



JOB

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INSTRUCTOR BIOGRAPHY

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Biography:

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INTRODUCTION

I. Date and Authorship

A. Date:

1. The date of writing of the Book of Job is unknown.
2. Various suggestions:
 - a) *Early date*: in the Patriarchal age (4000 B.C. - 1500 B.C.)
 - b) *Late date*: in the Mosaic age (1450 B.C. - 1000 B.C.)
 - c) Liberal critics date the writing of the book as late as 4th century B.C. (*Intertestamental Period*)

B. Authorship:

1. The writer of the book is not known with certainty.
2. Some suggest **Moses**.
 - a) The Talmud (collection of writings, containing the civil and religious laws of the Jews) suggests Moses is the writer of Job.
 - b) However, there is no mention of Israel either directly or indirectly throughout the entire book.
3. Some suggest **Solomon** (1000 B.C.), because of its wisdom and poetry.
4. It is also suggested that **Job** was the author.
 - a) It is not beyond reason that Job could have written the book:
 - b) He apparently had the ability to write (Job 19:23).
 - c) He was an eyewitness to the events.
 - d) Those things unknown to him (Job 1:6-12; 2:1-6) would have been revealed by God.
 - (1) This would have answered Job's question of "why" (Job 3).
 - (2) This would have allowed Job himself to have fulfilled his desire that his words be "written" (Job 19:23)
 - e) If Job was the author, the Book of Job would be the earliest known book written.
5. Regardless of who the author was, the words are inspired of God (2 Timothy 3:16-17; 2 Samuel 23:2).

II. The Time of Job

- A. Though the time of writing may not be easily established, the time in which Job lived is clearly determined by the setting and details in the book.
- B. The following allows us to conclusively determine that Job lived during the Patriarchal Age.
- C. **Job offering sacrifices indicates that he lived in the Patriarchal Age, before the time of the Old Law and the Levitical Priesthood.**
 1. Job offered sacrifices for his family (Job 1:5)
 2. Job offered sacrifices for and prayed for his friends (Job 42:7-8)
 3. Patriarchal record of sacrifices:
 - a) Cain & Abel (Genesis 4).
 - b) Noah offered "burnt offerings" that were acceptable to the Lord (Genesis 8:20, 21).
 - c) Abraham offered a "burnt offering" to the Lord (Genesis 22:13).
 - d) Jethro, Moses' father-in-law (Exodus 18:12), was called "the priest of Midian" (Exodus 3:1; 18:1).

D. Job's age is well suited for the Patriarchal age.

1. "After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations." (Job 42:16).
2. The Septuagint (LXX) states, "*all the years that Job lived were two-hundred and forty.*"
3. We do not know with certainty how old Job was before his afflictions, but from the text, we can come to an estimation.
 - a) Job was highly respected by younger and older men (Job 29:7-10) — so must have been of some considerable age.
 - b) We will assume that Job married at the age of **40**
 - (1) Isaac married at the age of 40 (Genesis 25:20).
 - (2) Esau married at the age of 40 (Genesis 26:34).
 - (3) Jacob married at least 7 years after (Genesis 29:20).
 - c) He had 10 children before his suffering. If calculate 18 months between the birth of each child, this would be another *15 years* making Job **55**.
 - d) The text indicates that his sons were grown; they each had their own house (Job 1:4), so we add another 40 more years (assuming his the youngest of his children was one of his sons), making Job **95**.
 - e) We are told Job suffered for "months" (Job 7:3), but have no other information regarding time.
 - f) If we estimate Job's age to be **95** before his suffering, and he lived **140** years after his suffering, we conclude that Job lived to be about **235**.
 - g) This age is well-suited for the time of the Patriarchs, and close to the age provided in the Septuagint.
 - (1) Noah = 950 years (Genesis 9:29).
 - (2) Shem = 600 years (Genesis 11:10-11).
 - (3) Terah = 205 years (Genesis 11:32).
 - (4) Abraham = 175 years (Genesis 25:7).
 - (5) Isaac = 180 years (Genesis 35:28).
 - (6) Jacob = 147 years (Genesis 47:28).
 - (7) Joseph = 110 Years (Genesis 50:26).

E. Job's wealth was not measured in terms of gold and silver (Job 1:3; 42:12).

1. Though silver is mentioned in the book (cf. Job 3:15; 28:1, 15), Job's personal wealth was measured by flocks, herds, and servants.
2. Compare this to the Patriarchal age in Genesis (Genesis 12:16; 32:5).

F. Nations that are mentioned indicate a more ancient age.

1. The Sabeans (Job 1:15) would become the kingdom of Sheba, the people of South Arabia.
2. The Chaldeans are better known to Bible students as the Babylonians (cf. Jeremiah 51:24; Ezekiel 23:10).
3. Both of these are pictured as marauding people living off the land (Job 1:15, 17) rather than people of power and influence.

G. Early forms of idolatry (Job 31:26-27).

1. Worship of the sun and moon is the only form of idolatry noted.
2. In the days of Abraham, the Chaldean cities of Ur and Haran were noted for moon worship.

H. Daughters inheriting with the sons (Job 42:15) would have violated the law of Moses (Numbers 27:1-8).

I. There is no mention of the nation of Israel.

1. Nothing of Israelite deliverance, priesthood, system of worship, conquest of Canaan, the tabernacle, or the temple.
2. This strongly suggests that the history of Job took place before these came into existence.

J. Dinosaurs are mentioned in the Book of Job (Job 40–41).

1. Behemoth (Job 40:15-24); Leviathan (Job 41:1-34)
2. This fact suggests a time not long after the flood.

K. The flood of Noah (Job 22:15-16).

1. There is an apparent reference to the flood (Job 22:15, 16).
2. This helps place the time of Job in the post-diluvian Patriarchal age

L. Type of writing (Job 19:23, 24).

1. Inscriptions on clay tablets (Job 19:23), and stone carved out by iron (Job 19:24).
2. Each of these indicates an ancient time for Job.

III. Historicity of Job.

- A.** Was Job a true historical figure?
- B.** Some suggest that Job is not a person of history but a myth or an allegory for the purpose of teaching and encouragement.
- C.** Inspired writers refer to Job as a person of history.
1. Job is mentioned in a context with Noah and Daniel (both men of history), highlighting righteous character (Ezekiel 14:14).
 2. Job is mentioned in a context with “the prophets” of history as a source of encouragement to endure trials and suffering (James 5:10-11).

IV. The Book of Job and Scientific Foreknowledge.

- A.** We find numerous “pre-scientific” facts in the book of Job.
1. Empty space in the north (Job 26:7).
 2. Earth suspended (Job 26:7).
 3. Fresh water springs in the sea (Job 38:16).
 4. Weight of wind, i.e., barometric pressure (Job 28:25).
- B.** These scientific facts could only have been known by inspiration.

V. Organization and Unity of the Book.

- A.** Bible critics suggest that the Book of Job is a collection of evolving stories put together over a period of generations.
- B.** A general outline of the book demonstrates the unity and organization of the book.
1. Prologue (1-2)
 2. Job Asks “Why?” (3)
 3. Cycle of Speeches (4-27)
 - a) First cycle of speeches (4-14)
 - (1) Eliphaz’s first speech (4-5)
 - (2) Job’s first response (6-7)
 - (3) Bildad’s first speech (8)
 - (4) Job’s response (9-10)
 - (5) Zophar’s first speech (11)
 - (6) Job’s response (12-14)
 - b) Second cycle of speeches (15-21)

- (1) Eliphaz's second speech (15)
- (2) Job's response (16-17)
- (3) Bildad's second speech (18)
- (4) Job's response (19)
- (5) Zophar's second speech & Job's response (20-21)
- c) Third cycle of speeches (22-26)
 - (1) Eliphaz's third speech & Job's response (22-24)
 - (2) Bildad's third speech & Job's response (25-26)
- 4. Job's Closing Speech (27-31)
 - a) Job affirms his innocence; the end of the wicked (27)
 - b) Where shall wisdom be found (28)
 - c) Job's former estate (29)
 - d) Job's present misery (30)
 - e) Job's integrity (31)
- 5. Elihu's speech (32-37)
- 6. The Lord answers Job (38-41)
 - a) The Lord's first answer (38-39)
 - b) The Lord's second answer (40-41)
- 7. Epilogue (42)
 - a) Job's confession (1-6)
 - b) The Lord rebukes Job's three friends (7-9)
 - c) Job's restoration (10-17)

C. QUOTATION COMMENDING THE ORGANIZATION OF JOB

VI. Lessons in the Book.

- A. God is "very compassionate and merciful" (James 5:11).
- B. God's ways with man are just.
 - 1. This idea especially has to do with the sovereignty of God.
 - 2. This theme is developed throughout the book but especially set forth in the *Prologue* (Job 1-2), *the Lord's Answer to Job* (Job 38-41), and the *Epilogue* (Job 42).
- C. God is more powerful than Satan.
- D. Human suffering is not punitive.
 - 1. Physical suffering is not a punishment for sin
 - 2. Job establishes that both the wicked and the righteous suffer in this world
- E. The answer to the question: "Why do the righteous suffer?"
 - 1. The book opens with the suffering of a righteous servant of God.
 - 2. The answer to this question is developed in chapter one.
- F. The Book of Job is an early defense of God's redemptive plan.
 - 1. This addresses the false philosophy of Job's friends that a person's suffering is because of their own sin.
 - 2. We will expand on this thought in chapter four.
- G. Man's knowledge is incomplete (Job 38:2; 42:1-6).

EXPOSITION

SECTION ONE PROLOGUE

CHAPTER 1 JOB'S DESTRUCTION

Key Verse: "Then the LORD said to Satan, have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" (8)

CHAPTER OUTLINE:

- The Greatness of Job (1-5)
- Satan's Accusation (6-12)
- Job's Destruction (13-19)
- Job's Reaction (20-22)

I. The Greatness of Job (1:1-5)

A. Job's character: "There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil." (1)

1. "land of Uz"

a) Perhaps the land that belonged to Uz or his descendants (cf. Genesis 10:23)

(1) Uz was a grandson of Shem

(2) Some suggest that Job was of the lineage of Shem

b) Location is uncertain, but the land would be characterized as follows:

(1) Provided plenty of pasture for grazing (Job 1:3)

(2) Suitable for plowed crops (Job 1:14)

(3) Near the desert/wilderness: "a great wind came from across the wilderness" (Job 1:19)

(4) Within raiding distances of the Chaldeans and Sabeans (Job 1:15, 17)

c) This would locate Uz northeast of Palestine on the southwest border of the Fertile Crescent (Syria)

2. "Job"

a) Various meanings given to the name:

b) James Strong: "hated"

c) JFB: from an Arabic word meaning "to return"

d) Smith's Bible Dictionary: "persecuted"

e) Hitchcock Bible Names: "he that weeps or cries"

f) ISBE: "object of enmity"

g) Hailey: "where is my father" or "no father" suggesting no record of his genealogy as Melchizedek (cf. Genesis 14; Hebrews 7:3)

The character of Job:

h) Job's character is repeated in Job 1:8; 2:3

i) This is God's description of Job

- j) **“blameless”** (13x): “used of those who manifest a godly character, moral integrity, or uprightness” (Renn’s Expository Dictionary)
 - (1) “Mark the **blameless** man, and observe the upright; For the future of that man is peace.” (Psalm 37:37; cf. 64:4; Proverbs 29:10)
 - (2) Compare Job to Noah (Genesis 6:9); Abraham (Genesis 17:1); Nathanael (John 1:47)
 - k) **“upright”** (119x): straight; morally pure
 - (1) “And you shall do *what is right* and good in the sight of the LORD” (Deuteronomy 6:18)
 - (2) “Therefore you shall be careful to **do as the LORD your God has commanded you**; you shall not turn aside to the right hand or to the left.” (Deuteronomy 5:32)
 - (a) “My foot has held fast to His steps; I have kept His way and not turned aside.” (Job 23:11)
 - (b) “For the LORD is righteous, He loves righteousness; His countenance beholds the **upright**.” (Psalm 11:7)
 - (3) Psalm 7:10; 19:8; Proverbs 11:3; 15:8
 - l) **“feared God”** (64x): reverence or hold in high respect
 - (1) 27x in the Psalms:
 - (a) “Ye that fear the Lord, praise him” (Psalm 22:23)
 - (b) “The Lord takes pleasure in those who fear him” (Psalm 147:11)
 - (2) “A wise man fears, and departs from evil.” (Proverbs 14:16)
 - (3) Of the virtuous woman: “a woman who fears the Lord, she shall be praised.” (Proverbs 31:30)
 - (4) cf. Exodus 18:21; 1 Kings 18:3
 - m) **“shunned evil”** (301x): depart from; turn away
 - (1) “to depart from evil is understanding.” (Job 28:28)
 - (2) “Depart from evil, and do good; seek peace, and pursue it.” (Psalm 34:14; cf. 1 Peter 3:10, 11)
 - (3) Opposite of Job: “They have all turned aside, they have together become corrupt; There is none who does good, No, not one.” (Psalm 14:3)
3. Though Job was a man of high character, he was not sinless
- a) Job acknowledges sin in his youth (Job 13:26)
 - b) Job never claimed to be sinless: “Though I were righteous, my own mouth would condemn me; Though I were blameless, it would prove me perverse.” (Job 9:20; cf. 1 John 1:8)
 - c) Job only claimed that he had not sinned to deserve such a severe punishment (Job 31)
- B. Job’s family:** “And seven sons and three daughters were born to him” (2)
- 1. In the eyes of the ancients — large family was a symbol of divine blessing
 - 2. Children are a blessing from God (cf. Psalm 127:4-5; Proverbs 17:6; 31:28)
 - 3. Should observe the number of sons and daughters:
 - a) 3, 7, 10 are significant biblical numbers
 - (1) Three is the divine number
 - (2) Seven is the perfect number
 - (3) Ten = a combination of three and seven - the complete number - the power number (Hailey)

- (4) Three daughters and seven sons indicate a full, perfect, or complete family — blessed by God.
 - b) This does not mean that Job was a fictional character or that he did not literally have 7 sons and 3 daughters, **but** there is an *emphasis on the completeness and fullness of Job's family*.
- C. Job's substance:** "Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East." (3)
- 1. Great wealth was considered by people of the East an indication of divine blessing (cf. Luke 16:14, 15)
 - 2. Note again the numbers:
 - a) 7,000 sheep + 3,000 camels = 10,000 (#10)
 - b) 500 oxen + 500 donkeys = 1,000 (#10)
 - c) Again - the completeness and fullness of Job.
 - 3. **Value of Job's substance:** "sheep...camels...oxen...donkeys"
 - a) Sheep provided food and wool for clothing
 - b) Camels were essential for travel, trade, and commerce
 - c) Oxen necessary for agriculture
 - d) Donkeys were beasts of burden
 - 4. "very large household" =
 - a) Includes his servants (Job 1:15-17; 19:15, 16; 31:13)
 - b) Servants for husbandry, farming, manufacturing, business/trade
 - c) These likely include those on whom Job showed compassion (Job 31:16-20)
 - 5. "so that this man was the greatest of all the people of the East"

The Greatness of Job

- a) Job is great because of his (1) character, (2) family, (3) substance, (4) servants
 - b) **Note here how the greatness of Job is cataloged**
 - (1) Job's character as a servant of God (1)
 - (2) His family (2)
 - (3) His substance (3)
 - (4) THEN consider how Satan attacks Job — from the lesser to the greater
 - (a) Substance first (14-17)
 - (b) Family second (18-19)
 - (c) His character as the servant of God (Job 6:29; 22:5; 30:1)
 - c) Regarding the character of Job — **throughout the book we discover** that Job was "the greatest of all the people of the East" for various unstated reasons:
 - (1) Piety or devotion to God (Job 1:5; 31:26-27)
 - (2) Trust in God not wealth (Job 1:20-21; **31:24-25**; cf. 1 Timothy 6:17)
 - (3) Social standing (**Job 29:7-11, 21**)
 - (4) Just with all men (Job 29:12-17)
 - (5) Faithful husband (Job 31:9-11)
 - (6) Kind to those less fortunate not oppressive (Job 31:13-15)
 - (7) Benevolent to the needy (**Job 31:16-19**; cf. Psalm 112:9; Ephesians 4:28; 1 Timothy 6:18; Acts 4:36-37)
 - (8) Love both neighbor and enemy (**Job 31:29-30**; Matthew 5:43-45)
 - (9) Hospitable (Job 31:32; Romans 12:13; Philemon 1:22)
- D. Job's piety:** "And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them. So, it was,

when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus, Job did regularly." (Job 4-5)

1. "his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them" (4)
 - a) "on his appointed day" = birthday (Job 3:1, 3)
 - b) **Note the closeness of the family** — "would send and invite their three sisters"
 - (1) No rivalry among the children
 - (2) No lack of love or devotion toward each other
 - (3) Participated in each other's lives
 - (4) Shows a bond of closeness and indicates the affection of Job and his wife
2. "days of feasting" (5a) - these feasts/banquets generally lasted about seven days
3. Piety or devotion of Job: "Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts. Thus, Job did regularly." (5b)
 - a) Job's devout character and devotion for his children demonstrated here
 - b) He sanctified (purified) them that he could offer sacrifices for them
 - c) "It may be that my sons have sinned, and cursed God in their hearts"
 - (1) No indication in the text that the feasts included sinful acts — Job does not necessarily charge his children with sinful acts
 - (2) "May be" — Job does not charge them
 - d) "cursed God in their hearts"
 - (1) Any sin is a curse against God
 - (2) "curse"
 - (a) Hebrew 330x
 - (b) Most often translated *ble*ss as in greeting **or** in parting
 - (c) In Job it is used in the sense of *dismissing* God from their hearts
 - (3) Also note the origin of "cursing" God is the heart
 - (a) Some teach that sin only affects the flesh but not the heart. But:
 - (b) "I, the Lord, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings." (Jeremiah 17:10)
 - (c) "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders," (Mark 7:21)
 - (d) "Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you." (Acts 8:22)
4. "Thus, did Job regularly"
 - a) Job was not an "on again off again" servant of God
 - b) "Be ready in season, out of season" (2 Timothy 4:2)
 - c) God could depend on Job
 - d) His family could depend on him — some children cannot depend on their parents for spiritual needs (Ephesians 6:4)
5. Special note about Job's sacrifices — these were blood sacrifices: "**burnt offerings**"
 - a) Blood sacrifices commanded since the beginning (Genesis 4:4)
 - b) It takes innocent blood to cover sins (Hebrews 9:22; cf. 10:14)

- c) But — the blood of animals will not remit sin (Hebrews 10:4)
- d) “Therefore...a body You have prepared for Me” (Hebrews 10:5)
- e) Forgiveness came with the shedding of the Jesus’ blood
- f) Those who lived under the patriarchal and Mosaic ages were dependent on the sacrifice of “*the Lamb of God*” (John 1:29)
 - (1) Moses and Elijah talked with Christ about his “decease” (Luke 9:30-31)
 - (2) Why were they interested in His death?
 - (3) They depended on it for forgiveness
- g) Before Calvary — sin was forgiven “in promise” of Jesus sacrifice
- h) Since Calvary — sins and iniquities are remembered no more

II. Satan’s Accusation (1:6-12)

A. *The day of presentation*: “Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.” (6)

1. “sons of God” = angels

- a) “sons of God” = 11x in Bible
- b) Old Testament = 5x
 - (1) Genesis 6:2, 4
 - (2) Righteous; perhaps the descendants of Seth in contrast to descendants of Cain
 - (3) Not angels because angels do not marry (Matthew 22:30; Mark 12:25; Luke 20:35)
- c) New Testament = often see “sons of God” or “children of God”
 - (1) Always of the righteous or Christians
 - (2) Matthew 5:9; Romans 8:14, 19; Phil. 2:15; 1 John. 3:1, 2; cf. Hosea 1:10
- d) In Job — “sons of God” is used of the angels (Job 38:7; 1:6; 2:1)
- e) LXX translates this, “the angels of God” = oi aggeloi you qeou

2. “came to present themselves before the LORD”

- a) Perhaps giving an accounting of their work
 - (1) **Psalm 103:20, 21**; Daniel 7:9, 10; Luke 1:19; Hebrews 1:14
 - (2) Psalm 68:17; 104:1, 4; 2 Kings 2:11; 6:15-17
- b) The angels are accountable to God — if not how can they be judged by God? (2 Peter 2:4; Jude 1:6)
- c) Perhaps they are here to receive instructions or attend a divinely appointed council.

