

# The Book of Job

## **Job the Man:**

The book of Job is an account of the life of the man Job. Job was perfect, upright, one that feared God, and one who turned away from evil (Job 1:1). Job was also a man of great wealth (Job 1:2) who had been blessed with ten children (Job 1:3). Job was respected and sought out for council by both young and old (Job 29:6-11). Job met his responsibilities of one who is wealthy by helping those in need because he genuinely cared about people. Widows, fatherless, poor, aged, blind, lame, and those who mourned were helped by Job's generosity (Job 29:12ff). All those who experienced anguish in life were comforted and helped by this man of great faith (Job 4:3-5).

## **Satan Strikes:**

Job's character was impeccable in the eyes of God. Satan; however, comes to Jehovah and claims that the only reason Job is so perfect is because God has blessed him with great wealth and family (Job 1:9-10). Satan was confident that Job would renounce God to His face if he took away all God's blessings and struck him with a terrible disease (Job 1:11; 2:4-5). God permits Satan to strike Job; however, the Almighty placed boundaries upon the man's life (Job 1:11; 2:6). Satan goes about his dastardly work robbing the perfect and upright man of God of all his substance and even killing all ten of Job's children. Job responds faithfully by saying, "*Naked came I out of my mother's womb and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah*" (Job 1:21). Once again, after Satan struck Job with a terrible disease, Job faithfully replies to his wife who had told him to curse God and die saying, "*What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips*" (Job 2:10).

## **Job's Legendary Suffering:**

The emotional strain of losing all that you own and having your flesh experience a dreaded disease of great discomfort would be virtually unbearable. So horrid was Job's disease that when his three friends Eliphaz, Bildad, and Zophar come to comfort him they were startled at his dreaded state, wept bitterly, and then sat in silence for seven days (Job 2:11-13). The depth of Job's suffering is unfathomable as we consider a man who also lost his beloved ten children in death. Job's suffering went even deeper. All those who respected Job in his wealth and health began to despise him. Job came to be the object of scorn as men were disgusted to even look upon him. Like a Quazi Motto (the Hunch Back of Notre Dame) of his day men gazed at him like a freak show, beat, and spit upon him (Job 16:10; 17:6-8; 30:10-15) (see also Christ's suffering at Matt. 26:67; 27:30). Job's own family, friends, and servants of his house came to be estranged from him (Job 19:13-16). Even Job's own wife was no where to comfort him (Job 19:17). To make matters worse, the three friends who were suppose to be comforting Job charge him with secret sin (Job 4:7-9; 8:4-7; 11:6, 11-14; 20:12-15). Zophar believes Job is guilty of hoarding riches at the expense of the poor (Job 20:15-19). Elephaz charges Job with wickedness that has no end seeing that he is surely guilty of taking bribes against a brother, sending widows away empty handed, and caring nothing for orphaned children (see Job 22:5-11). Job's three friends believe that if only Job would admit his error the Lord would relieve his suffering (Job 22:21-30).

## **Job Maintains his Innocence:**

Job does not give in to the pressures of his three friends. The man of God knows that he has done no sin worthy of suffering. Job said, "*I have not denied the words of the Holy One*" (Job 6:10). Job demands that someone point up his sins so that he may be aware of it; however, as of yet there is no truth to his friends accusations (Job 6:24). Job professes, "*My foot hath held fast to his steps; his way have I kept, and turned not aside. I have not gone back from the commandment of his lips; I have treasured up the words of his mouth more than my necessary food*" (Job 23:11-12). Job makes a final declaration of his innocence at chapter 31 saying that

he is not guilty of lusting after young women (Job 31:1-4). He is not guilty of the heinous crime of adultery (Job 31:5-12). Job has not thought too highly of himself (Job 31:13-15), acted unmerciful toward those in need (Job 31:16-23), never put his confidence in riches (Job 31:24-28), has not rejoiced over the hardships and failures of those who hated him (Job 31:29-30), and has never tried to hide his sin from man or God (Job 31:33-34). Job was innocent in relation to violating God's laws (Job 6:10, 24; 7:20; 16:17).

### **Job's statements of Faith:**

Job is confident that God knows of his innocence (Job 16:19). No matter what level of suffering he experiences he is determined to hold on to his faith in God. Job said, "*Yet shall the righteous hold on his way, and he that hath clean hands shall wax stronger and stronger*" (Job 17:9). Furthermore, Job said, "*But as for me I know that my Redeemer lives, and at last he will stand up upon the earth: and after my skin, even this body, is destroyed, Yet from my flesh shall I see God*" (Job 19:25-26). Job knows that his current distress is God's way of proving him that he may come forth as pure gold (Job 23:10). All men are appointed to suffering (Job 23:14; see also I Thess. 3:3) and Job is reserved to his lot in life (Job 30:23). Job concludes, "*Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding*" (Job 28:28). Job's greatest statements of faith are found at the end of the book when God exposes his darkened counsel (Job 38:1ff).

### **Job Debates his Friends:**

Job uses sarcasm against his three friends at times yet he primarily speaks of facts (see Job 12:2). Eliphaz, Bildad, and Zophar believe that Job is suffering because of a great sin in his life (Job 15:25; 33:12). If only Job would repent of this secret sin, that he refuses to admit, God would restore his health (see Job 22:21-30). Job maintains his innocence by saying that he is not like Adam of old who tried to conceal his sin from God (see Job 31:33). Job's observation in life is that all mankind suffers whether they have committed sin or not (Job 21:25-26). Job has noticed that some wicked men live very happy lives and experience great wealth (Job 21:7-14). Job concludes that the wicked do not suffer now for their sinful deeds but they will in eternity (see Job 21:29-30). Eliphaz, Bildad, and Zophar have thereby erred in their teaching (Job 21:34). Job soundly defeats his three friends in the debate over why man suffers on this earth (Job 13:12; 24:25).

### **Job's Darkened Counsel (Job 38:2):**

Though Job defeats his friends in debate he nonetheless makes very foolish accusations against God. Job believes that God is not fair in that He makes a man suffer who lives perfect and upright in life (Job 9:24; 10:3-4; 12:5-6). Job questions God's justice (Job 10:8) and mercy seeing that God seeks to destroy him (Job 9:22; 10:8). Job's darkened counsel is depicted in his faulty reasoning. Job has erroneously reasoned that God hates him (Job 16:9) and is against him (Job 6:4; 13:23-28). Job erroneously concludes that it is vain to strive for perfection in life if God is going to permit such a one to suffer (Job 9:29-35). Job has blamed God for all his misery (Job 16:11-14; 19:6-13, 21-22). Job believes there is no hope for such a one as himself (Job 19:10).

### **Job's suffering gets the better of Him:**

The anguish of losing all one's children, wife, possessions, friends, family, and respect in the community coupled with a dreaded disease works Job to the point of giving up. This man of God is kicked around and looked upon as the scourge of the human race. He views his agony as "*pain*" (Job 2:13b), "*misery*" (Job 3:20), "*trouble*" (Job 3:26) and "*vexation with calamity*" (Job 6:1). Job came to a "*desperate*" state (Job 6:26) as he "*loathed*" (Job 7:16) and "*despised*" his own life (Job 9:21). Job said, "*My soul is weary of my life*" (Job 10:1) and "*Days of affliction have taken hold of me...*" (Job 30:16-23). Just when Job has taken all that he could take God steps in and speaks to him (see Job 38:1 through end of book).

## **Job Confesses his error and Repents:**

Seeing that Job demanded that God give ear to his complaint (Job 23:1-7) God now demands that Job stand like a man and answer His divine questions (see Job 38:3; 40:7). God demands that Job explain how the earth was hung upon its axes, how the morning comes each day, how the sea is held in its boundaries, and to reveal what is in the depths of the ocean. God asks Job if he knows about the grass and needs of animals in remote areas where no man dwells. The Lord asks Job a multitude of questions regarding all of creation as well as the great behemoth and leviathan (see chapters 38-40). The Lord even uses sarcasm saying, “*Doubtless, thou knowest, for thou wast then born, and the number of thy days is great!*” (Job 38:21). Job cannot answer these questions because he is not deity. If he could then God would admit that he has the power to save his own life (Job 40:14). Job has now been soundly defeated by Jehovah in debate. There is nothing for Job to say. He shuts his mouth in shame and admits his “*small account*” in the presence of Jehovah (Job 40:1-5). Furthermore Job confesses his error, loathes himself for such thoughts and words that he had spoken against the almighty, and repents (see Job 42:1-6). The Lord mercifully accepts Job’s humble confession and repentance and restores by twofold all the things that Job had lost. Job’s ordeal ends.

## **Seven Lessons from Job**

I personally find seven important lessons from a study of the book of Job. The first and foremost talked about lesson is that of patience due to James’ mentioning Job in his New Testament book (see James 5:11). Secondly, we learn the importance of making a proper distinction between deity and flesh. Thirdly, we learn to precisely identify the Bible’s concept of personal perfection. Fourthly, we learn about one of Satan’s most effective tools against man. Fifthly, we learn that man’s environment is not the standard by which God judges (i.e., situational ethics). Sixthly, we learn that those who are wealthy in this life have responsibilities. Lastly, we learn the answer to the question, “Why does man suffer in this life?”

### **1. Patience:**

At the conclusion of the New Testament book of James Christians are admonished to “*Be patient (Greek – makrothumeo) therefore, brethren, until the coming of the Lord... ye have heard of the patience (Greek – hupomone) of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful*” (James 5:7, 11). James had earlier admonished the suffering Christians of chapter 1:2-4 to develop “*patience*” (*hupomone*) through their ill-fated happenings. The Greek *hupomone* means endurance and perseverance in the face of intense trials of life (see Moulton’s Greek Word study pp. 418). Note that James uses the Greek word “*makrothumeo*” at James 5:7 in relation to “*waiting with patient expectation*” for the coming of the Lord (Moulton 256). James was encouraging persecuted Christians to patiently endure their current trials of life because their expectation of Christ’s second coming would soon occur. James relates this to Job because the man of God endured the horrid suffering, earlier mentioned, by Satan and sinful men because he knew that his redeemer lived and that there was something better awaiting him in eternity (Job 19:25-26; 27:5-6). Likewise, the suffering Christian today ought to patiently endure the hardships of this life knowing that our glory awaits us in heaven (see I Pet. 5:6).

### **2. Know your Place:**

People embarrass themselves when they make it apparent that they do not know their proper place. Likewise when man does not make the proper distinction between deity and flesh he shames himself. Jehovah had accused Job of reasoning by way of “*dark counsel*” (Job 38:2). Job had foolishly accused God of being unfair, unjust, and unmerciful. The only way one can successfully charge Jehovah with such error is to be His superior (i.e., deity). The Lord tells Job that when he can prove that he has the knowledge and power of deity He would admit that he was correct in his charges (Job 40:14). Many foolish men of darkened counsel attempt to take the place of deity by altering God’s revelation to fit their own beliefs (see II Thess. 2:1ff). These foolish men take the kingdom of God by force (Lk. 16:16). Such an endeavor is a futile exercise in fleshly reasoning and ends in man’s spiritual and eternal death (Rom. 8:5-8). Let us all know our place before the Almighty Jehovah. We may study the science of God’s creation; however, God created it and put it in its proper order (see Ps. 33:6-9). Man can

scarcely bear the weight of anxiety produced by his own life much less that of all eternity. The prophet Isaiah said, “*For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts*” (Isa. 55:9).

### **3. Bible Perfection:**

Jesus said, “*Ye therefore shall be perfect, as your heavenly Father is perfect*” (Matt. 5:48). The apostles of Jesus Christ also taught that the Christian must be perfect (see II Cor. 13:11; Col. 1:28; 4:12). Job is identified as “perfect” by Jehovah (see Job 1:1, 8, 2:3). Bildad, like so many confused disciples today, refused to believe man can be perfect (see Job 25 all). What Bildad, and many others today, do not understand about Bible perfection is that it is not comprehensive but rather a current state of being. Job had sinned in his past yet the Lord identified him as perfect (see Job 13:23-28). Likewise, we all have sinned in our past and probably will stumble in the future (see I Jn. 1:8-10). When sin occurs in the Christian’s life we are commanded to repent and ask the Lord’s forgiveness (Acts 8:22). By the power of Christ’s blood man is forgiven and viewed as perfect (see Eph. 1:7; Heb. 7:18-19; 10:1ff). Job’s perfection, like ours today, is found in a life of humility and effort in pursuit of the forgiveness of sins (see Job 1:5ff; Phil. 3:15). Our ever present objective is heaven! Job, in the end, confesses his error and humbly repents before the Almighty as we all ought to do (Job 40:3-5; 42:1-6). The man of God rightly states, “*Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding*” (Job 28:28). The Christian is to do no less today (see II Cor. 7:10).

### **4. Satan’s Devices:**

The Apostle Paul tells the Corinthians that we “*are not ignorant of his (Satan’s) devices*” (II Cor. 2:11). The devil’s business is to ruin men’s eternal soul (see Job 1:7; I Pet. 5:8-9). Satan uses “*devices*” to draw men from truth into the lusts of the world (James 4:7; I Jn. 2:15-17). The book of Job illustrates a great tool of Satan. Through Job’s three friends the devil tried to “*convince*” the perfect man of God that he was not perfect (see Job 32:12). Job; however, maintained his innocence through the whole ordeal. Many false teachers today will try to shake the Christian’s confidence by saying, “*You can’t be perfect... no one can possibly know all truth... there is no way unity can be achieved in the church... surely God will not condemn us for one un-forgiven sin...*” As Satan succeeded in the Garden of Eden so he succeeds with men today (see Gen. 3:1-6). Satan’s confidence in Job’s spiritual collapse; however, was proved wrong. Job was victorious over Satan and so you and I can be (Job 42:1-6; I Cor. 15:57; I Jn. 5:4).

### **5. Situational Ethics:**

A large part of Job’s darkened counsel was that he tried to justify his complaints against God due to his current distress (see Job 2:9-10; 7:11ff; 10:1-2; 12:11-12; etc.). Many today believe that one’s environmental conditions determine their moral standing. Situational ethics is defined as “*A system of ethics (the rules or standards governing the conduct of the members of a profession) based on brotherly love in which acts are morally evaluated (judged) within a situational context (position with regard to surrounding conditions and attendant circumstances) rather than by application of moral absolutes*” (AHD 1145). The Bible reveals that man is not judged by his surrounding circumstances but rather by divine revelation (Jn. 12:48). The Lord condemned Job’s unlawful complaints and accusations and so He does to all who try to justify their wrong deeds by their environment (Job 38:1ff). Consider two New Testament examples to illustrate this point. Many of the Hebrew Christians were being persecuted. They were made a “*gazing-stock both by reproaches and afflictions... and the spoiling of your possessions*” (Heb. 10:33ff). Though they had suffered much the fact remained that if they fall away from the Lord in sin it would be impossible to renew them to repentance as long as they continued in that sin (see Heb. 6:5-6). Many of the Galatians had also attempted to escape the afflicting hand of persecution by accepting erring doctrines (see Gal. 6:12). Did Paul excuse the Galatians due to their persecution? No! Paul said, “*Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace*” (Gal. 5:4). God’s word is the only standard man is eternally judged by (see Dan. 5:27; Hos. 5:10-11; Amos 7:7-8; Matt. 7:21-24; Eph. 2:20; etc.).

## **6. Wealth and Responsibility:**

The Bible does not teach that it is sinful to have wealth. Job was a very wealthy man (Job 1:3) as was other Bible men such as Abraham, Isaac, Jacob, David, and the wise king Solomon. Job explains that the sin of having riches is the reaching after them (see Job 31:24-28). The apostle Paul wrote Timothy about riches saying, “*But they that are MINDED to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the LOVE of money is a root of all kinds of evil: which some REACHING after have been led astray from the faith, and have pierced themselves through with many sorrows*” (I Tim. 6:9-10). Those “minded... have a love for... and are reaching” after the riches of this world forget the cleansing of their sins and the importance of our eternal heavenly treasures as they enjoy what this immediate world offers. Those who do have the wealth of this world would do well to follow Job’s example and give to the poor, widows, aged, sick, and orphans (see Job 29:12ff).

## **7. Why do people suffer in this life?**

Job repeatedly asked God to explain why a righteous man was suffering (see Job 6:10, 24; 7:20; 24:1 etc.). While the Lord never gives Job an answer to his question the man of God nonetheless draws some right conclusions. Job had observed that both the righteous and wicked suffer in this life (Job 2:10; 5:7; 21:25-26). Job even noted that there are times when the wicked prosper and are very happy while the righteous suffer (see Job 21:7-14). Solomon confirmed these observations saying, “*The wise man’s eyes are in his head, and the fool walks in darkness: and yet I perceived that one event happens to them all*” (Eccl. 2:14; see also Eccl. 8:12-13; 9:1ff). Job made further observations. Job stated that man is being tested and refined by God during these days of affliction that they may come forth as gold (see Job 23:10). The New Testament confirms Job’s observations as truth for today. Those who choose to permit suffering to refine (I Pet. 1:6-8) and strengthen (James 1:1ff) them will never be disappointed. Rather than asking, “Why do I suffer,” we ought to look forward to a time when the anguish of this life will end. Heaven ought to be cherished and longed for by every right thinking man and woman because the groaning of this life that comes to all (see Rom. 8:22-23) shall end for the faithful (see Rev. 21:1-7).

# The Book of Job

## Chapter 1

### I. Introduction to Job and his Family (1:1-5):

A. *“There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil”* (1:1).

1. “Uz” is “the name of an undefined land mentioned in three OT passages; i.e., Jer. 25:20ff; Lam. 4:21 and Job 1:1. in Lam. 4:21 it is the land where the ‘daughter of Edom’ dwelt. In these passages the land of Uz seems to be related to the Edomites and Seir” (ISBE v. 4, pp. 959).
2. Job is identified as a *“perfect and upright man that feared God and turned away from evil.”* History has known other such men. The Bible states that *“Noah was a righteous man, and perfect in his generations: Noah walked with God”* (Gen. 6:9). Ezekiel mentions Job’s name with that of Noah and Daniel as men that were righteous (Ezek. 14:14).
3. Job illustrated his fear of God in that he was obedient and turned away from evil. Those today who detest sin and turn away from it (Rom. 12:9) are identified as *“perfect”* (see Matt. 5:48; Phil. 3:13-15) and God fearing (I Pet. 2:17) (see study # 1; Bible Perfection and # 2; Bible Fear).

B. *“And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east”* (1:2-3).

1. Job was not only a man who God recognized as perfect in his approach to life and Godliness but he had been blessed with seven sons and three daughters.
2. Additionally, Job’s wealth goes down in history as one of the greatest among those who have substance. He was, in riches, *“the greatest of all the children of the east.”* The Bible tells us of righteous rich men such as Abraham, Isaac, Joseph, and Joseph of Arimathea (Matt. 27:57). Here were men who did not put money before God (see study # 3; Riches).

C. *“And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, it may be that my sons have sinned, and **renounced** God in their hearts. Thus did Job continually”* (1:4-5).

1. It seems that on each one of the seven days of the week one of Job’s sons would host a feast at their house and invite the rest of the family.
2. At least once a week Job offered up burnt-offerings unto the Lord to expiate the possible sins of his sons. The sin of *“renouncing God in their hearts”* was a deep concern of Job’s. To renounce something is to “reject or disown” (AHD 1047). Job was conscientiously aware of the fact that through feasting and great wealth one may come to reject or disown God. The very work of Satan is to have man “renounce” God (see study # 4; Satan’s Work).
3. To reject God and His laws would have eternal and fearful consequences. Job, being the concerned father that he was, did this *“continually.”* His family’s sanctification in the eyes of God was of utmost importance (see study # 1).

### II. Satan is permitted to test Job (1:6-19):

A. *“Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them. And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it”* (1:6-7).

1. Evil spirits are revealed in both the Old (see Judges 9:23; I Kings 22:19ff) and the New Testament (see Matt. 25:41). The devil (Satan) is the prince of demons and is known by the name *“Beelzebub”* (cf. Matt. 12:22-28; see also Eph. 6:10-12). The word *“Beelzebub”* = “master of the flies” (ISBE; v. 1, pp. 447). “Lord of filth or dung” (Thayer 100). No wonder that those who sin are considered *“defiled”* by the Lord (cf. Jude 7-8).

2. The Apostle Peter (and here in Job) tells us that Satan walks through the earth seeking whom he may devour (I Pet. 5:8). Apparently Satan would stand before the Lord, in the spirit realm, with the “*sons of God.*” The “*sons of God*” must be a reference to angelic spirit beings (see Dan. 6:22; Heb. 1:4).
- B. *“And Jehovah said unto Satan, Hast thou considered my servant Job? For there is none like him in the earth, a perfect and upright man, one that fears God, and turns away from evil” (1:8).*
1. The Lord and Satan enter into a conversation. The Lord asks Satan if he has “*considered*” Job. To “*consider*” one is to take account of one or think about carefully and seriously (AHD 313). While Satan roams throughout the earth seeking one to devour God asks him if he had thought about Job. Apparently the devil had considered Job.
  2. The Lord confirms Job’s righteous character as one who is perfect, upright, fears God, and turns away from evil.
  3. This verse is certainly **thematic** to the entire book. God permits Satan to “*consider*” Job in a testing manner. The rest of the book examines the result of such testing or “*considering.*”
- C. *“Then Satan answered Jehovah, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah” (1:9-12).*
1. Out of all the earth and the inhabitants thereof Job comes to God’s mind in relation to holiness and right living. Such a one is worthy for all to consider, even Satan. The Lord asks Satan about considering Job as though He was a challenge that Satan was unable to conquer.
  2. Satan’s reply is that the only reason Job so faithfully serves God is because he has everything that a man could dream of having. As Job has obeyed God the Lord has richly blessed him. Satan makes a statement of assumption saying, “*But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face.*”
    - a. While the Lord commends Job Satan urges that he be pushed to a point of not living so right.
    - b. Satan states to God that Job will cave under the load of anguish if it were permitted.
  3. The Lord is confident in Job and thereby gives Satan the limited power of taking all that Job had. It seems that this is a great lesson for all of us today. God is confident that man can patiently endure the trials of this life and thereby would never put upon us something that we could not bear (see I Cor. 10:13) (see study # 5; Our Confident and Optimistic God).
- D. *“And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother’s house, that there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away: yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee” (1:13-15).*
1. Satan immediately goes to work against all that Job had. Satan begins with the family’s oxen and servants. The Sabeans, by sword, killed the servants and took the oxen (surely an evil spirit was brought to the Sabeans that they may make such a raid (see Judges 9:23)). The Sabeans were a “Semitic tribe who, it is generally believed, lived in South Arabia” (ISBE v. 4, pp. 253).
  2. Satan allows one servant to escape that the news may fall upon the ears of Job and cause him to “*renounce God to His face.*”
- E. *“While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee” (1:16).*
1. Job can scarcely gather himself to address the oxen and servants attacked by the Sabeans when another messenger comes in and tells him that his sheep and servants have been devoured by “*The fire of God fallen from heaven.*”

2. Kiel and Delitzsch explain the Hebrew word for “*heaven*” (i.e., *shamayim*) as a “wind of the desert which often so suddenly destroys man and beasts...” (pp. 277). We know that God did not send fire He sent Satan and it is Satan and his demons that are doing these things to Job.
- F. “*While he was yet speaking, there came also another, and said, the Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee*” (1:17).
1. The third wave of bad news. Notice that each time there is one survivor left to tell the story to Job. Satan is digging his claws into Job’s emotional and moral well being that he may put him to the test. Will Job “*renounce God?*”
  2. Job’s wealth is further revealed in that this is the third set of servants that have been killed along with the taking of his property, namely, the camels.
- G. “*While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother’s house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee*” (1:18-19).
1. The final blow to Job was the lives of his sons and daughters. Apparently Satan can not only take the form of angels of light (see II Cor. 11:14), possess people of OT and early NT times (Acts 16:16-18), but he can also control the physical elements as God gives him the authority to do so (see demon study) (see study # 4).
  2. All of Job’s children had gathered in their eldest brother’s house and all were killed. Note that each of these catastrophes are introduced by, “*While he was yet speaking...*” Job has had one bucket of bad news after another pored upon him. This one had to sting beyond our imagination. To loose all your children at one time would be more than most could bear. Satan has allowed one man to return so that Job would hear the horrific news. The devil now watches and listens to Job’s response. Surely he will renounce God for such things. Satan’s name means adversary and there could be no better name for him to wear. Who else would do such things or desire that one would reject the Lord? (See study # 4).

### III. Job’s Response (1:20-22):

- A. “*Then Job arose, and rent his robe, and shaved his head, and fell down upon the ground, and worshipped; and he said, Naked came I out of my mother’s womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of the Lord*” (1:20-21).
1. Satan, with wicked anticipation of seeing a man fall from grace, is greatly disappointed. This righteous, God fearing, perfect man who turned away from evil has maintained his faith in God.
  2. Job makes a historical statement that makes manifest a man’s true faith and hope in Jehovah. Job said, “*Naked came I out of my mother’s womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of the Lord.*” This statement places Job as one of the super men of faith within God’s word. He stands as an everlasting example of what faith and hope can mean to a man. Though Job lost all he had not lost God. All of humanity has the same power to overcome Satan (See I Jn. 4:4).
- B. “*In all this Job sinned not, nor charged God foolishly*” (1:22).
1. The 1901 American Standard Version Bible (ASV) has a footnote for the word “charged” saying its meaning is, “attributed folly to God.” Job did not blame God for what happen and thereby renounce him to his face as Satan would have loved to see done.
  2. Satan’s name in the Hebrew is “*Satan*” which literally means “adversary” (see Strong’s # 7854). Only an adversary of man would wish calamity upon a man and sit back to watch his reaction hoping that it would cause him to loose his faith in God.

## Chapter 2

### I. Job is Smitten with Boils from Head to Toe (2:1-10):

- A. “*Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah. And Jehovah said unto Satan,*

*From whence comes thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it” (2:1-2).*

1. We are not told how much time has passed since Job had been put to the test by taking all that he owned including his ten children. One thing for sure Satan has not been discouraged over the loss of one battle. He continues to wage a war with the souls of men as he goes “*to and fro in the earth...*” (see Lk. 4:13) (see study # 4).
  2. Apparently a regular reporting occurred between the angels and Satan. It does not seem that God is finished with Job’s test.
- B. *“And Jehovah said unto Satan, Hast thou considered my servant Job? For there is none like him in the earth, a perfect and an upright man, one that fears God, and turns away from evil: and he still holds fast his integrity, although thou movedst me against him, **to destroy him without cause**” (2:3).*
1. This is somewhat of a strange exchange of words to the human mind. Once again the Lord asks Satan if he had considered His servant Job. Satan had “*moved*” God to allow His servant to be rigorously tested and destroyed “*without cause*” (thematic).
  2. There are two interesting facts about this verse. First, God is using Job as an example of a man who has been severely affected by Satan’s wicked work yet he has maintained his faith. Satan is truly a looser in that he cannot have the souls of every man and woman. Those who truly believe in the reality of God and eternity will maintain their integrity with God come what may. Secondly, note that at this point of our study the Lord God Almighty states that the destruction of Job is “*without cause.*” Throughout this study this will be something that seems to drive Job mad. Job does not know what you and I know as we read the book. Job is on earth and completely unaware of God and Satan’s conversation about him.
- C. *“And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thy hand now, and touch his bone and his flesh, and **he will renounce** thee to thy face. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life” (2:4-6).*
1. Satan is to see that man is in control of his own eternal destiny. Though tempted and tried man has been created by God to withstand the forces of evil else God would not allow such a test to occur. God’s love for mankind is great and will not allow him to suffer temptation above that which he is able to bear (I Cor. 10:13).
  2. Satan is sure that he can cause Job to renounce his allegiance to God if he is allowed to infect Job’s body to the bone with anguish and pain.
  3. Once again note the sovereignty and power that Jehovah possesses in that He sets the bounds for Job’s anguish as he did earlier (see Job 1:12). Though Satan is a spirit being able to possess, take goodly forms, and control the physical elements of the earth God is much higher than he.
- D. *“So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself therewith; and he sat among the ashes” (2:7-8).*
1. Once again, only an adversary could go to a man and do such wickedness. The inward pain that Job felt is now accentuated by the outward physical anguish. Job is covered from head to toes in boils by the power of Satan. Keil and Delitzsch insert that the disease Job suffered must have been elephantiasis wherein the limbs become jointless lumps like elephant’s legs... The disease begins with the rising of tubercular boils, and at length resembles a cancer spreading itself over the whole body, by which the body is so affected, that some of the limbs fall completely away. Scraping with a potsherd will not only relieve the intolerable itching of the skin, but also remove the matter” (Keil and Delitzsch pp. 281).
  2. A “*potsherd*” is a “fragment of an earthen vessel. Scraping the boil with a potsherd will not only relieve the intolerable itching but also remove the matter” (The New Unger’s Bible Dictionary; pp. 1023). With this fragment from a clay pot Job sits in deep sorrow within ashes and scrapes his body (see Jonah 3:6).
- E. *“Then said his wife unto him, Dost thou still hold fast thine integrity? **Renounce God**, and die. But he said unto her, Thou speakest as one of the foolish women speaks. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips” (2:9-10).*

1. Much has been made of Job's wife's statement. Most remark that we should not be too hard on her due to the fact that she too has lost her children, wealth, and husband's health. No matter how you slice it Job appropriately rebuked his wife for she recommended him to do something that was sinful. Let us recall that it is Satan who is attempting to have Job "*renounce*" (i.e., reject or disown) God (see Job 1:11; 2:5). While it must seem harsh to the human mind for a man to rebuke his wife as she does the bidding of Satan let us all remember that the Lord Jesus Christ so spoke to Peter (see Matt. 16:23). Indeed Job's wife, though in much anguish, spoke as a "*foolish woman.*" There is no situation that permits sinful conduct or thoughts (see study #6; Situation Ethics).
2. Job makes another historical statement in the face of his great physical and emotional trial. Job said, "*What? Shall we receive good at the hand of God, and shall we not receive evil?*" Job faithfully maintained his faith and love for God during this trial and would in no way speak blasphemous words against the Lord.
3. Ecclesiastes is a book that sets out to record Solomon's observations in life. He has observed that some live good and others live evil yet good and bad things happen to all (i.e., there is no divine preferential treatment toward the righteous or discrimination against the unrighteous) (see Eccl. 9:1ff; 2:14; 8:12-13). God was not punishing Job but allowing these things to occur in his life.
4. Job sorely disappointed Satan yet greatly pleased the Lord.

