through houses;
by day they shut themselves up;
they do not know the light.*
- ¹⁷ *For deep darkness is morning to all of them;
for they are friends with the terrors of deep darkness.*

Murderers, adulterers and thieves plan and commit their crimes with impunity.
They do not fear God – nor do they pay attention to his law –
and the result?

Deep darkness is morning to all of them –
for they are friends with the terrors of deep darkness!
They do not know the light.

So in verses 1-12, Job spoke of the poor.
In verses 13-17, Job spoke of the murderer, the adulterer, and the thief.

Verses 18-20 are a bit of a challenge –
because in the Hebrew there is no “you say.”
The question here is whether Job is paraphrasing his friends –
or is this his own view?

Speaking of the wicked, he says:

c. Traditional Wisdom Says that They Pass Away (24:18-20)

- ¹⁸ *“You say, ‘Swift are they on the face of the waters;
their portion is cursed in the land;
no treader turns toward their vineyards.
¹⁹ Drought and heat snatch away the snow waters;
so does Sheol those who have sinned.
²⁰ The womb forgets them;
the worm finds them sweet;
they are no longer remembered,
so wickedness is broken like a tree.’*

This is one of the passages that some commentators ascribe to Zophar.

But if you look at the text, the image of the vineyards
connects well with what Job has said about the poor in verses 6-11 –
and the language of the womb connects with the language of verse 21 that comes next.

Job agrees with his friends that the portion of the wicked is cursed –
that Sheol snatches away those who have sinned;
that wickedness is broken like a tree.

But as he goes on to say in verses 21-24, that in this, they are “gathered up like all others.”

d. But They Flourish for a Time and Then, Like All Others, They Perish (24:21-24)

- ²¹ *“They wrong the barren, childless woman,
and do no good to the widow.
²² Yet God^[h] prolongs the life of the mighty by his power;
they rise up when they despair of life.
²³ He gives them security, and they are supported,
and his eyes are upon their ways.
²⁴ They are exalted a little while, and then are gone;
they are brought low and gathered up like all others;
they are cut off like the heads of grain.*

What happens to the ones who wrong the barren, childless woman?

What happens to the ones who do no good to the widow?

They are exalted for a while – and then are gone.

“They are brought low and gathered up like all others.”

In other words, the whole chapter fits Job’s theology very well.

In this life, the wicked prosper,
but in the end, everyone dies.

And so Job concludes:

Conclusion: Can You Prove Me a Liar? (24:25)

²⁵ *If it is not so, who will prove me a liar
and show that there is nothing in what I say?"*

Job wants to know:

Why is justice delayed?
Why is judgment day taking so long?!
Why is God not answering *me* –
and for that matter, not answering *everyone else* who has suffered unjustly.

When God shows up at the end of the book,
God will ask, in effect, "Do you think I'm late?"
And Job will say, I had thought so –
but, now that you've shown up,
I'm realizing that I really had no idea what I was talking about!

And yet, God will say that Job has spoken rightly of him!
God seems to think that there *is* something in what Job says.

Because the only reason why God has not brought judgment day to the earth
is because *if* God had brought justice on the earth in Job's day,
he would have had to have condemned the whole world.

In other words, judgment day came as soon as it possibly could.
The only reason why God has delayed justice
is because of his mercy –

As we saw in John 3,
*God did not send his Son into the world to condemn the world,
but in order that the world might be saved through him.
Whoever believes in him is not condemned,
but whoever does not believe is condemned already,
because he has not believed in the name of the only-begotten Son of God.
And this is the judgment: the light has come into the world,
and people loved the darkness rather than the light because their works were evil.
For everyone who does wicked things hates the light and does not come to the light,
lest his works should be exposed.
But whoever does what is true comes to the light,
so that it may be clearly seen that his works have been carried out in God.*