3. “Satan came also among them”

- a) Literally “*the Satan*”
 - (1) Satan (Hebrew); Devil (Greek)
 - (2) Adversary; one who opposes another (cf. 1 Peter 5:8)
 - (3) Satan is both the adversary of God and man
- b) How could Satan be in the presence of God and His angels
- c) Not the only time we see Satan in the presence of God
 - (1) Zech. 3:1-2
 - (2) 1 Kings 22:15-23; cf. Revelation 20:7-8
 - (3) “Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat” [trying of“ one’s faith to the verge of overthrow”] (Luke 22:31)
 - (a) “*has asked*” — “to ask that one be given up to one from the power of another” [Thayer]

- (b) ESV: "Satan demanded to have you"
 - d) Why is Satan here in the presence of God?
 - (1) Perhaps Satan is also giving an accounting
 - (a) Satan is as much a servant of God as any other created being
 - (b) **But** — Satan is a servant of God in a continuous state of rebellion
 - (c) He will be held accountable (Revelation 12:7-9; cf. Jude 1:6; Matthew 25:41)
 - (d) Satan could not be punished by God *unless* he is accountable to God — which also requires that Satan is to be in submission to God and serving God's cause — **BUT** he is a rebellious servant
 - (2) Perhaps Satan is present to gain permission to test/try man (Hailey)
- B. The seeking of Satan:** "And the LORD said to Satan, "From where do you come?" So, Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it." (7)
1. "From where do you come?"
 - a) **God never asks a question for information but for contemplation.**
 - b) "*Where are you?*" (Genesis 3:9)
 - c) This question is not for the benefit of God gaining information but for those present (angels) and us today
 2. "*From going to and fro on the earth, and from walking back and forth on it*"
 - a) 1 Peter 5:8
 - b) **Satan is not omnipresent**
 - c) Satan is prideful = Heaven is your kingdom; the earth is mine
 - (1) He told Jesus the kingdoms of the earth were his to give (Luke 4:6; John 8:44; Daniel 4:25)
 - (2) "prince of this world" (John 12:31; 14:30; 16:11)
 - (3) "prince of the power of the air" (Ephesians 2:2)
 - (4) Satan is pictured wearing a crown (Revelation 12:3, 9a)
 - (a) "crown" = diadem [dia/dhma]
 - (b) Ruling crown, not a victory crown [ste/fanoß]
 - (c) God did not give Satan rule, but man has willfully submitted, giving him authority
 - (d) **But** — this is a false rule
 - (e) God is Sovereign over all (Daniel 4:25; Acts 17:24)
 3. **Some things we will learn about Satan from the book of Job:**
 - a) He is diabolical
 - b) He is subject to God (Revelation 12:7-9; cf. Jude 1:6; Matthew 25:41)
 - c) He is not omnipresent as is God
 - d) He is not omnipotent as is God
 - e) He is prideful
 - f) He is a rebellious servant
 - g) He is the great false accuser
 - h) He has no pity or mercy
 - i) He is not invincible (1 Peter 5:8-9)
- C. The Lord's observation:** Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" (8)
1. "*my servant Job*" (cf. Job 42:7)

- a) Abraham (Genesis 26:24); Moses (Numbers 12:7); Jesus (Isaiah 42:1)
- b) Job was “the greatest man in the east”
 - (1) The greatest in the eyes of God — is a servant
 - (2) Matthew 20:27; Mark 9:33-35; Luke 22:26
- 2. God exposes Satan’s pride/error
 - a) If you have rule over the earth — why does Job serve me?
 - b) God is exposing who/what Satan truly is to the angelic hosts
- 3. Character of Job is stated by God again with the addition “*there is none like him on the earth*” — God knows Job
- D. Satan’s accusation: “So Satan answered the Lord and said, “Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!” (9-11)
 - 1. “Does Job fear God for nothing?”
 - a) Satan acknowledges that he has considered Job (1 Peter 5:8)
 - (1) Some have argued — God instigated this
 - (2) He only brings it to the forefront
 - b) Satan charges God with buying love/devotion with blessings
 - (1) **Satan accuses God of bribery, fraud, corruption**
 - (a) Hedge around his household = family
 - (b) Hedge about all that he hath = possessions
 - (c) Blessed the work of his hands; increased substance = bribery
 - (2) Bribery is the character of Satan, not God (Matthew 4:8-9)
 - c) Satan is also accusing Job
 - (1) Satan accuses Job of devotion *for* blessing
 - (a) This is evil surmising/suspicion — charging false/evil motives to good deeds (1 Timothy 6:4)
 - (b) He serves you for the blessings!
 - (c) Remove those blessings...
 - (2) In the court of the throne-room of God — Satan accuses the servants of God day and night (Revelation 12:10)
 - (3) **But** the servant of God has an advocate to argue his case (1 John 2:1)
 - 2. **The implication of Satan’s accusation: God is not worthy of man’s fear and devotion.**
 - a) In the book of Job, the first and greatest commandment is attacked
 - (1) “You shall love the Lord your God” (Deuteronomy 6:5; Matthew 22:36-38)
 - (2) Satan says, “God is not worthy”
 - b) In the book of Job, the second commandment is attacked
 - (1) “Love your neighbor as yourself” (Matthew 22:37)
 - (2) Satan (through Job’s friends) says, “Job is not worthy”
 - 3. **Satan has attacked God — what will God do?**
- E. **The Lord’s permission:** “And the LORD said to Satan, “Behold, all that he has is in your power; only do not lay a hand on his person.” So, Satan went out from the presence of the LORD.” (12)
 - 1. “And the LORD said to Satan, “Behold, all that he has is in your power”
 - a) Man: “Lord, do You love Job?”
 - b) Jehovah: “Yes, He is my servant.”

- c) Man: "Then, why are You going to allow a roaring lion to destroy your servant?"
- d) **What is the answer to this dilemma?**
- 2. Satan has attacked God's honor — what does God do?
 - a) God calls on His servant to defend Him
 - b) The honor of God will be vindicated
 - c) Job, will become the battleground on which the war to defend God's honor is waged
- 3. God was able to do this because He knew Job?
 - a) "*there is none like him on the earth*" (8)
 - b) God had confidence in Job
 - c) God knew Job = his strength; his faith; his love
- 4. We must ask ourselves — can God have confidence in me?
 - a) Have I given God reason to trust me?
 - b) This is a fight between God and Satan
 - c) SO — our fight with Satan is God's fight with Satan
 - d) God will either win with me or He will lose with me (Luke 11:23)
 - (1) If He wins with me, His name will be glorified
 - (2) If He loses with me, His name is blasphemed/slandered (Romans 2:21-24; Isaiah 52:5; 1 Timothy 5:14; 6:1; Titus 2:5)
 - e) The man who goes through life with a flippant nature — has failed to realize the seriousness of life.
- 5. "*only do not lay a hand on his person*"
 - a) Satan is not all-powerful
 - b) "The devil made me do it!"

III. **JOB'S DESTRUCTION (1:13-19)**

- A. *Day of celebration*: "Now there was a day when his sons and daughters *were* eating and drinking wine in their oldest brother's house;" (13)
 - 1. Another indication of the close ties of the family
 - a) *May* have been another birthday
 - b) Wine here is *yayin* — not necessarily alcoholic
 - c) "then all the Jews returned out of all places where they had been driven, and came to the land of Judah, to Gedaliah at Mizpah, and **gathered wine and summer fruit in abundance.**" (Jeremiah 40:12; cf. 48:33)
 - 2. Note that Satan does not simply wait till we are at our weakest point
 - a) Everything was going great for Job
 - b) Attacks may come when it is least expected: "Brethren, if a man is overtaken in any trespass [taken by surprise], you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted." (Galatians 6:1)
 - c) Attacks when we feel we are at our strongest: "Peter... Even if all are made to stumble because of You, I will never be made to stumble." (Matthew 26:33; cf. Prov 16:18)
- B. *Loss of possessions (14-17)*
 - 1. "The oxen were plowing and the donkeys feeding beside them" (14)
 - a) Everything was as it always was
 - 2. *Sabeans (15)*:
 - a) History records instances of sudden incursions of marauders who carried off men, women, children, cattle, and goods.

- b) cf. Genesis 14:8-12
- 3. **“and I alone have escaped to tell you!”** (15)
 - a) Note the repetition of the KJV: “I only am escaped alone”
 - b) Point of emphasis here — **severity of the destruction**
 - c) Only one survived — and that was to deliver the message
 - d) In the Bible when something is repeated it is for emphasis and should be noted (cf. Acts 8:39; 14:8)
 - e) This statement will be repeated 4x (15, 16, 17, 19)
- 4. **“While he was still speaking”** (16)
 - a) First man did not finish getting the words out of his mouth
 - b) Point of emphasis here — **the swiftness of the destruction**
- 5. “The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!” (16)
 - a) This fire was “lightning” (Exodus 9:28; Psalm 78:48)
 - b) Here we see Satan, the “prince of the power of the air” (Ephesians 2:2) being allowed to use the elements to bring about his end.
 - c) Notice that Satan shifts the blame to God
 - d) Again — repetition emphasizes **severity** destruction
- 6. “While he was still speaking...The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!” (17)
 - a) Did not finish getting the words out of his mouth — **swiftness**
 - b) Again — repetition emphasizes the **severity** of the destruction
 - c) Observation: Job has lost his:
 - (1) Possessions
 - (2) Livelihood
 - (3) Servants/families (some of these no doubt close to him; cf. 31:13-18)
 - (4) He has not yet had time to process this loss... then...
- C. *Loss of children (18-19)*
 - 1. **READ** Job 1:14-18 and *time it*
 - 2. Job has not had time to process the destruction and loss
 - 3. “While he was still speaking...” (18)
 - a) The **swiftness** and **severity** of destruction reach a climax
 - b) God has *allowed* Satan power over forces of nature (Job 1:12)
 - (1) This serves Satan’s deceptive character
 - (2) “Fire of God” (16)
 - (3) “Great wind from the wilderness” (18)
 - (a) God would later speak to Job “out of the whirlwind” (Job 38:1)
 - (b) Satan has always portrayed God as man’s adversary (Genesis 3:1-5)
 - c) The death of his children was the final blow:
 - (1) Job was completely devastated —
 - (a) From extreme wealth to extreme poverty
 - (b) From the greatest to the least
 - (2) Many people would have committed suicide
 - d) **We see the true diabolical nature and ruthlessness of Satan.**
 - (1) *Diabolical*: “Pertaining to the devil; appropriate to, the devil” (*Webster’s, 1913*)
 - (a) Devil [dia/boloß]: adversary; slanderer; accuser
 - (2) *Ruthlessness*:

- (a) Name *Ruth* = friend
 - (b) “ruth” = “sorrow for the misery of another; pity” (cf. Ruth 1:16, 17)
 - (c) “ruthless” = without pity; cruel and merciless
 - (d) cf. James 5:11 — “You have heard of the perseverance of Job and seen the end intended by the Lord—that **the Lord is very compassionate and merciful**”
- (3) Satan is the antithesis of God; **not** simply the opposite of God **but** the opposition of God

IV. JOB’S REACTION (1:20-22)

- A. *Grief-stricken*: “Then Job arose, tore his robe, and shaved his head;” (20a)
1. Job arose, **but** before you arise you have to get knocked down
 - a) The swiftness and severity of destruction has knocked him to the ground (*Todd walker at the death of his father*)
 - b) **But** — Job arises only to fall down again; **not** knocked down this time
 2. “*tore his robe*” =
 - a) Garment of wealth/position
 - b) Likely fine linen; maybe purple
 - c) Job is now in poverty — no longer needs clothes of distinction
 - d) This garment is no longer a symbol of wealth/position but a reminder of loss
 3. “*shaved his head*” = symbol of severe tragedy/grief
 - a) When Ezra heard of the sin of the people: “So when I heard this thing, I tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down astonished [devastated].” (Ezra 9:3)
 - b) Isaiah 15:1-2 — “Because in the night Ar of Moab is laid waste and destroyed” (1); “On all their heads will be baldness, and every beard cut off.” (2)
 - c) cf. Genesis 37:29, 34; Ezekiel 7:3-4, 16-18
 4. There is no indication of despair (“to lose hope, be without hope”)
 - a) Job did not cut or mutilate his body as the heathen
 - b) He faced calamities with the dignity of one committed to God
 - (1) Compare Job to the example of Jesus: “when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously” (1 Peter 2:23)
 - (2) Job maintained the confidence stated by Abraham: “Shall not the Judge of all the earth do right?” (Genesis 18:25)
- B. *Worships and blesses God*: “...and he fell to the ground and worshipped.” (20b)
1. Job was knocked down by Satan — stood up with his eye on God — and worshipped
 - a) Job passes the first test
 - b) “stretch out Your hand and touch all that he has, and he will surely curse You to Your face!” (Job 1:11)
 - c) Rather than curse God to His face — Job bows himself to the ground = hiding his own face in reverence to God
 2. Round one goes to = God!
 - a) Job is the battlefield
 - b) God and Satan, the combatants
 - c) Job is victorious in God — God is glorified through His servant Job
 - (1) Satan said, “You’re not worthy”

- (2) God said, "My servant will fight for Me"
- C. *Maintains his integrity*: "And he said: "Naked I came from my mother's womb, and naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord." In all this Job did not sin nor charge God with wrong." (21-22)
1. "Naked I came from my mother's womb, and naked shall I return there." (21a)
 - a) "For we brought nothing into this world, and it is certain we can carry nothing out." (1 Timothy 6:7; Psalm 49:17; Ecclesiastes 5:15)
 2. "the Lord gave, and the Lord has taken away" (21b)
 - a) Note that Job realized from whom blessings come (cf. James 1:17)
 - b) Who is doing this to Job — Satan
 - (1) Job does not know this — Job cannot know this
 - (2) Job was wrong
 - c) In Job's defense:
 - (1) Has he ever witnessed anything like this?
 - (2) Could his destruction be a coincidence?
 - (3) In a matter of seconds, all he has is taken from him?
 - (4) It must take great power to bring about such complete devastation
 - (5) Job can only think of One with such power — God
 - (6) Eliphaz, Bildad, and Zophar think the same thing but attribute "God's destruction" to a punishment for Job's sin
 - d) All of this emphasizes the greatness of Job
 - (1) Even with this mindset — Job does not curse God but worships Him
 - (2) "Blessed [praised, and glorified] be the name of the Lord"
 - e) Note: when God allows a thing — He is credited with doing it (Job 2:3)
 3. "In all this Job did not sin nor charge God with wrong." (22; cf. Job 2:10)
 - a) "In all this Job did not sin" (cf. Job 16:9-17)
 - b) Thinking God had done this when God had not — was not sin
 - (1) This is a man trying to come to grips with what he does not understand
 - (2) Job did not sin because he did not curse God but rather continued to humbly reverence God
 - (3) Job did not know why, but he knew God
 - (4) Does this sound familiar?
 - (5) "By faith Abraham obeyed when he was called...he went out, not knowing where he was going." (Hebrews 11:8)
 - (6) "He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God" (Romans 4:20)
 - (7) "So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him" (Genesis 22:3; Hebrews 11:17-19)
 - (8) Paul knew God: "For this reason I also suffer these things; nevertheless, I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day." (2 Timothy 1:12; cf. Job 19:25; 16:19)
 - c) "Nor charged God with wrong"
 - (1) Though Job believed his calamities from God, he did not question God's authority or right to do this.

CHAPTER 2

INCREASED SUFFERING

Key Verse: “But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?” In all this Job did not sin with his lips.” (8)

CHAPTER OUTLINE:

- Satan’s Second Charge (1-6)
- Job’s Health Destroyed (7,8)
- Reaction of Job’s Wife (9-10)
- Job’s Friends (11-13)

I. SATAN’S SECOND CHARGE (2:1-6)

A. Job’s Integrity: “Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. and the Lord said to Satan, from where do you come? Satan answered the Lord and said, from going to and fro on the earth, and from walking back and forth on it. Then the Lord said to Satan, have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.” (1-3)

1. *“Again, there was a day when the sons of God came...Satan came also among them”* (1)
 - a) Satan lost the first round but did not surrender the war
 - b) He departed “for a season” (Luke 4:13)
 - c) Satan appears again because he is required — he cannot intensify the attack without permission
2. *“From where do you come...From going to and fro on the earth”* (2)
 - a) Same questions
 - b) Same reply
3. *“Have you considered my servant Job”* (3)
 - a) Jehovah responds with a *commendation* of Job and a *condemnation* of Satan:
 - (1) Job: *“still he holds fast to his integrity”*
 - (2) Satan: *“although you incited Me against him, to destroy him without cause”*
 - (a) God did not destroy Job
 - (b) God allowed Satan to destroy Job (cf. Job 1:12)
 - (c) Job believed God was destroying him but continued to trust in Him (13:15; Proverbs 14:32)
4. *“without cause”*
 - a) Job was innocent (cf. Job 9:17; 16:11-17)
 - b) Not sinlessly perfect but not worthy of such evil (calamity)

B. Satan’s second charge: “So Satan answered the Lord and said, “Skin for skin! Yes, all that a man has he will give for his life. But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!” (4-5)

1. *“Skin for skin...all that a man has he will give for his life”* (4)

- a) Satan: "You haven't even started testing Job yet!"
 - b) Once again, Satan falsely accuses Job: "He would allow his own kids to die if it would save his own life"
 - c) *Hailey*: A man will give the lesser (possessions/children) to preserve the greater (his own life)
2. "Touch his bone and his flesh" (5)
- a) Satan moves the discussion from Job's possessions to Job's person
 - b) *First challenge*: "stretch out Your hand and touch all that he has" (Job 1:11)
 - c) Second challenge will be physical suffering which will **multiply** the mental/emotional
3. Note the implied slander against Job:
- a) "Job gave up his flocks, herds, servants, and even his children with not so much as a complaint"
 - b) That is because HE was not touched with any torment
 - c) Job is a very selfish and self-centered person
- C. *The Lord's restriction*: "And the Lord said to Satan, "Behold, he is in your hand, but spare his life." (6)
1. The faith of Job would be tried to the extreme (Luke 22:31)
2. God says: "save his life"
- a) Satan was allowed to do anything to Job short of death
 - b) How close would Satan bring Job to the grave?
 - (1) Consider the earlier suffering: swiftness and intensity!
 - (2) "I am escaped by the skin of my teeth." (Job 19:20)
 - c) *Note again*: Satan is not omnipotent
 - (1) Satan's ability to tempt/try man is limited to the boundaries set by God
 - (2) "but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Corinthians 10:13)
3. It is instructive to contrast the character and purposes of God and Satan at this point:
- a) God and Satan have a different purpose for these sufferings:
 - b) Satan's purpose is to destroy Job's faith (1 Peter 5:8) and slander God
 - c) God's purpose is to strengthen and perfect Job's faith (James 1:2-3; 5:10-11; 1 Peter 1:7) which will justify His actions
4. It is also worthy to compare Job and Christ at this moment:
- a) God did not allow Satan to take the life of Job - such would serve no purpose for either God or man
 - b) God will allow Satan to take the life of His only begotten Son - this provided redemption for man (1 Peter 1:19) and showed fully the love of God (John 3:16) forever demonstrate that God is worthy of man's devotion

II. **JOB'S HEALTH DESTROYED (2:7-8)**

- A. *Job smitten*: "So Satan went out from the presence of the Lord, and struck Job with painful boils from the sole of his foot to the crown of his head." (7)
1. Cannot determine the exact disease Job had
- a) Some suggest elephantiasis:
 - (1) Skin thickens/hardens like an elephant
 - (2) Affected areas become enlarged because of infection

- b) Some suggest a form of leprosy
- 2. We do know he suffered with boils “from the sole of his foot unto his crown” (head to toe)
- B. *Job’s state*: “And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes.” (8)
 - 1. Boils would become inflamed/swollen — produce pus
 - 2. When the boils would burst — he covered them with ash and then scraped the puss-filled mass with pieces of broken pottery (Job 7:5)
 - 3. “*sat down among the ashes*”
 - a) Alone as an outcast (Job 19:13-21)
 - b) This is a sign of mourning (Jonah 3:6; Zechariah 27:30)