## II. Job's Three Friends come to Comfort Him (2:11-13):

- A. "*Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, and they made an appointment together to come to bemoan him and to comfort him*" (2:11).
  1. Job's three friends manifest their concerns for him by coming to visit. These three men come from different parts of the country to comfort their friend in his time of great suffering. News of Job's legendary suffering experience had no doubt traveled far and wide.
  2. The three men plan to meet together and come to their friend that they may mourn with him and comfort him.
- B. "*And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his robe, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great*" (2:12-13).
  1. The sight of Job's condition must have been even more horrid that what they had heard. Job's body sat swollen with boils upon boils. He may have been scarcely recognizable.
  2. So horrid was the sight that the three friends mourn in dust and sit on the ground with him for seven straight days and nights without a word. They gazed upon his suffering and took note of his great pain.

## Lessons from Job chapters 1-2

- The "*perfect*" approach to life is to be conscience of one's current spiritual state (Job 1:5; Phil. 3:13-15).
- Satan's work is to have man renounce (reject and disown) the Lord (see Job 1:5, 11; 2:9).
- God empowers man to be victorious against the temptations of Satan (Deut. 30:11; Rom. 10:6-8; Phil. 4:13).
- Good and bad happens to all (Eccl. 9:1ff; 2:14; 8:12-13). When the bad times come we cannot murmur against God (Job 2:10).

## Chapter 3

### I. Job curses the Day of his Birth (3:1-10):

- A. "*After this opened Job his mouth, and cursed his day. And Job answered and said: Let the day perish wherein I was born, and the night which said, There is a man-child conceived. Let that day be darkness; Let not God from above seek for it, Neither let the light shine upon it*" (3:1-4).

1. Seven days of silence have passed while Job and his three friends mourned his current state of anguish in boils.
  2. Job does not renounce the Lord or blame Him for his current state but rather curses the day of his birth. If such mental and physical anguish was what was in store for his life then it is a miserable life not worthy of anyone's consideration.
- B. *"Let darkness and the shadow of death claim it for their own; Let a cloud dwell upon it; Let all that make black the day terrify it. As for that night, let thick darkness seize upon it: Let it not rejoice among the days of the year; Let it not come into the number of the months. Lo, let that night be barren; Let no joyful voice come therein. Let them curse it that curse the day, who are ready to rouse up leviathan"* (3:5-8).
1. The depths of Job's anguish over the loss of his children, servants, substance, and bodily health are expressed. Words can only express so far as what a man's heart experiences.
  2. Heartbroken, this perfect man of God contemplates the horrific day of his coming into the world. Job's birthday is depicted as dark, cloudy, terrifying, and not deserving of even being considered among the days and month of the year. All those who look upon this day ought to view it as a cursed day.
  3. We may compare and contrast Job 2:10 with Job 3:1-10 and find somewhat of a change in pace for Job. At chapter 2 Job accepts his ill fate while now he begins to curse it.
  4. "*Leviathan*" is the "proper name of a large aquatic animal, perhaps reflecting a mythological monster... Job 41:1-34, the most extended description of Leviathan, suggests to many the crocodile. In his confrontation with Job, the Lord's point seems to be that while Job is no more a match for the poer of evil than he would be for a crocodile, Jehovah is Lord of both the natural order (Job 38:1ff) and the moral order (Job 40:6-41:34) Sovereign even over Satan in the figure of Leviathan, His pet crocodile" (ISBE v. 3, pp. 109).
- C. *"Let the stars of the twilight thereof be dark: Let it look for light, but have none; neither let it behold the eyelids of the morning: because it shut not up the doors of my mother's womb, nor hid trouble from mine eyes"* (3:9-10).
1. Job flirts with the omnipresence and omnipotence of the Lord by saying that "*it*" "*shut not up the doors of my mother's womb, nor hid trouble from mine eyes.*"
  2. The day of Job's birth is to be cursed because it did not stop a life that was destined to experience this legendary suffering.

## II. Seven "Why" Questions to the Lord (3:11-26):

- A. *"Why died I not from the womb? Why did I not give up the ghost when my mother bare me? Why did the knees receive me? Or why the breasts, that I should suck?"* (3:11-12).
1. Job asks chronological questions regarding his cursed beginnings.
  2. The chronology of Job's life, like all others, is conception in the womb, the actual birth, reception of the babe by its mother, and finally feeding the baby by the mother's breasts. Job's question is, "Why is it that I was permitted to make it this far?"
  3. Job has accepted his ill fate at Job 2:10, cursed the day of his birth from Job 3:1-10, and now asks questions (apparently to God) as to why he was permitted to live.
- B. *"For now should I have lain down and been quiet; I should have slept; then had I been at rest, with kings and counselors of the earth, who built up waste places for themselves; or with princes that had gold, who filled their houses with silver or as a hidden untimely birth I had not been, as infants that never saw light. There the wicked cease from troubling; and there the weary are at rest. There the prisoners are at ease together; they hear not the voice of the taskmaster. The small and the great are there: and the servant is free from his master"* (3:13-19).
1. Job contemplates the supposed peace that the dead experience. If only he would have died at birth he would not now be suffering. He would be at peace with kings, princes, other infants that died at birth, the wicked, prisoners, the small and the great.
  2. Those who die no longer face the mental or physical anguish of the earth. Has Job forgot the joys of living? While it is easy for you and I to find fault with Job's words we must also consider the anguish he is in. **All men who experience true anguish in life must be given time to contemplate and come to know their limitations in this life of creation. The**

character that says, “The Lord gives and the Lord takes away blessed be the name of the Lord” and “What? Shall we receive good at the hand of God, and shall we not receive evil?” must be fully matured and developed. Often times the reality of that development takes anguish and time. Job is to now experience the reality of his statement made at Job 1:21 and 2:10.

- C. “*Wherefore is light given to him that is in misery, and life unto the bitter in soul; who long for death, but it comes not, and dig for it more than for hid treasures; who rejoice exceedingly, and are glad, when they can find the grave?*” (3:20-22).
1. Job’s fifth question is why would life be given to such a person destined for misery?
  2. Job asks sixthly, “Why would life be given to those who would rather die than live out life?”
- D. “*Why is light given to a man whose way is hid, and whom God hath hedged in? For my sighing comes before I eat, and my groanings are poured out like water. For the thing which I fear comes upon me, and that which I am afraid of cometh unto me. I am not at ease, neither am I quiet, neither have I rest; but trouble comes*” (3:23-26).
1. Nothing of what living would expect to bring to people (i.e., joy, peace, and love) is now a part of Job’s life.
  2. Job is not at ease of mind, he has no quietness or rest. Job has nothing but trouble. The long days of thought are all that Job now has. Job thinks upon his beloved children and feels the pain of his boils. The longer this goes on the more troubled he becomes.

## Chapter 4

### I. Eliphaz speaks to Job and Shares His Vision (4 all):

- A. “*Then answered Eliphaz the Temanite, and said, If one assay to commune with thee, wilt thou be grieved? But who can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast made firm the feeble knees. But now it is come unto thee, and thou faintest; it touches thee, and thou art troubled*” (4:1-5).
1. Eliphaz can contain himself no more. He asks Job’s permission to speak. He knows Job very well and does not understand why he is saying the things that he is saying.
  2. Job had a reputation among mankind that was favorable. People knew of Job’s instructing people and giving strength to those who hands became weak due to their trials. People had fallen in discouragement and others were very weak due to the trials of life yet Job helped these people to their feet and gave them courage to continue in this life. Yet now the hour of trial has come to him “*and thou faintest and art troubled.*”
  3. We may all be well at giving advice to others in anguish. We may also make the immediate right response at the moment of our own anguish. Yet when the reality of the pain sets in will we continue to maintain the integrity of our words and actions of days gone by? The book of Job is a book that illustrates the reality of suffering in a man’s life and not merely surface instructions. The book could have ended with Job 2 and we would have learned lessons of being grateful to God no matter what comes our way. Yet Job is a book of reality. Life goes on after the initial anguish begins. How shall you and I deal with our anguish the remainder of our lives?
- B. “*Is not thy fear of God thy confidence, and the integrity of thy ways thy hope? Remember, I pray thee, who ever perished, being innocent? Or where were the upright cut off? According as I have seen, they that plow iniquity, and sow trouble, reap the same. By the breath of God they perish, and by the blast of his anger are they consumed. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. The old lion perishes for lack of prey, and the whelps of the lioness are scattered abroad*” (4:6-11).
1. Eliphaz questions Job’s ranting by asking him to think of any man who had ever perished “*being innocent*” (i.e., without sin). His point? God, by the blast of His anger against sinners, consumes the wicked from off the earth.

2. Eliphaz has mistakenly equated suffering in this life to man's sins. While it is true that there are physical consequences to man's sinful decisions it is not true that God brings suffering to those who sin as a means of chastising punishment. Solomon wrote, "*The way of the transgressor is hard*" (Prov. 13:15) and "*Thorns and snares are in the way of the forward*" (Prov. 22:5). Sinful men bring calamity into their lives by their sinful actions. The adulterer brings upon himself the wrath of a faithful husband. The sexually immoral are subject to various diseases. The smoker, drinker, and tobacco chewer bring upon themselves misery. Yet, God does not bring disease upon one to chastise him for wrong doing. Tom Witherspoon, and elder at the Floral Heights church of Christ, is not currently in a battle with prostrate cancer because he committed some sort of secret sin. The fact of the matter is that suffering, for no reason at all, comes to all men and God watches how we handle ourselves during these trying times (see Eccl. 9:1ff; 2:14; 8:12-13).
  3. One may say, "But what about God's punishment by means of the Assyrians and Babylonians against sinful Israel and Judah?" Let us recall that God very patiently awaited Israel's repentance. Years and years went by before He unleashed Assyria and Babylon on Israel and Judah. The lesson of the major and minor prophets is that God is patient with sinners but He will never be ever patient. Job has done absolutely nothing wrong in receiving the ill treatment that he has received. The inspired word of God proclaims that he is perfect and righteous. Eliphaz, as we shall see, and his two other friends are mistaken about God's methods.
- C. "*Now a thing was secretly brought to me, and mine ear received a whisper thereof. In thoughts from the visions of the night, when deep sleep falls on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the appearance thereof; a form was before mine eyes: there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he puts no trust in his servants; and his angels he charges with folly: How much more them that dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth! Betwixt morning and evening they are destroyed: they perish for ever without any regarding it. Is not their tent-cord plucked up within them? They die, and that without wisdom" (4:12-21).*
1. Eliphaz shares a vision he had with Job. Apparently the vision is of divine origin and the meaning is thereby truth. Eliphaz, in the presence of deity, trembled and shook as the image of God passed before him and stopped without form.
  2. We may be at a loss of words to describe why Job's friends have misapplied the events of Job's life to him. It may be best said by the Pulpit commentary. "However misapplied to his particular case may have been the speeches of Job's friends, there can be no dispute concerning the purity and the sublimity of the great truths for which they here appear as spokesmen" (PPC, v. 7, pp. 75 Job).
  3. Eliphaz's vision teaches one great truth; i.e., The Sovereignty of God (see study # 7; The Sovereignty of God):
    - a. Shall moral man be more just and pure than God (his Maker)? Those who think themselves so just that no calamity ought to ever befall them in life should consider the wisdom of God. The Lord proclaims, "*For there is not a just man upon earth, which does good and sins not*" (Eccl. 7:20). Again, the Lord says, "*Let God be true, and every man a liar, as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged*" (Rom. 3:4). Once again, "*For all have sinned, and fall short of the glory of God*" (Rom. 3:23). Lastly, the Apostle John wrote, "*If we say that we have no sin, we deceive ourselves, and the truth is not in us*" (I Jn. 1:8). Rather than questioning God regarding events in our lives we ought to humbly seek His forgiveness (see Rom. 9:20-21). Let us therefore be silent in the presence of God and be mindful of our frailty in relation to the Great and Almighty God. The prophet Zechariah wrote, "*Be silent, all flesh, before Jehovah; for he is waked up out of his holy habitation*" (Zech. 2:13). God is to be revered and feared among men (see also Hab. 2:18-20). Where is the boasting and glorying in our flesh? Such activity is utter foolishness (see James 4:16). Paul said,

*“Where then is the glorying? It is excluded. By what manner of law? Of works? Nay; but by a law of faith”* (Rom. 3:27).

- b. To support the great truth that man is fallible and God the essence of purity Eliphaz has seen, in a heavenly vision, man compared with angels. If spirit angels are not wholly trusted by God to be in absolute perfection to His laws how much more mortal man of houses of clay (i.e., flesh and bone from the dust of the earth) (see II Pet. 2:4; Jude 1:6).
- c. Furthermore man cannot be compared to the absolute just nature of God because they are frail and weak. They can be crushed with ease like a moth and day by day their fleshly bodies are growing older and weaker until they die. No man questions whether death shall come. Inadvertently man admits his frailty by not questioning his time of death. All shall die and all know this.
- d. Man’s soul, as a tent-cord supports the tent, is plucked from him. Man has not set the laws in place for his eternity but God. Man’s soul will go to the place God deems right and thereby man is inferior to the creator.
- e. What do we learn and what is the point of Eliphaz’s vision? The point is that man cannot possibly question God regarding the events of his life because he is weak, subject to decay and death, and sinful. God, in His sovereign ways, has deemed man to live, to suffer, and to go on for eternity. Man’s appointment in this life is to suffer (I Thess. 3:3). It matters not whether one attempts to live godly or ungodly. All suffer. This being the case how is it that I complain to God or question this? The Apostle Paul wrote, *“Thou wilt say then unto me, Why doth he still find fault? For who withstands his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?”* (Rom. 9:19-21). The Lord, by His sovereign will, puts man to the test through various trials of life now so that he may be strengthened and truly fit for eternity (see I Pet. 1:6-7).

### Things to consider from Job 3-4

- The metamorphosis of **Job’s character** occurs through this horrid ordeal. God has, by His sovereign will, permitted Satan to bring the worst of anguish upon Job’s emotional and physical being. Job loses all his material possessions and his ten children are killed. Job’s initial faithful response is, *“Naked came I out of my mother’s womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah”* (Job 1:21). Again, after the second trial of his physical health Job replies, *“What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips”* (Job 2:10). This beautiful character is an initial model; however, as the days of anguish set in and the emotional and physical pain take its toll on this Godly man he begins to question things. Rather than speaking of the blessedness of God Job curses the day of his birth. Rather than praising God Job questions why such a retched man is permitted to live.
- The book is thereby a testament of the **development of a man’s true character**. Job faithfully encouraged others who went through anguish (Job 4:1-5) and made the initial faithful response to his own anguish (Job 1:21; 2:10); however, he was to learn the reality of these statements rather than simply speaking empty words.
- Our sovereign God permits man to suffer in this life because no one is without fault and without need of trials (Rom. 3:23 see James 1:1ff; I Pet. 1:6-7). Job was not so righteous as to be beyond the scope of mental or physical anguish. Said trial was, by God’s omniscience, the perfect way to make Job truly perfect in all his ways.
- Job will be made to come full circle. His words of faith at Job 1:21 and 2:10 will come to be a part of his true identity.

## Chapter 5

### I. Eliphaz continues his speech to Job : “But man is born unto trouble” (5 all):

- A. *“Call now; is there any that will answer thee? And to which of the holy ones wilt thou turn? For vexation killeth the foolish man, And jealousy slayeth the silly one. I have seen the foolish taking root: But suddenly I cursed his habitation. His children are far from safety, And they are crushed in the gate, Neither is there any to deliver them: Whose harvest the hungry eateth up, And taketh it even out of the thorns; And the snare gapeth for their substance. For affliction cometh not forth from the dust, Neither doth trouble spring out of the ground; But man is born unto trouble, As the sparks fly upward” (5:1-7).*
1. Eliphaz tells Job that there is no other to turn to during times of vexation than to God. Some men’s reaction and eventual action to the trouble that all are born into proves him to be foolish and jealous.
  2. The Godly ought to recognize that “*man is born unto trouble as the sparks fly upward.*” No one is immune to the troubles of life (see Eccl. 2:14) (see study # 8; Suffering Belongs to All).
- B. *“But as for me, I would seek unto God. And unto God would I commit my cause; Who doeth great things and unsearchable, Marvellous things without number: Who giveth rain upon the earth, And sendeth waters upon the fields; So that he setteth up on high those that are low, And those that mourn are exalted to safety. He frustrateth the devices of the crafty, So that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; And the counsel of the cunning is carried headlong. They meet with darkness in the day-time, And grope at noonday as in the night. But he saveth from the sword of their mouth, Even the needy from the hand of the mighty. So the poor hath hope, And iniquity stoppeth her mouth” (5:8-16).*
1. While man lives out his life of being “*born unto trouble*” God providentially involves himself in man’s existence (see study # 9; Providence).
  2. There is hope for man and therefore he ought to seek the Lord out every day of his life.
- C. *“Behold, **happy is the man whom God correcteth: Therefore despise not the chastening of the Almighty.** For he maketh sore, and bindeth up; He woundeth, and his hands make whole. He will deliver thee in six troubles; Yea, in seven there shall no evil touch thee. In famine he will redeem thee from death; And in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; Neither shalt thou be afraid of destruction when it cometh. **At destruction and dearth thou shalt laugh;** Neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; And the beasts of the field shall be at peace with thee. And thou shalt know that thy tent is in peace; And thou shalt visit thy fold, and shalt miss nothing. Thou shalt know also that thy seed shall be great, And thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, Like as a shock of grain cometh in in its season. Lo this, we have searched it, so it is; Hear it, and know thou it for thy good” (5:17-27).*
1. Eliphaz has made it clear that he believes Job to be suffering emotionally and physically due to sin in his life (see Job 4:7-9). When God chastised man, therefore, he ought to be “*happy*” because he shall see God’s care and correct himself of his mischief. The problem is that Job is not being chastised for evil deeds but rather he is suffering because Satan wanted to provoke him to curse God.
  2. Eliphaz’s words have a ring of James 1:2-3. James said, “*Count it all joy, my brethren, when ye fall into manifold trials; knowing that the proving of your faith works patience, and let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.*” The joy that James speaks of is to be understood from the perspective of man striving and obtaining perfection. While undergoing trials of life (i.e., health issues, financial difficulties, disappointments, heart wrenching events, etc) one learns that this world of anguish is not the desired place for eternity. Heaven will be the opposite of the anguish of earthly dwelling. The more we suffer here on this earth the greater our longing for heaven. We endure with patience because we desire a heavenly home of rest and comfort. Eliphaz has job suffering due to sin and that is not the way God works.

## Chapter 6

### I. Job answers Eliphaz (6 all):

- A. *“Then Job answered and said, Oh that my **vexation** were but weighed, And all my **calamity** laid in the balances! For now it would be heavier than the sand of the seas: Therefore have my words been rash. For the arrows of the Almighty are within me, The poison whereof my spirit drinketh up: The terrors of God do set themselves in array against me” (6:1-4).*
1. Eliphaz has told Job that he is suffering due to some wrong he has committed in his life (Job 4:4-9). Eliphaz has suggested to Job that he should take God’s correction and chastening with a “*happy*” disposition (Job 5:17). Such correction is for Job’s “*good*” (Job 5:27).
  2. Job seems to dismiss all that Eliphaz has said. His remarks do not take into consideration Eliphaz’s charge of sin and consequential pain. Job knows that he has not erred against the Lord.
  3. Job has identified his great “*pain*” (2:13b) as “*misery*” (Job 3:20) and “*trouble*” (Job 3:26). Job now identifies his pain with “*vexation*” and “*calamity*.” Job justifies his remarks regarding his anguish by saying that his pain has been “*heavier than the sand of the seas,*” and God’s “*arrows are within me, the poison has been drank...*” Job concludes that “God has set himself in array against me.”
- B. *“Doth the wild ass bray when he hath grass? Or loweth the ox over his fodder? Can that which hath no savor be eaten without salt? Or is there any taste in the white of an egg? My soul refuseth to touch them; They are as loathsome food to me” (6:5-7).*
1. It seems that Job answers Eliphaz and says, “if you were in my condition you would do the same.”
  2. Job considers his reply a natural one seeing the condition of his mind and body.
- C. *“Oh that I might have my request; And that God would grant me the thing that I long for! Even that it would please God to crush me; That he would let loose his hand, and cut me off! And be it still my consolation, Yea, let me exult in pain that spareth not, That I have not denied the words of the Holy One” (6:8-10).*
1. Seeing that it is natural for Job to desire death rather than continue in such agony he asks, once again, that God would grant him his request to die.
  2. Though Eliphaz has suggested that Job be happy in his pain Job stands firm stating, “*I have not denied the words of the Holy One.*” If Job has not sinned against God why should he be happy in this pain?
  3. Job maintains his innocence by saying, “*I have not denied the words of the Holy One.*”
- D. *“What is my strength, that I should wait? And what is mine end, that I should be patient? Is my strength the strength of stones? Or is my flesh of brass? Is it not that I have no help in me, And that wisdom is driven quite from me? To him that is ready to faint kindness should be showed from his friend; Even to him that forsaketh the fear of the Almighty” (6:11-14).*
1. Job rebukes his friends for treating him as though he had the strength of stones and flesh of brass. Job states that he is flesh and blood and he is hurting. Job wants to know why they are saying these unkind things to him; i.e., Job, you have sinned and therefore take the chastening punishment of the Lord with happiness because it’s going to make you a better person.
  2. Job states that even those who care nothing for God’s laws ought to know this and show more compassion than they have.
- E. *“My brethren have dealt deceitfully as a brook, As the channel of brooks that pass away; Which are black by reason of the ice, And wherein the snow hideth itself: What time they wax warm, they vanish; When it is hot, they are consumed out of their place. The caravans that travel by the way of them turn aside; They go up into the waste, and perish. The caravans of Tema looked, The companies of Sheba waited for them. They were put to shame because they had hoped; They came thither, and were confounded” (6:15-20).*
1. Job accuses his friends of being cold and unmerciful to one in such great anguish.

2. Job, in a stinging fashion, compares his friends to cold uncaring people who would turn a needy caravan on a long journey. The caravan had hoped to be refreshed and rested by the company yet they received nothing. Such treatment causes the caravan to be confounded.
- F. *“For now ye are nothing; Ye see a terror, and are afraid. Did I say, Give unto me? Or, Offer a present for me of your substance? Or, Deliver me from the adversary's hand? Or, Redeem me from the hand of the oppressors? Teach me, and I will hold my peace; And cause me to understand wherein I have erred”* (6:21-24).
1. Their very presence has done nothing for Job’s anguish. Job has asked nothing of his friends at this time of his great anguish yet they have heaped even more anguish upon him. To this point of the study we find that Job’s trial did not end with the loss of his property, children, and ill advice of his wife but it has now been extended to his close friends challenging his godliness.
  2. Job challenges his friends to find his error and he would gladly admit it and plead for forgiveness.
- G. *“How forcible are words of uprightness! But your reproof, what doth it reprove? Do ye think to reprove words, Seeing that the speeches of one that is desperate are as wind? Yea, ye would cast lots upon the fatherless, And make merchandise of your friend. Now therefore be pleased to look upon me; For surely I shall not lie to your face. Return, I pray you, let there be no injustice; Yea, return again, my cause is righteous. Is there injustice on my tongue? Cannot my taste discern mischievous things?”* (6:25-30).
1. Job accuses his friends of scolding him for no reason. The only thing he has done is responded to his calamity with words that curse the day of his birth (Job feels this to be the natural reaction to such great pain and anguish).
  2. Job believes that he can positively discern good and evil. If there were evil in his life he would identify it; however, there is none. Job assures his friends that he is “not lying to their face.”

### Things to consider in Job 5 – 6

- God’s **Providence**: God powerfully influences both nature and man’s life (Job 5:8-16).
- **Eliphaz** misapplies the chastening rod of God. Eliphaz believes Job to be suffering due to sin in his life (see Job 4:7-9) and thereby advises Job to be happy in this time of great anguish (Job 5:17) because it is for his own good (Job 5:27).
- Job views his agony as “*pain*” (Job 2:13b), “*misery*” (Job 3:20), “*trouble*” (Job 3:26), “*vexation and calamity*” (Job 6:1) and in a “*desperate*” state of being (Job 6:26). Job accuses his friends of being cold and unmerciful to one in such agony (Job 6:15-20). Job reminds his friends that he is only flesh yet they are treating him as though he were made of stone and brass (Job 6:12).
- Job maintains his **innocence**: Job said, “*I have not denied the words of the Holy One*” (Job 6:10). Again, Job states, “*Teach me, and I will hold my peace; And cause me to understand wherein I have erred*” (Job 6:24). Job has not sinned and therefore he wants to know why this is happening to him. Job too is mistaken about this affair. Job believes that “*God has set himself in array against me*” (Job 6:4). Job believes that God has a tight hold upon his life and desires for the Lord to “*loose his hand*” (Job 6:9). To this point of the book neither Job nor his friends fully understand why he is experiencing this great agony.