III. REACTION OF JOB’S WIFE (2:9-10)

- A. *Her misery*: “Then his wife said to him, do you still hold fast to your integrity? Curse God and die!” (9)
 - 1. “*curse God*” — dismiss God from your life; tell Him to leave
 - a) cf. “Then saith Jesus unto him, Away with you, Satan:” (Matthew 4:10)
 - (1) ESV = “Be gone Satan”
 - (2) NASB = “Go Satan”
 - b) *Isaiah 30:9-11*
 - 2. “and die” — either “kill yourself” or accept your end and give up
 - 3. Her view — it would be better for Job to be dead and out of his misery
- B. *His faith*: “But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?” In all this Job did not sin with his lip” (10)
 - 1. Job’s expresses disappointment
 - 2. “*one of the foolish women*” = impious — her faith in God was not as strong
 - 3. Job’s refusal to take his own life is a great passage against euthanasia
 - a) Euthanasia: from the Greek = “good death”
 - (1) eu: “good”
 - (2) qanatos: “death”
 - b) Death is only good if one dies in faith (cf. Hebrews 11:13; Revelation 14:13)
 - 4. *A sympathetic word about Job’s wife*:
 - a) She also lost 10 children
 - b) She shared in the loss of all possessions
 - c) AND she must endure the sight of her husband (the closest person to her heart) to endure the most grievous physical suffering

IV. JOB’S FRIENDS (2:11-13)

- A. *Sympathy*: “Now when Job’s three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him.” (11)
 - 1. How long Job has been suffering is certain:
 - a) At least for a number of months
 - b) “So I have been allotted months of futility” (Job 7:3)
 - c) Enough time that he was disfigured and unrecognizable to his closest friends (12)

2. Eliphaz the Temanite
 - a) *Eliphaz*: “God is victorious”
 - (1) He speaks first (Job 3:1)
 - (2) God addresses him on behalf of the friends (Job 42:7)
 - (3) Likely the oldest of the friends “Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last.” (Job 8:9)
 - b) Teman:
 - (1) There was a Teman in Edom (Genesis 36:11)
 - (2) Known for its wise and mighty men (Jeremiah 49:7; Obadiah 1:8-9)
3. Bildad the Shuhite
 - a) *Bildad*: “old friend” (Hitchcock)
 - b) Shuhite (cf. Genesis 25:2)
4. Zophar the Naamathite
 - a) *Zophar*: “departing”
 - b) Naamathite (cf. Joshua 15:21, 41)
5. Their purpose: “*to come and mourn with him, and to comfort him*”
 - a) Their reason for coming is honorable
 - b) Job had done the same in times past (Job 30:25; cf. Romans 12:15; Numbers 1:4; Psalm 35:13-14; John 11:19, 35-36; Hebrews 13:3)
 - c) They failed miserably: “I have heard many such things; Miserable comforters are you all!” (Job 16:2; cf. 13:4-5; Proverbs 17:28)
- B. *Sorrow*: “And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and sprinkled dust on his head toward heaven.” (12)
 1. “*did not recognize him*”
 - a) Rita Scherffius (compare appearance)
 - b) Job’s physical suffering
 - (1) Boils from head to toe (Job 2:7)
 - (2) Could not sleep at night because of aches/pains (Job 7:4; 30:17)
 - (3) Maggots infested the sores; ash/dirt became scabs over the sores (Job 7:5)
 - (4) Nightmares when finally, did fall asleep (Job 7:13-14)
 - (5) Body had wasted away; shriveled and wrinkled (Job 16:8; 19:20; 30:18)
 - (6) Eyes inflamed/puffy from crying; shadowed/darkened eyes (Job 16:16)
 - (7) Foul odor of breath (Job 17:1)
 - (8) Eyesight weakened from weeping; body was weak/feeble (Job 17:7)
 - (9) Skin turned black (Job 30:30)
 - (10) Constant fever (Job 30:30)
 - c) Various suggestions have been made regarding the disease Job suffered — it appears he had various symptoms of different diseases
 2. The magnitude of their mourning demonstrates their love and concern for their friend
- C. *Silence*: “So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great.” (13)
 1. Why silent?
 - a) Some suggest this was the culture of the time
 - b) Others note they were waiting for Job to begin the conversation
 - c) The text indicates they were in shock at Job’s state
 - (1) He had been totally destroyed

- (2) Lost all his wealth
- (3) Lost his children
- (4) Family and friends had abandoned him (he is alone in an ash heap)
- 2. No doubt that during this time, they are considering why their friend is suffering so terribly
 - a) They will soon express their view
- 3. Like Job, his friends did not know why he suffered
 - a) Even when those around me do not know — God does
 - b) God knows even when I do not know (1 Peter 5:7)

V. THE QUESTION OF SUFFERING IN JOB

- A. Having considered “Why do the righteous suffer” — a question remains: “Why does God allow suffering to exist at all?”
- B. The strongest argument an atheist has is the *existence* of evil, pain, and suffering
 - 1. If an omnipotent and omni-benevolent God exists — why does evil, pain, and suffering exist?
 - 2. Can an all-loving and all-powerful God exist and allow man to endure evil and suffering?
 - 3. The atheist’s argument explained:
 - a) If the God of the Bible is all-powerful and all-loving, His all-loving nature would demand His power to cause suffering to cease
 - b) Since evil, pain, and suffering exist — He is not both (all-loving/powerful)
 - c) If God is all-powerful but chooses not to prevent suffering — He is not all-loving
 - d) If God is all-loving but does not prevent suffering — He is not all-powerful
 - 4. The atheist brings the very nature of God into question — saying God is either not all-loving or not all-powerful
 - 5. Many attributes of God’s nature: omnipotent; omni-benevolent; omnipresent; omniscient; omni-holy; omni-just
 - 6. God works in accordance with **all** attributes of His nature
- C. God desired offspring
 - 1. Man is God’s offspring — created in God’s image (Genesis 1:26-27)
 - a) Offspring of God would, of necessity **have** to be created in His image
 - b) If man is not created in the image of God — not God’s offspring
 - 2. If we have offspring — they are in our image
 - a) Woman does not wonder if her child will be a dog, cat, cow, horse, etc.
 - b) Uncertain of the gender but not its nature!
 - 3. Being in the image of God necessitates having a **choice** — free moral beings
 - a) Cows cannot choose to do what they want to do
 - b) Animals do what they do by instinct
 - 4. Choice demands alternatives
 - a) Must be alternatives, or there is no choice
 - b) Alternative for man had to be — obey God or disobey God
 - c) Therefore — had to be a *divine positive law*
 - 5. *Divine Positive Law*:
 - a) *Positive law* is “a law put into place by a ruling authority” (Exodus speed limit)
 - b) Positive law is right because the ruling authority says it is right
 - c) *Divine Positive Law* is
 - (1) Law put into place *by God*

- (2) And is right or wrong because God said so— a.k.a. *Divine Arbitrary Law* (2 Kings 5 - Naaman)
- d) Divine Positive Law gives man a choice
6. Tree of knowledge of good/evil — God’s divine positive law — divine arbitrary law
- Do not eat — because God said so = does not make sense!
 - If poisonous - that would make sense
 - Fruit of that tree was good to look at; good to eat; make man wise
 - Why not eat it — God said
 - Why is it disobedience — God said
7. Disobedience to Positive Divine Law *demands punishment* because of God’s justice
- God could not be God if not all-just
 - Atheists leave out that *small* detail!
 - Justice is a part of God’s nature
 - Can’t have freedom without justice — can’t have justice without law — can’t have law without punishment (leads to anarchy)
 - Some want freedom without law — Impossible!
 - God brought Israel out of Egypt and gave them freedom
 - In order to maintain their freedom — He gave them a law
8. Question: Who determines the punishment for the violation of Positive Law?
- Does a criminal choose his punishment?
 - Governing authority determines the punishment
9. ONLY God can determine the punishment for Divine Positive Law
- Some read the Bible and say — God’s punishment is too severe
 - Whose law was violated?
10. Sin is a violation of God’s law
- God’s laws are based on His nature (holiness, justice, love, etc.)
 - To violate God’s law is to violate His nature
 - Man is to conform to God’s nature *not* violate it:
 - “be not conformed to this world” (Romans 12:2)
 - “be conformed to the image of his Son” (Romans 8:29)
 - “Be ye holy; for I am holy.” (1 Peter 1:16)
11. Review:
- Man is the offspring of God, created in God’s image
 - Being in the image of God necessitates man has a choice
 - Choice requires alternatives
 - The alternative for man is to obey/disobey God
 - Alternative — requires Divine Positive Law
 - Violation of God’s law — is a violation of His nature
 - The just nature of God — requires punishment
12. **You ask — what does all this have to do with suffering?**
- D. God would *not* be a loving God IF He did not allow evil pain and suffering to exist
- Man lives in a *valley* of soul-making
 - That vale of soul-making prepares man for the world to come
 - A result of Adam/Eve’s sin — was pain and suffering for humanity (Genesis 3:16-19)
 - But** that pain/suffering is as much a warning for man as a punishment
 - What if God did not allow evil, pain, and suffering?
 - If man never suffered — no concept of hell

- b) If man never suffered — no appreciation of the joys of heaven
- 3. Through evil, pain, and suffering — God warns man that this life is not forever
 - a) Every time I get sick...
 - b) Every time I see a gray hair or wrinkle...
 - c) Every time I drive past a cemetery...
- 4. If God —through suffering, pain, and death— did not warn man of the punishment that awaits all who violate His law — He would cease to be loving and cease to be God.

SECTION TWO
CHAPTER 3
JOB ASKS WHY

Key Verse: “Why did I not die at birth? Why did I not perish when I came from the womb?” (11)

CHAPTER OUTLINE:

- Job Curses His Day (1-10)
- Why Did I Not Die at Birth? (11-19)
- Why Can't I Die Now? (20-26)

I. JOB CURSES HIS DAY (3:1-10)

A. Observations:

- 1. Should preface our remarks — Job will speak “ignorantly” (i.e., without knowledge) in some of this (Job 38:2; 42:3; cf. 1 Timothy 1:13)
- 2. Someone once referred to the speech's sections (3-41) as “*a stormy valley of depression and vigorous questioning*”

B. The day cursed (1-5): “After this Job opened his mouth and cursed the day of his birth. and Job spoke, and said: “May the day perish on which I was born, and the night in which it was said, ‘A male child is conceived. ’May that day be darkness; May God above not seek it, Nor the light shine upon it. May darkness and the shadow of death claim it; May a cloud settle on it; May the blackness of the day terrify it.” (Job 1-5)

1. “cursed the day of his birth” (1)

a) Note that Job curses “the day of his birth” but **not his God!**

(1) Satan’s purpose (Job 1:11; 2:5) and his wife’s counsel (Job 2:9) failed

(2) Satan not only fails — he is never seen in the book again (James 4:7)

b) “Cursed” = 82x

(1) Different word from Job 1:11; 2:5, 9

(2) Idea here is to “*speak against*”

(3) “I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.” (Genesis 12:3)

(4) “So he went in to Hagar, and she conceived. and when she saw that she had conceived, her mistress became **despised** in her eyes.” (Genesis 16:4)

2. “May the day perish on which I was born” (3a)

a) cf. Jeremiah 20:14-18

b) Not simply wishes to have never been born but:

- (1) That the day cease to exist
 - (2) It be removed from the calendar (cf. 6)
 - 3. *“the night in which it was said, ‘A male child is conceived’ (3b)*
 - a) Note that Job sees life beginning at conception
 - b) “Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations.” (Jeremiah 1:5; cf. Psalm 139:13-16)
 - 4. Three curses (4):
 - a) *“May that day be darkness”* — as if it had never existed
 - (1) “Darkness” = 80x
 - (a) **1st of 5** different Hebrew words noting “darkness” or “blackness” used by Job to curse the day of his birth
 - (b) *Literally: “the dark” as distinguished from the light*
 - (c) **“darkness** was on the face of the deep” (Genesis 1:2)
 - (d) “God divided the light from the **darkness**” (Genesis 1:4)
 - (e) “Stretch out your hand toward heaven, that there may be **darkness** over the land of Egypt, **darkness** which may even be felt.” (Exodus 10:21)
 - (2) Darkness is the absence of light
 - (3) Let the day of my birth cease to be and a void be in its place
 - b) *“May God above not seek it”* — let God not regard it or allow His providence to benefit it
 - c) *“Nor the light shine upon it”* — so that man can see it
 - d) Job’s wish is that this day be not simply forgotten **but** blotted out so that it can never be discovered (cf. Deuteronomy 9:14; Acts 3:19; Hebrews 8:12)
 - 5. *“May darkness and the shadow of death claim it; May a cloud settle on it; May the blackness of the day terrify it” (5)*
 - a) Three more curses:
 - b) *“darkness and the shadow of death claim it” (5a)*
 - (1) “darkness” = same as vs. 4
 - (2) *“shadow of death”* = 18x in OT; 10x in Job
 - (a) **2nd of 5** Hebrew words referring to darkness used by Job to curse the day of his day birth
 - (b) Used figuratively of “the grave” (*Strong’s*)
 - (c) “Deep darkness” (*Renn’s Expository Dictionary*)
 - (3) “stain it” = 104x (68x = redeem)
 - (4) “Let the overwhelming gloom and misery of death swallow up that day,” **or** “Let death claim it for himself”
 - c) *“may the blackness of the day terrify it” (5b)*
 - (1) **3rd of 5** Hebrew words referring to darkness used by Job curse his day
 - (2) Only here in OT
 - (3) The idea is of something being obscured such as an eclipse
 - (4) *“Let that day be suddenly terrified by its own darkness”*
- C. The night cursed (6-9):** “As for that night, may darkness seize it; May it not rejoice among the days of the year, may it not come into the number of the months. ⁷Oh, may that night be barren! May no joyful shout come into it! ⁸May those curse it who curse the day, those who are ready to arouse Leviathan. ⁹May the stars of its morning be dark; May it look for light, but have none, and not see the dawning of the day;” (6-9)
1. Job now curses the night he was conceived (cf. 3)

2. "As for that night, may **darkness** seize it; May it not rejoice among the days of the year, may it not come into the number of the months" (6)
 - a) He desires that it is not even on the calendar
 - b) **4th of 5** Hebrew words referring to darkness used by Job curse his day
 - c) "darkness" = 8x in OT; 5x in Job
 - (1) The idea of this word is "obscurity; unimportant"
3. "may that night be **barren!** May no joyful shout come into it" (7)
 - a) "barren" or "gloomy" (YLT) or "solitary" (KJV)
 - b) "Barren" = no more children conceived
 - c) "Solitary" = no companion; ripped from the calendar; standing alone
 - (1) Reproach for a woman not to conceive
 - (2) cf. Genesis 30:23; 1 Samuel 1:5-6; Isaiah 4:1
 - d) Let that day be barren = So that... "no joyful shout come into it"
 - e) No rejoicing that a child is conceived
 - f) Compare: "Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall be desolate." (Jeremiah 7:34; cf. Isaiah 24:8; Revelation 18:22-23)
4. "May those curse it who curse the day, Those who are ready to arouse Leviathan" (8)
 - a) "who curse the day" or "the cursers of the day" (YLT)
 - (1) Perhaps a reference to magicians/soothsayers who claim ability to curse men/events
 - (2) cf. Balaam (Numbers 22:5-6)
 - b) "ready to arouse Leviathan"
 - (1) In Near Eastern mythology, Leviathan was a sea monster.
 - (2) In the Ugaritic literature of Canaan and Phoenicia, eclipses were said to be caused by Leviathan's swallowing the sun and moon creating an eclipse
 - c) Job calls on those who can awake the sea monster to bring about a curse of total darkness
 - d) **Question:** Was Job expressing belief in a mythological creature?
 - (1) No!
 - (2) He is simply using common beliefs for poetic purposes
 - (3) We do the same today: Pandora's box, an Achilles Heel, the Midas touch, or a Herculean task
 - (4) So, this may have been a common idiom: "Let the cursers of the day awake the leviathan."
5. "May the stars of its morning **be dark**; May it look for light, but have none, and not see the dawning of the day" (9)
 - a) **5th of 5** Hebrew words referring to darkness used by Job curse his day
 - b) A verb form of the word in vss. 4 and 5
 - (1) Means "to darken; become dark"
 - (2) cf. Job 38:2 — "Who is this who darkens counsel by words without knowledge?"
 - c) "Stars of its morning" or "stars of the twilight" (KJV; ASV; NASB; YLT)
 - (1) Morning/twilight - literally: "breeze"
 - (2) Refers to the evening breeze or early morning breeze.
 - (3) Seems best to take this as the twilight or evening and its first starry lights

- d) *“the dawning of the day”*
 - (1) “The breaking day” (NASB)
 - (2) “Eyelids of the morning” (ASV; ERV; ESV); “Eyelids of the dawn” (YLT)
 - (3) Arabian poets called the Sun *“the eye of the day”* (JFB)
 - (4) So — eyelids of the morning refer to the rising of the sun — the “eye of the day” just beginning to open
 - e) Note that Job encompasses the whole of the night:
 - (1) “Stars of the twilight” = sunset
 - (2) “Dawning of the day” = sunrise
 - f) SO — “let there be only darkness” on the calendar day of my conception
- D. **The reason for the curse:** *“Because it did not shut up the doors of my mother’s womb, nor hide sorrow from my eyes.” (10)*
- 1. That day allowed his mother to conceive
 - 2. Had he never been conceived/born — he would not be enduring such sorrow
 - 3. Delitzsch noted: “it is better never to have been born, or to be annihilated, than to be rejected of God” (Matthew 26.24) — this is how Job felt!
- E. Note the completeness of the curse:
- 1. Annihilation of the day of his birth
 - 2. Curse on all forces that would contribute to its remembrance
 - 3. Restraining all elements that produce any light
 - 4. Complete and utter darkness consuming “the day of his birth”

II. WHY DID I NOT DIE AT BIRTH? (3:11-19)

- A. Observations:
- 1. Job will highlight that death is the great equalizer
 - 2. In death the “small and great” lie together (19)
 - 3. In death king/counselors; princes/prisoners; servants/masters are made equal
- B. **Why not death at birth?** “Why did I not die at birth? Why did I not perish when I came from the womb? Why did the knees receive me? Or why the breasts, that I should nurse?” (11-12)
- 1. The four questions of vv. 11-12 form a climax beginning with conception to the earliest stages of infancy
 - 2. *“Why did I not die at birth? Why did I not perish when I came from the womb?” (11)*
 - a) “at birth” or “from the womb?” (KJV)
 - (1) This is the picture of a stillborn birth (cf. 16)
 - (a) “Still” = motionless
 - (b) Thus, a child delivered *motionless/dead* — from womb
 - (2) “Because he did not kill me from the womb, That **my mother might have been my grave**” (Jeremiah 20:17)
 - (3) Inspired evidence of “life in the womb”
 - b) *“Why did I not perish when I came from the womb?”*
 - (1) Or: “when I came out of the belly?”
 - (2) This is a picture of death **after** being delivered from the womb
 - (3) Child of David & Bathsheba (2 Samuel 12:15-18a)
 - 3. *“Why did the knees receive me? Or why the breasts, that I should nurse?” (12)*
 - a) “Why did the knees **receive** me?”
 - (1) Pictures the presentation and raising up of the infant
 - (a) Picture of a newborn presented to the father (guardian) at birth

- (b) Also, of a child raised/nurtured up
 - (2) Joseph (Genesis 50:23); Sara (Genesis 30:3)
 - b) “Or why the breasts, that I should nurse” — nurturing and health of the infant
 - c) Job wonders why he enjoyed these things early in life — only to have extreme misery be his end
- C. **Peace and rest come with death:** “For now I would have lain still and been quiet, I would have been asleep; Then I would have been at rest ¹⁴With kings and counselors of the earth, who built ruins for themselves, ¹⁵Or with princes who had gold, who filled their houses with silver; ¹⁶Or why was I not hidden like a stillborn child, like infants who never saw light? ¹⁷There the wicked cease from troubling, and there the weary are at rest. ¹⁸There the prisoners rest together; They do not hear the voice of the oppressor. ¹⁹The small and great are there, and the servant is free from his master” (13-19).
 1. Job’s concept of death at this point is as the end — no continuing of the spirit after death (cf. Job 14:7-12)
 2. He later expresses a view that life does continue after death (Job 19:25-27)
 3. If only Job had died at birth, he would now “have lain still” “been quiet” “have been asleep,” and “been at rest” as opposed to the misery and unrest he now endures **(13)**
 4. Job begins noting the greatest and descends to the lower of society, emphasizing their peace/rest; highlighting there are no distinctions in the grave (14-19)
 5. Kings and counselors (wisemen) built “ruins” **(14)**
 - a) Either — built up great places from ancient ruins
 - b) Or — built up great places that became desolate ruins
 - c) The latter better suits the context and the picture of Job himself — the greatest man in the east who is now desolate
 6. “Princes that had gold, who filled their houses with silver” — provides a two-fold image: **(15)**
 - a) *Either:* Men who fill their homes with treasures while living
 - b) *Or:* Rulers whose tombs are filled with great treasures (i.e., Pharaohs)
 7. “Wicked cease from troubling” **(17a)**
 - a) Either — they cease troubling others
 - b) Or — they cease from the trouble that comes with their wicked ways

(1) “The wicked flee when no one pursues, But the righteous are bold as a lion.” (Proverbs 28:1)
 8. “The weary be at rest” **(17b)**
 - a) Weary from the rage of the wicked
 - b) *But also* Weary from the toils of life (Genesis 3:17-19; Romans 8:18-19; 2 Corinthians 5:1-4; Phil. 3:20)
 9. Prisoners and oppressors/taskmasters share rest in the grave **(18)**
 - a) Prisoners — no liberty; bound in chains (Genesis. 39:20; Psalm 68:6; 107:10)
 - b) Oppressors/taskmasters are the ones who bind them (Exodus 3:7; 5:14)
 - c) In the grave — they are equal
 10. “The small and great” summarize all classes and are illustrated by the “servant” and “master” **(19)**
- D. What is death in the eyes of Job at this point?
 1. Provides rest from life’s difficulties and makes all men equal
 2. Jesus would make known blessings and joys for the “servant of God” that come, **not in the grave**, but after the grave” “Come, you blessed of My Father, inherit the

kingdom prepared for you from the foundation of the world” (Matthew 25:34; cf. John 5:28-29; 1 Thessalonians 4:13-18)

III. WHY CAN'T I DIE NOW (3:20-26)

- A. Longing for death:** “Why is light given to him who is in misery, and life to the bitter of soul, ²¹Who long for death, but it does not come, and search for it more than hidden treasures; ²²Who rejoice exceedingly, and are glad when they can find the grave? ²³Why is light given to a man whose way is hidden, and whom God has hedged in?” (20-23)
- vv. 20-22 form one question and make striking contrasts/comparisons
 - The “*misery*” of v. 20 is set in contrast to “*rejoice*” of v. 22
 - The “*bitterness*” of v. 20 is set in contrast to “*gladness*” of v. 22
 - In v. 21 the “*longing for death*” is compared to “*digging for treasures*”
 - Death for the *righteous* is a treasure both to man and God: “Precious in the sight of the Lord is the death of His saints.” (Psalm 116:15; Philippians 1:23; 2 Corinthians 5:1-4, 8; 2 Timothy 4:8)
- B. Let me die:** “For my sighing comes before I eat, and my groanings pour out like water. ²⁵For the thing I greatly feared has come upon me, and what I dreaded has happened to me. ²⁶I am not at ease, nor am I quiet; I have no rest, for trouble comes.” (24-26)
- vv 20-23 Job uses the 3rd person “him” (20) one time and refers generally to “a man” (23) who is in “misery,” and “bitter in soul” (20), and “hedged in” (23)
 - In these closing verses (24-26) he uses the 1st person pronoun 10 times — greatly emphasizing that it is him who God had hedged in with misery and bitterness
 - “*For my sighing comes before I eat, and my groanings pour out like water.*” (24)
 - “*sighings*” should be *groaning* (cf. ASV)
 - His “groanings” came instead of food — his food was his groaning/cryings (cf. Psalm 80:5; 102:9)
 - “*groanings*” is to be understood as “moaning” (moaning in misery/anguish) were poured out freely and abundantly
 - These express Job’s great misery (cf. Psalm 22:1; 32:3)
 - “For the thing I greatly feared has come upon me, and what I dreaded has happened to me” (25)
 - K&D: “*For I fear something terrible, and it cometh upon me, and that before which I shudder cometh to me*”
 - Before his suffering — Job had not feared these things would come but since his suffering came he imagines something worse...and it happens
 - Hailey: “*as one evil would come he became fearful that another would follow*”
 - “I am not at ease, nor am I quiet; I have no rest, for trouble comes” (26)
 - This is a summary of vv. 11-25
 - Job desired the quiet and rest enjoyed by those in the grave (cf. 13, 17, 18, 19)
 - Instead — he is visited daily with troubles (20, 24-25)

SECTION III — CHAPTERS 4-7
Eliphaz's First Speech & Job's Response

Chapter 4
THEOLOGY OF ELIPHAZ

Key Verse: “Remember now, who ever perished being innocent? Or where were the upright ever cut off?” (7)

CHAPTER OUTLINE:

- Compliments and Criticisms (1-6)
- Theology of Eliphaz (7-11)
- Eliphaz 'Vision (12-21)

I. COMPLIMENTS AND CRITICISMS (4:1-6)

- A.** Eliphaz is the first of Job's friends to speak
1. Suggests that he is the oldest of these men
 2. This was the oriental custom
 3. Eliphaz theology: “*The righteous will prosper now; the wicked will suffer now*”
 4. Job's friends who came originally to mourn with him and “to comfort him” (Job 2:11) became a “sin-investigating committee” (an Inquisition)
 5. In their eyes — Job's severe suffering could only be brought about by grievous sin
 6. If he will confess his sin to them — his health/wealth will be restored
- B. Compliments:** “Then Eliphaz the Temanite answered and said: ²If one attempts a word with you, will you become weary? But who can withhold himself from speaking? ³Surely you have instructed many, and you have strengthened weak hands. ⁴Your words have upheld him who was stumbling, and you have strengthened the feeble knees;” (1-4)
1. “*If one attempts a word with you, will you become weary? But who can withhold himself from speaking?*” (2)
 - a) Eliphaz begins by being courteous and complimentary
 - b) “Job, we have something to say; I know you have suffered great loss; the truth hurts; please don't take offense.”
 - c) He begins by being courteous — then he rebukes Job
 2. “*Surely you have instructed many, and you have strengthened weak hands. ⁴Your words have upheld him who was stumbling, and you have strengthened the feeble knees*” (3-4)
 - a) Eliphaz begins by acknowledging Job's good
 - b) “*instructed many*” — religious and moral instruction
 - c) “*strengthened weak hands...strengthened feeble knees*”
 - (1) You encouraged the discouraged
 - (2) You have comforted the disheartened
 - (3) Isaiah 35:3-4; Ezekiel 7:17; 21:7; Hebrews 12:12
 - d) In Eliphaz's 3rd speech, he will say the opposite (Job 22:5-9)
- C. Criticisms:** “But now it comes upon you, and you are weary; It touches you, and you are troubled. ⁶Is not your reverence your confidence? And the integrity of your ways your hope?” (5-6)

1. *“But now it comes upon you, and you are weary; It touches you, and you are troubled.” (5)*
 - a) *“But now” (5a)*
 - (1) Eliphaz makes the contrast from compliment to criticism — will never return to speaking kindly of Job
 - (2) Solomon wrote: *“If you faint in the day of adversity, your strength is small.”* (Proverbs 24:10)
 - (3) This is the charge Eliphaz makes
 - b) *“thou faintest...thou art troubled” (5b)*
 - (1) *“thou art troubled”* = disturbed or terrified
 - (2) You can help others, but you can't handle it yourself!
 - (3) Job will admit this (Job 21:6; 23:15-16)
 - (4) **But** no one ever suffered like Job — he never counseled anyone who had been destroyed by the adversary!
2. *“Is not your reverence your confidence? And the integrity of your ways your hope?” (6)*
 - a) *“In the fear of the Lord there is strong confidence, and His children will have a place of refuge.”* (Proverbs 14:26)
 - b) The *reverence* of God:
 - (1) *“The beginning of knowledge”* (Proverbs 1:7)
 - (2) *“The beginning of wisdom”* (Proverbs 9:10)
 - (3) *“Prolongs our days”* (Proverbs 10:27)
 - (4) Cause one to *“depart from evil”* (Proverbs 16:6)
 - c) *Integrity*:
 - (1) The end of *“fear of God”* is a life of integrity
 - (2) Job 1:8; 2:3; 16:17; 23:11-12; 27:5-6; 29:12-17; 31:1-40
 - (3) Abraham (Genesis 18:19)
 - d) *“If your reverence of God is sincere and your integrity genuine — why are you suffering?”*

II. THEOLOGY OF ELIPHAZ (4:7-11)

- A. *Eliphaz's questions*: *“Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut of?” (7)*
 1. The theology of Eliphaz, Bildad, and Zophar is clearly set forth: *All suffering is punishment from God for sin*
 2. Eliphaz's subtle insinuation:
 - a) It is not the innocent that perish but the guilty
 - b) It is not the righteous that are cut off but the wicked
 - c) Job you are perishing; you have been cut off by God — therefore we know you are guilty of great wickedness
 3. *Answering the theology of Eliphaz*: *“who ever perished, being innocent”*
 - a) Such a philosophy was popular in Jesus day: *“Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he was born blind?”* (John 9:1-2)
 - b) The Bible demonstrates this position to be utterly false:
 - (1) *Abel* (Genesis 4:1-8; Hebrews 11:4)
 - (2) *Joseph* (Genesis 37:12-36; 39:7-20; 50:15-21)
 - (3) *Uriah the Hittite* (2 Samuel 11:6-25)

- (4) *Tamar* (2 Samuel 13:1-18)
- (5) *Naboth* (1 Kings 21:1-13)
- (6) *The prophets* (1 Kings 18:4, 13; 19:10; 21:26-28; 2 Chronicles 24:20-21; Jeremiah 26:20-23; 37:11-21; Nehemiah 9:26; Hebrews 11:36-38)
- (7) *The beggar Lazarus* (Luke 16:20, 25)
- (8) *Stephen* (Acts 7:54-60)
- (9) *James* (Acts 12:1-2)
- (10) *Souls of the saints under the altar* (Revelation 6:9)
- (11) *Jesus* (Hebrews 4:15; 1 Peter 2:22; 1 John 3:5; 2 Corinthians 5:21; cf. Isaiah 53:10; John 1:29)

4. Implications of the theology of Eliphaz:

- a) IF all physical suffering is God's punishment for sin — what does that say about Jesus on the cross? (**Luke 13:1-5**)
- b) If the theology of Eliphaz is true:
 - (1) Jesus is a sinner and cannot be a sinless sacrifice
 - (2) If Jesus cannot be offered as a sinless sacrifice — we are lost
 - (3) Such will cause one to stumble at the cross: "but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness" (1 Corinthians 1:23)
- c) Truth — Jesus did indeed suffer for sin **but** not for **His** sin but ours (1 Peter 2:22; Isaiah 53:4-5)

B. Eliphaz's observations: "Even as I have seen, those who plow iniquity and sow trouble reap the same. ⁹By the blast of God they perish, and by the breath of His anger they are consumed." (8-9)

- 1. "*Even as I have seen, those who plow iniquity and sow trouble reap the same.*" (8)
 - a) Eliphaz is drawing from personal observations; this is part of his problem — his knowledge is limited
 - (1) "The LORD looks from heaven; He sees all the sons of men." (Psalm 33:13)
 - (2) "The eyes of the LORD are in every place, Keeping watch on the evil and the good." (Proverbs 15:3)
 - b) It is true that every harvest is the result of a sowing and every sowing will bring its own harvest
 - c) The fault of Eliphaz (and his friends) "**all** suffering is the reaping of sin sown in one's own life"
 - (1) Wickedness sown in this life may not see its harvest until the judgment
 - (2) "Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later" (1 Timothy 5:24; Galatians 6:7-8; Luke 16:19, 25)
 - (3) Not all suffering is because of "one's own sowing" (Matthew 13:27-28a)
- 2. "*By the blast of God, they perish, and by the breath of His anger they are consumed*" (9)
 - a) A true description of God's power in judging the wicked (cf. Exodus 15:8; 2 Kings 19:6-7, 35)

C. Eliphaz's conclusion: "The roaring of the lion, the voice of the fierce lion, and the teeth of the young lions are broken. ¹¹The old lion perishes for lack of prey, and the cubs of the lioness are scattered." (10-11)

- 1. Lions appear in Scripture in both literal use and figurative
- 2. Figuratively they may symbolize the fierceness of evil men (Psalm 22:13; Proverbs 28:15)

3. Eliphaz notes five stages of the lions's growth: cubs, young lions, old lions, roaring lion, fierce lion
4. Each of these will be scattered and perish — so it is with fierce and wicked men
5. Eliphaz seems to be referring to Job and his children — they passed away in their strength and fierceness

III. ELIPHAZ' VISION (4:12-21)

- A. The time:** "Now a word was secretly brought to me, and my ear received a whisper of it. ¹³In disquieting thoughts from the visions of the night, When deep sleep falls on men," (12-13)
1. Eliphaz had appealed to personal experience to support his views (cf. 8) — he now claims to **divine revelations** from God
 - a) Such would make Eliphaz an inspired man
 - b) He will later be condemned for speaking falsely about God (Job 42:7)
 - c) We have no reason to believe this is a genuine vision/revelation
 2. God speaking to men in visions/dreams (Genesis 15:1; 31:24; 46:2; Daniel 2:19; 4:5)
- B. The trembling:** "Fear came upon me, and trembling, which made all my bones shake." (14)
1. This was the general reaction when God spoke to man (Daniel 8:15-18; 10:7-9, 11; Luke 1:12)
 2. It is possible that God had spoken to Eliphaz in times past (Hebrews 1:1) — this would have given some validity to his claim
- C. The revelation (15-21)**
1. Two points of emphasis in Eliphaz's "revelation" —
 - a) Contrast between God and man (17)
 - b) Frailty of man (19-20)
 2. "Can a mortal be more righteous than God? Can a man be more pure than his Maker?" (17)
 - a) *NASB* = "Can mankind be just before God? Can a man be pure before his Maker?"
 - b) Answer to both of these questions is "No"
 - c) Job acknowledges this to be true: "Truly I know it is so, but how can a man be righteous before God?" (Job 9:2)
 - d) Eliphaz is either falsely accusing or has terribly misunderstood Job
 - e) Job never claimed sinless perfection — he only asked "Why"
 3. "If He puts no trust in His servants, If He charges His angels with error," (18)
 - a) Servants = angels
 - b) God does charge error to rebellious angels (Jude 1:6); they will be judged (Matthew 25:41; 2 Peter 2:4)
 - c) Eliphaz is essentially applying this to all angels; another misapplication
 - d) God **does** trust His angels; they carry out His work (Psalm 103:20-21)
 - (1) Angels are referred to as:
 - (a) "saints" (Psalm 89:5, 7) — "holy ones" (ASV)
 - (b) "holy angels" (Luke 9:26; Acts 10:22)
 - (c) "Ministering spirits" on behalf of man's salvation (Hebrews 1:14)
 - (2) Daniel 7:9-10; Luke 1:19, 26-27; Acts 12:7

4. “How much more those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before a moth? ²⁰They are broken in pieces from morning till evening; They perish forever, with no one regarding.” (19-20)
 - a) Eliphaz highlights the frailty of man (19)
 - (1) “houses of clay, whose foundation is in the dust” = the body of man (cf. Job 10:9; 13:12; 33:6; Genesis 2:7; 3:19; 18:27; Ecclesiastes 12:7; 2 Corinthians 4:7; 5:1; 1 Peter 1:13-15)
 - (2) “crushed before [like - ASV margin; ESV] a moth” (19b)
 - (a) How fragile is a moth/butterfly?
 - (b) Thus, is the frailty of man; fragile and easily destroyed
 - (c) This is a true statement
 - (3) Hailey notes “it was not necessary to belittle man to exalt God” (Hailey, p 62)
 - (a) He belittles man stating — that he is “untrustworthy” because of his fragility
 - (b) But God does trust man
 - (a) God trusted Job (Job 1:8)
 - (b) He trusts man with the gospel (Mark 16:15; Ephesians 3:8-9)
 - (c) He trusts man with civil government (Romans 13:4, 6)
 - b) “they perish for ever with no one regarding” (20)
 - (1) This is a terrible charge against God — Deistic philosophy
 - (2) Does God regard when man perishes from the earth? (Matthew 10:29-31)
 - (3) Luke 12:6-7; Psalm 8:3-6; 2 Timothy 4:16-17
5. “Does not their own excellence go away? They die, even without wisdom.” (21)
 - a) Prefer ASV: “Is not their tent-cord plucked up within them? They die, and that without wisdom.”
 - (1) “Mine age is departed, and is removed from me as a shepherd’s tent.” (Isaiah 38:12)
 - (2) “Or ever the silver cord be loosed” (Ecclesiastes 12:6)
 - (3) This is the picture of “the thread of life being severed”
 - b) Eliphaz says that man dies without finding true wisdom
 - c) Job will note that wisdom is hid in God (Job 28)

SECTION III — CHAPTERS 4-7 **Eliphaz's First Speech & Job's Response**

Chapter 5 **DO NOT DESPISE GOD'S CORRECTION**

Key Verse: “Behold, happy is the man whom God corrects; Therefore, do not despise the chastening of the Almighty.” (17)

CHAPTER OUTLINE:

- Eliphaz's Inquiry (1-2)
- Eliphaz's Observation Of The Foolish (3-7)
- Eliphaz's Advice (8-16)
- Blessings and Benefits of God's Correction (17-26)

- Hear Our Wisdom (27)

I. ELIPHAZ'S INQUIRY (5:1-2)

A. "Call out now; Is there anyone who will answer you? And to which of the holy ones will you turn?" **(1)**

1. Who will you turn to now Job?

a) You have asked God to forget your conception/birth (Job 3:4) — you have cut yourself off from God

b) You have been cut off by God, and by the blast of God perish (Job 4:7, 9) — who will you call on for help?

c) You have plowed iniquity and are reaping a bountiful harvest — your sin has separated you from God (Isaiah 59:1-2) — who will you cry out to for help?

2. To which of the "holy ones" or "saints" will you appeal

a) Does this refer to angels?

b) Eliphaz just noted that God does not even trust His angels (Job 4:18)

3. Eliphaz's inconsistency:

a) Why call out at all if God destroys man without any regard?

b) Will God now hear Job?

4. There is only one to whom Job can turn; God, the holy one of Israel (Isaiah 41:14; 43:14; 1 Peter 1:15-16; Revelation 6:10)

5. All of this implies the need for a Mediator

6. Job will speak of the need/coming of a mediator for man

a) "daysman" or "umpire" (Job 9:33)

b) "witness" (Job 16:19)

c) "Redeemer" (Job 19:25)

B. "For wrath kills a foolish man, and envy slays a simple one." **(2)**

1. "wrath" = vexation: "provocation of the heart that leads to unholy action" (Hailey)

2. "foolish" —

a) Refers to a person who is irreverent; shows contempt for holy things; is unwilling to learn

b) Psalm 107:17; Proverbs 1:7; 10:21; 12:15

c) From a Hebrew root meaning "congeal or thicken — think of one who is "hard-headed"

3. "envy" or "jealousy" (ASV)

a) "burning desire to have what you lack but another possesses"

b) Acts like a destructive cancer

4. "simple" or "silly" — from a root meaning to be wide open" thus one who is undecided in his views and open to any influence

a) "Goes along with the crowd"

b) "Gullible and easily led"

c) cf. Ephesians 4:14; 2 Timothy 3:6

5. By their foolishness (lack of wisdom) and simpleness (lack of prudence) — are destroyed by being easily deceived

a) "For the turning away of the simple will slay them, and the complacency of fools will destroy them" (**Proverbs 1:32**)

b) "And saw among the simple, I perceived among the youths, A young man devoid of understanding" (**Proverbs 7:7**)

- c) “The simple believes every word, But the prudent considers well his stePsalm”
(**Proverbs 14:15**)
 - d) “A prudent man foresees evil and hides himself, But the simple pass on and are punished.” (**Proverbs 22:3**)
 - e) Proverbs 1:22; 9:13; 12:16; 14:13, 18; 17:16; 24:9; 27:3
 - f) Purpose of Proverbs: “To give prudence to the simple, To the young man knowledge and discretion.” (Proverbs 1:4)
(1) cf. Proverbs 8:5; 9:4, 16
6. Eliphaz is insinuating that Job is foolish and gullible as opposed to “wise and prudent” — because of this he has been destroyed
 7. In his foolishness, Job has cut himself off from God — who will he turn to now?