## Chapter 7

- I. **Job continues his remarks after Eliphaz’s Speech (7 all):**
- A. *“Is there not a warfare to man upon earth? And are not his days like the days of a hireling? As a servant that earnestly desires the shadow, and as a hireling that looks for his wages: So am I made to possess months of misery, and wearisome nights are appointed to me”* (7:1-3).
1. Job depicts his agony as “*misery*,” and “*wearisome nights*.” No doubt every moment of his life was spent in agony (whether awake or sleeping).
  2. Job compares his life (and the life of all men) to a servant who works hard under the sun during the day and longs for the shade of the evening. Relief from shade and the reward of wages keep

- the laborer toiling on; however, the only thing that Job has to look forward to at the end of a day of suffering is more suffering. He longs for his reward which is death.
- B.** *“When I lie down, I say, when shall I arise, and the night be gone? And I am full of tossings to and fro unto the dawning of the day”* (7:4).
1. Job knows what he is in store for every evening as he lays down to sleep. Each night it is the same. Pain, anguish, and misery to the point that he says, *“When shall I arise and the night be gone?”* He tosses and turns all night as he is unable to sleep due to the pain.
  2. Such a life is not living. Many have been in such anguish in their lives and there is nothing pleasant about it.
- C.** *“My flesh is clothed with worms and clods of dust; my skin closes up, and breaks out afresh. My days are swifter than a weaver’s shuttle, and are spent without hope. Oh remember that my life is a breath: mine eye shall no more see good”* (7:5-7).
1. Whether figurative or literal the scene of worms, clods of dust on his flesh, breaks in the skin paints a picture of an awful unbearable disease.
  2. Job has lost all hope of being relieved from this dreaded painful disease. His life has passed by swiftly only to come to this day of anguish.
- D.** *“The eye of him that sees me shall behold me no more; thine eyes shall be upon me, but I shall not be. As the cloud is consumed and vanishes away, so he that goes down to Sheol shall come up no more He shall return no more to his house, neither shall his place know him any more”* (7:8-10).
1. Job appears to believe that he is near the point of death. Those who now see him shall see him no more. He shall go down to Sheol (the grave and place of those who are dead).
  2. The dead do not come to their homes and neither do they go any place on the earth. Such a life is expired and is no longer.
- E.** *“Therefore I will not refrain my mouth; I will speak in the anguish of my spirit: I will complain in the bitterness of my soul. Am I a sea, or a sea-monster, that thou set a watch over me? When I say, My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrify me through visions: so that my soul chooses strangling, and death rather than these my bones”* (7:11-15).
1. Job earlier said that animals naturally complain when they suffer (see Job 6:5) and thereby it is only natural for him to do so *“in the bitterness of my soul.”* Job, considering the great anguish he is experiencing, says, *“I will complain.”* The situation, according to the Job’s reasoning, demands complaining (see study # 6). Again, we see the change of heart from Job’s statements at Job 1:21 and 2:10.
  2. Job asks God several questions:
    - a. *“Am I a sea monster or a wild ocean?”* Such things of nature need to be controlled and tamed due to their wild nature. How has Job showed himself to be such a wild and out of control object?
    - b. The times when he does look forward to rest on his couch he is terrified at night by dreams. It may be that Satan was permitted to interfere with Job’s rest by sending terrifying nightmares to him. Such events only make him renew his desire to die and be thrown with this horrid ordeal.
- F.** *“I loathe my life; I shall not always live: let me alone; for my days are vanity. What is man, that thou shouldest magnify him, and that thou shouldest set thy mind upon him, and that thou should visit him every morning, and try him every moment?”* (7:16-18)
1. The days of pain and anguish drive Job to exclaim, *“I loathe my life.”* Job had earlier asked God to let loose his tight grip of anguish (see Job 6:9) and now confirms his understanding of God’s *“trying him every moment”* of his life (Job 7:18). To come to the point of loathing your very existence is to experience great anguish.
  2. Man’s life is likened unto one great trial period that must be endured before rewards are to be realized. Job is ready to end his probation.
- G.** *“How long wilt thou not look away from me, nor let me alone till I swallow down my spittle? If I have sinned, what do I unto thee, O thou watcher of men? Why hast thou set me as a mark for thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away*

*mine iniquity? For now shall I lie down in the dust; and thou wilt seek me diligently, but I shall not be” (7:19-21).*

1. Job asks the Lord to turn his wrath from him at least for a moment (i.e., the time it takes to swallow spit down).
2. Job tells God that if he has sinned please identify it and he will gladly beg His forgiveness. If the suffering Job is undergoing is due some sin then Job asks, “Please forgive me and remove the terrible anguish.” Job desperately wants God to release him from this ordeal.

## Chapter 8

### I. Bildad’s First Speech (8 all):

- A. *“Then answered Bildad the Shuhite, and said, How long wilt thou speak these things? And how long shall the words of thy mouth be like a mighty wind? Doth God pervert justice? Or doth the Almighty pervert righteousness?” (8:1-3).*
1. Bildad, the second friend mentioned at Job 2:11, can remain silent no more. Bildad believes that Job has ranted and complained for long enough.
  2. Bildad accuses Job of standing in judgment of God as though God had perverted justice and righteousness by afflicting him with this ordeal.
- B. *“If thy children have sinned against him, and he hath delivered them into the hand of their transgression; if thou would seek diligently unto God, and make thy supplication to the Almighty; if thou were pure and upright: surely now he would awake for thee, and make the habitation of thy righteousness prosperous. And though thy beginning was small, yet thy latter end would greatly increase” (8:4-7).*
1. Bildad delivers three “if” statements to Job:
    - a. Why would Job pervert the justice and righteousness of God by complaining against Him when “*thy children have sinned*” and received their just reward?
    - b. Job would be restored to good health and prosperity if only he would “*seek diligently unto God and make thy supplication to the Almighty.*” Bildad concludes that Job has not admitted and prayed to God for forgiveness of his error.
    - c. Finally, if Job were a “*pure and upright*” man the Lord would loosen His hand of wrath upon him.
  2. Bildad’s conclusions match that of Eliphaz’s; i.e., Job and his children have sinned and thereby have received their proper judgment.
- C. *“For inquire, I pray thee, of the former age, and apply thyself to that which their fathers have searched out (for we are but of yesterday, and know nothing, because our days upon earth are a shadow); shall not they teach thee, and tell thee, and utter words out of their heart?” (8:8-10).*
1. Bildad challenges Job to look back through history and learn the lessons that those who have gone on before them had learned.
  2. When men suffered such horrid events it was due to their sin.
- D. *“Can the rush grow up without mire? Can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withers before any other herb. So are the paths of all that forget God; and the hope of the godless man shall perish: whose confidence shall break in sunder, and whose trust is a spider’s web. He shall lean upon his house, but it shall not stand: he shall hold fast thereby, but it shall not endure” (8:11-15).*
1. The answer to Bildad’s rhetorical questions is “no.” Plants that are not preserved in their intended environments wither away and die. Likewise, the man who is intended to live righteously and justly by God will wither away if he continues in sin.
  2. To hold to hope while living contrary to God’s will is like putting hope in a fragile spider’s web.
- E. *“He is green before the sun, and his shoots go forth over his garden. His roots are wrapped about the stone-heap, he beholds the place of stones. If he be destroyed from his place then it shall deny him, saying, I have not seen thee. Behold, this is the joy of his way; and out of the earth shall others spring” (8:16-19).*

1. The ungodly are like fast growing plants in full sunlight with plenty of water.
  2. When this fast growing ungodly man suddenly dies all will deny knowing and having been a part of that person's life. Such a person is worthless when dead and another shall take his place.
- F. *"Behold, God will not cast away a perfect man, neither will he uphold the evil-doers. He will yet fill thy mouth with laughter, and thy lips with shouting. They that hate thee shall be clothed with shame; and the tent of the wicked shall be no more"* (8:20-22).
1. Bildad seems to give Job the benefit of the doubt. God does not cast away perfect men and neither will he uphold "*evil-doers*." Job's fate is in the hands of God yet the issue of his present distress lies in his own hands. Is he an evil doer? Will he make supplication to God?
  2. If Job does not admit his sin before God then he will be destroyed like the rush and flag with no water, destroyed like a spider's web, and destroyed like a rapidly growing plant.

### Points to Ponder:

- Job's **misery** (vexation and calamity / Job 6:1) (pain, can't sleep, and when he does sleep he is terrified by nightmares) (Job 7:3, 13).
- Job **justifies** his complaining due to his agony (Job 7:11-15).
- Job said, "*I loathe my life*" (Job 7:16).
- Job asks God to "*leave him alone*" (Job 7:16, 19).
- Job continues to maintain his **innocence** (Job 7:20).
- Bildad (as did Elephaz at Job 4:6-11) accuses Job and his children of **sin** and reasons that their sin is why death and anguish has come to his house (Job 8:4-7).

## Chapter 9

- I. **Job Answers Bildad's Speech: Contemplation of the Sovereignty of Jehovah (9:1-14):**
- A. *"Then Job answered and said, Of a truth I know that it is so: but how can man be just with God?"* (9:1-2).
1. What "*is so*?" Job admits that Bildad's words regarding God not casting away a perfect man and never upholding evil doers is the truth.
  2. Job continues; however, saying "*But how can man be just with God?*" The perfect man is the just man. How can any man stand just before God and not be cast away? We all sin and therefore God will not uphold any of us (Job's reasoning).
- B. *"If he be pleased to contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against him, and prospered?"* (9:3-4).
1. The man who attempts to "*contend*" with God on the basis of his righteousness cannot give answer to even one of a thousand accusations God will have against that man. The apostle Paul had said, "*All sin and fall short of the glory of God*" (Rom. 3:23).
  2. Elephaz and Bildad's speeches appear to be weighing heavy upon the heart of Job. They have accused Job of sin and consequential anguish. Job is saying, "Hasn't everyone sinned?" This being the case, "Can any man ever contend with God and succeed?" Can anyone stand unscathed by God's wrath? God is wise and mighty. No man can harden himself against His will and prosper.
- C. *"Him that removes the mountains, and they know it not, when he overturns them in his anger; that shakes the earth out of its place, and the pillars thereof tremble; that commands the sun, and it rises not, and seals up the stars; that alone stretch out the heavens, and treads upon the waves of the sea; that makes the Bear, Orion, and the Pleiades, and the chambers of the south; that doeth great things past finding out, yea, marvelous things without number"* (9:5-10).
1. Shall man contend with a God that is able to do things the human mind can scarcely comprehend much less have dominion over them? Job's point is that one that Jehovah deems cursed in life is doomed. There is no contending with one who possesses such great might.

2. God has created the “*Bear, Orion, and the Pleiades...*” The “Bear” is a “great northern constellation” (ISBE, v. 1; pp. 442)... “The grouping of stars into constellations” (ISBE, v. 1; pp. 347).
- D. “*Lo, he goes by me, and I see him not: he passes on also, but I perceive him not. Behold, he seizes the prey, who can hinder him? Who will say unto him, What doest thou?*” (9:11-12).
  1. Job continues to contemplate the all wise and mighty God and the inferiority of man. God may travel past me yet my senses do not see Him, feel Him, or even perceive that He is near.
  2. God takes what He wills and no man has the ability to stop Him. When Job lost his children and his health he did not foresee this coming neither could he asks, “What are you doing?” No man has the ability to do this with the Almighty.
- E. “*God will not withdraw his anger; the helpers of Rahab do stoop under him. How much less shall I answer him, and choose out my words to reason with him?*” (9:13-14).
  1. The name “*Rahab*” (translated from Heb. = “The proud One”) is a personification of evil in the world (see Job 26:12). “An OT poetic name for a powerful enemy of Jehovah; in some passages it refers to a historical empire hostile to Israel, in others to a demonic monster of some kind (see Ps. 89:10; Job 9:13; 26:12)” (ISBE, v. 4; pp 34). No matter how powerful one may appear they all stoop under the might of Jehovah. If the mightiest the world has to offer can do nothing but stoop beneath the Almighty then where does a man like Job stand. There is no questioning the sovereign of all creation by any creature spiritual or earthly.
  2. Recall that Job believes that God is against him for no good reason (see Job 6:4). Job sees that God has set His anger against him and he will not withdraw it (Job 9:13). The focus of Job is to find out the “why.”

**II. Job concludes that there is no hope for the wicked and neither is their hope for the just (9:15-35):**

- A. “*Whom, though I were righteous, yet would I not answer; I would make supplication to my judge. If I had called, and he had answered me, yet would I not believe that he hearkened unto my voice. For he breaks me with a tempest, and multiplies my wounds without cause. He will not suffer me to take my breath, but fills me with bitterness*” (9:15-18).
  1. The Almighty sovereign God of creation is unapproachable in the mind of Job. Though Job may call unto the Lord and He answers yet would Job not believe that He would listen, much less give heed, to this weak and frail man’s request. Once God has determined to strike a man He will not turn his mind until the man is destroyed. Job views God as an Almighty power that could care less about man’s suffering and life. He is a God of anger and wrath in the eyes of Job.
  2. Job reasons that the Lord would not give heed to his cause because God has broken and wounded him “*without cause.*” The “*cause*” is what Job is after. He has maintained his innocence in relation to sin and thereby cannot understand why he is going through this horrid ordeal (Job 6:10, 24; 7:20).
- B. “*If we speak of strength, lo, he is mighty! And if of justice, Who, saith he, will summon me? Though I be righteous, mine own mouth shall condemn me: though I be perfect, he shall prove me perverse*” (9:19-20).
  1. Jehovah defines might and justice. No man, court system, or spiritual being has the ticket that condemns the Lord and summons Him to a court. He does nothing wrong.
  2. While the perfect God is not called into court Job is. Job; however, too is perfect and just. Yet because of God’s great might he cannot possibly think to be equal to Jehovah. If he is not equal then he must be perverse. If Job is perverse he is summoned to court.
  3. Note that Job defines Bible perfection as righteous (see study # 1).
- C. “*I am perfect; I regard not myself; I despise my life. It is all one; therefore I say, He destroys the perfect and the wicked. If the scourge slay suddenly, he will mock at the calamity of the innocent. The earth is given into the hand of the wicked; he covers the faces of the judges thereof: if it be not he, who then is it?*” (9:21-24).
  1. Job has said, “I wish I were dead” (Job 3:3ff), “I loathe my life” (Job 7:16), and now “*I despise my life.*” Job reasons saying, “I am perfect yet I experience calamity and therefore I despise my

life.” If the perfect are not spared calamity then it is a despised life to live. No man, whether righteous or wicked, has hope of escaping the wrath of God once it has settled upon one.

2. Job notes that the wicked prosper and are not called to court by judges. Job reasons further that if God permits these things to take place then He must be behind them in some way. If it is not the Almighty that is behind human suffering among the righteous then who is it? Job will answer this question at chapter 9:
- D. *“Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships; as the eagle that swoops on the prey. If I say, I will forget my complaint, I will put off my sad countenance, and be of good cheer; I am afraid of all my sorrows, I know that thou wilt not hold me innocent. I shall be condemned; why then do I labor in vain”* (9:25-29).
1. Job has concluded that the righteous suffer calamity while the wicked prosper and this must be God’s will. Secondly Job contemplates the swiftness of which his life is passing by. He has lived an upright and perfect life yet his days *“see no good.”*
  2. Furthermore, Job considers his condemnation. While he has tried to live right God has condemned him through this horrid ordeal. Job, thereby concludes it is vain to labor in the laws of God and seek out a perfect life. The Apostle Paul; however, tells us that it is not vain to serve God (I Cor. 15:58). Job seems to be calling the justice and fairness of God into question.
- E. *“If I wash myself with snow water, and make my hands never so clean; yet wilt thou plunge me in the ditch, and mine won clothes shall abhor me. For he is not a man, as I am, that I should answer him, that we should come together in judgment. There is no umpire betwixt us, that might lay his hand upon us both. Let him take his rod away from me, and let not his terror make me afraid: then would I speak, and not fear him; for I am not so in myself”* (9:30-35).
1. Job considers the Almighty as inconsiderate and favoring no man (wicked or righteous) because of his calamity. No matter how morally clean Job may be Jehovah would have no care and would as soon through him in a ditch to mire him up again.
  2. Seeing that it is impossible that Jehovah be a man on equal terms with him to discuss the matter and neither is it possible that some *“umpire”* come between Job and God to plead Job’s case to the Lord. Job’s life is thereby hopeless and God has made it that way. Job has certainly lost his mastery over himself. He has charged God with being indifferent to his case and thereby hopeless. He has also charged God with not caring whether a man lives just or not due to the fact that he suffers such calamity.
  3. There continues to be a different approach to Job’s calamity between Job and his friends. Job has concluded that God, the Almighty, permits the just and unjust to suffer and therefore there is no reason for the just to be just (i.e., it is vanity).

## Chapter 10

### I. Job Protests against God’s Treatment of Him (10 all):

- A. *“My soul is weary of my life; I will give free course to my complaint; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; Show me wherefore thou contendest with me”* (10:1-2).
1. We continue to compile Job’s statements regarding his disregard for his own life. He has wished to never have been born (Job 3:3), he said that he, *“Loathed my life”* (Job 7:16) and *“I despise my life”* (Job 9:21). Now Job says, *“My soul is weary of my life.”*
  2. Job makes the same statement regarding his right to complain about his ordeal at Job 7:11 (He justifies his complaint due to his suffering / i.e., I am suffering at the hand of an angry God for no reason and thereby I have the right to complain) (see study # 6). Now; however, it is as though he is saying that he will hold nothing back but rather say exactly what he thinks about this ordeal.
  3. While Job’s friends have condemned him Job pleads with God not to do so. Job gets back to his problem that plagues his mind day and night and that is, *“What have I done to make God contend with me.”*

- B.** *“Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thy hands, and shine upon the counsel of the wicked? Hast thou eyes of flesh? Or see thou as man sees? Are thy days as the days of man, or thy years as man’s days, That thou inquirest after mine iniquity, and searchest after my sin, Although thou knowest that I am not wicked, and there is none that can deliver out of thy hand?”* (10:3-7).
1. Job returns to the complaint about the wicked having a good o time in this life while the just suffer (see Job 9:24). Job asks God, his maker, how that He could allow one of his creation to suffer so much.
  2. Has God set his eyes and time solely upon Job to find some area of sin and then punished him to the full extent?
  3. Elephaz (Job 4:7-8) and Bildad (Job 8:4-7) have accused Job of sin. Job; however, continues to maintain his innocence by saying to God, *“Thou knowest that I am not wicked.”* Previously we have read Job saying, *“I have not denied the words of the Holy One”* (Job 6:10). Again, Job states, *“Teach me, and I will hold my peace; And cause me to understand wherein I have erred”* (Job 6:24). Seeing that he has not sinned he has concluded that, *“God has set himself in array against me”* (Job 6:4). Job believes that God has a tight hold upon his life and desires for the Lord to *“loose his hand”* (Job 6:9).
- C.** *“Thy hands have framed me and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast fashioned me as clay; and wilt thou bring me into dust again? Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and knit me together with bones and sinews. Thou hast granted me life and lovingkindness; and thy visitation hath preserved my spirit. Yet these things thou didst hide in thy heart; I know that this is with thee:”* (10:8-13).
1. Job reasons with God saying, *“Have you framed my being as clay only to destroy me, bring me into dust, and curdle me like cheese?”* Job asks the Lord, *“Did you clothed me with flesh, skin, and bones and bless me with things in this life only to take me down?”* Lastly, Job confidently states that God has hidden all Job’s existence in his heart.
  2. Job now states (regarding his being destroyed), *“I know that this is with thee.”* Job had asked the question of where the source of his suffering comes from at Job 9:24 yet now states confidently that it is God’s doing.
- D.** *“If I sin, then thou markets me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me; and if I be righteous, yet shall I not lift up my head; being filled with ignominy, and looking upon mine affliction. And if my head exalt itself, thou huntest me as a lion; and again thou showest thyself marvelous upon me. Thou renewest thy witnesses against me, and increase thine indignation upon me: changes and warfare are with me”* (10:14-17).
1. Job tells God that there is really no way for him to turn in this life. God has set his heart against him and there is absolutely no hope.
  2. If I sin you will not forgive. If I am wicked or righteous you (God) increase thine indignation upon me. Job concludes that there is no hope for such a one as he.
  3. Job knows that he has not sinned against God therefore his suffering must not be due to his sin or his righteousness. Why then is Job suffering?
- E.** *“Wherefore then hast thou brought me forth out of the womb? I had given up the ghost, and no eye had seen me. I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and of the shadow of death; The land dark as midnight, the land of the shadow of death, without any order, and where the light is as midnight”* (10:18-22).
1. Seeing that God has set himself in array against Job (see Job 6:4) he once again returns to the thought of wishing he had not been born (Job 3:3ff).
  2. Job begs God for a bit of relief from his agony before he leaves this world for the dark realm of the dead.

## Points to Ponder over chapter 9-10

- Job continues to maintain his **innocence** (Job 6:10, 24; 7:20; 9:21; 10:7).
- Job **justifies his right to complain** about his suffering seeing that he has done no wrong (Job 7:11; 10:1).
- Seeing that Job is innocent he wants to know the “cause” of God permitting him to suffer (Job 6:24; 9:18; 10:2).
- Job sees that once God has set himself in array against him (Job 6:4) and that He will not withdraw His anger (Job 9:13) until he is destroyed (Job 9:22; 10:8).
- Seeing that Job is innocent yet God seeks to destroy him it is obviously “*vain*” to seek out a perfect and upright life (Job 9:29-35).
- Consequentially, Job wishes he were never born (Job 3:3ff), “*loathes*” his life (Job 7:16), “*despises*” his life (Job 9:21), and says, “*My soul is weary of my life*” (Job 10:1).
- Job concludes:
  - God is not fair to those who seek out perfection and righteousness in this life (Job 9:24; 10:3-4).
  - God is not just in that He has fashioned man out of clay only to destroy him (Job 10:8)
- There is **no hope** for Job. It doesn’t matter if Job asks God to forgive him of sin or continue in wickedness... God has set Himself in array against him and there is no hope (Job 6:4; 10:14-15).
- Job, in a state of hopeless despair, tells God, “*Cease then and leave me alone...*” (Job 10:20) (See also Job 7:16, 19).

## Chapter 11

### I. Zophar’s First Speech (11 all):

- A. “*Then answered Zophar the Naamathite, and said, Should not the multitude of words be answered? And should a man full of talk be justified? Should thy boastings make men hold their peace? And when thou mockest, shall no man make thee ashamed?*” (11:1-3).
1. Zophar, Job’s third friend to speak to him, feels duty bound to answer Job. Zophar considers Job’s charges against God and continued proclamation of innocence as “*boastings*” and “*mocking*” of God.
  2. The erring “*talk*” of Job must be “*answered*” and “*shamed*.” Herein we find the importance of making sure that we are right before answering and shaming another brother. While the Apostle Paul instructed the Ephesian Christians to expose the dark deeds of others he by no means intended for the Ephesians to shame men in areas where no sin existed (see Eph. 5:11).
- B. “*For thou sayest, My doctrine is pure, And I am clean in thine eyes. But oh that God would speak, And open his lips against thee, And that he would show thee the secrets of wisdom! For he is manifold in understanding. Know therefore that God exacteth of thee less than thine iniquity deserveth*” (11:4-6).
1. Zophar has listened to Job defend his innocence in response to Elephaz and Bildad’s charges of sin (see Job 6:10, 24; 7:20; 9:21; 10:7).
  2. Zophar tells Job that if God were to speak to him He would expose Job’s sinfulness. Seeing that Job is such a great sinner Zophar concludes, “*Know therefore that God exacts of thee less than thine iniquity deserves.*” Zophar believes that if Job got what he truly deserved it would be greater than the death of his children and loss of his physical health, it may be death (see study # 10; What Man Deserves for his Sins).
- C. “*Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; What canst thou know? The measure thereof is longer than the earth, And broader than the sea. If he pass through, and shut up, And all unto judgment, then who can hinder him? For he knoweth false men: He seeth iniquity also, even though he consider it not*” (11:7-11).
1. Zophar praises the omniscience and omnipotence of God. Man cannot attain to the level of perfection of Jehovah (see Rom. 11:33-34). God does not sin and He never will.

2. The omniscient all seeing and all knowing eye of God identifies “*false men*” and God sees all the sin committed by man. Zophar is telling Job that he, like all else, cannot go unnoticed by the Lord. Though God may not punish the wicked deeds of some men He nonetheless takes note of it.
- D. “*But vain man is void of understanding, Yea, man is born as a wild ass's colt. If thou set thy heart aright, And stretch out thy hands toward him; If iniquity be in thy hand, put it far away, And let not unrighteousness dwell in thy tents*” (11:12-14).
1. The man who refuses to identify his sins and plead with God for forgiveness is “*vain and void of understanding.*” Job takes exception to this statement in chapter 12.
  2. Zophar recommends that Job put far away his iniquity and dwell in righteousness. Zophar is telling Job that he just needs to admit that he is not perfect and upright in heart.
- E. “*Surely then shalt thou lift up thy face without spot; Yea, thou shalt be stedfast, and shalt not fear: For thou shalt forget thy misery; Thou shalt remember it as waters that are passed away, And thy life shall be clearer than the noonday; Though there be darkness, it shall be as the morning. And thou shalt be secure, because there is hope; Yea, thou shalt search about thee, and shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; Yea, many shall make suit unto thee. But the eyes of the wicked shall fail, And they shall have no way to flee; And their hope shall be the giving up of the ghost*” (11:15-20).
1. Zophar tells Job that if he would only admit his error then all the misery he has experienced shall be forgotten.
  2. There is hope for those who admit their error before Jehovah. Job considered his life hopeless yet Zophar tells him there is hope (Job 10:14-15).

## Chapter 12

### I. Job Answers Zophar (12 all):

- A. “*Then Job answered and said, No doubt but ye are the people, And wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: Yea, who knoweth not such things as these? I am as one that is a laughing-stock to his neighbor, I who called upon God, and he answered: The just, the perfect man is a laughing-stock*” (12:1-4).
1. Job’s patience with his three friends has worn thin. He has calmly disputed their claims of his error and maintained his innocence. Now he contends with them saying, “When you die wisdom will die with you” (as if to say you three think you are the only ones with wisdom). Job boldly proclaims, “*I have understanding as you; I am not inferior to you.*” Yet one or both must be wrong!
  2. Job is the one undergoing the intense trial and therefore he considers this justification for his words. Job reveals to us that it is not only the ordeal of losing his children and physical health but also the fact that he has become “*a laughing-stock to his neighbor.*”
  3. Job continues to question how that a “*just and perfect man*” can be a “*laughing stock*” to neighbors. The book of Job has clearly identified God’s view of man’s perfection. Job states that the perfect man is one who “*fears God and turns away from evil*” (Job 1:1), “*upright*” (Job 1:8), opposite of “*evil doers*” (Job 8:20), “*righteous*” (Job 9:20), and is “*just*” (Job 12:4).
- B. “*In the thought of him that is at ease there is contempt for misfortune; It is ready for them whose foot slippeth. The tents of robbers prosper, And they that provoke God are secure; Into whose hand God bringeth abundantly. But ask now the beasts, and they shall teach thee; And the birds of the heavens, and they shall tell thee: Or speak to the earth, and it shall teach thee; And the fishes of the sea shall declare unto thee. Who knoweth not in all these, That the hand of Jehovah hath wrought this, In whose hand is the soul of every living thing, And the breath of all mankind?*” (12:5-10).
1. Job considers his friends as men “at ease” in relation to hardships yet they poor contemptuous words of mockery at their friends misfortune.
  2. Job returns to his argument about God not being fair to the just, righteous and perfect. Robbers and they that provoke God prosper and are secure while the just suffer (see Job 9:24; 10:3).

3. Job challenges his friends to ask the beasts, birds, the earth, and the fishes of the sea about God. Certainly they would teach and tell Elephaz, Bildad, and Zophar that God is in control of all every living thing as well as mankind.
- C. *“Doth not the ear try words, Even as the palate tasteth its food? With aged men is wisdom, And in length of days understanding. With God is wisdom and might; He hath counsel and understanding. Behold, he breaketh down, and it cannot be built again; He shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up; Again, he sendeth them out, and they overturn the earth. With him is strength and wisdom; The deceived and the deceiver are his. He leadeth counsellors away stripped, And judges maketh he fools. He looseth the bond of kings, And he bindeth their loins with a girdle. He leadeth priests away stripped, And overthroweth the mighty. He removeth the speech of the trusty, And taketh away the understanding of the elders. He poureth contempt upon princes, And looseth the belt of the strong. He uncovereth deep things out of darkness, And bringeth out to light the shadow of death. He increaseth the nations, and he destroyeth them: He enlargeth the nations, and he leadeth them captive. He taketh away understanding from the chiefs of the people of the earth, And causeth them to wander in a wilderness where there is no way. They grope in the dark without light; And he maketh them to stagger like a drunken man” (12:11-25).*
1. Job proclaims that it is as natural for him to question why he is suffering as it is for the ear to try words and for palates to taste food. Job has previously justified his complaining by looking to natural events (see Job 6:5-7; 7:11-15).
  2. Job looks to the providence of God and observes that He alone controls the outcomes in not only individual’s lives and courses of nature but also the direction of entire nations (see study # 9).
  3. Job’s point is that God is the one who is behind human suffering and every direction an animal, the earth, a man, or even nations take.
  4. Job wants to know what the point of serving such a one in perfect and just manner is if He controls every event of our lives (Reminds us of Romans 9).

## Chapter 13

### I. Job continues his reply to Zophar (13 all):

- A. *“Lo, mine eye hath seen all this, Mine ear hath heard and understood it. What ye know, the same do I know also; I am not inferior unto you” (13:1-2).*
1. Elephaz, Bildad, and Zophar have observed things about God and consequentially charges against Job.
  2. Job says, wait a moment, I too have understanding and have made observations about God and man. *“I am not inferior unto you.”* While one group maintains Job’s guilt and consequential sin the man Job continues to maintain his innocence and thereby has no answer as to why God is doing this to him. One must be correct or neither correct!
- B. *“Surely I would speak to the Almighty, And I desire to reason with God. But ye are forgers of lies; Ye are all physicians of no value. Oh that ye would altogether hold your peace! And it would be your wisdom. Hear now my reasoning, And hearken to the pleadings of my lips” (13:3-6).*
1. Zophar seems to have pushed the final button with Job. He has had all he can stand of his three friends *“forgers of lies... and physicians of no value.”* Job requests that his friends would stop trying to help him and just be quiet.
  2. While he has listened to their stinging rebuke he now pleads with them to try to understand where he is coming from.
- C. *“Will ye speak unrighteously for God, And talk deceitfully for him? Will ye show partiality to him? Will ye contend for God? Is it good that he should search you out? Or as one deceiveth a man, will ye deceive him? He will surely reprove you, If ye do secretly show partiality. Shall not his majesty make you afraid, And his dread fall upon you? Your memorable sayings are proverbs of ashes, Your defenses are defenses of clay” (13:7-12).*

1. Job now charges Elephaz, Bildad, and Zophar with sin. Due to their speaking un-righteously and deceitfully for God “*He will surely reprove you.*”
  2. Job tells his friends that their memorable sayings about his sin and consequential suffering are as ashes and their defense as clay. Job tells his friends that their charges of sin are merely clay assumptions on their part.
- D. “*Hold your peace, let me alone, that I may speak; And let come on me what will. Wherefore should I take my flesh in my teeth, And put my life in my hand? Behold, he will slay me; I have no hope: Nevertheless I will maintain my ways before him. This also shall be my salvation, That a godless man shall not come before him*” (13:13-16).
1. Job tells his friends to not speak to him any longer and to “leave me alone.” Job has concluded that God will “slay me; I have no hope.” Job has concluded that once God has set himself against one there is no hope for such a one (see Job 6:4; 10:14-15).
  2. Though there is no hope of living Job shall “*maintain my ways before him*” (i.e., I am innocent – see Job 6:10, 24; 7:20; 9:21; 10:7) as he has done all along.
  3. Job’s only hope is that he knows that a godless man will not stand in the day of judgment before God yet a righteous man will. Job has no hope on earth but there is hope after this life.
- E. “*Hear diligently my speech, And let my declaration be in your ears. Behold now, I have set my cause in order; I know that I am righteous. Who is he that will contend with me? For then would I hold my peace and give up the ghost. Only do not two things unto me; Then will I not hide myself from thy face: Withdraw thy hand far from me; And let not thy terror make me afraid. Then call thou, and I will answer; Or let me speak, and answer thou me*” (13:17-22).
1. Job once more confidently affirms, “*I know that I am righteous*” and demands that his friends give a heedful ear.
  2. Job asks two things from his friends: First, take away their hands of reproach and secondly, stop trying to terrorize me with your fearful sayings.
- F. “*How many are mine iniquities and sins? Make me to know my transgression and my sin. Wherefore hidest thou thy face, And holdest me for thine enemy? Wilt thou harass a driven leaf? And wilt thou pursue the dry stubble? For thou writest bitter things against me, And makest me to inherit the iniquities of my youth; Thou puttest my feet also in the stocks, And markest all my paths; Thou settest a bound to the soles of my feet: Though I am like a rotten thing that consumeth, Like a garment that is moth-eaten*” (13:23-28).
1. Job now challenges God with hiding his face and counting him as His enemy.
  2. Job maintains his innocence confidently before God. The only sins that Job knows of are the sins of his youth. Job wants God to tell him where he has messed up in life to deserve such treatment. He knows that he has not sinned against God and thereby demands that God tell him why he is causing all this suffering. Bold words from a man to Jehovah God.

## Chapter 14

### I. Job speaks of Man’s Frailty (14 all):

- A. “*Man, that is born of a woman, Is of few days, and full of trouble. He cometh forth like a flower, and is cut down: He fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one, And bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, The number of his months is with thee, And thou hast appointed his bounds that he cannot pass; Look away from him, that he may rest, Till he shall accomplish, as a hireling, his day*” (14:1-6).
1. Job seems to be calmed down after he has ranted and raved about the foolishness of his friends. Job looks to man and sees that he is “*born of a woman, lives a few days, and these days are full of trouble.*” All of mankind faces troubles of some sort in life. Though man’s beginnings are likened unto a beautiful flower they soon fade in weakness. In this weakened state God judges man. You may recall that Jacob had made a similar response to Pharaoh of Egypt when he was asked how old he was. Jacob said, “*The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained*

*unto the days of the years of the life of my fathers in the days of their pilgrimage” (Gen. 47:8) (see study # 11; Man’s Perspective of his Life).*

2. Job understands man to be those God closely watches and sets the limits of time upon their lives. Job then asks if the Lord could look away from him for a moment that he may enjoy a bit of rest before his time ends.
- B.** *“For there is hope of a tree, If it be cut down, that it will sprout again, And that the tender branch thereof will not cease. Though the root thereof wax old in the earth, And the stock thereof die in the ground; Yet through the scent of water it will bud, And put forth boughs like a plant. But man dieth, and is laid low: Yea, man giveth up the ghost, and where is he? As the waters fail from the sea, And the river wasteth and drieth up; So man lieth down and riseth not: Till the heavens be no more, they shall not awake, Nor be roused out of their sleep. Oh that thou wouldest hide me in Sheol, That thou wouldest keep me secret, until thy wrath be past, That thou wouldest appoint me a set time, and remember me!” (14:7-13).*
1. Job considers the tree that even has hope. If a tree is cut down its stump may die but the roots will sprout new growth and it will live again. Yet when man dies there is no coming back to the earth. Job asks the question, *“Once a man dies where is he?”* There was apparently not much revealed at this point regarding man’s resurrection and life after death in heaven (see study # 12; Life after Death).
  2. Job seems to hint at an understanding that this life is short, his suffering will be over once in Sheol, and then he prays that once God’s wrath is past that he would *“remember me.”*
  3. Solomon wrote, *“He hath made everything beautiful in its time: also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end”* (Eccl. 3:11). God has created each individual with an inner knowledge that enables him to have an understanding or yearning for *“eternity.”* Man, by nature, exhibits this truth by having inner feelings of dissatisfaction with sinful things of this life. Not only so but God has given man the inner ability to know right from wrong (Rom. 2:14-15). Man has been divinely created to perceive divine design from personal observations of the universe (Rom. 1:20ff). Man personally observes and knows innately that homosexuality (Rom. 1:26-27) and marring the distinctive lines of male and female (I Cor. 11:14) goes against the divine design of God’s creation.
- C.** *“If a man die, shall he live again? All the days of my warfare would I wait, Till my release should come. Thou wouldest call, and I would answer thee: Thou wouldest have a desire to the work of thy hands. But now thou numberest my steps: Dost thou not watch over my sin? My transgression is sealed up in a bag, And thou fastenest up mine iniquity” (14:14-17).*
1. Job states that if a man shall live after he dies then he would patiently wait out his horrid ordeal (see study # 12).
  2. Now; however, is the present and God continues to watch over his sin and seal it up in a bag and hold it against him.
- D.** *“But the mountain falling cometh to nought; And the rock is removed out of its place; The waters wear the stones; The overflowings thereof wash away the dust of the earth: So thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth; Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; And they are brought low, but he perceiveth it not of them. But his flesh upon him hath pain, And his soul within him mourneth” (14:18-22).*
1. Just when Job seems to be making strides in understanding his plight he reverts to his error. Job continues to see God as one who removes and destroys hope from man. Job sees his life before him as one that God prevails over until his death.
  2. Once such a one as Job dies he will not know the honor that comes to his sons or anything else that happens on the earth. Meanwhile; however, there is nothing but pain and mourning that occupies the current life.

## Points to ponder over chapters 11-14

- Zophar, like Bildad and Eliphaz before him, charges Job with sin (see Job 11:6, 11-14).
- Job continues to identify the Bible concept of “*perfect*.” The perfect man is one who “*fears God and turns away from evil*” (Job 1:1), “*upright*” (Job 1:8), opposite of “*evil doers*” (Job 8:20), “*righteous*” (Job 9:20), and is “*just*” (Job 12:4).
- Job continues to justify his complaining and questioning the “why” or “cause” of his suffering (Job 12:11-12; see also Job 6:5-7; 7:11-15).
- Job continues to maintain his innocence (Job 13:3-12).
- Job continues to view his life as one of no hope (Job 13:15).
- Job continues to believe that God’s wrath is being pored out upon him (Job 14:13) and thereby God is against him (Job 13:23-28). Job believes that God is not fair to those who strive for perfection in this life (Job 12:5-6; see also Job 9:24; 10:3).
- Job considers eternity in light of his current suffering (Job 14:14).

## Chapter 15

### I. Eliphaz Reaffirms his charges of Sin against Job (15 all):

- A. *“Then answered Eliphaz the Temanite, and said, Should a wise man make answer with vain knowledge, and fill himself with the east wind?”* (15:1-2).
1. We were introduced to Eliphaz (along with Bildad and Zophar) at Job 2:11. Eliphaz was the first of Job’s friends to speak to him (see Job 4:1ff). Eliphaz, after listening to Job bemoan his situation, told Job that he is suffering due to some wrong he has committed in his life (Job 4:4-9). Eliphaz further suggested that Job take God’s correction and chastening with a “*happy*” disposition (Job 5:17) because such correction is for Job’s “*good*” (Job 5:27).
  2. Eliphaz has heard his two other friends likewise charge Job with sin and he has listened to Job’s response. Job has maintained his innocence and Eliphaz continues to be flabbergasted at Job’s unwillingness to admit that he has sin in his life. Job’s words, in the mind of Eliphaz, are as “*vain knowledge and the east wind*.”
- B. *“Should he reason with unprofitable talk, or with speeches wherewith he can do no good? Yea, thou doest away with fear, and hinderest devotion before God. For thine iniquity teaches thy mouth, and thou chooseth the tongue of the crafty. Thine own mouth condemns thee, and not I; Yea, thine own lips testify against thee”* (15:3-6).
1. Eliphaz charges Job with spending useless time in speeches that will not remove his current distress. To plead one’s case of innocence, to justify one’s complaining against God’s chastening, to charge God with being against you is all useless in relation to gaining relief from the current distress. Job needs to admit he has sinned and repent before the God of heaven.
  2. Eliphaz believes that Job’s ranting and charging God with being unfair, unmerciful, and not listening to man’s affairs has in itself condemned him as a sinner.
- C. *“Art thou the first man that was born? Or wast thou brought forth before the hills? Hast thou heard the secret counsel of God? And dost thou limit wisdom to thyself? What knowest thou, that we know not? What understandest thou, which is not in us? With us are both the grayheaded and the very aged men, much elder than thy father”* (15:7-10).
1. The conversation between Job and his three friends has turned more personal now. Job has charged his friends with being liars and deceitful (Job 13:4ff) and his friends have charged him with having a disposition of superiority.
  2. The three friends Job is talking with are apparently men of great age (gray-headed and the very aged men).
- D. *“Are the consolations of God too small for thee, even the word that is gentle toward thee? Why doth thy heart carry thee away? And why do thine eyes flash, That against God thou turnest thy*

*spirit, and lettest words go out of thy mouth? What is man, that he should be clean? And he that is born of a woman that he should be righteous?” (15:11-14).*

1. Eliphaz continues to treat Job as a sinner who is ungrateful for the provisions God has made for such a one as he.
  2. While Job has thought that God has set Himself in array (Job 6:4) with wrath (Job 14:13) against him Eliphaz says that it is Job that has actually set himself “*against God.*”
- E. *“Behold, he puts no trust in his holy ones; yea, the heavens are not clean in his sight: how much less one that is abominable and corrupt, a man that drinks sin like water!” (15:15-16).*
1. Eliphaz reminds Job that there are even unclean angels (“*holy ones*” that have lost their sanctification) that God puts no trust in (see II Pet. 2; Jude).
  2. How does Job think that God will consider his state of perfection seeing that he “*drinks sin like water?*”
- F. *“I will show thee, hear thou me; and that which I have seen I will declare (Which wise men have told from their fathers, and have not hid it; unto whom alone the land was given, and no stranger passed among them): the wicked man travails with pain all his days, even the number of years that are laid up for the oppressor” (15:17-20).*
1. Eliphaz confidently tells Job of his observations through the years regarding the wicked and consequential suffering.
  2. Eliphaz has concluded by careful observation that man suffers because of his sin.
- G. *“A sound of terrors is in his ears; in prosperity the destroyer shall come upon him. He believes not that he shall return out of darkness, and he is waited for of the sword. He wanders abroad for bread, saying, where is it? He knows that the day of darkness is ready at his hand. Distress and anguish make him afraid; they prevail against him, as a king ready to the battle. Because he hath stretched out his hand against God and behaved himself proudly against the Almighty” (15:21-25).*
1. Eliphaz has furthered observed that the wicked have “*distress and anguish.*”
  2. Job has repeatedly asked for the cause of his “*distress and anguish*” (see Job 6:24; 9:18; 10:2). Eliphaz answers Job’s question by saying, Job, you are suffering “*Because he hath stretched out his hand against God and behaved himself proudly against the Almighty.*”
- H. *“He runs upon him with a stiff neck, with the thick bosses of his bucklers; because he hath covered his face with his fatness, and gathered fat upon his loins; and he hath dwelt in desolate cities, in houses which no man inhabited, which were ready to become heaps; he shall not be rich, neither shall his substance continue, neither shall their possessions be extended on the earth. He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of God’s mouth shall he go away” (15:26-30).*
1. The man with a “*stiff neck... that is proud... that is blinded to his spiritual condition due to his substance...*” shall be ruined.
  2. The wicked proud man shall live in desolate cities, he shall not be rich, his substance and possessions shall not continue, and he shall not depart from dark days of life.
- I. *“Let him not trust in vanity, deceiving himself; for vanity shall be his recompense. It shall be accomplished before his time, and his branch shall not be green. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive-tree. For the company of the godless shall be barren, and fire shall consume the tents of bribery. They conceive mischief, and bring forth iniquity, and their heart prepares deceit” (15:31-35).*
1. Eliphaz pleads with the ungodly to not trust in vanity and neither be deceived by deluded visions of innocence where there is guilt. Eliphaz charges Job with putting his trust in his wealth and now its gone!
  2. The end of the wicked is barren and consumed with fire.

## Chapter 16

- I. **Job condemns his friends approach to his Suffering (16 all):**
- A. *“Then Job answered and said, I have heard many such things: Miserable comforters are ye all. Shall vain words have an end? Or what provokes thee that thou answerest? (16:1-3).*

1. Take note of the progression of greater irritation on the part of each of the sides (i.e., Job and his three friends who have accused him of sin) (see Job 12:1-3; 13:4ff; 15:4-6, 16; 16:1-3).
  2. Job thinks that his friends should comfort him in his time of great distress yet they have proved themselves to be “*miserable comforters*” whose words of misery “*have no end.*”
- B. “*I also could speak as ye do; if your soul were in my soul’s stead, I could join words together against you, and shake my head at you. **But** I would strengthen you with my mouth, and the solace of my lips would assuage your grief*” (16:4-5).
1. Job tells his friends that if they were in his condition (i.e., lost children, wealth, and health) he could join words with them regarding attempting to find fault.
  2. The difference between Job and his friends; however, would be that Job would “*strengthen you with my mouth... and assuage* (make more bearable... ease one’s pain or burden) *your grief.*” This has been Job’s complaint against his friends. They do not even seem to care that he has suffered so much.
- C. “*Though I speak, my grief is not assuaged; and though I forbear, what am I eased? But now he hath made me weary: thou hast made desolate all my company. And thou hast laid fast hold on me, which is a witness against me: and my leanness rises up against me, it testifies to my face*” (16:6-8).
1. Job believes that it doesn’t matter what he says these three friends are not going to try to empathize with him in his great pain.
  2. The three friends appear to be quick to lay hold of Job and charge him with sin.
- D. “*He hath torn me in his wrath, and persecuted me; he hath gnashed upon me with his teeth: mine adversary sharpens his eyes upon me. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully: they gather themselves together against me*” (16:9-10).
1. Job, once again, lays the blame of his suffering upon God who has “*torn me in his wrath and persecuted (or hated) me; he has gnashed me with his teeth.*”
  2. Like God who hates me with wrath so his enemies (his three friends) also are against Job. Job believes that the world hates him (including God).
- E. “*God delivers me to the ungodly, and casts me into the hands of the wicked. I was at ease, and he brake me asunder; yea, he hath **taken me by the neck, and dashed me to pieces**: he hath also set me up for his mark. His archers compass me round about; he cleaves my reins asunder, and doth not spare; he pours out my gall upon the ground. He breaks me with breach upon breach; he runs upon me like a giant*” (16:11-14).
1. Job has put the blame of his misery squarely upon the shoulders of “*God.*”
  2. God has “*delivered Job to the ungodly, broken me asunder, taken me by the neck and dashed me to pieces, run over me like a giant, and God does not spare.*”
- F. “*I have sewed sackcloth upon my skin, and have laid my horn in the dust. My face is red with weeping, and on my eyelids is the shadow of death; although there is no violence in my hands, and my prayer is pure*” (16:15-17).
1. Job’s historical suffering is depicted in the sackcloth of sorrow, the horn of his life is in dust, his face is fatigued by all the weeping, and his eyes show forth a man that has the shadow of death upon him.
  2. Though Job suffers so much he continues to maintain his innocence saying, “*Although there is no violence in my hands, and my prayer is pure.*”
- G. “*O earth, cover not thou my blood, and let my cry have no resting place. Even now, behold, my witness is in heaven, and he that vouches for me is on high. My friends scoff at me: but mine eye pours out tears unto God, that he would maintain the right of a man with God, and of a son of man with his neighbor! For when a few years are come, I shall go the way whence I shall not return*” (16:18-22).
1. These are some of the most beautiful words that we have heard from Job in a while. Through all of Job’s tears shed over the loss of his children and his physical calamity he is confident that the God in heaven will vouch for his innocence.
  2. Though Job’s friends scoff at him and accuse him of sin he is confident that God will not permit a righteous man to go on suffering this way.

## Chapter 17

- I. **Job continues his response to Eliphaz (17 all):**
- A. *“My spirit is consumed, my days are extinct, the grave is ready for me. Surely there are mockers with me, and mine eye dwells upon their provocation” (17:1-2).*
1. Job feels that his life is about to expire.
  2. Time is running out for Job and in his end he considers his friends who provoke him with their lack of empathy for a man who has so much trouble in his life.
- B. *“Give now a pledge, be surety for me with thyself; who is there that will strike hands with me? For thou hast hid their heart from understanding: therefore shalt thou not exalt them. He that denounces his friends for a prey, even the eyes of his children shall fail” (17:3-5).*
1. Job speaks to God yet in the hearing of his friends. Job says that God has hid understanding from their heart and this is the reason they are accusing him of sin rather than comforting him in his hour of great calamity.
  2. Job proclaims that the guilt of such heartless men shall see their children at fault as well.
- C. *“But he hath made me a byword of the people; and they spit in my face. Mine eye also is dim by reason of sorrow, and all my members are as a shadow. Upright men shall be astonished at this, and the innocent shall stir up himself against the godless. Yet shall the righteous hold on his way, and he that hath clean hands shall wax stronger and stronger” (17:6-9).*
1. Job reveals that not only is his suffering due to a loss of his children, riches, and health but also the fact that the surrounding people have considered him a cursed being and so they *“spit in my face”* out of disdain for such a one as Job. The consideration of heinous sin has crossed the minds of the public and so out of disdain for such a filthy man as Job they spit in his face.
  2. Job considers the fact that there may be others in the same circumstances as himself. Innocent men who have clean hands in the matter of sin yet they suffer. Job concludes that such men will *“wax stronger and stronger”* because they know their innocence.
- D. *“But as for you all, come on now again; and I shall not find a wise man among you. My days are past, my purposes are broken off, even the thoughts of my heart. They change the night into day: the light, say they, is near unto the darkness” (17:10-12).*
1. Job’s days of life and purposes have come to an end.
  2. Shall there be a wise man found among Job’s friends and those who strike and spit in his face?
- E. *“If I look for Sheol as my house; if I have spread my couch in the darkness; if I have said to corruption, thou art my father; to the worm, thou art my mother, and my sister; where then is my hope? And as for my hope, who shall see it? It shall go down to the bars of Sheol, when once there is rest in the dust” (17:13-16).*
1. Job contemplates the consequence of desiring death due to his calamity and suffering. If he looks forward to Sheol (the realm of the dead), the place of corruption and the worm, then he has indeed given up on all hope of surviving this ordeal.
  2. Though he die with any glimmer of hope there will be no one to notice it.

### Points to Ponder:

- The argument between Job and his three friends is intensifying. While Job’s friends have accused him of sin and consequential suffering Job has maintained his innocence. Job has accused his friends of being liars, deceitful to God, and no value as a friend who needs comfort (Job 13:4ff). Job, very sarcastically says, *“no doubt wisdom will die when you all die”* (Job 12:2). Job’s three friends are *“all miserable comforters”* (Job 16:2). Eliphaz returns the cutting words to Job saying, *“Thine iniquity teaches thy mouth, and thou chooseth the tongue of the crafty”* (Job 15:5).
- Job has repeatedly asked for the **cause** of his *“distress and anguish”* (see Job 6:24; 9:18; 10:2). Eliphaz answers Job’s question by saying, Job, you are suffering *“Because he hath stretched out his hand against God and behaved himself proudly against the Almighty”* (Job 15:25).
- Job does not believe that anyone at all cares for him. God hates Job (Job 16:9), Job’s friends do not care for him (Job 16:4-5, 20), and everyone else stares at him as though he were a freak show (Job 16:10) even

striking him and spitting in his face (Job 16:10; 17:6). Job appears to all like Quazi Motto of the Hunch Back of Notre Dame.

- Job blames God for all his misery (Job 16:11-14).
- Job maintains his innocence (Job 16:17).
- Job is confident that God knows his innocence (Job 16:19). Job is also confident in his righteousness and strength. He will not falter (Job 17:9). His resolve of innocence has not wavered. This is the “*patience*” of Job that James speaks of (see James 5:11). Job has endured the suffering placed upon him by Satan. His body and emotional well being has been stricken and afflicted. Job is an outcast of society. No one is standing with Job yet he proclaims “*Yet shall the righteous hold on his way, and he that hath clean hands shall wax stronger and stronger*” (Job 17:9).
- Job’s eyes pour out tears because of his suffering (Job 16:20).

## Chapter 18

### I. Bildad reveals the life of the Unrighteous and those who Know not God (18 all):

- A. “*Then answered Bildad the Shuhite, and said, How long will ye hunt for words? Consider, and afterwards we will speak*” (18:1-2).
1. We were introduced to Bildad at Job 2:11 and heard his speech at Job 8. Bildad had charged not only Job but also Job’s children with sin and thereby the consequential punishment and suffering (see Job 8:4-7, 20).
  2. Bildad takes his turn to speak to Job once more. Job has continued to maintain his innocence and to take sharp shots at his friends for their lack of care and concern (Job 12:2; 13:4ff; 16:2). Bildad considers Job’s accusation regarding the three friends being liars, deceitful to God, and miserable comforters and says, “*How long will ye hunt for words.*” Bildad’s point is that Job’s words of condemnation directed at others will not save him. Bildad request that Job consider these things and after he has considered them they will be able to speak to each other.
- B. “*Wherefore are we counted as beasts, And are become unclean in your sight? Thou that tearest thyself in thine anger, Shall the earth be forsaken for thee? Or shall the rock be removed out of its place? Yea, the light of the wicked shall be put out, And the spark of his fire shall not shine*” (18:3-5).
1. Bildad can scarcely believe his ears as he listens to Job make his accusations against him and his two other friends. Bildad asks Job, “How is it that you can possibly consider us ‘*as beasts and unclean in your sight?*’
  2. Bildad states that Job is asking his friends to do what is not natural; i.e., accept their friend for his error and pride. Bildad, in effect, says “no, we will not do this.” You are wicked Job and the light of your life is going to be put out.
- C. “*The light shall be dark in his tent, And his lamp above him shall be put out. The steps of his strength shall be straitened, And his own counsel shall cast him down. For he is cast into a net by his own feet, And he walketh upon the toils. A gin shall take him by the heel, And a snare shall lay hold on him. A noose is hid for him in the ground, And a trap for him in the way. Terrors shall make him afraid on every side, And shall chase him at his heels. His strength shall be hunger-bitten, And calamity shall be ready at his side. The members of his body shall be devoured, Yea, the first-born of death shall devour his members. He shall be rooted out of his tent where he trusteth; And he shall be brought to the king of terrors. There shall dwell in his tent that which is none of his: Brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, And above shall his branch be cut off. His remembrance shall perish from the earth, And he shall have no name in the street. He shall be driven from light into darkness, And chased out of the world. He shall have neither son nor son's son among his people, Nor any remaining where he sojourned. They that come after shall be astonished at his day, As they that went before were affrighted” (18:6-20).*
1. Bildad, with a sweeping short statement, tells Job what he can expect out of a life of sin.

2. The sinful man will have nothing go right in his life. *“Calamity shall be ready at his side”* (Job 18:12). No one will remember this man of anguish and he will be chased out of the world (i.e., there is no place for such a one). All will be astonished to hear of the horrid life of the wicked.
- D. *“Surely such are the dwellings of the unrighteous, And this is the place of him that knoweth not God”* (18:21).
1. Bildad clearly states that such calamity is the life of the *“unrighteous and those who know not God.”*
  2. Job surely gets Bildad’s point. Job is a sinner (unrighteous man) and thereby he suffers as all others in times past have suffered for their wicked choices in life.

## Chapter 19

### I. Job reveals the vast Despair and Calamity of his Life (19 all):

- A. *“Then Job answered and said, How long will ye vex my soul, And break me in pieces with words? These ten times have ye reproached me: Ye are not ashamed that ye deal hardly with me”* (19:1-3).
1. What Eliphaz, Bildad, and Zophar consider words to help their friend out of his misery Job considers to be a *“vexing of my soul and breaking me in pieces with words”* (see also Job 16:2 where he refers to his three friends as *“miserable comforters”*).
  2. Job tells his friends that they have *“reproached”* him **ten times**. To *“reproach”* is to “put blame on another... to bring shame upon; disgrace” (AHD 10:49). The Hebrew word for *“ten times”* is often times used to indicate “many” (see Gen. 31:7, 41; Numb. 14:22 etc.). Job’s friends have blamed him of sin “many” times so far in this discourse. Their illegal blaming and lack of empathy for the innocent should have been cause for their shame yet there is none with them.
- B. *“And be it indeed that I have erred, Mine error remaineth with myself. If indeed ye will magnify yourselves against me, And plead against me my reproach; Know now that God hath subverted me in my cause, And hath compassed me with his net”* (19:4-6).
1. Job is desiring sympathy from his friends. It seems that Job is saying that even if I am being punished for some sin will you please not join in with God to utterly destroy me.
  2. To *“subvert”* is to “destroy completely, ruin” (AHD 1214). Job believes that God is the one responsible for all his misery.
- C. *“Behold, I cry out of wrong, but I am not heard: I cry for help, but there is no justice. He hath walled up my way that I cannot pass, And hath set darkness in my paths. He hath stripped me of my glory, And taken the crown from my head. He hath broken me down on every side, and I am gone; And my hope hath he plucked up like a tree”* (19:7-10).
1. Job explains to his friends that he cries out to God for destroying him without cause yet God does not hear. There is no help for the one God has set himself against.
  2. Job believes that it is God who has stripped him of all that would bring him glory (i.e., his children and his wealth).
  3. There is no hope for one that God is against.
- D. *“He hath also kindled his wrath against me, And he counteth me unto him as one of his adversaries. His troops come on together, And cast up their way against me, And encamp round about my tent. He hath put my brethren far from me, And mine acquaintance are wholly estranged from me. My kinsfolk have failed, And my familiar friends have forgotten me. They that dwell in my house, and my maids, count me for a stranger; I am an alien in their sight. I call unto my servant, and he giveth me no answer, Though I entreat him with my mouth. My breath is strange to my wife, And my supplication to the children of mine own mother”* (19:11-17).
1. Job believes that God has *“kindled his wrath against me and counts me as one of his adversaries.”* Remember earlier we noted that Job believed that God hates him (see Job 16:9).
  2. God is responsible for separating Job from his own brethren, his friends, kinsfolk, maids, servants, and even his own wife. Job’s brothers and sisters in the flesh also have estranged themselves from him. Job’s life is filled with misery and loneliness.