II. ELIPHAZ’S OBSERVATION OF THE FOOLISH (5:3-7)

- A. *Curse of the foolish*: “I have seen the foolish taking root, but suddenly I cursed his dwelling place.” (3)
 1. “*I [myself] have seen*” — second time Eliphaz draws from personal experience (cf. Job 4:8)
 2. “*foolish taking root*” — but it would be only for a moment (cf. 2)
 3. “*I cursed his dwelling place*”
 - a) Such are cursed by God — so Eliphaz also curses his habitation
 - b) “*Cursed*” from a word meaning “*to puncture*” or “*to pierce*” (Job 40:24; Isaiah 36:6)
 - c) Thus — Eliphaz declared the foolish is worthy to be pierced
 4. Little doubt that Eliphaz is talking about Job
 5. Note: Satan said that Job would curse God — but Job who worshipped God (Job 1:20-21) is cursed by his closest friends
- B. *Destruction of the foolish*: “His sons are far from safety, they are crushed in the gate, and there is no deliverer. ⁵Because the hungry eat up his harvest, taking it even from the thorns, and a snare snatches their substance.” (4-5)
 1. “*His sons are far from safety*” (4)
 - a) Sons of the foolish are under the same curse
 - (1) Does God punish innocent children for their father’s sins?
 - (2) “The soul who sins shall die.” (Ezekiel 18:4)
 - (3) cf. Jeremiah 31:30; Ezekiel 18:20
 - b) This seems to be directed toward Job’s children
 - (1) Eliphaz: “Job, your children have perished at the hand of God—because of you”
 - (2) How disheartening this would have been to Job
 - (3) How could this encourage Job to repent and turn to God?
 2. “*Because the hungry eat up his harvest, Taking it even from the thorns, and a snare snatches their substance.*” (5)
 - a) Not only is the foolish man and his children destroyed — the increase of his goods is destroyed
 - (1) Recall: “Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.” (Job 1:10)
 - (2) The philosophy of Eliphaz lines up perfectly with the accusation of Satan
 - b) “*Taking it even from the thorns*”

- (1) In ancient times, harvested crops were covered with thorn bushes to keep animals from eating them
- (2) This may refer to beasts devouring his harvest
- (3) The context would seem to indicate men
- c) *“And a snare snatches their substance”*
 - (1) ASV — “And the snare gapeth for their substance.”
 - (2) KJV — “And a robber swallowth up their substance”
 - (3) Meaning — foes long for his harvest/substance
- C. *Sowing of the foolish*: “For affliction does not come from the dust, Nor does trouble spring from the ground;” (6)
 - 1. Trouble and affliction do not spring up like weeds but come from the seed sown “by the foolish” (cf. Job 4:8)
 - a) This is a true statement (Proverbs 1:31; Hosea 8:7; Luke 16:25; Galatians 6:7)
 - b) But grossly misapplied to Job
 - c) Who planted? The adversary (Job 1:7-12; 2:3-7, cf. Matthew 13:25-28)
- D. *Proverb of trouble*: “Yet man is born to trouble, as **[as sure as]** the sparks fly upward.” (7)
 - 1. Man is born to endure trouble and affliction just as sparks fly upward (from the flame)
 - a) Eliphaz contradicts his whole argument with this statement — he states that trouble is the general state of humanity
 - b) He acknowledges that the righteous, even as the unrighteous, have problems
 - 2. We see great inconsistencies in Eliphaz’s remarks

III. **ELIPHAZ’S ADVICE (5:8-16)**

- A. Eliphaz’s advice is for “*Job to place his cause before God*” (Shackelford)
 - 1. He bases this on four characteristics of God’s nature:
 - a) Power (9)
 - b) Benevolence (10)
 - c) Mercy (11)
 - d) Justice (12-16)
- B. *Place your cause before God*: “But as for me, I would seek God, and to God I would commit my cause” (8)
 - 1. This is sound biblical advice
 - a) “Wait on the Lord; Be of good courage, and He shall strengthen your heart; Wait, I say, on the Lord!” (Psalm 27:14)
 - b) “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;” (Philippians 4:6)
 - c) “casting all your care upon Him, for He cares for you.” (1 Peter 5:7)
 - 2. Job did this from the beginning (Job 1:20; 2:10)
 - 3. Job will do this throughout (Job 13:15, 18; **23:3-7**)
- C. **Commit your cause to God because of His power** (9)
 - 1. Interesting statement considering that Eliphaz just conjectured that man is “*destroyed from morning to evening...without any regarding it*” (Job 4:19, 19)
 - 2. “Who does great things, and unsearchable, Marvelous things without number.” (9)
 - a) “*great things and unsearchable*” (Job 9:10; 11:7-9; 37:5; Psalm 40:5; 72:18; 86:10; Isaiah 40:28)
 - b) “*marvelous things and without number*” = difficult; wonderful; miracles

- (1) “And I will stretch out my hand, and smite Egypt with all my **wonders**” (Exodus 3:20)
 - (2) “They kept not the covenant of God, and refused to walk in his law; ¹¹And forgot his works, and his **wonders** that he had shewed them.” (Psalm 78:10-11; Judges 6:13)
 - (3) “Behold, I am the Lord, the God of all flesh: is there any thing too **hard** for me?” (Jeremiah 32:27; Genesis 18:14)
 - (4) Exodus 15:11; Psalm 17:11-14, 16-19
3. Is Eliphaz saying — “It’s going to take a miracle to save you, Job!”
 4. Truth is — Job already knows the great and marvelous things of God (Job 9:4-11)
- D. Commit your cause to God because of His benevolence:** “He gives rain on the earth, and sends waters on the fields.” (10)
1. Job 28:26; 36:27; Genesis 2:6; Psalm 135:7; Matthew 5:45
 2. God is the provider of prosperity; the sustainer of life — **therefore**, He can turn suffering and need into joy and plenty
 3. *What is Eliphaz point:* “God gives good things to the righteous and withholds them from the foolish (3-6) (Petrillo)
 4. “Job since you are being punished by God instead of blessed, you must be foolish and gullible.”
- E. Commit your cause to God because of His mercy:** “He sets on high those who are lowly, and those who mourn are lifted to safety.” (11)
1. The principle Eliphaz states is true:
 - a) “The Lord makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory. “For the pillars of the earth are the Lord’s, and He has set the world upon them.” (1 Samuel 2:7-8)
 - b) “Let the lowly brother glory in his exaltation” (James 1:9)
 - c) “Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in the sight of the Lord, and He will lift you up.” (James 4:9-10)
 - d) Psalm 107:41; Ezekiel 17:24; Luke 1:52; Matthew 5:4
 2. He grossly misapplies this to Job
 3. Eliphaz says: “*Those who are lowly (humble) God will make high and those who mourn (because of sin) are lifted to safety.*” (Petrillo)
 - a) What is the implication? “Job has neither humbled himself before God, nor mourned because of his sin.”
 - b) Job is “sitting on an ash heap with boils over his body, dust on his head, and Eliphaz says, ‘Job you need to mourn!’”
 - c) No wonder Job says, “Miserable comforters are you all.” (16:2)
 4. Another fault of Eliphaz — judging Job’s heart
- F. Commit your cause to God because of His justice (12-16)**
1. “He frustrates the devices of the crafty, So that their hands cannot carry out their plans. He catches the wise in their own craftiness, and the counsel of the cunning comes quickly upon them.” (12-13)
 - a) “crafty” (12) = used of the serpent in the garden: “Now the serpent was more subtil than any beast of the field” (Genesis 3:1)
 - b) “*their hands cannot perform their plans*” — cannot accomplish their purposes (1) All of this is true (Job 12:16-17; Psalm 33:10; 21:11; 37:17; Nehemiah 4:15)

- (2) Consider the cursing of Balaam (Numbers 22-24)
- (3) God delivered Peter from Herod (Acts 12:11)
- (4) God delivered Paul (Acts 21:11; 23:11)
- c) “wise” (13) = “cunning” or “shrewd” (2 Samuel 13:3)
 - (1) Those who are wise in their own eyes
 - (2) “Woe to those who are wise in their own eyes, and prudent in their own sight!” (Isaiah 5:21; Proverbs 3:7; 12:15; 16:2; 30:12; Psalm 36:2)
 - (3) What is right in one’s own eyes is not the standard: “You shall not at all do as we are doing here today—every man doing whatever is right in his own eyes” (Deuteronomy 12:8; Judges 17:6; 21:25)
 - (4) “in their own craftiness” — the crafty are caught in their own traps (Proverbs 1:17-18, 31)
- d) “counsel of the cunning” (13) = “to twine (twist)” so “crooked” — also “unsavory”
 - (1) “froward” = “perverse”
 - (2) Note the counsel of Ahithophel to Absalom (2 Samuel 15:12, 31; 17:14, 23)
- e) All of this is true **but** none of it applies to Job!
- f) Implications of Eliphaz words in this context:
 - (1) Eliphaz suggests that Job is crafty, cunning, and perverse in his dealings with others
 - (2) God has disappointed his devices so that his hands cannot perform his schemes and now, has taken him in his own craftiness
- 2. “They meet with darkness in the daytime, and grope at noontime as in the night.” (14)
 - a) “meet with darkness” because of God’s punishment of the perverse (Proverbs 4:19)
 - b) “grobe at noontime as in the night” — as a sleepwalker or drunkard (Job 12:25)
 - c) This is due to God’s punishment (Deuteronomy 28:28-29; Isaiah 59:9-13)
- 3. “But He saves the needy from the sword, From the mouth of the mighty, and from their hand. So, the poor have hope, and injustice shuts her mouth.” (15-16)
 - a) “the needy” here are the less fortunate or downtrodden because of violence and injustice (15)
 - b) “from the sword, from their mouth” or “from the sword of their mouth” (ASV)
 - (1) The needy are saved from violent destructive words (slander; false witness) (Psalm 109:31; Proverbs 12:18; Psalm 57:4; 64:3)
 - (2) The needy are saved from the hand of the mighty (oppressors) (Psalm 35:10; 107:41; Proverbs 22:22-23; Jeremiah 20:13)
 - c) “So the poor have hope” (16)
 - (1) God does in fact give special care to the poor and downtrodden
 - (2) Psalm 72:4, 12-13; 140:12; Ecclesiastes 5:8
 - (3) Jesus noted that those aware of their spiritual poverty would enjoy the blessings of kingdom of heaven (Matthew 5:3; cf. Revelation 2:19; 3:17)
 - (4) The gospel is more well-received among the poor than it is the rich (Isaiah 14:32; Luke 7:22; 4:18; James 2:5; Mark 12:37)
 - (5) This is not to say that the poor are saved because they are poor anymore than the rich are destroyed because they are rich
 - (6) All have the personal responsibility to honor and serve God
 - d) “and injustice shuts her mouth” — those committing iniquity (slander, false witness, oppression) are defeated and brought to nothing

- (1) "Yet He sets the poor on high, far from affliction, and makes their families like a flock. The righteous see it and rejoice, and all iniquity stops its mouth."
(*Psalm 107:41-42*)
- (2) "But the king shall rejoice in God; Everyone who swears by Him shall glory; But the mouth of those who speak lies shall be stopped." (*Psalm 63:11*)
- (3) "But after that they dared not question Him anymore." (*Luke 20:40*)

IV. BLESSINGS AND BENEFITS OF GOD'S CORRECTION (5:17-26)

- A. Eliphaz changes the discussion from the destruction of the foolish (from God) to the chastisement of God
 1. Implication: Job's suffering/destruction is a chastisement of God for his sin
 2. Eliphaz view then is that man's suffering is punishment of God for sin and a chastisement to correct his wrong
 3. In essence Eliphaz tells Job: "Be thankful for your suffering at the hand of God rather than complain about it"
- B. *Rejoice in your destruction*: "Behold, happy is the man whom God corrects; Therefore, do not despise the chastening of the Almighty." (17)
 1. You are going to say this to Job!
 - a) Job who is sitting in a dump; just lost his children; possessions; is near death — has been completely destroyed
 - b) And you are going to tell him to be happy?
 - c) Congratulations Job...
 2. "happy is the man whom God corrects"
 - a) "Happy" = literally: "Having a reason for abiding joy"
 - b) "happy is the man" or "reasons for an abiding joy are with the man" — whom God corrects
 - (1) "Blessed is the man whom You instruct, O LORD, and teach out of Your law" (*Psalm 94:12*)
 - (2) "Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it." (*Hebrews 12:9-11*)
 - c) BUT — the "correction" (according to Eliphaz) was Job's destruction! (*Job 2:3*)
 - d) This "destruction" is not because of any wrongdoing on the part of Job but because of the wickedness of Satan
 - e) Eliphaz is saying: "Job would be happy (have an abiding joy) if only he would accept that this is a correction from God"
 3. Tribulations (*Rom 5:3*) and the trying of faith (*James 1:3*) produces an enduring faith — but at what point did God begin murdering children of his faithful servants in order to strengthen their faith — Never
 - a) Such would in no way demonstrate a loving God
 - b) *Proverbs 3:11-12; 13:24*
- C. *Blessings and assurance (18-26)*
 1. "For He bruises, but He binds up; He wounds, but His hands make whole." (18)

- a) Remember — application of this is according to the philosophy and wisdom of Eliphaz
 - b) He tears you down then builds you up
 - c) He causes pain and sorrow through wounding **but** when the wound accomplishes its objective He binds up and makes whole
 - d) Eliphaz's view of God: "The Lord takes away (to correct & strengthen you); the Lord gives if/when you receive His correction"
 - e) Job's view of God: "The Lord gave, and the Lord hath taken away" (Job 1:21)
 - (1) Job did not see God's blessings conditioned on "submission"
 - (2) Job sees all blessings from God (James 1:17; Matthew 5:45)
 - (3) Job accepts God's sovereignty; that man receives both good and evil (calamity) at the hand of God (Job 2:10)
2. "He shall deliver you in six troubles, Yes, in seven no evil shall touch you." **(19)**
- a) "in six...in seven" = completeness or fullness
 - (1) Poetical form called a "numerical saying" used for emphasis
 - (2) Proverbs 6:16; 30:18, 21
 - (3) Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6; cf. Genesis 15:16
 - (4) In overflowing, perfect, complete trouble there is an overflowing, perfect, complete deliverance
 - (5) For the righteous there is deliverance — true — but Job did not need to repent (Job 1:1, 8; 2:3)
 - b) "troubles" = strong word: may refer to inner turmoil, anguish or terror
 - c) Is Eliphaz suggesting:
 - (1) The righteous will be delivered not destroyed **(19a)**
 - (2) The righteous will *never* endure difficulties **(19b)**
 - d) *The implication*: Since Job was destroyed he is not righteous, therefore did not receive God's protection
 - e) But Job was "blameless and upright, and one who feared God and shunned evil." (Job 1:1, 8; 2:3)
 - f) Eliphaz is making a horrible misapplication
 - g) He is arguing from ignorance (he does not know all the facts) and making an unjust judgment (cf. John 7:24; Zechariah 8:16)
3. Eliphaz lists various "troubles" or "evils" (19) from which God delivers or protects the righteous **(20-22)**
- a) "In famine He shall redeem you from death, and in war from the power of the sword." (20)
 - (1) "Redeem" is not buy back from sin
 - (2) The idea is *severe, release, preserve* (cf. Job 19:25)
 - b) "Famine" and "war" **(20)**
 - c) "hidden from the scourge of the tongue" and "destruction" or violence **(21)**
 - (1) Scourge of the tongue = lashing/whipping of the tongue
 - (2) This is pain/suffering that comes from mocking; slander; conspiracy; gossip
 - (a) "strife of tongues." (Psalm 31:20)
 - (b) "Your tongue devises destruction, Like a sharp razor, working deceitfully." (Psalm 52:2)
 - i) "There is one who speaks like the piercings of a sword, But the tongue of the wise promotes health." (Proverbs 12:18)
 - (c) Proverbs 25:18; 16:28; Psalm 57:7; 64:3; James 3:1-8

- (d) This was Satan from the beginning — he used the tongue to deceive and to destroy (John 8:44)
- (3) IF turning to God “hides” one the “scourge of the tongue” the righteous would never have to worry about mocking, criticizing, ridicule
 - (a) “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.” (Matthew 5:11)
 - i) Jesus does not say “reviling” will not come if you are on His side
 - ii) He says you are blessed when it does come.
 - iii) While Eliphaz says: “one enduring the scourge of the tongue is cursed”
 - (b) The righteous can expect such ridicule when they are:
 - i) Innocent (Matthew 26:59-60)
 - ii) Silent (Isaiah 5:7; Mark 15:2-5; 1 Peter 2:23)
 - iii) Busy working (Nehemiah 6:1-8; Acts 6:13)
 - iv) Resolved (1 Kings 19:18; Romans 11:2-4)
- d) “You shall laugh at destruction and famine, and you shall not be afraid of the beasts of the earth.” (22)
 - (1) Eliphaz suggests that natural calamities (*destruction*) do not threaten the righteous
 - (2) “If disaster comes upon us—sword, judgment, pestilence, or famine—we will stand before this temple and in Your presence (for Your name is in this temple), and cry out to You in our [not because of] affliction, and You will hear and save.” (2 Chronicles 20:9)
 - (a) Bad things do happen to God’s people
 - (b) Hurricanes, tornadoes, house fires, draught
 - (3) Eliphaz’ philosophy is that Job’s sin was the reason for the “fire of God” (Job 1:16 — sheep/servants) and the “wind from the wilderness” (Job 1:19 — his children)
- 4. “For you shall have a covenant with the stones of the field, and the beasts of the field shall be at peace with you.” (23)
 - a) Eliphaz philosophy is: “*the righteous will be in harmony with nature*”
 - b) “*shall have a covenant with the stones of the field, and the beasts of the field*” — has to do with agriculture
 - c) Stones of the field will not prohibit a good crop; beasts of the field will not destroy the crop
 - d) Eliphaz: “*You have nothing to fear Job, if you are righteous*”
- 5. “You shall know that your tent is in peace; You shall visit your dwelling and find nothing amiss. ²⁵You shall also know that your descendants shall be many, and your offspring like the grass of the earth.” (24-25)
 - a) “Your tent is in peace” (24b)
 - (1) Job’s “tent” (dwelling place) enjoyed neither peace/security
 - b) “You shall visit your dwelling and find nothing amiss” (24b)
 - (1) Was anything amiss in Job’s dwelling?
 - (2) Had Job suffered loss?
 - (3) Job had no peace but he had suffered loss
 - (4) “Job, the righteous enjoy peace and security — You must not be righteous!” - this is the philosophy of Eliphaz
 - c) “And your offspring like the grass of the earth” (25)
 - (1) This would have been especially cutting!