- E. *“Even young children despise me; If I arise, they speak against me. All my familiar friends abhor me, And they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, And I am escaped with the skin of my teeth”* (19:18-20).
1. The world is against Job (even children speak against him). Job’s friends hate him and all whom Job at one time loved now have turned against him.
  2. Somehow Job remains alive by the *“skin of my teeth.”*
- F. *“Have pity upon me, have pity upon me, O ye friends; For the hand of God hath touched me. Why do ye persecute me as God, And are not satisfied with my flesh?”* (19:21-22).
1. Job, at what appears to be the lowest point a man could come, begs his friends to have pity upon him and stop accusing him of things he has not done.
  2. Job asked the second great question of his epic suffering. Job asks, *“Why do ye persecute me as God and are not satisfied with my flesh?”* Job’s friends ought to be satisfied that God has afflicted such a great sinner rather than continuing to hurl insulting words at him.
- G. *“Oh that my words were now written! Oh that they were inscribed in a book! That with an iron pen and lead They were graven in the rock for ever! But as for me I know that my Redeemer liveth, And at last he will stand up upon the earth: And after my skin, even this body, is destroyed, Then without my flesh shall I see God; Whom I, even I, shall see, on my side, And mine eyes shall behold, and not as a stranger. My heart is consumed within me”* (19:23-27).
1. Great words of faith are spoken by Job here. He has showed sparks of hope even though in despair he wonders if there really is any. Job has said that he will not give up his faith in God and the right way of life even though he suffers this unjust cause (see Job 17:9).
  2. Job now states that he knows that God (his redeemer) lives, will stand upon the earth, and *“then without my flesh shall I see God.”* Job believed that after he dies he would be with God and see God. Different translation state that Job believed he would see God *“in my flesh”* (see also the 1901 ASV footnote on this verse). This answers the question that Job previously asked when he said, *“If a man die shall he live again?”* (Job 14:14). Job considers the resurrection of his diseased body as the only hope of relief that he has (see study # 10; Resurrection of the Dead).
- H. *“If ye say, How we will persecute him! And that the root of the matter is found in me; Be ye afraid of the sword: For wrath bringeth the punishments of the sword, That ye may know there is a judgment”* (19:28-29).
1. Job ends his speech with a serious warning to his friends. If these friends continue to associate Job’s suffering with his sin and thereby persecute him with unfriendly words then they should be *“afraid of the sword that punishes.”*
  2. Job reminds his friends of God’s judgment of mankind in addition to the resurrection of the dead. The discussion and or argument has reached a climax. Job will not toy with their accusations any longer.

## Chapter 20

### I. Zophar’s answer condemns Job (20 all):

- A. *“Then answered Zophar the Naamathite, and said, Therefore do my thoughts give answer to me, Even by reason of my haste that is in me. I have heard the reproof which putteth me to shame; And the spirit of my understanding answereth me. Knowest thou not this of old time, Since man was placed upon earth, That the triumphing of the wicked is short, And the joy of the godless but for a moment? Though his height mount up to the heavens, And his head reach unto the clouds; Yet he shall perish for ever like his own dung: They that have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: Yea, he shall be chased away as a vision of the night. The eye which saw him shall see him no more; Neither shall his place any more behold him”* (20:1-9).
1. We anxiously await the response of Job’s friends to such a dramatic and genuine plea for mercy from Job only to be disappointed in Zophar’s answer.

2. Zophar considers Job's ranting and concludes that Job has been permitted to shame, triumph, and have a bit of joy for only a moment. He, like all other wicked men, "*shall perish for ever like his own dung.*"
  3. Job, Bildad, Eliphaz, and Zophar do not sound too much like friends right now.
- B.** "*His children shall seek the favor of the poor, And his hands shall give back his wealth. His bones are full of his youth, But it shall lie down with him in the dust. Though wickedness be sweet in his mouth, Though he hide it under his tongue, Though he spare it, and will not let it go, But keep it still within his mouth; Yet his food in his bowels is turned, It is the gall of asps within him*" (20:10-14).
1. Zophar, in a round about way, accuses Job of hiding his sin while enjoying the passing pleasures.
  2. Though Job hide his sin it will no doubt find him out.
- C.** "*He hath swallowed down riches, and he shall vomit them up again; God will cast them out of his belly. He shall suck the poison of asps: The viper's tongue shall slay him. He shall not look upon the rivers, The flowing streams of honey and butter. That which he labored for shall he restore, and shall not swallow it down; According to the substance that he hath gotten, he shall not rejoice. For he hath oppressed and forsaken the poor; He hath violently taken away a house, and he shall not build it up*" (20:15-19).
1. For the first time in this study we find an actual accusation against Job; i.e., he has "*swallowed down riches... and oppressed and forsaken the poor.*"
  2. Job's friends believe that his secret sin has something to do with his riches. Job must have received his riches by fraud yet God shall cause him to "*vomit them up again.*"
- D.** "*Because he knew no quietness within him, He shall not save aught of that wherein he delighteth. There was nothing left that he devoured not; Therefore his prosperity shall not endure. In the fullness of his sufficiency he shall be in straits: The hand of every one that is in misery shall come upon him*" (20:20-22).
1. Zophar depicts Job as a rich man who had no scruples. Job devoured all the riches that he could get his hands upon. Zophar concludes, "*His prosperity shall not endure.*"
  2. Such legendary suffering has conjured up in the minds of Eliphaz, Bildad, and Zophar the most heinous of sins; i.e., Job robbed the poor to gain the degree of wealth he had. Now, the hand of all those he oppressed to gain his riches shall be upon him.
- E.** "*When he is about to fill his belly, God will cast the fierceness of his wrath upon him, And will rain it upon him while he is eating. He shall flee from the iron weapon, And the bow of brass shall strike him through. He draweth it forth, and it cometh out of his body; Yea, the glittering point cometh out of his gall: Terrors are upon him. All darkness is laid up for his treasures: A fire not blown by man shall devour him; It shall consume that which is left in his tent. The heavens shall reveal his iniquity, And the earth shall rise up against him. The increase of his house shall depart; His goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, And the heritage appointed unto him by God*" (20:23-29).
1. Zophar explains that God's wrath has been pored out upon Job for his greedy spirit and sinfulness.
  2. God has taken away all that the wicked man Job has obtained by fraud and greed at the expense of the poor. The wicked man Job is now "*appointed*" the legendary suffering he is now experiencing.

## Chapter 21

### I. Job answers in the same aggressive tone as Zophar (21 all):

- A.** "*Then Job answered and said, Hear diligently my speech; And let this be your consolations. Suffer me, and I also will speak; And after that I have spoken, mock on. As for me, is my complaint to man? And why should I not be impatient? Mark me, and be astonished, And lay your hand upon your mouth. Even when I remember I am troubled, And horror taketh hold on my flesh*" (21:1-6).

1. The pleasantries of introductions have ceased. Job's friends are convinced that he is a secret sinner. Zophar has gone as far as accusing Job of defrauding the poor to gain wealth. Job requests that these men "*hear diligently my speech and then you may mock me all you like.*"
  2. Job tells the three men that his complaint is not with them but with God. Therefore, if they so desire to mark him as a wicked man then go ahead yet he tells them to please shut their harsh mouths.
- B.** "*Wherefore do the wicked live, Become old, yea, wax mighty in power? Their seed is established with them in their sight, And their offspring before their eyes. Their houses are safe from fear, Neither is the rod of God upon them. Their bull gendereth, and faileth not; Their cow calveth, and casteth not her calf. They send forth their little ones like a flock, And their children dance. They sing to the timbrel and harp, And rejoice at the sound of the pipe. They spend their days in prosperity, And in a moment they go down to Sheol. And they say unto God, Depart from us; For we desire not the knowledge of thy ways*" (21:7-14).
1. Job challenges his friends who have said all along that the wicked are punished by God and there is no joy for them in this life.
  2. While Job's three friends say that this is what they have observed in life Job says that what he has observed is that the wicked live, grow old, have great power, safety, joy, and prosperity. God's rod of anger is never upon them. Even though these wicked say to God, "*Depart from us; for we desire not the knowledge of thy ways*" yet they continue to prosper.
- C.** "*What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him? Lo, their prosperity is not in their hand: The counsel of the wicked is far from me. How oft is it that the lamp of the wicked is put out? That their calamity cometh upon them? That God distributeth sorrows in his anger? That they are as stubble before the wind, And as chaff that the storm carrieth away?*" (21:15-18).
1. Job asks the question, "Why should we serve the Almighty... And what profit is their in praying" if the wicked rejoice in prosperity and the righteous suffer? The point being that if it is God's intention to punish the wicked while they live yet the common observance is that many wicked are getting away with foul living then why even serve God.
  2. Job asks another question to his friends. Job asks, "How often have you actually seen a wicked man suffer calamity due to his wicked deeds upon the earth?"
- D.** "*Ye say, God layeth up his iniquity for his children. Let him recompense it unto himself, that he may know it: Let his own eyes see his destruction, And let him drink of the wrath of the Almighty. For what careth he for his house after him, When the number of his months is cut off? Shall any teach God knowledge, Seeing he judgeth those that are high? One dieth in his full strength, Being wholly at ease and quiet: His pails are full of milk, And the marrow of his bones is moistened. And another dieth in bitterness of soul, And never tasteth of good. They lie down alike in the dust, And the worm covereth them*" (21:19-26).
1. The answer to Job's question regarding why they don't see the wicked suffer would no doubt be, "*God lays up his iniquity for his children.*"
  2. Job has a problem with that answer. If it be the case that a man's wickedness is punished in his children then where would the wicked man's learning of right and wrong be?
  3. Job says, "What I see is the just and unjust living and dying alike even though they have two different courses in life." **There has to be another reason for the suffering than God punishing the wicked.**
- E.** "*Behold, I know your thoughts, And the devices wherewith ye would wrong me. For ye say, Where is the house of the prince? And where is the tent wherein the wicked dwelt? Have ye not asked wayfaring men? And do ye not know their evidences, That the evil man is reserved to the day of calamity? That they are led forth to the day of wrath? Who shall declare his way to his face? And who shall repay him what he hath done? Yet shall he be borne to the grave, And men shall keep watch over the tomb. The clods of the valley shall be sweet unto him, And all men shall draw after him, As there were innumerable before him. How then comfort ye me in vain, Seeing in your answers there remaineth only falsehood?*" (21:27-34).

1. Job knew the thoughts of his friends only because they had made them manifest. They had “*wronged*” Job in that they have falsely accused him and attached a sin to him that did not exist (i.e., Job, you have defrauded the poor to gain your riches).
2. Job explains to his friends that God does not punish the wicked in this life but in the life to come. The judgment day will be a “*day of wrath*” for the ungodly.
3. Job has openly exposed his friends’ postulations of guilt and error toward Job as “*falsehood*” and “*vain comfort*.”

### Points to Ponder

- Job accuses his friends of vexing his soul, breaking him in pieces with their discouraging words, reproaching him (blaming him of sin), and persecuting him (Job 19:1-3, 22).
- Job continues to blame God for his misery (Job 19:6-13, 21-22). Job had previously concluded that God hates him (Job 16:9).
- Job believes there is no hope while among the living (Job 19:10).
- Job depicts the depth of his misery (Job 19:13-20) (the whole world [and even his wife] appear to be against him).
- Job pleads with his friends to have pity and empathy due to his great suffering (Job 19:21).
- Job; however, will not give up a righteous life (see Job 17:9). Job knows that his redeemer lives and will one day walk the earth. Job believes that he will be resurrected from the dead and then all will be good (Job 19:25-26).
- Zophar accuses Job of hiding his sin (Job 20:12-15).
- Zophar believes that he knows the identity of Job’s sin. Job must be guilty of hoarding riches at the expense of the poor (Job 20:15-19) and therefore his punishment is equated to the greatness of his sin (Job 20:20-22). Due to Job’s great sin God has “*appointed*” him to suffering (Job 20:29).
- Job has seen something different than his friends in the area of the wicked suffering. Job’s friends have maintained that their observations in life is that those who live sinful lives suffer at the hands of God. Job contends that he too has made observations and he has not seen the wicked suffer. The wicked; quite to the contrary, have wealth and happiness (Job 21:7-14). Suffering does not occur only in the lives of the wicked (Job 21:25-26). The wicked do not suffer now for their wrong deeds but rather they will suffer in eternity for their unjust deeds (Job 21:29-30). Seeing that Job’s friends have gotten this wrong they are filled with “*falsehood*” (Job 21:34).

## Chapter 22

### I. Eliphaz believes he knows Job’s Sin (22:1-20):

- A. “*Then answered Eliphaz the Temanite, and said, Can a man be profitable unto God? Surely he that is wise is profitable unto himself. Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? Is it for thy fear of him that he reproveth thee, That he entereth with thee into judgment?*” (22:1-4).
  1. Job has exposed the error of his friends. They have concluded that Job suffers because he is a sinful man. Job has countered their accusations by saying that they needed to look around them and take note that the wicked of this world are not punished for the most part. We anxiously await Eliphaz’s answer because Job has exposed their erroneous thinking.
  2. Eliphaz presents the facts. Job you are suffering, you have admitted that the suffering is from God, you must have done something wrong. God would not punish you for your righteousness.
- B. “*Is not thy wickedness great? Neither is there any end to thine iniquities. For thou hast taken pledges of thy brother for nought, And stripped the naked of their clothing. Thou hast not given water to the weary to drink, And thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; And the honorable man, he dwelt in it. Thou hast sent widows away empty, And the arms of the fatherless have been broken. Therefore snares are round about thee, And*

*sudden fear troubleth thee, Or darkness, so that thou canst not see, And abundance of waters cover thee” (22:5-11).*

1. Zophar had named Job’s thirst for riches at the expense of the poor as his sin (see Job 20:15-19). Eliphaz now names Job’s sin: i.e., taken bribes, stripped men of their clothing, and unmerciful to the needy.
  2. Eliphaz states that Job suffers because of his great wickedness that has no end.
- C. *“Is not God in the height of heaven? And behold the height of the stars, how high they are! And thou sayest, What doth God know? Can he judge through the thick darkness? Thick clouds are a covering to him, so that he seeth not; And he walketh on the vault of heaven. **Wilt thou keep the old way Which wicked men have trodden?** Who were snatched away before their time, Whose foundation was poured out as a stream, Who said unto God, Depart from us; And, What can the Almighty do for us? Yet he filled their houses with good things: But the counsel of the wicked is far from me. The righteous see it, and are glad; And the innocent laugh them to scorn, Saying, Surely they that did rise up against us are cut off, And the remnant of them the fire hath consumed” (22:12-20).*
1. Eliphaz finally gives Job answers to his questions. Job’s friends have accused him of sin and consequential suffering (such is their observation of the wicked). Job counters by saying, “Then why are there many wicked that do not suffer at all?” Eliphaz now accuses Job of questioning God’s omniscience. God is in heaven and certainly sees all.
  2. Eliphaz explains that while it may appear that the wicked are prospering their time of God’s wrath will come upon them.
  3. Eliphaz warns Job not to desire the things of the wicked just because they are not immediately punished.

## II. Eliphaz calls upon Job to Repent that he may regain God’s Favor (22:21-30):

- A. *“Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, And lay up his words in thy heart. If thou return to the Almighty, thou shalt be built up, If thou put away unrighteousness far from thy tents” (22:21-23).*
1. Eliphaz has accused Job of taking bribes, stripping men of their clothing, and being unmerciful to the needy (see above at Job 22:5-11).
  2. Eliphaz encourages Job to receive God’s laws and do them. Eliphaz promises Job that if only he would admit his sin and turn away from it God would build him up.
- B. *“And lay thou thy treasure in the dust, And the gold of Ophir among the stones of the brooks; And the Almighty will be thy treasure, And precious silver unto thee. For then shalt thou delight thyself in the Almighty, And shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he will hear thee; And thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee; And light shall shine upon thy ways. When they cast thee down, thou shalt say, There is lifting up; And the humble person he will save. He will deliver even him that is not innocent: Yea, he shall be delivered through the cleanness of thy hands” (22:24-30).*
1. Eliphaz instructs Job to put God at the top of his interest rather than riches. If only Job would humble himself before God there would come seasons of refreshment to his suffering.
  2. Eliphaz had previously accused Job of being “proud” (Job 15:21) and now request that his friend would humble himself before God and admit his error. Eliphaz says many truthful things in relation to getting one’s priorities straight and maintaining a **humble spirit** that admits one’s wrong; however, he errs by equating Job’s suffering to his sin.

## Chapter 23

### I. Job Concludes that God is trying him that he may be Perfected (23 all):

- A. *“Then Job answered and said, Even to-day is my complaint rebellious: My stroke is heavier than my groaning” (23:1-2).*
1. Job, in complete defiance of his friends admonition, states that he will indeed continue to complain about his suffering.

2. The reason he continues to complain is that his anguish brought on by God is even heavier than the groaning it causes.
- B. *“Oh that I knew where I might find him! That I might come even to his seat! I would set my cause in order before him, And fill my mouth with arguments. I would know the words which he would answer me, And understand what he would say unto me. Would he contend with me in the greatness of his power? Nay; but he would give heed unto me. There the upright might reason with him; So should I be delivered for ever from my judge”* (23:3-7).
1. Job considers aloud some of his contemplation regarding talking with God about the reason for his suffering. If only I could find God and set my cause before him through argument.
  2. Job confidently believes that if only he could talk and reason with God about this matter he could be delivered from this anguish. Job continues to be **confident in his innocence**.
- C. *“Behold, I go forward, but he is not there; And backward, but I cannot perceive him; On the left hand, when he doth work, but I cannot behold him; He hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take; When he hath tried me, I shall come forth as gold”* (23:8-10).
1. Job believes that God is hiding himself from him... God does not want to reason with him regarding this suffering.
  2. Job thereby draws the conclusion: God knows my suffering. God is trying me and upon completion of this trial *“I shall come forth as gold.”* The steps of **Job’s transformed character** may be seen in the fact that he has determined not to sin against God during this trial (Job 17:9) (see study # 11; The Transformation of Job’s Character). Job’s faith is depicted in that he believes he will be delivered from this horrid ordeal in the resurrection of the dead (Job 19:25-26). Now we find Job making the clearest step of faith and understanding yet. Job concludes, seeing that he is innocent of sin and God seems far from him, that he is being tried by God that he might come forth as gold. Job knows that trials make a man perfect and if he will endure he shall be pure as gold (see James 1:2-4; I Pet. 1:6ff) (see study # 12; Why do men Suffer?). The more man suffers in this life the more he gains an understanding of his dependency upon the Lord for all eternity.
- D. *“My foot hath held fast to his steps; His way have I kept, and turned not aside. I have not gone back from the commandment of his lips; I have treasured up the words of his mouth more than my necessary food”* (23:11-12).
1. Eliphaz’s admonition to Job that he should repent of his sinful deeds is now answered.
  2. Job continues to maintain his innocence. Job is confident that he has kept God’s laws and that his true treasure is found in the words of the Lord (rather than riches).
- E. *“But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth. For he performeth that which is appointed for me: And many such things are with him. Therefore am I terrified at his presence; When I consider, I am afraid of him. For God hath made my heart faint, And the Almighty hath terrified me; Because I was not cut off before the darkness, Neither did he cover the thick darkness from my face”* (23:13-17).
1. Job believes that God has determined, by purpose, to appoint him to affliction that he might be more perfect than before (see study # 11).
  2. Such an appointment from the part of God toward a man causes Job to be afraid and terrified at the Almighty. To know that the Almighty Jehovah God has **appointed** you to suffer is indeed a terrifying thought. All God’s saints have an “appointment” with suffering at the hands of wicked men (see I Thess. 3:1-4). The Apostle Paul tells us that suffering has been “granted” to the saints (Phil. 1:28-30). Jesus explained our suffering by saying that the world hated him and lashed out at him because he exposed their dark deeds (Jn. 7:7). Likewise, as we expose men’s sins we will suffer their wrath. The trials Job participates in; however, are not due to his exposing someone’s sins but rather it is the suffering that all the world experiences as a part of life. Three forms of suffering exist. The suffering that is brought to man by no part of his own (James 1:2-4; I Pet. 1:6ff), the suffering which we bring upon ourselves due to exposing men’s sins (Jn. 7:7), and the suffering that we bring upon ourselves due to errant judgment (see Prov. 13:15; 22:5) (see study # 8).

## Chapter 24

### I. Job contemplates the eternal reward and abode of the Wicked (24 all):

- A. *“Why are times not laid up by the Almighty? And why do not they that know him see his days? There are that remove the landmarks; They violently take away flocks, and feed them. They drive away the ass of the fatherless; They take the widow's ox for a pledge. They turn the needy out of the way: The poor of the earth all hide themselves. Behold, as wild asses in the desert They go forth to their work, seeking diligently for food; The wilderness yieldeth them bread for their children. They cut their provender in the field; And they glean the vintage of the wicked. They lie all night naked without clothing, And have no covering in the cold. They are wet with the showers of the mountains, And embrace the rock for want of a shelter. There are that pluck the fatherless from the breast, And take a pledge of the poor; So that they go about naked without clothing, And being hungry they carry the sheaves. They make oil within the walls of these men; They tread their winepresses, and suffer thirst. From out of the populous city men groan, And the soul of the wounded crieth out: Yet God regardeth not the folly” (24:1-12).*
1. Job poses a question: Why is it that God does not take notice of the things that are going on around Him? And again, why is it that those who do know God do not see good days?
  2. The untrustworthy, thieves, and merciless find food for their children in the world yet the righteous have no covering in the cold, no shelter, they lack clothing, and they go hungry. Men groan out to God for relief from the wicked, *“Yet God regards not the folly.”*
  3. Job has already answered these questions. Job has taken note that the wicked often live sumptuously upon the earth while the righteous go hungry. Job has concluded that there will be a day of judgment when the wicked will suffer for their deeds yet now is not their time (see Job 20:27-30) (see study # 13; Why do the wicked seem to prosper while the Godly suffer?).
- B. *“These are of them that rebel against the light; They know not the ways thereof, Nor abide in the paths thereof. The murderer riseth with the light; He killeth the poor and needy; And in the night he is as a thief. The eye also of the adulterer waiteth for the twilight, Saying, No eye shall see me: And he disguiseth his face. In the dark they dig through houses: They shut themselves up in the day-time; They know not the light. For the morning is to all of them as thick darkness; For they know the terrors of the thick darkness. Swiftly they pass away upon the face of the waters; Their portion is cursed in the earth: They turn not into the way of the vineyards. Drought and heat consume the snow waters: So doth Sheol those that have sinned” (24:13-19).*
1. Job continues to identify the wicked. The wicked are murderers, merciless to the poor, and a thief and adulterer by night. When the morning comes they will not greet the day with labor but rather they sleep and wait for the night to come again.
  2. Job identifies these wicked as those *“cursed in the earth.”* That which awaits these wicked sinners is Sheol. The Hebrew word *“Sheol”* is defined as, “A Hebrew proper noun without clear etymology and with a relatively wide range of meanings (mainly death, the grave, hell, the next world, the nether world) making it difficult to determine which of its meanings is in view in any given OT passage” (ISBE v. 4, pp. 472). The ISBE goes on to say on page 473 that “Nowhere in the OT is Sheol described as a place of torment or punishment for the wicked. At most it is a place of confinement away from the land of the living.” I disagree with this last statement due to the fact that Job has used the word Sheol as the dwelling place of wicked sinners here and has also indicated that the wicked, though not punished now, will be punished in the afterlife (i.e., in the resurrection on into eternity) (see Job 21:29-30).
- C. *“The womb shall forget him; The worm shall feed sweetly on him; He shall be no more remembered; And unrighteousness shall be broken as a tree. He devoureth the barren that beareth not, And doeth not good to the widow. Yet God preserveth the mighty by his power: He riseth up that hath no assurance of life. God giveth them to be in security, and they rest thereon; And his eyes are upon their ways. They are exalted; yet a little while, and they are gone; Yea, they are brought low, they are taken out of the way as all others, And are cut off as the tops of the ears of grain. And if it be not so now, who will prove me a liar, And make my speech nothing worth?” (24:20-25).*

1. Those who die sinners will not be remembered by the just. The wicked again are identified with those who show no mercy to widows.
2. Though the wicked man's present life may seem secure and prosperous, "*His (God's) eyes are upon their ways. They are exalted: yet a little while, and they are gone.*" Job, for the first time, has acknowledged the fact that God's eyes are upon the wicked. God does not just overlook their deeds but rather He sees and permits them to be exalted for a season but then squelches them out (see study # 11).

### Points to Ponder over Job 22-24

- **Eliphaz identifies Job's sin and concludes that this is the reason Job is suffering:** Eliphaz accuses Job of great wickedness that has no end. Job has taken bribes against a brother, taken clothing from the poor, given no water to the weary, withheld bread from the hungry, sent widows away empty handed, and cared not for orphans (Job 22:5-11).
- **Eliphaz calls upon Job to Repent:** Eliphaz believes that if Job would humble himself and admit his error to the Lord his suffering will be relieved (see Job 22:21-30).
- **Job concludes that God is testing him:** When God has tried me I shall come forth as gold (Job 23:10).
- **Job maintains his innocence** (Job 23:11-12).
- **Man has an appointment with suffering** (Job 23:14).
- **Job asks God a question that he has already answered:** Why do the wicked prosper and the righteous sometimes suffer (see Job 24:1ff).
- **God's eyes are upon the wicked** (Job 24:23).
- **The Transformation of Job's character:** Job finally admits God's good intentions for his suffering (Job 23:10). Job has accepted the fact that his current state of suffering has been appointed to him by God (Job 23:14). Job now understands that God has not overlooked the deeds of the wicked but rather has a future day reserved for them that they may suffer eternally. Now they prosper yet then shall they suffer for ever (see Job 24:20-25) (see study # 11).

## Chapter 25

### I. Bildad gives his third reply to Job (25 all):

#### A. "*Then answered Bildad the Shuhite, and said,*" (25:1).

1. This is now Bildad's third and final response to Job. Bildad had first replied to Job at chapter 8. Bildad (as did Elephaz at Job 4:6-11) accused Job and his children of **sin** and reasons that their sin is why death and anguish has come to his house (Job 8:4-7).
2. Bildad again replies to Job at chapter 18. Bildad, once again, explains that the lot of all the wicked is suffering. He concludes saying, "*Surely such are the dwellings of the unrighteous, And this is the place of him that knoweth not God*" (18:21).

#### B. "*Dominion and fear are with him; He maketh peace in his high places. Is there any number of his armies? And upon whom doth not his light arise? How then can man be just with God? Or how can he be clean that is born of a woman? Behold, even the moon hath no brightness, And the stars are not pure in his sight: How much less man, that is a worm! And the son of man, that is a worm!*" (25:2-6).