- (2) This is a direct attack on Job!
6. "You shall come to the grave at a full age, As a sheaf of grain ripens in its season."
(26)
- a) "at a full age" — this is in direct response to Job's words (Job 3)
 - b) Job wanted to die (Job 3:20-22)
 - c) Job, if you would only "seek God" (8) and receive the "chastening of the Almighty" (17) — you would have the hope/expectation of many years of good

V. HEAR OUR WISDOM (5:27)

- A. NOTE: that Eliphaz began speaking for the 3 men (Job 4:2) and ends speaking for them (Job 5:27)
- B. *Eliphaz's wisdom*: "Behold, this we have searched out; It is true. Hear it, and know for yourself." (27)
 - 1. "Behold this" — Behold our wisdom; if you know what's best for you, you will do what we say
 - 2. "We have searched out"
 - a) Like the silver and gold — we have searched out and discovered wisdom
 - b) This is human wisdom not the assurance of divine revelation
 - 3. In their own wisdom — they had searched out the benefits of "God's chastening" (Job's suffering) and urged Job to act *on their understanding and wisdom*
 - 4. Job will ridicule these men for their wisdom (Job 12:2; 13:5)

Chapter 6 JOB JUSTIFIES HIMSELF

Key Verse: "Oh, that my grief was fully weighed, and my calamity laid with it on the scales!
³For then it would be heavier than the sand of the sea—Therefore my words have been rash."
(2, 3)

CHAPTER OUTLINE:

- The Weight of Job's Grief (1-7)
- Job's Request (8-13)
- Job's Disappointment In His Friends (14-23)
- Job's Demand For An Honest Examination (24-30)

I. THE WEIGHT OF JOB'S GRIEF (6:1-7)

A. Job's Grief (1-3)

- 1. "Then Job answered and said: Oh, that my grief were fully weighed, and my calamity laid with it on the scales!" (1-2)
 - a) "You have never suffered as I am suffering; You do not know the full weight of my grief"
 - b) Job desires that his calamities could be placed on a scale to be measured
- 2. "For then it would be heavier than the sand of the sea—Therefore my words have been rash." (3)
 - a) "sand of the sea"
(1) Sand = heavy

- (2) Wet sand = heavier
 - (3) Salty wet sand = even heavier
 - b) “therefore, my words have been rash”
 - (1) 2x in OT =
 - (a) Job 6:3 = of Job’s complaint
 - (b) Obadiah 1:16 = of God’s judgment
 - (2) Literally: “to gulp”
 - (3) figuratively: “to be rash”
 - c) Job is saying that his “words were hard to swallow”
3. If his friends only understood how great his misery/grief had been — they would understand/excuse the harshness or rashness of his words
- B. Sorrowful Condition (4-7)**
1. “For the arrows of the Almighty are within me; My spirit drinks in their poison; The terrors of God are arrayed against me.” (4)
- a) “arrows of the Almighty...poison” **(4a)**
 - (1) “His archers surround me” (Job 16:13)
 - (2) Arrows of God (Deuteronomy 32:23, 42)
 - (3) Jeremiah cried: “He has bent His bow and set me up as a target for the arrow. He has caused the arrows of His quiver to pierce my loins.” (Lamentations 3:12-13)
 - (4) See this imagery in some of the *psalms*:
 - (a) Psalm 7:11-13
 - i) God “bent his bow” **(12)**
 - ii) “Ordained his arrows against the persecutors” **(13)**
 - (b) Psalm 18:14 — God’s arrows scattered the enemies of David
 - (c) Psalm 21:12; 38:2; 45:5
 - (5) Job believes that God is doing this to him (cf. Job 9:17)
 - (a) Is this sin?
 - (b) No — He is looking for answers; he is ignorant of what is happening
 - (c) He questions “WHY” God is doing this **but** he never questions God’s sovereignty or His justice
 - (d) He only wants to know what he did wrong so he can repent and receive forgiveness
 - b) “terrors of God” **(4b)**
 - (1) Job will elaborate on this terror he felt was from God: “For He crushes me with a tempest, and multiplies my wounds without cause. He will not allow me to catch my breath, but fills me with bitterness” (Job 9:17-18).
2. “Does the wild donkey bray when it has grass, Or does the ox low over its fodder?” (5)
- a) Wild animals do not cry out when they have food
 - b) “I would not be complaining if all was good; I have a reason to complain!”
3. “Can flavorless food be eaten without salt? Or is there any taste in the white of an egg? My soul refuses to touch them; They are as loathsome food to me.” (6-7)
- a) Job is talking about the words of Eliphaz speech
 - b) They had been spoken for his spiritual benefit, but Job refused them

II. JOB'S REQUEST (6:8-13)

- A. *Desire to die*: "Oh, that I might have my request, That God would grant me the thing that I long for! That it would please God to crush me, That He would loose His hand and cut me off!" (8-9)
1. Job's "request" ... what he "longed for" was *death* (Job 3:20-22; 7:15-16)
 2. "crush me" (9)
 - a) Literally to "crumble" or to "break into pieces"
 - b) *Frailty of man*: "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are **crushed** before the moth?" (Job 4:19)
 - c) *Children of the foolish man*: "His children are far from safety, and they are **crushed** in the gate, neither is there any to deliver them." (Job 5:4)
 - d) *Effect of the friend's words on Job*: "How long will ye vex my soul, and **break** me in pieces with words?" (Job 19:2)
 - e) Used of the suffering servant: "But he was wounded for our transgressions, he was **bruised** for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53:5, cf. v 10)
 3. "loose his hand"
 - a) Release the divine restraint and let go
 - b) Job felt "hedged in" (Job 3:23)
 - c) cf. Isaiah 58:6; Psalm 146:7; 105:20
 4. "cut me off" = to break off; to finish
 - a) "Wherefore it shall come to pass, that when the Lord hath **performed** his whole work" (Isaiah 10:12)
 - b) Hailey: "technical term for a weaver"
 5. Job wanted God to "finish the job"
- B. *Job's comfort*: "Then I would still have comfort; Though in anguish I would exult, He will not spare; For I have not concealed the words of the Holy One." (10)
1. NASB — "But it is still my consolation, and I rejoice in unsparing pain, That I have not denied the words of the Holy One"
 2. Not having denied/rejected the words of "the Holy One" would be Job's consolation in death
 3. Job had been accused of sin (Job 4:7-8; 5:8, 17) — Here he confirms his integrity
- C. Job's weakness (11-13)
1. "What strength do I have, that I should hope? And what is my end, that I should prolong my life?" (11)
 - a) Job was getting weaker every day — he had no hope that he would live
 - b) Why then should he continue in such pain and suffering
 - c) "A long calm waiting is as impossible as it is useless" (K & D)
 2. "Is my strength the strength of stones? Or is my flesh bronze?" (12)
 - a) I am not strong; there is a limit to what I can endure
 - b) Stone and bronze were used of the behemoth and Leviathan (Job 40:18; 41:24)
 3. "Is my help not within me? And is success driven from me?" (13)
 - a) Better understood when worded as a statement: "Indeed my help is not in me; and success is driven from me"

III. JOB'S DISAPPOINTMENT IN HIS FRIENDS (6:14-23)

A. Job's expectation: (14)

1. "To him who is afflicted, kindness should be shown by his friend, Even though he forsakes the fear of the Almighty." (14)
2. Job had the right to expect pity/compassion and kind words from his friends, even if he had turn from God
 - a) "A friend loves at all times, and a brother is born for adversity." (Proverbs 17:17)
 - b) "Have pity on me, have pity on me, O you my friends, For the hand of God has struck me!" (Job 19:21)
 - c) "Rejoice with those who rejoice, and weep with those who weep." (Romans 12:15)
 - d) "Bear one another's burdens, and so fulfill the law of Christ." (Galatians 6:2)
 - e) Hebrews 13:3; 1 Corinthians 12:26
3. Job showed pity and gave help to others (Job 4:3-4)
4. He would have shown pity and given help to his friends if roles were reversed (Job 16:5)
5. Job had anticipated empathy not accusations. He deserved pity but was being pulverized by the words of his friends (cf. Job 19:2)

B. Job's disappointment: (15-21)

1. Deceitful friends: "My brothers have dealt deceitfully like a brook, Like the streams of the brooks that pass away," (15)
 - a) "deceitfully like a brook [wadi]"
 - b) Wadi — flows with water at times; is dried up at other times
2. Brooks without water (16-21)
 - a) "Which are dark because of the ice, and into which the snow vanishes." (16)
 - (1) In the winter they are covered with snow and ice — *useless*
 - b) "When it is warm, they cease to flow; When it is hot, they vanish from their place." (17)
 - (1) In times of heat the water evaporates — *useless*
 - c) "The paths of their way turn aside, They go nowhere and perish." (18)
 - (1) YLT — "Turn aside do the paths of their way, they ascend into emptiness, and are lost"
 - (2) When they flood their banks — the water flows out into the deserts and vanish — *useless*
 - d) "The caravans of Tema look, The travelers of Sheba hope for them. They are disappointed because they were confident; They come there and are confused." (19-20)
 - (1) Caravans from Tema and Sheba come expecting water/resources/ help
 - (2) No water meant no refreshing
 - (3) Their expectation turned to embarrassment and disappointment
 - (4) "Their nobles have sent their lads for water; They went to the cisterns and found no water. They returned with their vessels empty; They were ashamed and confounded and covered their heads." (Jeremiah 14:3)
 - e) This was Job! He expected refreshing from his friends — he was disappointed
 3. "For now you are nothing, You see terror and are afraid." (21)
 - a) Job's friends were like the deceitful streams — dry wadies in a barren land
 - (1) Rather than comfort — they falsely condemned
 - (2) Instead of showing pity — they charged him with forsaking the Almighty

- (3) He hoped for and expected refreshing — they were a disappointment
- b) They saw him and were “*afraid*”
 - (1) They were afraid of “guilt by association”
 - (2) They were afraid to show comfort to Job — their theology required severe rebuke
 - (3) Constable: “they feared that if they comforted Job, God would view them as approving of his sin and would punish them as well”
 - (4) Petrillo: “They are afraid to get too close to Job. God has punished him and they might be seen as opposing God if they take sides with Job. Job is the terror they see”
- C. Job’s rebuke (22-23)
 - 1. “Did I ever say, ‘Bring something to me’? Or, ‘Offer a bribe for me from your wealth’? Or, ‘Deliver me from the enemy’s hand’? Or, ‘Redeem me from the hand of oppressors’?” (22-23)
 - 2. I did not ask you to come and give me of your substance to replace my loss
 - 3. I didn’t to ask you to gather an army and deliver/rescue me from the Sabeans or Chaldeans (Genesis 14:13-16)
 - 4. All I am asking for is sympathy, kindness and encouragement AND a little grace for the harshness of my words (v 3)

IV. JOB’S DEMAND FOR AN HONEST EXAMINATION (6:24-30)

- A. Show me my error (24-25)
 - 1. “Teach me, and I will hold my tongue; Cause me to understand wherein I have erred.” (24)
 - a) A man cannot correct what he does not know to be wrong
 - b) “You tell me to stop complaining and accept the chastening of the Lord — Show me where I have sinned and I will be quiet.”
 - c) “Eliphaz, you are speaking in generalities; be specific” (cf. Job 4:7-8; 5:2-3)
 - d) Eliphaz will be very specific in his final speech (Job 22:5-11)
 - 2. “How forceful are right words! But what does your arguing prove?” (25)
 - a) “forcible” = *Strong’s*: “to press” or “to irritate”; *Mounce*: “to be painful or hurtful”
 - (1) 4x OT
 - (2) “grievous” curse (1 Kings 2:8)
 - (3) “sore destruction” (Micah 2:10)
 - (4) “Shall words of wind have an end? Or what *provokes [presses or motivates]* you that you answer?” (Job 16:3)
 - b) NASB = “How painful are honest words”
 - (1) Probably the best translation
 - c) Meaning: Right words are painful and hurtful (because they point out your wrong) but your words are ineffective; empty words with no profitable reproof
 - d) Compare words of Peter and Jude:
 - (1) “These are wells without water” (2 Peter 2:17)
 - (2) “They are clouds without water” (Jude 1:12)
 - 3. Job’s words of counsel would have been profitable: “I also could speak as you do, If your soul were in my soul’s place. I could heap up words against you, and shake my head at you; But I would strengthen you with my mouth, and the comfort of my lips would relieve your grief.” (Job 16:4-5)
- B. Be gracious and kind (26-30)

1. "Do you intend to rebuke my words, and the speeches of a desperate one, which are as wind?" **(26)**
 - a) Job had admitted that his words were harsh (v 3)
 - b) Job is urging them to understand his condition that cause him to utter such words — and show some grace
 - c) We might say: "Don't take my words so seriously; I am just venting"
2. "Yes, you overwhelm the fatherless, and you undermine your friend." **(27)**
 - a) "You overwhelm the fatherless"
 - (1) Job compares them with the most oppressive of society:
 - (2) Men who would treat one the way they are treating him "would cast lots on the fatherless" = sell orphans to pay off debt left by their father (cf. Shackelford, p. 89)
 - (3) "A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared the Lord. and the creditor is coming to take my two sons to be his slaves." (2 Kings 4:1)
 - b) "You undermine your friend" = "You dig a pit and cover it to entrap your friend"
 - (1) This brings to mind the actions of Joseph's brothers
 - (2) Is Job saying, "If you could sell me as a slave, you would"?
 - (3) Barnes is good here: *"You act toward your friend as hunters do toward wild beasts. They dig a pit and cover it over with brushwood to conceal it, and the hunted animal, deceived, falls into it unawares. So, you endeavor to entrap your friend. You lay a plan for it. You conceal your design. You contrive to drive him into the pit that you have made, and urge him on until you have caught him in the use of unguarded language, or driven him to vent expressions that cover him with confusion. Instead of throwing a mantle of charity over his frailties and infirmities, you make the most of every word, take it out of its proper connection, and attempt to overwhelm him in shame and disgrace"*
3. "Now therefore, be pleased to look at me; For I would never lie to your face." **(28)**
 - a) Either: "Look me in the face — you can tell if I am lying"
 - b) Or: I would not lie to your face
4. "Yield now, let there be no injustice! Yes, concede, my righteousness still stands!" **(29)**
 - a) ASV — "Return, I pray you, let there be no injustice; Yea, return again, my cause is righteous"
 - b) Try again — but this time do not use vicious words and false accusations
 - c) Try again — my righteousness still stands or "I maintain my integrity"
 - d) "My lips will not speak wickedness, Nor my tongue utter deceit. Far be it from me That I should say you are right; Till I die I will not put away my integrity from me. My righteousness I hold fast, and will not let it go; My heart shall not reproach me as long as I live." (Job 27:4-6)
5. "Is there injustice on my tongue? Cannot my taste discern the unsavory?" **(30)**
 - a) *"I would know if I had sinned as you say — I can discern good from evil the same as you"*

Chapter 7
JOB'S COMPLAINT TO GOD

Key Verse: "Have I sinned? What have I done to You, O watcher of men? Why have You set me as Your target, so that I am a burden to myself?" (20)

CHAPTER OUTLINE:

- Magnitude of Job's Suffering and His Hopelessness (1-10)
- Job's Complaint To God (12-21)

I. MAGNITUDE OF JOB'S SUFFERING AND HIS HOPELESSNESS (7:1-10)

A. Job's Weariness (1-6)

1. "Is there not a time of hard service for man on earth? Are not his days also like the days of a hired man?" **(1)**
 - a) Job describes the misery and weariness of man's life in general and his in particular
 - b) "Man's days on earth are hard service; like the days of a hired man"
 - c) ASV pictures this as a soldier's service (cf. Ecclesiastes 8:8)
2. "Like a servant who earnestly desires the shade, and like a hired man who eagerly looks for his wages, So I have been allotted months of futility, and wearisome nights have been appointed to me." **(2-3)**
 - a) A servant "desires the shade" **(2a)**
 - (1)** Either shade to rest from the heat
 - (2)** Or shadow of night at the end of the day
 - (3)** Or shadow of the sundial telling him the work day is over
 - (4)** General thought — the servant/slave looks for the time/place of rest
 - b) A hired man "looks for his wages" **(2b)**
 - (1)** Less emphasis on "wages" and more emphasis on the end of the day
 - (2)** "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard...So **when evening had come**, the owner of the vineyard said to his steward, Call the laborers and **give them their wages**, beginning with the last to the first." (Matthew 20:1-2, 8)
 - c) "So, I..." **(3)**
 - (1)** "months of futility"
 - (a)** Job has been suffering for some time
 - (b)** Long enough for sickness/disease to ravage his body beyond recognition (Job 2:12; 16:16)
 - (2)** "wearisome nights"
 - (a)** Fever and nightmares kept Job from peaceful rest (vv. 13-14; Job 30:30)
 - (b)** cf. David: "I am weary with my groaning; All night I make my bed swim; I drench my couch with my tears." (Psalm 6:6)
 - (3)** Note that these are "appointed" to Job (cf. 1)
 - d) Just as the slave/hired man longs for the rest at the end of the day — Job longed for rest from his suffering

3. "When I lie down, I say, When shall I arise, and the night be ended? For I have had my fill of tossing till dawn. My flesh is caked with worms and dust, my skin is cracked and breaks out afresh." **(4-5)**
 - a) These verses answer to v 3
 - (1) "Tossing till dawn" (4) = "wearisome nights" (3b)
 - (2) "flesh is caked with worms and dust" = "months of futility" (3a)
 - b) "When shall I arise, and the night be ended?" **(4)**
 - (1) When will I get a peaceful night's rest?
 - (2) When will I finally be able to sleep till the rising of the sun?
 - c) "My flesh is caked with worms and dust; my skin is cracked and breaks out afresh." **(5)**
 - (1) "worms" = maggots
 - (a) Worms usually associated with death (Job 19:26; 21:26; 24:20; Isaiah 14:11)
 - (b) They did not wait for Job to die
 - (c) Job is suffering the misery of a corpse!
 - (2) "dust" = dust/ash dried from pus becomes scabs
 4. "My days are swifter than a weaver's shuttle, and are spent without hope." **(6)**
 - a) "**weaver's shuttle**" = "a device containing a reel or spool of thread that carries the thread back and forth between the warp threads"
 - (1) cf. Judges 16:14
 - b) Two points of emphasis:
 - (1) Brevity of life (Job 9:25-26; 14:1-2; Psalm 39:4-5; 144:4; James 4:14; 1 Peter 1:24)
 - (2) Days of hopelessness (Job 6:11; 17:15)
 - c) Job is saying: "My days are passing quickly and there is no hope of seeing good" (v. 7)
 - d) Bildad will address Job's "hopeless" condition (Job 8:14, 20-21)
- B. Job's Hopeless Condition (7-11)**
1. "Oh, remember that my life is a breath! My eye will never again see good." **(7)**
 - a) At this point (if not from v. 1) — Job begins for the first time to directly address God
 - b) Considering the brevity of life, and being without hope for better days —
 2. "The eye of him who sees me will see me no more; While your eyes are upon me, I shall no longer be. As the cloud disappears and vanishes away, so he who goes down to the grave does not come up. He shall never return to his house, nor shall his place know him anymore." **(8-10)**
 - a) Job makes three observations regarding death
 - (1) Those who have seen Job, even God, will see him no more **(8)**
 - (2) Once in the grave, there is no return **(9)**
 - (a) "grave" = Sheol (65x)
 - (b) (Genesis 37:35; 1 Kings 2:6)
 - (3) Once in the grave, Job will be forgotten
 - (a) Out of sight; out of mind
 - (b) "As for man, his days are like grass; As a flower of the field, so he flourishes. For the wind passes over it, and it is gone, **and its place remembers it no more.**" (Psalm 103:15-16)
 - b) At this time — there is no picture of life beyond the grave; death is final

- c) Job will come to develop a different view of the grave (cf. Job 19:26)
- 3. "Therefore I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." **(11)**
 - a) Since life is short and I will soon be dead — I will take what time is left me to complain (cf. Job 10:1)
 - b) When Jesus was in this condition, He was strengthened by angels (Luke 22:43-44)
 - c) Paul was strengthened by Christ (Acts 18:9-10; 1 Corinthians 2:3)
 - d) Job endured alone without any help or encouragement
 - (1) His wife recommended death
 - (2) His friends falsely accuse him
 - (3) In bitterness of soul, he complains to God

II. *Job's Complaint to God (7:12-21)*

- A. Why do you continually watch over me and destroy me (12-19)?
 - 1. God watches over His creation
 - a) "The eyes of all look expectantly to You, and You give them their food in due season. You open Your hand and satisfy the desire of every living thing." **(Psalm 145:15-16)**
 - b) "Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will." **(Matthew 10:29)**
 - c) But Job does not want God watching him
 - 2. "Am I a sea, or a sea serpent, That You set a guard over me?" **(12)**
 - a) "Am I such a strong power that You have to set a watch over me?"
 - b) Job did not have the strength of the seas or of a sea-monster (cf. Job 38:8, 11; Psalm 33:7; 41:1-34)
 - c) Barnes: "God had treated him as if he were untamable and turbulent, as if he were like the restless ocean, or as if he were some monster, which could be restrained within proper limits only by the stern exercise of power"
 - d) *Job's complaint*: "Why do you keep watching me, to destroy me?"
 - 3. "When I say, 'My bed will comfort me, My couch will ease my complaint,' Then You scare me with dreams and terrify me with visions, So that my soul chooses strangling and death rather than my body. I loathe my life; I would not live forever. Let me alone, for my days are but a breath." **(13-16)**
 - a) The bed should be a place of rest and peace — not for Job!
 - b) Rather than "comfort" and "ease" — he had nightmares
 - c) Nightmares about what?
 - (1) Job had been economically devastated:
 - (a) Loss of oxen and donkeys (Job 1:14-15) = no agriculture
 - (b) Loss of sheep (Job 1:16) = no wool to sell
 - (c) Loss of camels (Job 1:17) = no transportation
 - (2) the death of this children (who pulled bodies from the debris?)
 - d) Job was continually visited in the night with violence, loss, and destruction
 - e) This is also characteristic of PTSD
 - f) In Job's mind he has no prospect of an end to the suffering, so: "Just let me die"
 - 4. "What is man, that You should exalt him, That You should set Your heart on him, That You should visit him every morning, and test him every moment?" **(17-18)**
 - a) David uttered similar words but completely different thought