1. Bildad seems to have misunderstood Job. Job has not professed perfection in that he has never sinned. Job admitted the sins of his youth at chapter 13:23-28. Job's point is that he has not now sinned to deserve the current distress.
2. Bildad is correct in that all men sin and fall short of the glory of God (see Rom. 3:23). We have all been "*worm like*" in sin; however, God forgives those who make their prayers of sacrifice in humility before him. Job was perfect not in the sense of never having sinned but rather in that he had always recognized error and made the proper sacrifices to take care of those sins (see Job 1:1-5) (see study # 1).

## Chapter 26

### I. Job answers Bildad (26 all):

- A. *“Then Job answered and said, How hast thou helped him that is without power! How hast thou saved the arm that hath no strength! How hast thou counseled him that hath no wisdom, And plentifully declared sound knowledge! To whom hast thou uttered words? And whose spirit came forth from thee?”* (26:1-4).
1. Job’s friends had come to comfort him in his anguish (see Job 2:11ff). They had failed miserably at their objective (see Job 16:1-3). Job once again explains to his three friends that they have failed him in the area of comfort.
  2. Job’s point is that their council and wisdom does not descend from the Lord. If Bildad, Eliphaz, and Zophar’s knowledge and wisdom did not come from God then where did their theories of sinners suffering now for sin committed on earth come from? Job has won this argument and has proven that his three friends speak from their own mind rather than from the mind of God.
- B. *“They that are deceased tremble Beneath the waters and the inhabitants thereof. **Sheol** is naked before God, And **Abaddon** hath no covering. He stretcheth out the north over empty space, And hangeeth the earth upon nothing. He bindeth up the waters in his thick clouds; And the cloud is not rent under them. He incloseth the face of his throne, And spreadeth his cloud upon it. He hath described a boundary upon the face of the waters, Unto the confines of light and darkness. The pillars of heaven tremble And are astonished at his rebuke. He stirreth up the sea with his power, And by his understanding he smiteth through **Rahab**. By his Spirit the heavens are garnished; His hand hath pierced the swift serpent. Lo, these are but the outskirts of his ways: And how small a whisper do we hear of him! But the thunder of his power who can understand?”* (26:5-14).
1. There are three terms that we need to identify:
    - a. **Sheol** has already been defined and discussed in this study as the place of the grave or dead (see Job 24:19).
    - b. **Rahab** is a name that personifies the wicked (see definition at Job 9:13-14).
    - c. **Abaddon** is “the realm of the dead... Abaddon belongs to the realm of the mysterious. Only God understands it (Job 26:6; Prov. 15:11). It is the world of the dead in its utterly dismal, destructive, dreadful aspects, not in those more cheerful aspects which include the concept of activities. In Abaddon there are no declarations of God’s loving-kindness (Ps. 88:11)” (ISBE v. 1, pp. 2).
  2. The omnipotence of God can scarcely be understood by man. God is in complete control of all that man knows of existence. God’s all seeing eyes are even upon those who have died and his omnipotence is no match for the wicked of all time.
  3. Job reveals the omnipotence of God and the frailty of man’s understanding. Man has no clue as to how the omnipotence of God is to be interpreted. How does God see into Sheol and Abaddon? How did God hang the earth upon nothing? How does he stir up the sea with his power? There are things about God’s ways that man has no clue. Job’s point is clear. Man’s suffering on this earth is not due to his sin (for the most part) it occurs due to the unsearchable means of God (Job is partially correct yet better hit the nail on the head at Job 23:10 when admitting that God is trying him that he may come forth pure).

## Chapter 27

### I. Job’s Parable of his innocence (27 all):

- A. *“And Job again took up his parable, and said, As God liveth, who hath taken away my right, And the Almighty, who hath vexed my soul: (For my life is yet whole in me, And the spirit of God is in my nostrils); Surely my lips shall not speak unrighteousness, Neither shall my tongue utter deceit”* (27:1-4).

1. Job continues to blame God for his vexed soul. Though God has vexed Job's soul with great anguish he will not renounce Him. Job vows to never use his lips to sin against God while life is within his nostrils.
  2. Job has illustrated this great resolve previously at chapter 17:9 and it is this spirit that defines the "*patience of Job*" (see James 5:11) (see study # 15; Job's Patience).
- B.** "*Far be it from me that I should justify you: Till I die I will not put away mine integrity from me. My righteousness I hold fast, and will not let it go: My heart shall not reproach me so long as I live. Let mine enemy be as the wicked, And let him that riseth up against me be as the unrighteous. For what is the hope of the godless, though he get him gain, When God taketh away his soul? Will God hear his cry, When trouble cometh upon him? Will he delight himself in the Almighty, And call upon God at all times?*" (27:5-10).
1. Job will in no way commend or agree with the erring accusations of his friends. They have accused him of sin and he knows that this is not the case. He will not give in to their erring assumptions. Job has adequately proved their error. His three friends have taught that man suffers now for their sin and this is not true. They are wrong and he has won this part of the debate (see Job 24:25) (see study # 12).
  2. Seeing that he has proved their theory wrong he continues (and will ever continue) to maintain his innocence before God. Those who accuse him falsely shall pay the eternal price of the godless and at that time there will be no justifying one's self and neither shall their be help.
  3. An underlying lesson of Job may also be the fact that when God's people have truth with them they ought never to let the wicked accuse them of sin. Let us take our stand on truth and never let the wicked cause us to **question** our stand before the Lord (see study # 14; Tools of Satan).
- C.** "*I will teach you concerning the hand of God; That which is with the Almighty will I not conceal. Behold, all ye yourselves have seen it; Why then are ye become altogether vain? This is the portion of a wicked man with God, And the heritage of oppressors, which they receive from the Almighty:*" (27:11-13).
1. Job's confidence in his innocence and guilt of his friends has come to the point of Job calling upon his friends to repent of their wickedness (they have called upon Job's humility and now it is Job that reveals to them that they are the "*vain,*" "*wicked,*" and "*oppressors*"). Job challenges their humble spirits to admit their wrong because, "*Ye yourselves have seen it*" (i.e., Job has effectively disproved their arguments).
  2. The hard hearted wicked will receive their reward from the "*Almighty.*" Job, in his state of intense suffering, has found himself trying to help his three friends out of their error.
- D.** "*If his children be multiplied, it is for the sword; And his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death, And his widows shall make no lamentation. Though he heap up silver as the dust, And prepare raiment as the clay; He may prepare it, but the just shall put it on, And the innocent shall divide the silver. He buildeth his house as the moth, And as a booth which the keeper maketh. He lieth down rich, but he shall not be gathered to his fathers; He openeth his eyes, and he is not. Terrors overtake him like waters; A tempest stealeth him away in the night. The east wind carrieth him away, and he departeth; And it sweepeth him out of his place. For **God shall hurl at him, and not spare:** He would fain flee out of his hand. Men shall clap their hands at him, And shall hiss him out of his place*" (27:14-23).
1. Job explains that it matters not what man may obtain in this life; i.e., many children, much silver, many cloths, and build houses. If a man die rich in this world but poverty stricken with God he will be everlastingly punished. "*God shall hurl at him, and not spare.*"
  2. Job continues, thereby, to reveal the fact that punishment for wickedness comes to man after this life passes. Job has previously stated this point in his arguments against Eliphaz, Zophar, and Bildad (see Job 21:29-30; 24:13-19) (see study # 16; Day of Judgment).

## Chapter 28

### I. Defining, Locating, and Placing Value on Wisdom (28 all):

- A. *“Surely there is a mine for silver, And a place for gold which they refine. Iron is taken out of the earth, And copper is molten out of the stone. **Man** setteth an end to darkness, And searcheth out, to the furthest bound, The stones of obscurity and of thick darkness. He breaketh open a shaft away from where men sojourn; They are forgotten of the foot; They hang afar from men, they swing to and fro” (28:1-4).*
1. Man searches out silver, gold, iron, and copper in the remote parts of the earth where no light shines.
  2. Man enters these remote mines down shafts hanging on ropes away from all civilization.
- B. *“As for **the earth**, out of it cometh bread; And underneath it is turned up as it were by fire. The stones thereof are the place of sapphires, And it hath dust of gold. That path no bird of prey knoweth, Neither hath the falcon's eye seen it: The proud beasts have not trodden it, Nor hath the fierce lion passed thereby” (28:5-8).*
1. Man turns the earth for bread (farm land produce) and he goes under the earth for treasures such as sapphires and gold dust.
  2. Man treads in areas under the earth that no beast has ever seen or taken a step in.
- C. *“He putteth forth his hand upon the flinty rock; He overturneth the mountains by the roots. He cutteth out channels among the rocks; And his eye seeth every precious thing. He bindeth the streams that they trickle not; And **the thing that is hid bringeth he forth to light**” (28:9-11).*
1. Man's ingenuity is depicted in his ability to overturn mountains and re-rout streams to gain their treasures.
  2. The earth's hidden treasures are brought out into the daylight for all to see.
- D. *“But where shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof; Neither is it found in the land of the living. The deep saith, It is not in me; And the sea saith, It is not with me. It cannot be gotten for gold, Neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, With the precious onyx, or the sapphire. Gold and glass cannot equal it, Neither shall it be exchanged for jewels of fine gold. No mention shall be made of coral or of crystal: **Yea, the price of wisdom is above rubies.** The topaz of Ethiopia shall not equal it, Neither shall it be valued with pure gold” (28:12-19).*
1. Though man may uncover earth's treasures that animals have no knowledge of they cannot likewise find wisdom. Job asks, *“But where shall wisdom be found?”* Wisdom is not to be found in the earth within a mine shaft.
  2. Not only can wisdom not be found like precious metals in the earth but wisdom is not equal in value to precious metals or stones. Job states, *“Yea, the price of wisdom is above rubies”* (see study # 17; Wisdom)
- E. *“Whence then cometh wisdom? And where is the place of understanding? Seeing it is hid from the eyes of all living, And kept close from the birds of the heavens. Destruction and Death say, We have heard a rumor thereof with our ears. God understandeth the way thereof, And he knoweth the place thereof. For he looketh to the ends of the earth, And seeth under the whole heaven; To make a weight for the wind: Yea, he meteth out the waters by measure. When he made a decree for the rain, And a way for the lightning of the thunder; Then did he see it, and declare it; He established it, yea, and searched it out. **And unto man he said, Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding**” (28:20-28).*
1. If wisdom cannot be found in the earth and neither is its value to be compared to precious stones such as rubies then, *“Whence comes wisdom?”* Furthermore, Job asks, *“Where is the place of understanding.”*
  2. Wisdom and understanding are to be identified within the heart of that man or woman who fears God and departs from evil. Solomon wrote, *“The fear of Jehovah is the beginning of knowledge; but the fool despise wisdom and instruction”* (Prov. 1:7). Solomon connected a *“fear of Jehovah”* with *“wisdom”* and *“instruction.”* Solomon again writes, *“Fear God, and keep his commandments; for this is the whole duty of man”* (Eccl. 12:13). Man evidences his fear toward God when gratefully submitting to His commandments (see Deut. 5:29; 6:2; Rev. 14:17 comp. to John 15:5-10). To know the laws of God and to faithfully act on them is wisdom defined. The apostle Paul wrote, *“For not the hearers of the law are just before God,*

*but the doers of the law shall be justified*" (Rom. 2:13). James writes, "*But be ye doers of the word, and not hearers only, deluding your own selves*" (see James 1:22-25) (see study # 17).

3. To connect Job chapter 28 with the preceding chapters is somewhat difficult. Job has proved his case regarding the wicked not suffering now for punishment of their sinful deeds. Both the just and unjust suffer for no apparent cause other than to be refined in the purification process. This being the case Job continues to live right. What other course is there to take? Those who search out wisdom and find it through a knowledge and obedience to God's law will all come to this conclusion. Though life is difficult at times the wise thing to do is continue to fear God and keep His commandments.

## Lessons from Job 25 – 28

- **The Transformation of Job's Character:** Job has further illustrated his transforming of the inner man from self pity to understanding by concluding that "*the fear of the Lord, that is wisdom; And to depart from evil is understanding*" (28:28).
- **Job's Perfection Defined:** Job was not perfect in that he never had sinned (see Job 13:23-28) but rather his perfection is depicted in his humble approach to life (i.e., he knew that sin demanded sacrifice and continued maintenance of fellowship with God) (see Job 1:1-5; 25:2-6).
- **Job's Innocence:** Job continues to maintain his innocence in the face of intense accusations and this defines his patience James spoke of at James 5:11.
- **Another powerful tool of Satan:** Job's three friends were bent on proving that Job was suffering because of some sin that he will not admit. Job rightly stood firm rather than letting his friends confuse him and cause him to think that maybe he was doing something wrong. Job had done nothing wrong and he knew it. Satan would love to cause God's people to question their faith and give up the truth.
- **Job calls upon his friends to admit their error:** Job takes a strong stand in his innocence and rather than giving in to his friends pressures he demands that they admit that they are wrong about why men suffer (Job 27:11-13). Likewise, the people of God cannot be turned from truth by the wicked but rather turn them from their wicked ways. To do such takes confidence and knowledge in God's word.
- **Job defines Wisdom and Understanding (Job 28:28) (see notes).**

## Chapter 29

### I. Job contemplates the blessings of his better days on earth (29 all):

- A. "*And Job again took up his parable, and said, Oh that I were as in the months of old, As in the days when God watched over me; When his lamp shined upon my head, And by his light I walked through darkness; As I was in the ripeness of my days, When the friendship of God was upon my tent; When the Almighty was yet with me, And my children were about me;*" (29:1-5).
  1. Job, for the first time, reminisces about the former days of God's blessings in his life. These were the days when God watched over, was his friend, and was with him. Job believes that God has left him for the time being yet he believes that God has not forgotten him (Job 19:25-26; 23:10).
  2. Job mentions his lost children for the second time. Job reminisces about the fond days of his children surrounding him. How wonderful of a time it was. We are left to feel sad within for Job because he has lost his children.
- B. "*When my steps were washed with butter, And the rock poured me out streams of oil! When I went forth to the gate unto the city, When I prepared my seat in the street, The young men saw me and hid themselves, And the aged rose up and stood; The princes refrained from talking, And laid their hand on their mouth; The voice of the nobles was hushed, And their tongue cleaved to the roof of their mouth. For when the ear heard me, then it blessed me; And when the eye saw me, it gave witness unto me;*" (29:6-11).
  1. Before Satan had afflicted Job he was a man that was respected among young, old, princes, and nobles.

2. During these days of respect Job had much wealth (i.e., butter and oil).
- C. *“Because I delivered the poor that cried, The fatherless also, that had none to help him. The blessing of him that was ready to perish came upon me; And I caused the widow’s heart to sing for joy”* (29:12-13).
1. Job gives us the reason for the great respect that he gained in the community. Job was not a miser who cared nothing for the poor as Zophar (Job 20:15-19) and Eliphaz (Job 22:5-11) have accused him. Job was a caring and loving man. He provided for the poor, fatherless, those on their death bed, and widows. He met the needs of people out of a heart of compassion (see study # 18; A Character Sketch of Job).
  2. Job was a wealthy man through the blessings of God. It is not sinful to have money (His friends have accused him of gaining his wealth at the expense of the needy). Job’s heart was not in his wealth but in people’s needs. Here is a great lesson over the responsibilities of Christians who are blessed with great sustenance (see study # 19; Responsibility of the Wealthy).
- D. *“I put on righteousness, and it clothed me: My justice was as a robe and a diadem. I was eyes to the blind, And feet was I to the lame. I was a father to the needy: And the cause of him that I knew not I searched out. And I brake the jaws of the unrighteous, And plucked the prey out of his teeth”* (29:14-17).
1. Job professes that his objective in life was to be clothed in righteousness and that justice was his robe and diadem. Righteousness and justice were Job’s guiding principles in life. When the young, old, prince, or nobles saw Job they thought of righteousness and justice. He demanded the same in others and thereby gained their respect. Those who would not exercise the same spirit he *“brake the jaws of the unrighteous”* and saved those being treated unjustly.
  2. Job also looked to meet the needs of the blind, lame, needy, and those who sought his help to pass judgment in a matter. Job was always there for everyone (see study # 18).
- E. *“Then I said, I shall die in my nest, And I shall multiply my days as the sand: My root is spread out to the waters, And the dew lieth all night upon my branch; My glory is fresh in me, And my bow is renewed in my hand”* (29:18-20).
1. Job thought that his *“nest”* was set and that nothing could move him. Job thought that his life would go on for a good long while. Job was confident in God’s blessings, his support of all who were in need, and knew that he was living a lawful life as it was God’s will for him.
  2. No man knows when the winds of change may take things from us. Let us meditate on God’s will and His eternal blessings that when unwanted change does come we will not be caught off guard.
- F. *“Unto me men gave ear, and waited, And kept silence for my counsel. After my words they spake not again; And my speech distilled upon them. And they waited for me as for the rain; And they opened their mouth wide as for the latter rain. I smiled on them, when they had no confidence; And the light of my countenance they cast not down. I chose out their way, and sat as chief, And dwelt as a king in the army, As one that comforteth the mourners”* (29:21-25).
1. Job was well sought out for his wisdom and council to those in trouble or need. His reputation had come so well known that men would wait upon him as they would wait on rain (i.e., they longed for his council confident that he would give them good news).
  2. Job, above all things, was a man who gave people **comfort** in this hard life. Let us recall that it was Eliphaz that had said, *“Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast made firm the feeble knees. But now it is come unto thee, and thou faintest; it touches thee, and thou art troubled”* (Job 4:1-5). Job’s reminisces of better days gone by is short lived. He is quickly reminded of his present day anguish.

## Chapter 30

### I. Job turns back to the present where there is nothing but doom and gloom in his life (30 all):

- A. *“But now they that are younger than I have me in derision, Whose fathers I disdained to set with the dogs of my flock. Yea, the strength of their hands, whereto should it profit me? Men in whom ripe age is perished. They are gaunt with want and famine; They gnaw the dry ground, in the gloom of wasteness and desolation. They pluck salt-wort by the bushes; And the roots of the broom are their food” (30:1-4).*
1. During the days of Job’s wealth and health he was respected by the young yet now they “*have me in derision*” (i.e., ridiculed or laughingstock) (see study # 20; Job’s Suffering [chapter 1-2, 19 for the suffering of Job]).
  2. These men are needy and hungry. They are likened unto Job in that they live in the “*gloom of waste and desolation.*”
- B. *“They are driven forth from the midst of men; They cry after them as after a thief; So that they dwell in frightful valleys, In holes of the earth and of the rocks. Among the bushes they bray; Under the nettles they are gathered together. They are children of fools, yea, children of base men; They were scourged out of the land. And now I am become their song, Yea, I am a byword unto them” (30:5-9).*
1. Like Job, these men that hold him in derision are outcast among society. They are chased and out of fear they live in the holes and rocks in the earth.
  2. These men are the children of fools and base men yet Job finds an association with them by their way of life.
- C. *“They abhor me, they stand aloof from me, And spare not to spit in my face. For he hath loosed his cord, and afflicted me; And they have cast off the bridle before me. Upon my right hand rise the rabble; They thrust aside my feet, And they cast up against me their ways of destruction. They mar my path, They set forward my calamity, Even men that have no helper. As through a wide breach they come: In the midst of the ruin they roll themselves upon me. Terrors are turned upon me; They chase mine honor as the wind; And my welfare is passed away as a cloud” (30:10-15).*
1. Job has lost the respect of man and such news of one so hideous becomes the slapping stone of angry men. The ugly and diseased are beat and spit upon due to disgust on the part of the public (see comments at Job 16:10; 17:6 regarding Job’s ill treatment likened unto Quazi Motto of the Hunch Back of Notre Dam) (see study # 20). The Lord Jesus was even so hated and held with such derision (see Matt. 26:67; 27:30).
  2. Job’s ordeal has caused him to be a source of contempt and bitter hatred for those who have nothing else in this life. He is in a dangerous position with the base men of society. He is an easy target and they do take their irritation out on him.
- D. *“And now my soul is poured out within me; Days of affliction have taken hold upon me. In the night season my bones are pierced in me, And the pains that gnaw me take no rest. By God’s great force is my garment disfigured; It bindeth me about as the collar of my coat. He hath cast me into the mire, And I am become like dust and ashes. I cry unto thee, and thou dost not answer me; I stand up, and thou gazest at me. Thou art turned to be cruel to me; With the might of thy hand thou persecutest me. Thou liftest me up to the wind, thou causest me to ride upon it; And thou dissolvest me in the storm. For I know that thou wilt bring me to death, And to the house appointed for all living” (30:16-23).*
1. Job can scarcely bare the “*days of affliction*” any longer. Job continues to believe that it is God who has “*cast me into the mire... will not answer my cries... gazes at me... acting cruel to me... and is actually persecuting me*” (see study # 21; Job Blames God for his Suffering).
  2. God has brought Job from riches to rags and He will now bring him to his death.
- E. *“Howbeit doth not one stretch out the hand in his fall? Or in his calamity therefore cry for help? Did not I weep for him that was in trouble? Was not my soul grieved for the needy? When I looked for good, then evil came; And when I waited for light, there came darkness. My heart is troubled, and resteth not; Days of affliction are come upon me. I go mourning without the sun: I stand up in the assembly, and cry for help. I am a brother to jackals, And a companion to ostriches. My skin*

*is black, and falleth from me, And my bones are burned with heat. Therefore is my harp turned to mourning, And my pipe into the voice of them that weep” (30:24-31).*

1. Job pleads with God for mercy on behalf of his former good treatment toward those who experienced trouble and needs.
2. Job expresses to the Lord that his days are filled with mourning and weeping due to his pain and the ill treatment of others.

## Chapter 31

### I. Job’s Final Declaration of his Innocence (31 all):

- A. *“I made a covenant with mine eyes; How then should I look upon a virgin? For what is the portion from God above, And the heritage from the Almighty on high? Is it not calamity to the unrighteous, And disaster to the workers of iniquity? Doth not he see my ways, And number all my steps?” (31:1-4).*
1. Job resolved or purposed within his heart, early on in life, not to look and lust after women. When a young maiden comes his way he has already resolved not to lust after her (see Matt. 5:28) (see study # 22; The Sin of Lust).
  2. Job knows that if he were to let his passions and lust go unchecked then there would be nothing but eternal calamity and disaster as awaits the “workers of iniquity.”
  3. Job professes the omnipresence of God in that he says, “Doth not he see my ways...?” No lustful thought or action will escape the all seeing eyes of Jehovah God. Jeremiah wrote, “Can any hide himself in secret places so that I shall not see him? Saith Jehovah . Do not I fill heaven and earth? Saith Jehovah” (Jer. 23:24) (see study # 23; The Omnipresence of God).
- B. *“If I have walked with falsehood, And my foot hath hastened to deceit (Let me be weighed in an even balance, That God may know mine integrity); If my step hath turned out of the way, And my heart walked after mine eyes, And if any spot hath cleaved to my hands: Then let me sow, and let another eat; Yea, let the produce of my field be rooted out. If my heart hath been enticed unto a woman, And I have laid wait at my neighbor's door; Then let my wife grind unto another, And let others bow down upon her. For that were a heinous crime; Yea, it were an iniquity to be punished by the judges: For it is a fire that consumeth unto Destruction, And would root out all mine increase” (31:5-12).*
1. Job addresses the sin of Adultery. Job has not committed adultery with another man’s wife or a woman period and God knows his “integrity” in this area.
  2. Note that Job refers to the sin of adultery as a “heinous crime” (see also Matt. 19:3ff) (see study # 24; The Sin of Adultery).
- C. *“If I have despised the cause of my man-servant or of my maid-servant, When they contended with me; What then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me in the womb make him? And did not one fashion us in the womb? If I have withheld the poor from their desire, Or have caused the eyes of the widow to fail, Or have eaten my morsel alone, And the fatherless hath not eaten thereof (Nay, from my youth he grew up with me as with a father, And her have I guided from my mother's womb); If I have seen any perish for want of clothing, Or that the needy had no covering; If his loins have not blessed me, And if he hath not been warmed with the fleece of my sheep; If I have lifted up my hand against the fatherless, Because I saw my help in the gate: Then let my shoulder fall from the shoulder-blade, And mine arm be broken from the bone. For calamity from God is a terror to me, And by reason of his majesty I can do nothing” (31:13-23).*
1. Job states that if he has treated his man or maid-servant in an unjust way, withheld from the poor, widow, fatherless, and if he has not met the needs of those who have no clothes or covering “then let my shoulder fall and my arm be broken from the bone.”
  2. Job continues to boldly maintain his integrity regarding his innocence in all areas of life. We have to love the statement of humility that Job makes regarding his man and maid-servants. Job said, “Did not he that made me in the womb make him?” If I view myself as greater due to

my education, financial status, or skin color God will certainly bring me down off my arrogant horse in eternity (see study # 25; The Sin of Prejudice).

- D. *“If I have made gold my hope, And have said to the fine gold, Thou art my confidence; If I have rejoiced because my wealth was great, And because my hand had gotten much; If I have beheld the sun when it shined, Or the moon walking in brightness, And my heart hath been secretly enticed, And my mouth hath kissed my hand: This also were an iniquity to be punished by the judges; For I should have denied the God that is above” (31:24-28).*
1. Job addresses the sins associated with riches. Those who put their confidence in this earth’s treasures, rejoiced in these treasures, and kissed one’s own hand in a figurative show of self gratification then there awaits judgment of God (see study # 19).
  2. To put one’s confidence and hope in the treasures of this world is to *“deny the God that is above.”*
- E. *“If I have rejoiced at the destruction of him that hated me, Or lifted up myself when evil found him; (Yea, I have not suffered by mouth to sin By asking his life with a curse); If the men of my tent have not said, Who can find one that hath not been filled with his meat? (The sojourner hath not lodged in the street; But I have opened my doors to the traveller); If like Adam I have covered my transgressions, By hiding mine iniquity in my bosom, Because I feared the great multitude, And the contempt of families terrified me, So that I kept silence, and went not out of the door-- Oh that I had one to hear me! (Lo, here is my signature, let the Almighty answer me); And that I had the indictment which mine adversary hath written! Surely I would carry it upon my shoulder; I would bind it unto me as a crown: I would declare unto him the number of my steps; As a prince would I go near unto him. If my land crieth out against me, And the furrows thereof weep together; If I have eaten the fruits thereof without money, Or have caused the owners thereof to lose their life: Let thistles grow instead of wheat, And cockle instead of barley. **The words of Job are ended**” (31:29-40).*
1. Job states that he has never rejoiced over the destruction of one who had hated him and neither has he asked God to curse the man who hates him. Love does not so behave itself (see study # 26; Bible Love).
  2. Job’s friends have accused him of sin and demanded that he not only admit it but that he repent of his sins. **Job professes that he holds no secret sins like Adam did.** If Job was such a sinner would he lead such a public life at the gates of the city? Job knows the omnipresence of God and that nothing escapes His all seeing eyes. Adam had hid himself among the trees of the Garden when God came to visit as though God would not be able to find out his sin (see Gen. 4:8). Job’s desire is that God would judge him so that all would know of his innocence.
  3. These are Job’s final words in the argument with his three friends.

### Highlights of chapters 29-31

- **Job reminisces** about the days when God had blessed him with children and wealth (Job 29 all).
- Those with **wealth have a responsibility** to help the needy (Job 29:12-13).
- More on **Job’s suffering** (Job 30:10-15): People abhor and are disgusted with him.
- **Job’s hope** of returning to his previous days of having children and wealth are **all gone**. Job, in a state of despair, says, *“Days of affliction have taken hold of me...”* (Job 30:16-23). Job believes that he has lived a just and right life and is ready for death. Job knows that death is where God has brought him and seems reserved to it now (Job 30:23).
- The **“WHY”** of Job’s ordeal continues to haunt the man of God. He has done nothing wrong and even directed his life to help others not so fortunate as he... Job just does not understand why God would do this (Job 30:24-31).
- Job makes his **final declaration of innocence** (Job 31):
  - Job has not lusted after young women (Job 31:1-4).
  - Job has not committed the heinous crime of adultery (Job 31:5-12).
  - Job has not thought too highly of himself (Job 31:13-15).
  - Job has not acted unmerciful toward those in need (Job 31:16-23).

- Job has not put his confidence in earthly treasure (Job 31:24-28).
- Job has not rejoiced over the hardships and failures of those who hated him (Job 31:29-30).
- Job has never tried to hide sin from man or God (Job 31:33-34).