- (1) “What is man that You are mindful of him, and the son of man that You visit him?” (Psalm 8:4)
 - (2) *David*: Why do you look upon man and give one so insignificant a place of prominence in your creation?
 - (3) *Job*: Why do you look upon man and beat him to a pulp?
 - b) Job’s friends must be sitting with their mouths wide-open
 - (1) “Job is venting; he is speaking in “anguish of spirit” and complaining in “bitterness of soul” (11)
 - (2) *Remember*: “Oh, that my grief was fully weighed, and my calamity laid with it on the scales! For then it would be heavier than the sand of the sea— Therefore my words have been rash.” (Job 6:2-3)
5. “How long? Will You not look away from me, and let me alone till I swallow my saliva?” (19)
- a) “let me alone till I swallow my saliva”
 - b) Proverbial expression for “the minimum time” (K & D)
 - c) “At least give me a chance to catch my breath” (cf. Job 9:18)
 - d) Remember the severity and swiftness of Job’s destruction: “and I alone have escape to tell you...While he was still speaking...and I alone have escaped to tell you” (Job 1:15-19)
- B.** Pardon me before I die (20-21)
- 1. “Have I sinned? What have I done to You, O watcher of men? Why have You set me as Your target, so that I am a burden to myself?” (20)
 - a) “Have I sinned?” — This is a rhetorical question that demands a positive answer “Yes,” **but** Job is not denying he has ever sinned
 - (1) “For all have sinned, and come short of the glory of God;” (**Romans 3:23**)
 - (2) “For there is not a just man upon earth, that doeth good, and sinneth not.” (**Ecclesiastes 7:20**)
 - (3) “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 **John 1:8**)
 - (4) “If we say that we have not sinned, we make him a liar, and his word is not in us.” (1 **John 1:10**)
 - (5) Job acknowledged that he was not sinless (Job 31:33), but he refused to accept the false charges of his friends
 - b) “What have I done to You”
 - (1) “I admit that I have sinned...but what sin have I or could I commit against You that would be so offensive (that You would destroy)?”
 - (2) OR — “I admit that I have sinned...but how could that affect you in such a way as to cause you to destroy me?”
 - (3) Job’s honesty is breath-taking (literally!) (cf. Genesis 18:25)
 - (4) “This is an honest question about the horribleness of sin”
 - (a) Sin will ultimately bring great destruction from God
 - (b) Why? because it is a violation of His holy nature!
 - c) “So that I am a burden to myself”
 - (1) ESV follows the LXX: “a burden to thee” (Received Text “doubtless the true reading” - Barnes)
 - (2) He (his life) had become burdensome
 - (a) So great was his burden that death was preferred to living
 - (b) Death would have been a relief (cf. 15; Job 3:13)

- (3) No one wants to live when daily life is a task.
- d) *Note Albert Barnes:* “That there is much in this language which is irreverent and improper no one can doubt, and it is not possible wholly to vindicate it. Nor are we called to do it by any view which we have of the nature of inspiration. He was a good, but not a perfect man. These expressions are recorded, not for our imitation, but to show what human nature is. Before harshly condemning him, however, we should ask what we would be likely to do in his circumstances; we should remember also, that he had few of the truths and promises to support him which we have.”
2. Why then do You not pardon my transgression, and take away my iniquity? For now, I will lie down in the dust, and You will seek me diligently, But I will no longer be.”
- (21)
- a) “You have a forgiving spirit; you are full of tender mercies — why not forgive me before I die (Job 1:5; Ezekiel 18:23, 32; 2 Peter 3:9; 1 Timothy 2:4)
- b) “If you do not forgive me now, I will be dead, then it will be too late”
- C. Closing thoughts:
1. Job can recall no sin for which he stands guilty before God — he has sought God and laid his cause before Him; he has offered sacrifices
 2. Job can recall no sin he has committed that would have been so grievous that would warrant such destruction from God (what could he possibly have done to make God so angry)
 3. Job wants to know what he has done so he can seek forgiveness
 4. And if it is not for sin — Job wants to know why God is doing this
 5. BUT his mind is going back and forth —
 - a) “I must have done something...what was it?!”
 - b) “I have done nothing...why are You doing this to me?!”

SECTION IV — CHAPTERS 8-10
Bildad’s First Speech & Job’s Response

Chapter 8
WISDOM OF THE FATHERS

Key Verse: “If you would earnestly seek God and make your supplication to the Almighty, ⁶if you were pure and upright, surely now He would awake for you, and prosper your rightful dwelling place.” (5, 6)

CHAPTER OUTLINE:

- God Is Just (1-7)
- Wisdom of The Fathers (8-19)
- Hope for the one seeking God (20-22; cf. 5)

Introductory thoughts:

1. Remember the phrase: “While he was still speaking” and the swiftness of Job’s destruction. We see a similar process with the attack and reproof of Job’s friends.
2. Bildad will set forth the same philosophy as Eliphaz, but is even more blunt in his condemnation (cf. v 4, 6)

3. Perhaps he was shocked by the boldness of Job's words (Job 7:17-20)

I. GOD IS JUST (8:1-7)

A. God is Just (2-4)

1. "How long will you speak these things, and the words of your mouth be like a strong wind?" (2)
 - a) "How long" — phrase found some 60x in OT/NT
 - (1) *Demonstrates frustration* on the part of the speaker
 - (2) *Job to God: "How long? Will You not look away from me, and let me alone" (Job 7:19)*
 - (3) *Bildad to Job: "How long till you put an end to words?" (Job 18:2)*
 - (4) *Jehovah to Pharaoh: "How long will you refuse to humble yourself before Me?" (Exodus 10:3)*
 - (5) *Jehovah to Moses concerning Israel: "How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them?" (Numbers 14:11)*
 - (6) *Elijah to Israel: "How long will you falter between two opinions? If the LORD is God, follow Him" (1 Kings 18:21)*
 - (7) *Jewish leaders to Jesus: "How long do You keep us in doubt? If You are the Christ, tell us plainly." (John 10:24)*
2. "And the words of your mouth be like a strong wind"
 - a) Perhaps Bildad is playing off of Job's words (Job 6:26)
 - b) We would say: "Job, you are full of hot air"
3. "Does God subvert judgment? Or does the Almighty pervert justice?" (3)
 - a) Job never said this!
 - b) "Bildad's question is an indirect accusation that... [Job's] defense of himself was equivalent to accusing God of perverting justice" (Hailey, - p. 85)
 - c) God's justice:
 - (1) "He is the Rock, His work is perfect; **For all His ways are justice**" (Deuteronomy 32:4)
 - (2) "**Righteousness and justice** are the foundation of Your throne" (Psalm 89:14)
 - (3) "But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the **righteous judgment of God**, who **"will render to each one according to his deeds"** (Romans 2:5-6)
4. "If your sons have sinned against Him, He has cast them away for their transgression." (4)
 - a) This is worded to be direct but conditional: "I don't know if your children were wicked, but if they were, God "sent them away" because of their sin"
 - b) i.e., "If they have sinned, their death was a just punishment"
 - c) Eliphaz will not be so kind (Job 18:16-19)
 - d) Some commentators suggest "if" should be taken as "since" (Barnes, Clarke, JFB)

B. Repent, appeal, and prosper (5-7)

1. "If you would earnestly seek God and make your supplication to the Almighty, If you were pure and upright, Surely now He would awake for you, and prosper your rightful dwelling place." (5-6)

- a) “Earnestly seek God” (5)
 - (1) Bildad is in full agreement with Eliphaz (Job 5:8)
 - (2) “Job, you are not seeking God; you are a stranger to God”
 - (3) Zophar will also agree with this estimation of Job (Job 11:13-14)
 - b) “make your supplication to the Almighty” (5)
 - (1) “Job, you might want to pray to God”
 - (2) This had been Job’s first reaction (Job 1:20)
 - (3) AND Job had just completed a prayer to God in Bildad’s presence (Job 7:7-21)
 - (4) BUT in Bildad’s opinion it had been “a strong wind” (Job 8:2)
 - (5) Eliphaz will admonish Job to petition God (Job 22:27)
 - c) “If you were **pure and upright**, surely now He would awake for you, and **prosper your rightful dwelling place**”
 - (1) The KJV: “*make the habitation of thy righteousness prosperous*”
 - (2) This is a direct attack on Job’s integrity (cf. Job 6:29)
 - (3) This also reveals another aspect of the friend’s philosophy: “Righteousness equals prosperity.”
 - (4) Two key points of their doctrine:
 - (a) All suffering is punishment for one’s sin
 - (b) Prosperity is evidence of righteousness before God (cf. Luke 16:13-15)
 - (c) Both of these beliefs speak against the Christ
 - i) Luke 13:1-5
 - ii) “Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head” (Luke 9:58).
2. “Though your beginning was small, Yet your latter end would increase abundantly.” (7)
- a) Either — Bildad considers Job’s small “beginning” to be after his destruction
 - b) Or — Job’s former greatness would be small in comparison to the latter
 - c) **Worthy to note:** Job never asked for a restoration of his former greatness; he only desired fellowship with God (Job 14:14-15)
 - d) Job’s latter end was greater than his former (Job 42:12-13) but not because of his repentance from sin

II. WISDOM OF THE FATHERS (8:8-19)

A. An appeal to tradition (8-10)

- 1. “For inquire, please, of the former age, and consider the things discovered by their fathers; For we were born yesterday, and know nothing, Because our days on earth are a shadow.” (8-9)
 - a) Eliphaz had appealed to personal experience (Job 4:8; 5:3) and dreams (Job 8:13)
 - b) Bildad appeals to the tradition of the ancients (8-10)
 - c) Eliphaz will advise similarly (Job 15:18)
 - d) cf. “Why do Your disciples transgress the tradition of the elders?” (Matthew 15:2)
 - e) Bildad appeals to the “tradition of the fathers” not the revealed or taught wisdom of God (cf. **Job 23:11f**; 1 Corinthians 1:20; Colossians 2:8; 1 Peter 1:18)
- 2. “former age” — literally “first age”
 - a) It seems that Bildad is referring to those who lived centuries (Genesis 5) thus many years of gaining knowledge and wisdom

- b) If this is the case — “our days on earth are a shadow” is a comparison of their years to those like Adam (930 yrs [Genesis 5:5]), Seth (912 yrs [Genesis 5:8]), Enos (905 yrs [Genesis 5:11]), etc.
- 3. “Will they not teach you and tell you, and utter words from their heart?” (10)
 - a) “utter words out of their heart”
 - b) Perhaps Eliphaz is comparing Job’s words that were “like a strong wind” and spoken “in the anguish of spirit” and “bitterness of soul” (Job 7:11)
 - c) We certainly are debtors of those who have gone before us — but we should not accept a thing as true without investigation simply because it was accepted by “the fathers.”
- B. Short lived prosperity of the wicked (11-19)**
 - 1. Words attributed to the ancients by Bildad are wise and contain valuable truth — but his application is false.
 - 2. *Water plant (11-12)*
 - a) “Can the papyrus grow up without a marsh? Can the reeds flourish without water? While it is yet green and not cut down, it withers before any other plant. So are the paths of all who forget God; And the hope of the hypocrite shall perish,” (11-13)
 - b) “Hypocrite” —
 - (1) translated *godless* (ASV, ERV, ESV, NASB)
 - (2) Refers to one who lives without God in their life (cf. Job 13:16; Isaiah 9:17; 10:6)
 - c) The papyrus and the reed grass
 - (1) Both grow in marshy areas of shallow pools
 - (2) Flourish as long as the water supply abounds
 - (3) Without water they dry/wither quickly
 - d) **Lesson:** “A life without God prospers but for a time.”
 - e) **Bildad’s application to Job:** “Those who leave God out of their thinking will ‘wither’ or ‘perish suddenly.’”
 - f) cf. parable of the foolish man (Luke 12:14-20)
 - 3. *Spider’s web (14-15)*
 - a) “Whose confidence shall be cut off, and whose trust is a spider’s web. He leans on his house, but it does not stand. He holds it fast, but it does not endure.” (14-15)
 - b) The foolish man puts his confidence and trust in “his house” or his physical possessions
 - (1) This points back to the abundance and increase of Job
 - (2) Job will deny this charge (Job 31:24-25)
 - c) **Lesson:** “the hope and confidence of the godless is weak and will not endure”
 - d) **Bildad’s application to Job:** One great tragedy and he loses all hope (cf. Job 6:11; 7:6)
 - e) This reminds us of the parable of the wise man who built his house on the rock and foolish man who build his house on the sand (Matthew 7:24-27)
 - 4. *Growing plant (16-19)*
 - a) “He grows green in the sun, and his branches spread out in his garden. His roots wrap around the rock heap, and look for a place in the stones. If he is destroyed from his place, then it will deny him, saying, I have not seen you. Behold, this is the joy of His way, and out of the earth others will grow.” (16-19)

- b) Suggestions regarding this plant: a reed, a gourd, a tree, crawling plant, succulent
 - (1) “Heap” and “place in the stones”
 - (a) Some suggest ruins of a temple, now a heap of stones? (Hailey, 89)
 - (2) Basically — “before the sun” burns hot on the plant — the green (meaning “well-watered”) plant grows and its roots spread and so wrap around the stone that he can call it “his place” or his “house” (ESV, NASB)
 - (3) BUT that stone does not give depth for the root (Matthew 13:6) — thus by the “rising of the sun” (and its heat) it is destroyed and removed so that no evidence of its existence remains
 - c) This is a plant, with roots wrapping around a heap of stones (not mire or water, v 11) — thus, a “stable” foundation
 - d) **Lesson:** *“the one who forgets God may prosper greatly and assume their foundation is strong, but will soon perish and be forgotten”*
 - e) **Bildad’s application to Job:** “Job, you prospered greatly but have been removed, and are in danger of being forgotten” (Job 3)
5. “Behold, this is the joy of His way, and out of the earth others will grow.” (19)
- a) Here is the point of the whole
 - b) The joy of the hypocrite/godless; of those who forget God — is but for a short time
 - c) Zophar will say: “Do you not know this of old, since man was placed on earth, That the triumphing of the wicked is short, and the joy of the hypocrite is but for a moment?” (Job 20:4-5)
 - d) “But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.” (Matthew 13:20-21)

III. HOPE FOR THE ONE SEEKING GOD (8:20-22; CF. 5)

- A. **Not cast away/destroyed:** “Behold, God will not cast away the blameless, nor will He uphold the evildoers.” (20)
- 1. Remember Bildad’s opening words about Job’s children: “If your sons have sinned against Him, He has cast them away for their transgression.” (Job 8:4)
 - 2. Job will note that both blameless and wicked are destroyed by God (Job 9:22-23)
 - 3. That God will not “cast away” the blameless man is true
 - a) “Though he fall, he shall not be utterly cast down; For the LORD upholds him with His hand. I have been young, and now am old; Yet I have not seen the righteous forsaken, nor his descendants begging bread.” (Psalm 37:24-25)
 - b) “For the Lord will not cast off his people, nor will he forsake his inheritance.” (Psalm 94:14)
 - c) Bildad misapplies this truth; speaks falsely of God (Job 42:7); slanders Job (Job 12:4; 16:4; 19:2-3)
 - d) Bildad and Eliphaz are in full agreement on this matter (Job 4:7)
 - 4. God described Job as “blameless” and called him “my servant” (Job 1:8; 2:3)
 - a) God said this before (Job 1:8) and after (Job 2:3) his sufferings!
 - b) Thus, Job’s suffering was *not* God “casting away” Job!
 - c) Bildad’s assessment of Job and God’s assessment of Job were not the same
 - 5. “Nor will He uphold the evil doers”

- a) “help” = literally: “*fasten upon the hand*” to help
 - (1) *Of Lot and his family*: “And while he lingered, the men **took hold of his hand**, his wife’s hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city.” (Genesis 19:16)
 - (2) *Said in prophecy of the Christ*: “I, the LORD, have called You in righteousness, and will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles,” (Isaiah 42:6)
 - b) “evil doers” = one who lives in sin and walks in darkness; he is a “*sin merchant*”
 - (1) “To deliver you from **the way of evil**, From the man who speaks perverse things, From those who **leave** the paths of uprightness To **walk** in the ways of darkness; Who **rejoice in doing** evil, and **delight in** the perversity of the wicked;” (Proverbs 2:12-14)
 - (2) “If we say that we have fellowship with him, and **walk in darkness**, we lie, and do not practice the truth:” (1 John 1:6)
- B.** Blessing and good days for the righteous: “He will yet fill your mouth with laughing, and your lips with rejoicing.” (21)
- 1. Note that vv 21-22 expand the thought of 20
 - a) The perfect man (20) = the one laughing and rejoicing (21)
 - b) The evil doers (20) = clothed with shame...come to nothing (22)
 - 2. Rather than “cast away” the perfect man — God will fill mouth/lips with laughter and rejoicing
 - a) Consider this *principle*: “for out of the abundance of the heart the mouth speaks” (Matthew 12:34)
 - b) Job’s mouth would not *only* be filled with laughter — His heart would no longer be broken
 - 3. What Bildad says is a biblical truth (Psalm 126:2; Luke 6:21) but grossly misapplied to Job
- C.** *Cursing and shame for the wicked*: “Those who hate you will be clothed with shame, and the dwelling place of the wicked will come to nothing.” (22)
- 1. This is a general truth:
 - a) Those who “hate you” and “the wicked” refer to those who hate God’s servants
 - b) In the context of Job’s destruction (as far as Bildad could see) — those who hate Job would refer to the Sabeans and Chaldeans
 - 2. In the greater context of the book of Job and of the Bible as a whole — We know that ultimately this would be Satan!
 - a) Those who hate God’s servants, hate God (Luke 10:16)
 - b) Imagine the shame for Satan having been defeated by Job
 - c) We know Satan’s ultimate end: “shall come to nothing”

Chapter 9

THE NEED FOR A MEDIATOR

Key Verse: “For He is not a man, as I am, That I may answer Him, and that we should go to court together. ³³Nor is there any mediator between us, who may lay his hand on us both.” (32, 33)

CHAPTER OUTLINE:

- Who Can Question God (1-12)
- Who Can Approach God (13-24)
- Man Needs A Mediator (25-35)

1. This is a turbulent chapter; Job will acknowledge the truths spoken by Bildad but continue to maintain his innocence and integrity.
2. We should try to picture this as Job asking for a court hearing with God so that he might demonstrate his innocence and that God might provide evidence of Job's wrong, thereby justifying Job's destruction.
3. Job will not go so far as to call God unjust (though Hailey suggests this, p 97), he simply wants to know what it is that he has done to anger God
4. All Job wants is to be vindicated from the false charges of his friends; and to die an innocent man (in the eyes of his companions)
5. It is a remarkable fact, that in none of his petitions, Job asks for a restoration of his possessions. He simply wants his integrity affirmed.