## Chapter 32

### I. Elihu prepares Job and his three friends for his Condemning Speech (32 all):

- A. *“So these three men ceased to answer Job, because he was righteous in his own eyes”* (32:1).
1. Eliphaz, Bildad, and Zophar *“ceased to answer Job because...”* Job’s three friends considered Job’s answers to their accusations and conclude that his pride, arrogance, and self delusion have prevented him from repenting of his sins and being restored to the Lord. Job, from the three friend’s perspective, was *“righteous in his own eyes”* (i.e., had deluded himself into believing this).
  2. Job had earlier said, *“Far be it from me that I should justify you: Till I die I will not put away mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live”* (Job 27:5-6).
- B. *“Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were elder than he. And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled”* (32:2-5).
1. Job and his three friends are not the only ones participating in the discussion over why he suffers so much. We are introduced to a fourth young man who apparently had been patiently listening to the conversation from the beginning.
  2. The young man’s name is Elihu and his mind is filled with wrath against not only Job *“because he justified himself”* but also against Job’s three friends because of their lack of ability to answer Job’s replies.
  3. Job has won the debate over why a man suffers (see Job 24:25). Job’s three friends have accused Job of suffering due to some secret sin in his life yet Job has maintained that he is innocent. If the innocent suffer as the unjust upon this earth then suffering is not always associated to one’s sins.
  4. Note that Elihu has been very respectful and patient to answer due to the fact that Job and his three friends were older than he. When the conversation stopped and the three friends of Job had no answer for Job’s final remarks about his innocence Elihu could refrain from speaking no longer.
- C. *“And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; Wherefore I held back, and durst not show you mine opinion. I said, Days should speak, And multitude of years should teach wisdom. But there is a spirit in man, And the breath of the Almighty giveth them understanding. It is not the great that are wise, Nor the aged that understand justice. Therefore I said, Harken to me; I also will show mine opinion”* (32:6-10).
1. Before we hear what Elihu has to say we are nearly exasperated that another irritated person has entered the conversation. Job may have thought that the ordeal with his friends was over yet there remains another man to take up the baton of lambasting Job.
  2. We are also concerned about what this man is about to say because he has begun his discourse pleading for all to hear his *“opinions.”* Opinions were not needed. Job was only interested in the facts regarding answering the question of why man suffers.
- D. *“Behold, I waited for your words, I listened for your reasonings, Whilst ye searched out what to say. Yea, I attended unto you, And, behold, there was none that convinced Job, Or that answered his words, among you”* (32:11-12).
1. Elihu has listened and concluded that Job has gotten the better of the three friends. They had failed to *“convince Job”* of his sin and consequential suffering. The *“convincing”* is the theme of Job and the beginning of understanding James’ statement regarding Job’s patience (see

James 5:11). Job had lost all that this life and world has to offer and his friends are now trying to convince him that he is a sinner whose soul is also lost yet Job does not permit them to take his integrity from him!

2. They had also failed to adequately answer Job's replies to their accusations.
- E. *"Beware lest ye say, We have found wisdom; God may vanquish him, not man: For he hath not directed his words against me; Neither will I answer him with your speeches. They are amazed, they answer no more: They have not a word to say. And shall I wait, because they speak not, Because they stand still, and answer no more? I also will answer my part, I also will show mine opinion. For I am full of words; The spirit within me constraineth me. Behold, my breast is as wine which hath no vent; Like new wine-skins it is ready to burst. I will speak, that I may be refreshed; I will open my lips and answer. Let me not, I pray you, respect any man's person; Neither will I give flattering titles unto any man. For I know not to give flattering titles; Else would my Maker soon take me away"* (32:13-22).
1. Elihu warns Job's three friends by saying that they cannot expect to escape the judgment of God by loosing an argument and then saying, 'well, that is his position not mine.' Elihu represents the vigor of youth and the willingness to meet the ungodly man's arguments until they are vanquished.
  2. Elihu, like new wine in old wine skin bottles, is about to burst. He cannot wait to speak his mind (opinions) on this matter. Elihu warns all listening that he will not spare any man by flattery but will expose all man's wickedness. While we have to appreciate the convicted spirit of Elihu his words will soon prove his opinions wrong and that he should have just remained silent.

## Chapter 33

- I. **Elihu equates Job's sin to his suffering and gives Job the answer to his problem: Repent and God will restore your Health (33 all):**
- A. *"Howbeit, Job, I pray thee, hear my speech, And hearken to all my words. Behold now, I have opened my mouth; My tongue hath spoken in my mouth. My words shall utter the uprightness of my heart; And that which my lips know they shall speak sincerely. The Spirit of God hath made me, And the breath of the Almighty giveth me life. If thou canst, answer thou me; Set thy words in order before me, stand forth. Behold, I am toward God even as thou art: I also am formed out of the clay. Behold, my terror shall not make thee afraid, Neither shall my pressure be heavy upon thee"* (33:1-7).
1. Elihu replies to Job first. Elihu tells Job that he has heard all the suffering man's words and now request that Job would listen to his words. The young man issues a challenge to Job, *"Set thy words in order before me, stand forth."*
  2. Elihu humbly sets the tone for Job's lecture. Elihu professes that he is no better than Job as one who has been mutually *"formed out of the clay."* Elihu also tells Job that he need not worry about another speech that will strike terror into him or cause his heart to be troubled by one who has no sympathy for what is taking place in his life.
  3. Lastly, note that Elihu makes the bold proclamation regarding his words. His words are not only his own *"opinion"* (see Job 32:6, 10) but now he states that they are from the *"uprightness of my heart... my lips speak sincerely."* The great lesson to learn is that man's opinions, honesty, and sincerity are not the standards for truth (see study # 27; Man's Sincerity and Honesty are not Standards of Truth). Elihu proves to be no more right than the three friends that spoke before him. Job is innocent (see Job 1:8). Job has not suffered the loss of his valued possessions because of any sin on his part. Job has clearly made some faulty statements while in this predicament yet his current sins are not the cause of his past heartaches and loss.
- B. *"Surely thou hast spoken in my hearing, And I have heard the voice of thy words, saying, I am clean, without transgression; I am innocent, neither is there iniquity in me: Behold, he findeth occasions against me, He counteth me for his enemy: He putteth my feet in the stocks, He marketh all my paths"* (33:8-11).

1. Elihu points out an **inconsistency** in Job’s argument regarding his innocence. While Job has professed his innocence (i.e., absence of sin and clean before God) he also has revealed God’s stand against him. Job has repeatedly referred to God as his enemy and that God is against him.
  2. Elihu’s reasoning is sound. If Job is innocent, how is it that he recognizes that God is against him? God is not against the just but the unjust.
- C. *“Behold, I will answer thee, in this thou art not just; For God is greater than man. Why dost thou strive against him, For that he giveth not account of any of his matters? For God speaketh once, Yea twice, though man regardeth it not. In a dream, in a vision of the night, When deep sleep falleth upon men, In slumberings upon the bed; Then he openeth the ears of men, And sealeth their instruction, That he may withdraw man from his purpose, And hide pride from man; He keepeth back his soul from the pit, And his life from perishing by the sword. He is chastened also with pain upon his bed, And with continual strife in his bones; So that his life abhorreth bread, And his soul dainty food. His flesh is consumed away, that it cannot be seen; And his bones that were not seen stick out. Yea, his soul draweth near unto the pit, And his life to the destroyers”* (33:12-22).
1. Elihu has heard Job’s proclamation of innocence yet he has also heard Job proclaim that God is against him as an enemy. Elihu has heard Job ask why all this is happening to him too. Elihu has the answer that Job longs for, *“thou art not just.”*
  2. Elihu proclaims to Job that God does chasten man with pain and will bring a sinful man to his grave in such chastening.
- D. *“If there be with him an angel, An interpreter, one among a thousand, To show unto man what is right for him; Then God is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. His flesh shall be fresher than a child’s; He returneth to the days of his youth. He prayeth unto God, and he is favorable unto him, So that he seeth his face with joy: And he restoreth unto man his righteousness”* (33:23-26).
1. Elihu explains that if the suffering sinful man will admit his sin to the Lord through prayer then the Lord will restore his health.
  2. Elihu’s speech is similar but not exactly like Job’s three friends in that he believes that suffering is a chastening tool of God’s to cause men to repent of their wicked deeds.
  3. Though Elihu’s theory may sound good it is not what took place in the case of Job (see Job 1-2). Job is not suffering due to sin but because Satan wanted to test his faith and God permitted it. The testing of Job’s faith continues throughout the book. Not only did Job lose his family, wealth, and health but these four friends have tried his patience too. They have deluged Job with accusations that are not true. Job; however, has maintained his innocence.
- E. *“He singeth before men, and saith, I have sinned, and perverted that which was right, And it profited me not: He hath redeemed my soul from going into the pit, And my life shall behold the light. **Lo, all these things doth God work**, Twice, yea thrice, with a man, To bring back his soul from the pit, That he may be enlightened with the light of the living. Mark well, O Job, hearken unto me: Hold thy peace, and I will speak. If thou hast anything to say, answer me: Speak, for I desire to justify thee. If not, hearken thou unto me: Hold thy peace, and I will teach thee wisdom”* (33:27-33).
1. Elihu, like Job and his three friends, has attributed Job’s suffering to God.
  2. God has struck Job with such anguish due to his sins. When Job repents God will *“bring back his soul from the pit.”* Elihu, like the three friends, believes that Job’s suffering will cease once he admits his error to God in prayer. We must; however, inject the context of the book here. Once again it is not God that has afflicted Job but rather Satan.

## Chapter 34

### I. Elihu addresses Job’s three Friends (34 all):

- A. *“Moreover Elihu answered and said, Hear my words, ye wise men; And give ear unto me, ye that have knowledge. For the ear trieth words, As the palate tasteth food. Let us choose for us that which is **right**: Let us know among ourselves what is good. **For Job hath said, I am righteous, And***

*God hath taken away my right: Notwithstanding my right I am accounted a liar; My wound is incurable, though I am without transgression. **What man is like Job, Who drinketh up scoffing like water, Who goeth in company with the workers of iniquity, And walketh with wicked men? For he hath said, It profiteth a man nothing That he should delight himself with God***" (34:1-9).

1. Elihu addresses Job's three friends who have apparently lost heart in the debate with Job.
  2. Elihu reminds Eliphaz, Zophar, and Bildad of Job's statements of blasphemy. Job has declared his innocence and blamed God for wrongfully bringing this suffering upon him and having all men view him as a liar.
  3. Elihu replies saying, "*What man is like Job who drinks up scoffing like water?*" Job keeps company with the wicked and proclaims, "*it profits a man nothing to delight himself with God.*" Job had not made these exact statements yet the thought is certainly there in Job's remarks.
  4. Elihu holds true to his statements regarding not showing favor of man by making these remarks to Job and his friends.
- B. "*Therefore hearken unto me, ye men of understanding: Far be it from God, that he should do wickedness, And from the Almighty, that he should commit iniquity. For the work of a man will he render unto him, And cause every man to find according to his ways. Yea, of a surety, God will not do wickedly, Neither will the Almighty pervert justice*" (34:10-12).
1. Elihu is correct in his conclusion that God would commit sin by unjustly causing a man to suffer for no reason.
  2. The Almighty does not sin and neither does He pervert justice. This being the case Job must be suffering due to his sin.
  3. Elihu has rightly pointed out Job's error of blaming God for being unjust and unfair. There is no wrong or injustice with God. Job gives hints as to his understanding this fact when he made the statement regarding God testing him at Job 23:10.
- C. "*Who gave him a charge over the earth? Or who hath disposed the whole world? If he set his heart upon himself, If he gather unto himself his spirit and his breath; All flesh shall perish together, And man shall turn again unto dust*" (34:13-15).
1. There is no other deity of greater estate than the Almighty Jehovah God. No other has given God the charge of the earth. All things that have ever been originate from Him.
  2. The complete sovereignty of Jehovah is depicted in the fact that all of nature is dependant upon Him for their survival. If the Lord were to remove his influence over creation all men would turn to dust.
- D. "*If now thou hast understanding, hear this: Harken to the voice of my words. Shall even one that hateth justice govern? And wilt thou condemn him that is righteous and mighty?-- Him that saith to a king, Thou art vile, Or to nobles, Ye are wicked; That respecteth not the persons of princes, Nor regardeth the rich more than the poor; For they all are the work of his hands. In a moment they die, even at midnight; The people are shaken and pass away, And the mighty are taken away without hand*" (34:16-20).
1. Elihu continues to condemn Job's faithless statements regarding God not being fair or just with his dealings with man. Job has concluded that he is a righteous man yet God has condemned him to suffer and therefore God's justice is called into question. Elihu is appalled by such thoughts of condemning the sovereign God.
  2. The accused Jehovah is the one who is in control of all men's lives. Elihu's rebuke to Job is thereby justified in this area.
- E. "*For his eyes are upon the ways of a man, And he seeth all his goings. There is no darkness, nor thick gloom, Where the workers of iniquity may hide themselves. For he needeth not further to consider a man, That he should go before God in judgment*" (34:21-23).
1. Elihu addresses the omnipresence and omniscience of Jehovah God (see study # 23).
  2. God's eyes are upon all mankind and the wicked cannot hide themselves or their doings from Him.
- F. "*He breaketh in pieces mighty men in ways past finding out, And setteth others in their stead. Therefore he taketh knowledge of their works; And he overturneth them in the night, so that they are*

*destroyed. He striketh them as wicked men In the open sight of others; Because they turned aside from following him, And would not have regard in any of his ways:” (34:24-27).*

1. Elihu’s argument seems to focus on the Almighty nature of Jehovah God. There is no one that can stand and challenge the Almighty God.
  2. Those who turn aside from following God are struck by Him. Elihu’s point is that Job has turned away from the Lord and no longer regarded his ways and therefore he is struck by the Lord.
- G. *“So that they caused the cry of the poor to come unto him, And he heard the cry of the afflicted. When he giveth quietness, who then can condemn? And when he hideth his face, who then can behold him? Alike whether it be done unto a nation, or unto a man: That the godless man reign not, That there be none to ensnare the people. For hath any said unto God, I have borne chastisement, I will not offend any more:” (34:28-31).*
1. When the poor and needy are afflicted God gives them relief and who is it that can condemn Him in this? At other times He hides his face from their cries. Who is it that can charge God with being unjust?
  2. The Almighty has the right of sovereignty to remove wicked men who serve as kings that His will may be accomplished.
- H. *“That which I see not teach thou me: If I have done iniquity, I will do it no more? Shall his recompense be as thou wilt, that thou refusest it? For thou must choose, and not I: Therefore speak what thou knowest. Men of understanding will say unto me, Yea, every wise man that heareth me: **Job speaketh without knowledge, And his words are without wisdom.** Would that Job were tried unto the end, Because of his answering like wicked men. For he addeth rebellion unto his sin; He clappeth his hands among us, And multiplieth his words against God” (34:32-37).*
1. Elihu brings up Job’s statements regarding challenging the three friends to teach him what his error is (see Job 6:24).
  2. Elihu identifies Job’s sin as that of rebellion and speaking blasphemous words against the Almighty Jehovah God by referring to Him as one that is not just. Furthermore, Elihu believes Job to be speaking “*without knowledge and wisdom.*” What man in his right mind would charge God with being unjust?
  3. Elihu appears to be angered at the three “*men of understanding*” for not bringing this out to Job.

## Chapter 35

- I. **Elihu charges Job with arrogance, pride, and vain words that illustrate a lack of wisdom (A stinging rebuke) (35 all):**
- A. *“Moreover Elihu answered and said, Thinkest thou this to be **thy right**. Or sayest thou, **My righteousness is more than God's**, That thou sayest, What advantage will it be unto thee? And, What profit shall I have, more than if I had sinned? I will answer thee, And thy companions with thee” (35:1-4).*
1. Elihu continues to contemplate the consequences of Job accusing God of being unjust and his conclusions of it being vanity to serve God if the righteous suffer with the unrighteous. Elihu gives not only Job but also the three men of understanding an answer. At Job 34:5 Elihu considers Job’s previous remarks about having his right to live a non-painful life taken away from him by the Lord. Elihu now proclaims to Job and the three friends that Job considers the violation of his rights as a proclamation of his righteousness being above that of God’s.
  2. While Job did not make such a statement Elihu reasons that Job may as well have because Job has said, “*What profit or advantage shall I have in being righteous if God is going to let such troubles come to me in life*” (see Job 21:15).
- B. *“Look unto the heavens, and see; And behold the skies, which are higher than thou. If thou hast sinned, what effectest thou against him? And if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? Or what receiveth he of thy hand? Thy wickedness may hurt a man as thou art; And thy righteousness may profit a son of man. By reason*

*of the multitude of oppressions they cry out; They cry for help by reason of the arm of the mighty. But none saith, Where is God my Maker, Who giveth songs in the night,”* (35:5-10).

1. Elihu explains to Job that his sins cannot hurt God but only his self. God is in the heavens... a far reach for Job. Neither can any of Job’s acts of righteousness bring benefit to the Lord in heaven. While man’s acts of wickedness may hurt our fellow human beings God is unaffected.
  2. Job is not unlike many other wicked men who cry out to God for help and receive no answer because of their unwillingness to change their ways.
- C. *“Who teacheth us more than the beasts of the earth, And maketh us wiser than the birds of the heavens? There they cry, but none giveth answer, Because of the **pride of evil men**. Surely God will not hear an empty cry, Neither will the Almighty regard it. How much less when thou sayest thou beholdest him not, The cause is before him, and thou waitest for him! But now, because he hath not visited in his anger, **Neither doth he greatly regard arrogance**; Therefore doth **Job open his mouth in vanity**; He multiplieth words without knowledge”* (35:11-16).
1. Elihu charges Job with being arrogant and filled with pride because he will not confess his sins before Jehovah.
  2. Job has cried out to God and delivered a multitude of words; however, from Elihu’s perspective *“Job opens his mouth in vanity; He multiplies words without knowledge.”*

## Chapter 36

### I. Elihu’s message regarding the consequences of godly and ungodly Living (36 all):

- A. *“Elihu also proceeded, and said, Suffer me a little, and I will show thee; For **I have yet somewhat to say on God’s behalf**. I will fetch my knowledge from afar, And will ascribe righteousness to my Maker. **For truly my words are not false: One that is perfect in knowledge is with thee**”* (36:1-4).
1. Elihu does not feel that the subject of Job’s guilt and need for repentance has been exhausted. He has more to say, *“On God’s behalf.”* Elihu considers himself the defender and spokesman for the Lord.
  2. Elihu also pledges to Job and the three friends that his words will not be false because he is *“One that is perfect in knowledge.”* Elihu displays a character that is confident in his theories regarding the “why” of Job’s suffering. Elihu believes that God is punishing Job so that he will repent of his wicked deeds. No amount of confidence; however, my replace the truth (see study # 27).
- B. *“Behold, God is mighty, and despiseth not any: He is mighty in strength of understanding. He preserveth not the life of the wicked, **But giveth to the afflicted their right**. He withdraweth not his eyes from the righteous: But with kings upon the throne He setteth them for ever, and they are exalted. And if they be bound in fetters, And be taken in the cords of afflictions; Then he showeth them their work, And their transgressions, that they have behaved themselves proudly”* (36:5-9).
1. Elihu, once again, reminds Job and the three men of understanding that God will give man *“their right”* of suffering anguish that they would come to their senses and repent of their dark deeds. While Job feels that his rights have been violated Elihu explains that he is rightly getting what he deserves.
  2. God is no respecter of persons. Even if a king were to transgress His laws then that king will be bound in fetters and taken in the cords of affliction so that he might learn not to so act.  
**Elihu’s point is that all who behave themselves proudly can expect afflictions.**
- C. *“He openeth also their ear to instruction, And **commandeth that they return from iniquity**. If they hearken and serve him, They shall **spend their days in prosperity**, And their years in pleasures. But if they hearken not, they shall perish by the sword, And they shall die without knowledge. But they that are godless in heart lay up anger: They cry not for help when he bindeth them. They die in youth, And their life perisheth among the unclean. He delivereth the afflicted by their affliction, And openeth their ear in oppression. Yea, he would have allured thee out of distress Into a broad place, where there is no straitness; And that which is set on thy table would be full of fatness”* (36:10-16).

1. Elihu sets forth his thoughts in clear language in these verses. Those who have sinned, realized their error, and repented can expect to “*Spend their days in prosperity, and their years in pleasure.*” Those who will not hearken unto the Lord commandments will “*perish by the sword and they shall die without knowledge.*”
  2. Elihu says that it is God’s will that man would turn from his wickedness and be full of fatness yet many do not choose this course. Many modern day evangelist tell the general public the same message. Live Godly and He will make you rich (and by the way please share some of that wealth with me).
- D. “*But thou art full of the judgment of the wicked: Judgment and justice take hold on thee. For let not wrath stir thee up against chastisements; Neither let the greatness of the ransom turn thee aside. Will thy cry avail, that thou be not in distress, Or all the forces of thy strength? Desire not the night, When peoples are cut off in their place. Take heed, regard not iniquity: For this hast thou chosen rather than affliction*” (36:17-21).
1. Elihu appears to be pleading with Job regarding his stubborn position of not admitting his iniquity. Elihu challenges Job not to let the heavy hand of God’s chastisements or the great ransom (i.e., repentance) turn him away from doing what is right.
  2. Elihu admonishes Job to not have affection for the things of the night and neither should he “*regard iniquity.*” Elihu, as the three friends before him, is convinced that Job’s suffering is due to his sin.
- E. “*Behold, God doeth loftily in his power: Who is a teacher like unto him? Who hath enjoined him his way? Or who can say, Thou hast wrought unrighteousness? Remember that thou magnify his work, Whereof men have sung. All men have looked thereon; Man beholdeth it afar off. Behold, God is great, and we know him not; The number of his years is unsearchable. For he draweth up the drops of water, Which distil in rain from his vapor, Which the skies pour down And drop upon man abundantly*” (36:22-28).
1. God’s position of sovereign creator and all powerful nature disqualifies any accusation against him regarding being unrighteous, unjust, or unfair. God has set this world into motion and thereby his very actions define fair, just, and right.
  2. The number of God’s years is unsearchable yet he controls even the weather patterns of the earth.
- F. “*Yea, can any understand the spreadings of the clouds, The thunderings of his pavilion? Behold, he spreadeth his light around him; And he covereth the bottom of the sea. For by these he judgeth the peoples; He giveth food in abundance. He covereth his hands with the lightning, And giveth it a charge that it strike the mark. The noise thereof telleth concerning him, The cattle also concerning the storm that cometh up*” (36:29-33).
1. Man can not comprehend how God controls the elements of nature such as clouds, thunder, and lightning much less His methods of correcting mankind through afflictions (inference).
  2. God is in control of all aspects of this world.

## Chapter 37

### I. Elihu contemplates the Omnipotence of Jehovah (37 all):

- A. “*Yea, at this my heart trembleth, And is moved out of its place. Hear, oh, hear the noise of his voice, And the sound that goeth out of his mouth. He sendeth it forth under the whole heaven, And his lightening unto the ends of the earth. After it a voice roareth; He thundereth with the voice of his majesty; And he restraineth not the lightnings when his voice is heard*” (37:1-4).
1. Elihu’s love and fear of the Almighty causes his “*heart to tremble and be moved out of its place.*” Once again we note that not only is it that man’s humility, honesty, sincerity, and confidence are not measures of truth but also man’s professed love does not change truth (see study # 27). Elihu contemplates God’s roar through the thunder and lightning of a storm. His point is that Job must listen to his words and repent!
  2. Herein is an interesting concept in the religious world. There are many who are very religiously minded like Elihu... men and women who shutter at the thought of God. Many such

people; however, are not guided by truth. A man's professed faith in God is not enough to identify him as acceptable to God. Man must make his faith manifest through his life of obedience to God's laws (see Heb. 11:1ff) (see study # 27).

- B. *“God thundereth marvellously with his voice; Great things doeth he, which we cannot comprehend. For he saith to the snow, Fall thou on the earth; Likewise to the shower of rain, And to the showers of his mighty rain. He sealeth up the hand of every man, That all men whom he hath made may know it. Then the beasts go into coverts, And remain in their dens. Out of the chamber of the south cometh the storm, And cold out of the north. By the breath of God ice is given; And the breadth of the waters is straitened. Yea, he ladeth the thick cloud with moisture; He spreadeth abroad the cloud of his lightning: And it is turned round about by his guidance, That they may do whatsoever he commandeth them Upon the face of the habitable world, **Whether it be for correction, or for his land, Or for lovingkindness, that he cause it to come. Harken unto this, O Job: Stand still, and consider the wondrous works of God”** (37:5-14).*
1. Elihu further considers the wondrous works of God in relation to Job's charges of God not being just or fair by causing him to suffer this great affliction.
  2. Elihu calls upon Job to *“Stand still, and consider the wondrous works of God.”* If only Job would do this Elihu is confident that he will no longer make such foolish accusations against God.
- C. *“Dost thou know how God layeth his charge upon them, And causeth the lightning of his cloud to shine? Dost thou know the balancings of the clouds, The wondrous works of him who is perfect in knowledge? How thy garments are warm, When the earth is still by reason of the south wind? Canst thou with him spread out the sky, Which is strong as a molten mirror? Teach us what we shall say unto him; For we cannot set our speech in order by reason of darkness. Shall it be told him that I would speak? Or should a man wish that he were swallowed up? And now men see not the light which is bright in the skies; But the wind passeth, and cleareth them. Out of the north cometh golden splendor: God hath upon him terrible majesty. Touching the **Almighty**, we cannot find him out: **He is excellent in power**; And in justice and plenteous righteousness he will not afflict. **Men do therefore fear him: He regardeth not any that are wise of heart”** (37:15-24).*
1. Elihu's final words are challenges to Job in relation to the omnipotence of Jehovah. Elihu questions Job regarding God's great ability that is past the comprehension of man. Elihu concludes that God is *“excellent in power... and men do therefore fear him.”*
  2. Elihu's desire is that Job will contemplate the omnipotent nature of God and repent.

### Points to Consider over Elihu's Speech (Job 32-37):

- **Elihu's Character Sketch:** Elihu is a young man who is angry with Job and his three friends. Though he is angry with these men he has respectfully listened and not said anything to this point due to the advanced age of the four men. Elihu is confident that he will bring truth to the discussion and all of Job's suffering will be ended (Job 33:3; 36:1-4).
- **Elihu's Accusations Against Job:** Elihu believes he has the answer to Job's longed for question and answer. Job has wanted to know the why of his suffering (see Job 6:24; 9:18; 10:2) (remember that Eliphaz also had a similar answer to Job's question (see Job 15:25). Elihu states that Job's suffering is due to his being *“unjust”* (Job 33:12). Elihu accuses Job of being arrogant (Job 35:15), prideful (Job 32:1; 35:12), scoffer (Job 34:7), self deluded (Job 32:1), lacks knowledge, wisdom and is rebellious (Job 34:35-37).
- **Elihu exposes Job's true error** (Job 34:9-12): Job has accused God of being unjust in that He makes an innocent man suffer (see Job 9:24; 10:3-4; 12:5-6). Job has thereby concluded that it is useless to serve such an unjust God (Job 21:5). Elihu rightly asks, “Is Job's righteousness above God's?” (see Job 35:2). Elihu again rightly looks to the omnipotence of God that defines justice and righteousness (see Job 36:22 – 37 all).
- Though Elihu has made good points, regarding Job's error in judgment against God, he has erred in his overall theory that man suffers at the hands of God because of their sin in that the Lord chastens the wicked with pain to get them to repent and return to righteousness (see Job 33:19, 23-26; 34:27; 36:15). A great lesson to learn is that it is not man's honesty, sincerity, confidence, fear, or professed love of God that

measures truth but rather it is God that delivers divine revelation whereby man is measured by (see Job 33:3; 36:1-4; 37:1-4) (see study # 27).

- **Grand Lesson of the book of Job unfolding:** James said, “*Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful*” (James 5:11). Job’s friends have tried to “convince” him that he has sinned and thereby he suffers (see Job 32:12). Job; however, has patiently held on to his innocence (see Job 2:3, 9; 17:9; 27:5-6; 31:5-6). Let us recall that divine revelation has set forth Job to be a perfect and upright man before his sufferings began (see Job 1:8). Job, thereby, is not suffering for sin! Satan has brought this suffering upon Job to test his integrity (i.e., his fear, faith, and love of God) (see Job 1:9ff). God tells us that Job’s suffering at the hand of Satan was “*without cause*” (Job 2:3). Job has lost his children, wealth, health, wife, and even his friends have turned on him. Will Job “renounce God?” Job’s problems are compounded in the fact that the general public (and his own brethren) treat him as someone disgusting and he is the source of man’s failures and object of scorn (see Job 16:10; 17:6; 19:13ff; 30:10-15). Job’s great patience is found in the fact that he never renounced God and neither did he give in to the wrongful charges of his friends. He maintained his integrity with God through much anguish.
- While Job’s sin is not the reason for his suffering he has, nonetheless, charged God foolishly (see Job 9:24; 10:3-4; 12:5-5; 21:5 etc). The next chapter will reveal God’s further perfecting of Job.

## Chapter 38

### I. God Answers Job’s Accusations and Demands that he “Declare” the interpretation of all Creation (38 All):

- A. “*Then Jehovah answered Job out of the whirlwind, and said, Who is this that darkeneth counsel By words without knowledge? Gird up now thy loins like a man; For I will demand of thee, and declare thou unto me*” (38:1-3).
  1. The longed for moment of the Lord’s interference in this debate now arrives. Jehovah completely ignores the comments of Elihu and Job’s three friends and gets right to Job. The Lord asks, “*Who is this that darkens counsel by words without knowledge?*” Consider Job’s “words without knowledge:”
    - a. Job has blamed God for his suffering (Job 16:11-14; 19:6-13, 21-22).
    - b. Job believes that God must be against him (Job 6:4; 10:14-5; 13:23-28).
    - c. Job believes God is angry with him (Job 9:13; 14:13) and wants to destroy him (Job 9:22; 10:8).
    - d. Job concludes that God hates him (Job 16:9).
    - e. Job accuses God of not being fair or just in His dealings with man (Job 9:24; 10:3-4, 8; 12:5-6; 31:1ff).
    - f. Job justifies his right to complain to God seeing he is innocent (Job 7:11; 10:1).
    - g. Seeing that Job has done no sin to ward such misery yet he suffers he concludes that it must be vain to seek out a perfect and upright life (Job 9:29-35).
    - h. Job demands to know WHY he is going through this (see Job 6:24; 9:18; 10:2; 30:24-31).
    - i. Job desires that God would leave him alone (Job 7:16, 19; 10:20).
  2. With the above mentioned thoughts of Job, God demands Job to “*Gird up now thy loins like a man...*” Job has repeatedly challenged God to stand before him so that he may argue his cause and now God is here (see Job 9:32-35; 13:3, 18-22; 23:4-7). What do you have to say Job? God now demands that Job stand before him as a man and give answer. It is easy to say something about someone when they are not around... Job, will you now speak these same complaints in the presence of God?
- B. “*Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who determined the measures thereof, if thou knowest? Or who stretched the line upon it? Whereupon were the foundations thereof fastened? Or who laid the corner-stone thereof, When the morning stars sang together, And all the sons of God shouted for joy?*” (38:4-7).

1. The Almighty has been grilled by Job. Job makes serious accusations against the creator of the universe. Job has said that God is not fair or just in his dealings with man. Job accuses the Lord of not caring for His created beings and therefore there is no hope for one that God is against. Job attributes the Calvinistic idea of unconditional election to God. Whomever God chooses to make suffer He will do so and that person has absolutely no hope. Does Job dare to teach God?
  2. The Lord responds by asking Job where he was when the foundation of the earth was laid at creation. If you are so wise Job where were you at creation? **If Job attributes such folly to God then it must be that Job is wiser than Jehovah.**
- C. *“Or who shut up the sea with doors, When it brake forth, as if it had issued out of the womb; When I made clouds the garment thereof, And thick darkness a swaddling-band for it, And marked out for it my bound, And set bars and doors, And said, Hitherto shalt thou come, but no further; And here shall thy proud waves be stayed?” (38:8-11).*
1. The Lord asks the challenging man Job where he was when the sea broke out of creation like a child bursting out of the womb.
  2. The Lord made the boundaries of the sea and did not allow them to go further. The sea obeyed the voice of God and remained in its place.
- D. *“Hast thou commanded the morning since thy days began, And caused the dayspring to know its place; That it might take hold of the ends of the earth, And the wicked be shaken out of it? It is changed as clay under the seal; And all things stand forth as a garment: And from the wicked their light is withholden, And the high arm is broken” (38:12-15).*
1. **Job if your understanding is so vast and exceeds that of God then please tell the Lord about the morning.**
  2. How is it that the morning comes every day of the year? The wicked lovers of darkness are exposed each day.
- E. *“Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep? Have the gates of death been revealed unto thee? Or hast thou seen the gates of the shadow of death? Hast thou comprehended the earth in its breadth? **Declare**, if thou knowest it all” (38:16-18).*
1. Job have you ever compassed the depths of the oceans?
  2. What do you know about the “gates of death” Job? The Lord asks, ‘Job, have you explored the hadean world of Sheol and do you know all the secrets of it that has been hid from the rest of humanity?’
  3. Has Job measured the earth? God demands that Job “**Declare, if thou knowest it all.**” Job you have supposedly exposed the unjust nature of God... it must be that you are wiser than the Lord. God therefore demands Job to declare that which has been hidden from all humanity. The Lord is now debating Job. While Job has effectively defeated his three friends in debate Jehovah now puts Job in his place. The Lord will certainly admit His error if Job can “**Declare**” the deep hidden things of creation. Job cannot and thereby stands condemned!
- F. *“Where is the way to the dwelling of light? And as for darkness, where is the place thereof, That thou shouldest take it to the bound thereof, And that thou shouldest discern the paths to the house thereof? **Doubtless, thou knowest, for thou wast then born, And the number of thy days is great!**” (38:19-21).*
1. The Almighty uses sarcasm against Job. Job you must be of great age to have understanding. You must have been present at the point of light and darkness being created seeing that you make your charges against Jehovah.
  2. Surely you know all about the coming and going of light and darkness.
- G. *“Hast thou entered the treasuries of the snow, Or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, Against the day of battle and war? By what way is the light parted, Or the east wind scattered upon the earth? Who hath cleft a channel for the water flood, Or the way for the lightning of the thunder; To cause it to rain on a land where no man is; On the wilderness, wherein there is no man; To satisfy the waste and desolate ground, And to cause the tender grass to spring forth? Hath the rain a father? Or who hath begotten the drops of dew?”*

*Out of whose womb came the ice? And the hoary frost of heaven, who hath gendered it? The waters hide themselves and become like stone, And the face of the deep is frozen” (38:22-30).*

1. Jehovah asks Job about the physical elements of the earth such as the snow, hail, wind, floods, thunder, rain, dew, and bodies of water turned to ice.
  2. **The more we hear and read the greater we ourselves learn our place before the Almighty God.**
- H. *“Canst thou bind the cluster of the Pleiades, Or loose the bands of Orion? Canst thou lead forth the Mazzaroth in their season? Or canst thou guide the Bear with her train? Knowest thou the ordinances of the heavens? Canst thou establish the dominion thereof in the earth?” (38:31-33).*
1. Job had discussed these grouping of stars into constellations at chapter 9:5-10.
  2. Again, God demands that Job declare unto Him the how and why of these miraculous constellations. When man looks into the heavens we may be able to study the stars, identify them, and map them out yet can we fathom the hanging of these celestial beings within the heavens?
- I. *“Canst thou lift up thy voice to the clouds, That abundance of waters may cover thee? Canst thou send forth lightnings, that they may go, And say unto thee, Here we are? Who hath put wisdom in the inward parts? Or who hath given understanding to the mind? Who can number the clouds by wisdom? Or who can pour out the bottles of heaven, When the dust runneth into a mass, And the clods cleave fast together?” (38:34-38).*
1. God asks Job if he can command the clouds to bring forth rain and command the lightning to strike.
  2. Did Job put wisdom and understanding in man’s mind? While man studies the human mind and its capabilities God has placed it there! Man can only study and come to an understanding of the workings of our universe. It is the Great Jehovah; however, that has placed these objects of our wonderment into creation.
- J. *“Canst thou hunt the prey for the lioness, Or satisfy the appetite of the young lions, When they couch in their dens, And abide in the covert to lie in wait? Who provides for the raven his prey, When his young ones cry unto God, And wander for lack of food?” (38:39-41).*
1. Man does not see the remote areas of the earth that need rain to cause green things to grow. Likewise man does not see the lions and birds of the earth in their need of water and food. Who is it that hears the cries of the babies in the animal kingdom? God sees and knows all things with man, animal, and plant life. Only God is omniscient!
  2. God asks Job if he knows these things or whether he can satisfy the hunger of all the animal kingdom? Man is made to cringe at the answer of God Almighty. What pride or arrogance that may be within our being ought to be rooted out. We are nothing in comparison with the Almighty omniscient and omnipotent God!

## Chapter 39

- I. **The Almighty continues to ask Job Questions regarding his Understanding of Creation (39 all):**
- A. *“Knowest thou the time when the wild goats of the rock bring forth? Or canst thou mark when the hinds do calve? Canst thou number the months that they fulfill? Or knowest thou the time when they bring forth? They bow themselves, they bring forth their young, They cast out their pains. Their young ones become strong, they grow up in the open field; They go forth, and return not again” (39:1-4).*
1. The Lord continues to barrage Job with questions regarding creation.
  2. Job are you omniscient in that you see the wild goats giving birth and able to follow out the life of the young ones while at the same time living out your life miles away?
- B. *“Who hath sent out the wild ass free? Or who hath loosed the bonds of the swift ass, Whose home I have made the wilderness, And the salt land his dwelling-place? He scorneth the tumult of the city, Neither heareth he the shoutings of the driver. The range of the mountains is his pasture, And he searcheth after every green thing. Will the wild-ox be content to serve thee? Or will he abide by thy crib? Canst thou bind the wild-ox with his band in the furrow? Or will he harrow the valleys after*

*thee? Wilt thou trust him, because his strength is great? Or wilt thou leave to him thy labor? Wilt thou confide in him, that he will bring home thy seed, And gather the grain of thy threshing-floor?"* (39:5-12).

1. The Lord asks Job if he sees and knows all the ways of the wild ass.
  2. Does Job know the mind of the wild ox?
- C. *"The wings of the ostrich wave proudly; But are they the pinions and plumage of love? For she leaveth her eggs on the earth, And warmeth them in the dust, And forgetteth that the foot may crush them, Or that the wild beast may trample them. She dealeth hardly with her young ones, as if they were not hers: Though her labor be in vain, she is without fear; Because God hath deprived her of wisdom, Neither hath he imparted to her understanding. What time she lifteth up herself on high, She scorneth the horse and his rider"* (39:13-18).
1. God demands that Job declare unto the explanation of an ostrich.
  2. Does Job know why she is so ignorant and deals hardly with her young ones?
- D. *"Hast thou given the horse his might? Hast thou clothed his neck with the quivering mane? Hast thou made him to leap as a locust? The glory of his snorting is terrible. He paweth in the valley, and rejoiceth in his strength: He goeth out to meet the armed men. He mocketh at fear, and is not dismayed; Neither turneth he back from the sword. The quiver rattleth against him, The flashing spear and the javelin. He swalloweth the ground with fierceness and rage; Neither believeth he that it is the voice of the trumpet. As oft as the trumpet soundeth he saith, Aha! And he smelleth the battle afar off, The thunder of the captains, and the shouting"* (39:19-25).
1. Jehovah requests that Job consider the horse.
  2. Can Job explain the horse's terrible snorting and his great courage in battle? Did Job give the horse this great might? Surely Job can explain these things seeing he is so wise as to charge the Lord with folly.
- E. *"Is it by thy wisdom that the hawk soareth, And stretcheth her wings toward the south? Is it at thy command that the eagle mounteth up, And maketh her nest on high? On the cliff she dwelleth, and maketh her home, Upon the point of the cliff, and the stronghold. From thence she spieth out the prey; Her eyes behold it afar off. Her young ones also suck up blood: And where the slain are, there is she"* (39:26-30).
1. Again, the Lord demands that Job tell Him of the hawk and eagle.
  2. Does Job cause the hawk and eagle to perform its flights and to make their nest on high places by his great wisdom?

## Chapter 40

### I. Job gives answer to Jehovah (40:1-5):

- A. *"Moreover Jehovah answered Job, and said, Shall he that cavilleth contend with the Almighty? He that argueth with God, let him answer it"* (40:1-2).
1. The word "*cavil*" = "to find fault unnecessarily; raise trivial objections. To quibble about" (AHD 250). God tells Job that his fault finding with Him is a contending with the **Almighty**.
  2. God tells Job that if his arguing with Jehovah is worthy to consider then he must answer the questions the Lord has posed in chapters 38-39. Job must prove his omniscience to Jehovah.
- B. *"Then Job answered Jehovah, and said, Behold, I am of small account; What shall I answer thee? I lay my hand upon my mouth. Once have I spoken, and I will not answer; Yea, twice, but I will proceed no further"* (40:3-5).
1. Job admits his state of being of "*small account*" before the Almighty. Though he has demanded the Lord's ear that he may contend with Him the man Job now has nothing to say. He has been humbled by Jehovah's great might and wisdom.
  2. Job admits that once he had foolish things to say yet now he knows the greatness of Jehovah and that the wise thing to do is to put his hand over his mouth and remain silent. Job professes before the Almighty Jehovah, with a state of humility, "*I will proceed no further.*" Job recognizes his state of being "*small account.*" This; however, was not the case before the Lord addresses him and demands that he give answers concerning only those things that deity could

know (see **Job 23:3-7** where Job issues a challenge to God). Let all creation bow in humble adoration of Jehovah (see Phil. 2:1ff; I Jn. 2:16).

3. Job's humble admission of being of "*small account*" is not sufficient. The Almighty continues to question the man Job.

## II. The Almighty has more questions for Job (40:6-24):

- A. "*Then Jehovah answered Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou even annul my judgment? Wilt thou condemn me, that thou mayest be justified? Or hast thou an arm like God? And canst thou thunder with a voice like him?*" (Job 40:6-9).
  1. Once again Jehovah demands that Job stand before him like a man and give answers. Job has charged God with being unjust, unfair, and uncaring. Job, through these accusations, has effectively "*annulled*" (i.e., caused to be invalid) God's judgments. God explains that in annulling His judgments Job has condemned the Almighty so that he may stand justified (i.e., completely innocent).
  2. Once again, to be successful at such endeavor Job would necessarily have to have "*an arm like God and be able to thunder his voice*" likened to God.
- B. "*Deck thyself now with excellency and dignity; And array thyself with honor and majesty. Pour forth the overflowings of thine anger; And look upon every one that is proud, and abase him. Look on every one that is proud, and bring him low; And tread down the wicked where they stand. Hide them in the dust together; Bind their faces in the hidden place. Then will I also confess of thee That thine own right hand can save thee*" (40:10-14).
  1. To condemn God and annul Jehovah's judgment is to be superior to the Almighty. Deity has the power and majesty to take the proud and abase, bring low, tread them down, and cast them in bonds within Sheol.
  2. If Job can perform acts of righteous indignation such as this against the proud and wicked then God will "*confess of thee that thine own right hand can save thee.*" Herein the Lord had Job in checkmate as far as a debate goes. Prove your deity Job and I will confess your justification.
- C. "*Behold now, behemoth, which I made as well as thee; He eateth grass as an ox*" (40:15).
  1. The identity of "*behemoth*" = "The reference in Job is to some marsh-dwelling mammoth such as the Hippopotamus amphibious, which inhabits the Nile and other African rivers" (ISBE v. 1, pp. 452). Smith's Bible Dictionary states, "There can be little or no doubt that by this word, Job 40:15-24, the Hippopotamus is intended, since all the details descriptive of the behemoth accord entirely with the ascertained habits of that animal" (page 81 see also the New Unger's Bible Dictionary pp. 66).
  2. Note that the Lord tells Job that just as He created this beast (i.e., behemoth) so He also created Job. Shall that which is created tell the creator that he has erred (see Rom. 9:19-20).
- D. "*Lo now, his strength is in his loins, And his force is in the muscles of his belly. He moveth his tail like a cedar: The sinews of his thighs are knit together. His bones are as tubes of brass; His limbs are like bars of iron. He is the chief of the ways of God: He only that made him giveth him his sword. Surely the mountains bring him forth food, Where all the beasts of the field do play. He lieth under the lotus-trees, In the covert of the reed, and the fen. The lotus-trees cover him with their shade; The willows of the brook compass him about. Behold, if a river overflow, he trembleth not; He is confident, though a Jordan swell even to his mouth. Shall any take him when he is on the watch, Or pierce through his nose with a snare?*" (40:16-24).
  1. A description of the power of behemoth is given.
  2. Behemoth's loins, belly muscles, tail, thighs, bones, and limbs depict his great strength. There is no fear within this great beast. No man has the might to overcome behemoth.

## Chapter 41

### I. God question's Job's abilities over Leviathan (41 all):

- A. *"Canst thou draw out leviathan with a fishhook? Or press down his tongue with a cord?"* (41:1).
1. The identity of "*leviathan*" = "The proper name (it always occurs without the definite article) of a large aquatic animal, perhaps reflecting a mythological monster... the most extended description of Leviathan, suggests to many the crocodile" (ISBE v. 3, pp. 108-109).
  2. Jehovah demands Job to prove his deity by drawing out this leviathan water monster with a fishhook and to put it in submission with a cord.
- B. *"Canst thou put a rope into his nose? Or pierce his jaw through with a hook? Will he make many supplications unto thee? Or will he speak soft words unto thee? Will he make a covenant with thee, That thou shouldest take him for a servant for ever? Wilt thou play with him as with a bird? Or wilt thou bind him for thy maidens? Will the bands of fishermen make traffic of him? Will they part him among the merchants? Canst thou fill his skin with barbed irons, Or his head with fish-spears? Lay thy hand upon him; Remember the battle, and do so no more"* (41:2-8).
1. The Lord demands Job to consider the leviathan water monster.
  2. Job, can you put this fierce animal in subjection to the point of it fearing you? Job, can you deal with leviathan like a bird and will he serve you?
- C. *"Behold, the hope of him is in vain: Will not one be cast down even at the sight of him? None is so fierce that he dare stir him up; Who then is he that can stand before me? Who hath first given unto me, that I should repay him? Whatsoever is under the whole heaven is mine. I will not keep silence concerning his limbs, Nor his mighty strength, nor his goodly frame. Who can strip off his outer garment? Who shall come within his jaws? Who can open the doors of his face? Round about his teeth is terror. His strong scales are his pride, Shut up together as with a close seal. One is so near to another, That no air can come between them. They are joined one to another; They stick together, so that they cannot be sundered. His sneezings flash forth light, And his eyes are like the eyelids of the morning. Out of his mouth go burning torches, And sparks of fire leap forth. Out of his nostrils a smoke goeth, As of a boiling pot and burning rushes. His breath kindleth coals, And a flame goeth forth from his mouth. In his neck abideth strength, And terror danceth before him. The flakes of his flesh are joined together: They are firm upon him; They cannot be moved. His heart is as firm as a stone; Yea, firm as the nether millstone"* (41:9-24).
1. The Lord describes the terrible and fierce body parts of Leviathan. Leviathan is mighty in strength and all parts of his body are likened unto armor.
  2. Some of the description would lead one to believe that the Lord speaks of a mighty dragon that spews fire from his mouth and nostrils; however, no such creature actually exists. Most likely the Lord uses figurative language to demonstrate the fierce identity of Leviathan whom He created as He created Job. Point being that if Job can not stand before behemoth or leviathan (two fierce creatures that God created) how shall he stand before creator of these beasts and live?
- D. *"When he raiseth himself up, the mighty are afraid: By reason of consternation they are beside themselves. If one lay at him with the sword, it cannot avail; Nor the spear, the dart, nor the pointed shaft. He counteth iron as straw, And brass as rotten wood. The arrow cannot make him flee; Sling-stones are turned with him into stubble. Clubs are counted as stubble: He laugheth at the rushing of the javelin. His underparts are like sharp potsherd: He spreadeth as it were a threshing-wain upon the mire. He maketh the deep to boil like a pot: He maketh the sea like a pot of ointment. He maketh a path to shine after him; One would think the deep to be hoary. Upon earth there is not his like, That is made without fear. He beholdeth everything that is high: He is king over all the sons of pride"* (41:25-34).
1. With accusations against Jehovah come claims of deity and with claims of deity come omnipotence. The Lord demands that Job illustrate his omnipotence over Leviathan, a creature that is feared by all humanity.

2. The Leviathan is the mightiest and fiercest of beast. No sword, spear, pointed shaft, arrow, sling-stones, or javelin may pierce his fierce body. Leviathan is indeed the king over all the sons of pride.

## Chapter 42

### I. Job confesses his error and Repents of his foolish charges against God / The Condemnation of Job's three Friends (42:1-9):

A. *"Then Job answered Jehovah, and said, I know that thou canst do all things, And that no purpose of thine can be restrained. Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, Things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I had heard of thee by the hearing of the ear; But now mine eye seeth thee: Wherefore I abhor myself, And repent in dust and ashes" (42:1-6).*

1. Job professes the omnipotence and omniscience of Jehovah and his own inferiority as one who *"hides counsel without knowledge."*
2. Job's confession: *"I uttered that which I understood not, Things too wonderful for me, which I knew not."*
3. Job's profession of God's omnipotence and sovereignty: *"I had heard of thee by the hearing of the ear; But now mine eye seeth thee."*
4. Job's conclusion and plea to God: *"Wherefore I abhor myself, And repent in dust and ashes."* Job abhorred his words and accusations against the Lord. Job had accused God of not being just, fair, or caring and now knows assuredly that his words were those of a fool. At times we are all made to *"abhor"* ourselves when found in sin. We beat our breast in frustration and shame over the unlawful deeds we have committed against Jehovah (see Lk. 18:13). The only thing we can do is plead for His mercy and try to do better. Job *"repented in dust and ashes"* as an outward show of his inward disgust over his sin. Job's repentance causes us to tear up knowing the heartache that he had endured. No circumstance that occurs on the earth; however, will justify a man's unlawful actions before the Lord (see study # 6). The entire ordeal has flushed out the low degree of dross that Job had within his heart.

B. *"And it was so, that, after Jehovah had spoken these words unto Job, Jehovah said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath" (42:7).*

1. The Lord has not forgotten Job's three friends. These men did not comfort Job but rather made his suffering all the more difficult to bear.
2. Job's three friends had taught that man suffers due to sin and concluded that Job must have committed a secret sin. The three friends even go so far as to name the supposed sins Job had committed (all of which was lies). The Lord condemns their words and actions saying, *"For ye have not spoken of me the thing that is right."* Man is not punished for sins committed on this earth while living on the earth! When one teaches a principle as truth that is not a part of divine revelation they have sinned and required to confess and repent (see study # 28; False Teachers).

C. *"Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as Jehovah commanded them: and Jehovah accepted Job" (42:8-9).*

1. The Lord instructs Job's three friends to make a burnt offering and asks Job that he might pray on their behalf to the Lord so that they may be forgiven. The three friends did all that God commanded and thereby showed their own humility in the matter. Nothing is said of Elihu's words.

2. Job's three friends were slapped in the face with God's truth. The three friends of Job were wrong in their conclusions regarding why man suffers and Job was correct. Job's three friends; however, did not let their pride stand in the way of repentance.

## II. **The Lord Blesses Job with Twice the things he had before Satan struck Him (41:10-17):**

- A. *"And Jehovah turned the captivity of Job, when he prayed for his friends: and Jehovah gave Job twice as much as he had before"* (42:10).
  1. Job's ordeal is recognized as "*captivity*." Once Job prayed for his friends, as the Lord commanded, he was richly blessed.
  2. The horrid suffering of pain and being viewed as the object of men's scorn was over. Job was blessed by God with "*twice as much as he had before*."
- B. *"Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that Jehovah had brought upon him: every man also gave him a piece of money, and every one a ring of gold"* (42:11).
  1. All those who had left him because of his agony now rejoin him. Job's brethren and friends comfort him over the loss of his children and property.
  2. Note that the narrator of Job states that Job's sorrows were "*all the evil that Jehovah had brought upon him*." While God is not the one who actually struck Job's life with pain and anguish He nonetheless takes accountability for it seeing that all sovereignty belongs to Him. Recall that the Lord had told Satan, "*thou movedst me against him, to destroy him without cause*" (Job 2:3b). God is in control of all things and permitted the ordeal to occur in Job's life just as he permits various things to occur in all men's lives. This perspective helps us see that though God did not strike Job he nonetheless; by His sovereignty, brought it upon him.
- C. *"So Jehovah blessed the latter end of Job more than his beginning: And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemimah: and the name of the second, Keziah; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days"* (42:12-17).
  1. Comparing the final few verses of the book of Job with the first few verses of the book one finds exactly twice as much on everything that Job had. Yes, Job had twice as many children too in that there were seven sons and three daughters in paradise and the same upon the earth with him. The scriptures state that Job was "*the greatest of all the children of the east*" (Job 1:3). Now, Job is again the greatest by far.
  2. The text tells us that Job lived 140 years after this ordeal. Job saw his sons to the fourth generation. His life was "*full of days*." No doubt every day of Job's life was lived in greater wisdom due to the horrid ordeal he experienced as God drove the dross from his inner man (see Job 23:10).
  3. While Jehovah never actually addresses Job's question regarding why he suffered while being innocent He does reveal the fact that Job's conclusions were correct (see Job 42:7-8). Job has contended that man does not suffer as punishment for sin but rather God permits these things to take place that through the trial we might be made pure as precious metal (see Job 23:10). Many believe that seeing that God did not give Job a direct answer to his question that it was not for man to know; however, I disagree. God did in effect tell Job why man suffers, though being innocent, in that he said Job's three friends were wrong and Job was right (see again Job 42:7-8). There are things; however, that God does not permit man to know. This was the case with the Lord's questions to Job from Job 38 – 41. Job could not possibly give answers to the Lord's questions because he is not eternal and neither is he deity. That is the very thing that separates man from Jehovah God (flesh from divine spirit). There are things that we cannot possibly know about this creation. Those things that are necessary for us to know God has revealed that we might be saved. Job, along with all of us, must be content with the fact that we cannot know ALL the deep things of God. No man can! Moses wrote, "*The secret things*

*belong unto Jehovah our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law” (Deut. 29:29) (see study # ; Can we Know ALL Things?).*

### **Points to Ponder over Job 38-42:**

- Job’s darkened counsel (Job 38:2): Job has foolishly charged God with being uncaring and unjust. He now must give account of such statements.
- God demands that Job prove his omniscience seeing that he brings charges against the Almighty. Only one greater than God could charge Jehovah with error (see Job 35:2; 40:14).
- **The Great Debate:** Job has soundly defeated his three friends in debate. Job has also attempted to prove God wrong in His workings in man’s life (see Job 40:1-2). Jehovah now defeats Job in debate and puts him in his place. Job has foolishly charged God with the folly of being unjust, unfair, and uncaring. God will admit such wrong when Job “*declares*” (see Job 38:4, 18; 40:14) unto Him the deep and hidden things of creation from all eternity. Job, of course, cannot reveal such wisdom and thereby stands condemned. Jehovah is left standing supreme in wisdom.
- Let us all know our place before Jehovah God. Jehovah sees into the un-seeable and understands the things that man cannot understand. He is the creator and He is responsible for creation having formed it by the works of His hands and the breath of His mouth (see Ps. 33:6-9).
- Chapter 40:1-5 reveals the fact that Job is humbled. Job’s humble experience is not enough. The Lord has more questions for him at chapter 40-41.
- If Job, or any other man, cannot put behemoth and leviathan in subjection then how shall they contend with Jehovah who created these fierce beasts?
- Job’s confession and repentance (Job 40:1-5; 42:1-6): Job abhors his words and actions against the Lord, admits that they were wrong, and repents in dust and ashes.
- The Lord restores all that Job had lost twofold.