I. WHO CAN QUESTION GOD (9:1-12)

- A. "Then Job answered and said: Truly I know it is so, But how can a man be righteous before God? If one wished to contend with Him, He could not answer Him one time out of a thousand." (1-3)
 1. Job is "answering" false charges, misapplied conclusions, and struggling to understand why the righteous also suffer (1)
 2. "Truly I know it is so, But how can a man be righteous before God?" (2)
 - a) I grant that what you and the ancients say is truth; the prosperity of the wicked is short-lived
 - b) God will not ultimately punish the righteous, nor will the *evil-doers* finally triumph (Job 8:20)
 - c) But what does that have to do with me?
 - d) I am not a wicked man; I am a man of integrity — How can I stand righteous before God?
 - (1) Eliphaz had asked a similar question (Job 4:17)
 - (2) Remember — Jobs friends equated his claims of innocence with trying to justify himself as sinless (Job 32:2; 33:8-9; 34:5)
 - (3) But — Job was trying to understand why this was happening to him
 - e) The answer to Job's question can only be found in the Christ
 - (1) "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23)
 - (2) If Christ had not died for humanity, man would have no way to atone for his sin
 - (3) "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)
 - f) Job is "arguing" from the standpoint of no sacrifice/Mediator/Redeemer
 - g) SO — what he says we would ALL say (Job 9:3, 20-21, 29, 30-33)
 3. "If one wished to contend with Him, He could not answer Him one time out of a thousand." (3)
 - a) "contend" = in the sense of presenting his legal case

- (1) Job wants to be found innocent of all charges brought by his friends
 - (2) He can contend physically, verbally, and in a legal judicial case w/them
 - (3) Job wonders, how can a man meet with God on an equal footing when God is so far above man
 - b) "He could not answer Him one time out of a thousand"
 - (1) "thousand" questions or controversies or charges
 - (2) These are not "slim" odds but impossible odds!
 - (3) "Not even 1 in 1,000" = 0 times!
 - (4) Also — 1,000 is a significant number symbolically = complete
 - (a) "For every beast of the forest is Mine, and the cattle on a **thousand** hills." (Psalm 50:10)
 - (b) This does not mean that the cattle on the 1,001st hill are not His!
 - (c) They are ALL His = "every beast"
 - c) The point: Job has no hope of contending with God. This will be demonstrated in chapters 38-39
- B.** "GOD is wise in heart and mighty in strength. Who has hardened himself against Him and prospered? He removes the mountains, and they do not know When He overturns them in His anger; He shakes the earth out of its place, and its pillars tremble; He commands the sun, and it does not rise; He seals off the stars; He alone spreads out the heavens, and treads on the waves of the sea; He made the Bear, Orion, and the Pleiades, and the chambers of the south; He does great things past finding out, Yes, wonders without number." **(4-10)**
1. These verses emphasize the majesty of God
 - a) Remember — Eliphaz elevated God by slandering His creation (Job 4:18-21)
 - b) Job will demonstrate the greatness of God by His working in His creation
 2. "wise in heart" **(4)**
 - a) Psalm 104:24; 136:5; Romans 11:33; Ephesians 1:8; 3:10; Jude 1:25
 3. "mighty in strength" **(4)**
 - a) Job 9:19; 36:5; Psalm 136:5; Daniel.2:20; 4:25; Ephesians 1:19-22
 4. "Who has hardened himself against Him and prospered?" **(4)**
 - a) Pharaoh (Exodus 9:14-17; 14:17-18)
 - b) Edomites (Obadiah 1:10-15)
 - c) Nebuchadnezzar (Daniel 5:20-21)
 - d) Ananias and Sapphira (Acts 5:1-10)
 - e) "He who is often rebuked, and hardens his neck, Will **suddenly be destroyed**, and that **without remedy**." (Proverbs 29:1)
 5. "Who removes the mountains..." **(5)**
 - a) Picture of God's power in an earthquake (cf. 6a)
 - b) Power of God is often attributed to nature — but who set the laws of nature in motion? (Psalm 47:2; 83:18; Jeremiah 10:10)
 6. "they do not know" **(5)**
 - a) A Hebraism meaning "suddenly or unexpectedly"
 - b) Psalm 35:8; Luke 17:26-29
 7. "its pillars tremble" **(6)**
 - a) This is not a picture of "ignorant belief" that the earth is resting on something but poetic language of the earth resting on "pillars" which tremble in an earthquake (Psalm 75:3; Isaiah 24:20)
 - b) The literal truth as to the earth: "He hangs the earth on nothing." (Job 26:7)

8. "commands the sun, and it does not rise" (7)
 - a) God commands the sun
 - b) 9th plague in Egypt: darkness over the Egyptians; light for Israel (Exodus 10:21-23; Psalm 105:28)
 - c) When God fought for Israel against the Amorites (Joshua 10:12-14)
 - d) Jesus' crucifixion (Mark 15:33)
 - e) Also — when God turned back the shadow in the sundial (2 Kings 20:10-11; Isaiah 38:8)
9. "seals off the stars" (7)
 - a) Either by the light of the sun or by dark clouds in the night (Acts 27:20)
 - b) Again — Job is emphasizing the greatness and power of God
10. "alone spreads out the heavens." (8)
 - a) "By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth." (Psalm 33:6)
 - b) "Who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in." (Isaiah 40:22)
 - c) cf. Psalm 104:2-3; Isaiah 42:5; 44:24; Zechariah 12:1; Job 37:18; Jeremiah 10:11
11. "and treads on the waves of the sea." (8)
 - a) The image — God not only walks on the waters but when the waves are as mountains, He steps from crest to crest
 - b) David uses the water to demonstrate God's majesty (Psalm 29:10)
 - c) Did the apostles consider Job's words when Jesus walked on water? (Matthew 14:25-26; John 6:19)
12. "He made the Bear, Orion, and the Pleiades, and the chambers of the south;" (9)
 - a) Arcturus:
 - (1) Collection of stars about the Arctic (north pole)
 - (2) Often called the great bear
 - b) Orion: constellation of no less than 2,000 stars (cf. Amos 5:8; Job 38:31)
 - c) Pleiades:
 - (1) "One of the star cluster in the constellation of Taurus"
 - (2) cf. Job 38:32
 - d) "chamber of the south" = stars of the southern hemisphere about the Antarctic (south pole)
13. "He does great things past finding out, Yes, wonders without number." (10)
 - a) This is Job's summary statement. The greatness of God!
 - b) "How great are His signs, and how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." (Daniel 4:3)
 - c) cf. 5:8-9; 26:14; 37:22-23; Ecclesiastes 3:11; Isaiah 40:28; Ephesians 3:20; Romans 11:33; Psalm 72:18
- C. "If He goes by me, I do not see Him; If He moves past, I do not perceive Him; If He takes away, who can hinder Him? Who can say to Him, what are You doing?" (11-12)
 1. Job turns to God's omnipresence (11)
 - a) God was hidden from Job (Job 9:11; 13:24; 19:7; 23:3, 8-9)
 - b) God does see Job and knows Job (Job 1:8; 23:10-12)
 - c) "I do not perceive him" (cf. Job 23:8) — many, because of this, deny God's existence

2. From God's omnipresence Job looks to God's sovereignty **(12)**
 - a) At the beginning of his sufferings — Job acknowledged this (Job 1:21; 2:10)
 - b) "If He passes by, imprisons, and gathers to judgment, Then who can hinder Him?" (Job 11:10)
- D. The point: An infinitely just God will act justly — any being not equally infinitely just, cannot make a case to question Him (Daniel 4:35; Matthew 20:15; Jeremiah 18:6; Isaiah 45:9; 12-13; Romans 9:14-24)
- E. Even if one could ask such of God — God is under no obligation to answer (Job 33:13)

II. WHO CAN APPROACH GOD (9:13-24)

- A. "God will not withdraw His anger, The allies of the proud lie prostrate beneath Him. How then can I answer Him, and choose my words to reason with Him? For though I were righteous, I could not answer Him; I would beg mercy of my Judge." **(13-15)**
 1. "God will not withdraw His anger" **(13)**
 - a) Job perceived his suffering as evidence God was angry — his friends that Job was wicked — both were wrong.
 - b) Job suggests — God will not turn aside his displeasure by any opposition or resistance made to Him
 2. "The allies of the proud lie prostrate beneath Him" **(13)**
 - a) KJV: "*the proud helpers do stoop under him*"
 - b) The meaning of the verse: those things which "help the proud" or those things on which proud men rely: wealth, health, rank, talent" (Barnes)
 - c) Job pictures the proud being humbled.
 - (1) "Disperse the rage of your wrath; Look on everyone who is proud, and humble him. Look on everyone who is proud, and bring him low; Tread down the wicked in their place." (Job 40:11-12)
 3. "How then can I answer Him, and choose my words to reason with Him?" **(14)**
 - a) If the mightiest objects in the universe are under God's control;
 - b) If the constellations are directed by Him;
 - c) If the earth is shaken and the mounts moved out of their place by His power
 - d) If the men of the most exalted rank are humbled by Him
 - e) How can I contend with God?
 4. "For though I were righteous, I could not answer Him" **(15)**
 - a) Though clear of all charges — I would not dare to stand before His holiness to defend myself
 - b) The holiness of God (Hebrews 7:26; James 1:13)
 - c) "I would beg mercy of my Judge." — "I would only make a humble request"
- B. "If I called and He answered me, I would not believe that He was listening to my voice. For He crushes me with a tempest, and multiplies my wounds without cause. He will not allow me to catch my breath, but fills me with bitterness." **(16-18)**
 1. "If I called" **(16a)**
 - a) God hears the righteous (Psalm 66:18-20; Job 9:31; 27:8-9; Proverbs 15:8; 15:29; 21:13)
 - b) Job was righteous — God was hearing Him (Psalm 18:6; 116:1-2)
 2. "I would not believe that He was listening to my voice" **(16b)**
 - a) Because of His greatness, holiness, majesty; because His hand is continually against me — I just would not be able to believe it

- b)** Job is not denying that God will — but that it would be an incredible thing to believe
- 3.** “For He crushes me with a tempest, and multiplies my wounds without cause.” **(17)**
 - a)** Here is one of the reasons that it would be incredible if God answered Job
 - b)** “tempest” is symbolic of God’s anger
 - (1)** “So pursue them with Your tempest, and frighten them with Your storm.” (Psalm 83:15)
 - (2)** “Therefore thus says the Lord GOD: “I will cause a stormy wind to break forth in My fury;” (Ezekiel 13:13)
 - c)** “Without cause”
 - (1)** Without sufficient reason
 - (2)** This is the main ground of Job’s complaint — his suffering was disproportionate to his faults
 - (3)** cf. 2:3
- 4.** “He will not allow me to catch my breath, but fills me with bitterness.” **(18)**
 - a)** I cannot catch my breath! (cf. Job 7:19)
 - b)** “bitterness” — Hebrew expression of a tragic or unpleasant experience (Job 3:20; Lamentations 3:15)
- C.** “If it is a matter of strength, indeed He is strong; And if of justice, who will appoint my day in court? Though I were righteous, my own mouth would condemn me; Though I were blameless, it would prove me perverse. I am blameless, yet I do not know myself; I despise my life.” **(19-21)**
 - 1.** “If it is a matter of strength, indeed He is strong; And if of justice, who will appoint my day in court?” **(19)**
 - a)** He is too mighty; human wisdom, power, and influence avail nothing
 - b)** Job 9:4
 - 2.** “Though I were righteous, my own mouth would condemn me; Though I were blameless, it would prove me perverse.” **(20)**
 - a)** Job is not perfect; sinless; he never claimed to be
 - b)** If he opened his mouth to justify himself — God (margin) would prove otherwise
 - c)** Though Job was unaware of any wrongs of which God could accuse him; God must have a reason that He does not choose to explain
 - 3.** “I am blameless, yet I do not know myself; I despise my life.” **(21)**
 - a)** If I try to advance my claim, it must be from ignorance
 - b)** “It seems that Job is saying that he cannot know his true state; whether perfect or imperfect; there must be a standard from a higher source” (Hailey, p 97)
 - c)** cf. Jeremiah 17:9-10
- D.** “It is all one thing; Therefore I say, He destroys the blameless and the wicked. If the scourge slays suddenly, He laughs at the plight of the innocent. The earth is given into the hand of the wicked. He covers the faces of its judges. If it is not He, who else could it be?” **(22-24)**
 - 1.** “It is all one thing; Therefore, I say, He destroys the blameless and the wicked.” **(22)**
 - a)** “It is all one thing” = there is one measure or rule for all men — this is true; that is why I said it
 - b)** It makes no difference whether a man be righteous or wicked. God treats them substantially alike
 - c)** This was the point of dispute — that God did not deal with people on earth in strict accordance with their character/conduct

- (1) The righteous and the wicked in this world are afflicted alike
- (2) But there will be a day of justice (Acts 17:31; 10:42; 2 Corinthians 5:10; Matthew 25:31ff)
- 2. "If the scourge slays suddenly, He laughs at the plight of the innocent." (23)
 - a) "the scourge" — metonymy for any sudden calamity (Job 1:13-19; 2:7)
 - b) "He laughs at the plight of the innocent."
 - (1) Hailey suggests: "God will mock, deride, hold in derision the innocent when being tried" (p 96) — unacceptable to me
 - (2) cf. Genesis 18:25; Ezekiel 18:23, 32
 - (3) Barnes: This is a poetic expression that means "God seems to be inattentive to them"
- 3. "The earth is given into the hand of the wicked. He covers the faces of its judges. If it is not He, who else could it be?" (24)
 - a) It is evident that the worst of men possess most of this world's goods — the righteous most often have little power or influence.
 - b) Jeremiah asked: "Righteous are You, O Lord, when I plead with You; Yet let me talk with You about Your judgments. Why does the way of the wicked prosper? Why are those happy who deal so treacherously?" (Jeremiah 12:1; cf. Job 12:6-10; 21:7-15; Psalm 73:3-7)
 - c) "He covers the faces of its judges..." — so that they do not see or discern what is right or wrong
 - (1) Hailey: This is Job's most harsh charge against God (cf. Job 16:6-14)
 - (2) Barnes: God is often stated in Scripture as doing a thing which He only permits to be done (Job 2:3)
 - d) "If it is not He, who else could it be?"
 - (1) If it is not God doing this — then who

III. MAN NEEDS A MEDIATOR (9:25-35)

- A. "Now my days are swifter than a runner; They flee away, they see no good. They pass by like swift ships, like an eagle swooping on its prey." (25-26)
 - 1. Job highlights again the brevity of life; swiftness of time — he considers the fastest things in his knowledge
 - 2. "swifter than a runner" —
 - a) runner; courier
 - b) Treasury of Scripture Knowledge: the Hebrew word refers to "a runner, or courier; some of whom are said to go 150 miles in less than 24 hours"
 - 3. "swift ships" — fast sailing ships (Isaiah 18:1-2)
 - 4. "eagle swooping on its prey"
 - a) The bald eagle dives at speeds up to 99 mph.
 - b) The golden eagle dives at speeds up to 200 mph
 - c) The peregrine falcon dives at speeds up to 240 mph.
 - d) cf. 2 Samuel 1:23; Hab. 1:8; Proverbs 23:5
 - 5. Note that each of these is swifter than the other
- B. "If I say, 'I will forget my complaint, I will put off my sad face and wear a smile,' ²⁸I am afraid of all my sufferings; I know that You will not hold me innocent. ²⁹If I am condemned, why then do I labor in vain? ³⁰If I wash myself with snow water, and cleanse my hands with soap, ³¹Yet You will plunge me into the pit, and my own clothes will abhor me." (27-31)

1. Job could not pretend to be happy when he was not
 - a) Some people put on a “happy face” in difficult times
 - b) Job could not do this because he knew God (or his friends) would not hold him innocent
 - c) IF God would only vindicate him of the charges of his friends — his countenance would change!
 - (1) IF Job knew that he was suffering on God’s behalf — would he not be strengthened and rejoice?
 - (2) “If God is for us, who can be against us?” (Romans 8:31)
 - (3) Man, who suffers but has God on his side — can rejoice: “And they agreed with him, and when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. ⁴¹So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.” (Acts 5:40-41; cf. Romans 5:3; 2 Corinthians 12:10; Philippians 1:29; 1 Peter 4:13-16)
 2. “If I say, ‘I will forget my complaint, I will put off my sad face and wear a smile,’ ²⁸I am afraid of all my sufferings; I know that You will not hold me innocent. ²⁹If I am condemned, why then do I labor in vain?”
 - a) Job could not forget his “complaint” (suffering — the reason for his complaint) (27)
 - b) He could not “forget” his “sad face” **because** his continued sufferings gave further “evidence” of guilt to his friends: **“I know that You will not hold me innocent”**
 - c) “God will not remove my sorrows so as to furnish the evidence that I am innocent. My sufferings continue, and with them all the evidence on which my friends hang my guilt” (28)
 - d) Why do “I labor in vain” to affirm my integrity when such evidence (in the eyes of my friends) indicates otherwise (29)
 3. “If I wash myself with snow water, and cleanse my hands with soap, ³¹Yet You will plunge me into the pit, and my own clothes will abhor me.”
 - a) IF Job is talking to his friends...
 - b) “Why do I labor in vain” (29) to prove my integrity — If I washed myself with the purest water (snow water) and washed myself with lye (soap) — making myself clean — You (my friends) would simply cast me into the muck/mud and say that “He is filthy”
- C. “For He is not a man, as I am, That I may answer Him, and that we should go to court together. ³³Nor is there any mediator between us, who may lay his hand on us both. ³⁴Let Him take His rod away from me, and do not let dread of Him terrify me. ³⁵Then I would speak and not fear Him, but it is not so with me.” (32-35)
1. “For he” (32)
 - a) Does this indicate Job is talking to his friends?
 - b) IF he was talking to God, would he not have said, “For You are not a man”? (cf. Job 10:2-14)
 2. “For He is not a man, as I am, That I may answer Him, and that we should go to court together.” (32)
 - a) “God is not my equal — I cannot meet Him on an equal plane; I cannot stand face to face with Him”
 - (1) God is mightier than man (Ecclesiastes 6:10)

- (2) God is greater in knowledge (1 John 3:20)
- (3) God is wiser than man (Jeremiah 10:7)
- (4) God is above all in majesty (Exodus 15:11)
- (5) God is more honorable than man (Numbers 23:19)
- (6) God himself will demonstrate this in chapters 38-39
- b) “that we should go to court together.”
 - (1) This was Job’s wish
 - (2) To come to a courtroom to hear God explain what Job had done (Job 13:18-23; 23:3-7)
- 3. “Nor is there any mediator between us, Who may lay his hand on us both.” **(33)**
 - a) There was no one who could judge impartially — weigh the case from both the divine and human viewpoints (Hailey, p. 98)
 - b) *Hailey*: “Since there is no one higher than God to judge between God and man; it would require one who would be God and man. We do not know whether this entered the mind of Job, but it is doubtful. Nevertheless, the cry expressed the need”
 - c) Christ our mediator (1 John 2:1-2; Romans 8:34; Hebrews 7:24-25; 9:24-28)
- 4. “Let Him take His rod away from me, and do not let dread of Him terrify me” **(34)**
 - a) “rod” = source of affliction
 - (1) “Rod” often represents correction (Psalm 89:32; Proverbs 10:13; 13:24; 22:15; 23:14; 26:3; 29:15; Lam. 3:1)
 - (2) It can also represent comfort (Psalm 23:4)
 - (3) For Job it was a source of affliction
 - b) “do not let dread of Him terrify me” — fear of him as a judge; dread of his wrath and vengeance
- 5. “Then I would speak and not fear Him, But it is not so with me.” **(35)**
 - a) Job would continue to reverence God — but not “be terrified of Him”
 - b) As long as Job was in such fear — he could not answer for himself

Chapter 10 **SHOW ME WHY**

Key Verse: “I will say to God, “Do not condemn me; Show me why You contend with me.” (2)

CHAPTER OUTLINE:

- Show Me Why (1-7)
- God Created Me and Knows Me (8-17)
- God Leave Me Alone (18-22)

In this chapter — Job turns to God in prayer but not a prayer of praise but of lament. The general thought throughout the chapter is “Why.” Show me why you are doing this when as God you know all things and that I am innocent. Job will close with a detailed picture of the ancients’ view of the darkness of death (Sheol — not the grave but Hades)

I. SHOW ME WHY (10:1-7)

- A.** “My soul loathes my life; I will give free course to my complaint, I will speak in the bitterness of my soul. ²I will say to God, “Do not condemn me; Show me why You contend with me. ³Does it seem good to You that You should oppress, that You should despise the work of Your hands, and smile on the counsel of the wicked?” **(1-3)**
- B.** Job, weary of his life, continues to complain/vent in the bitterness of his soul **(1)**
1. Like Moses (Numbers 11:11-17); Elijah (1 Kings 19:4); Jonah (Jonah 4:3, 8)
 2. “Bitterness of soul” (Job 3:20; 7:11)
- C.** Job wants to know why **(2)**
1. This sets up a series of questions:
 - a) Are you not above man? (4-7)
 - b) Are you not the one who formed me? (8-17)
 - c) Did you form me only to destroy me? (18-19)
 - d) Can I at least live the rest of my days in peace? (20-22)
 2. To have peace — his suffering would have to cease; this might also serve as vindication (at least in the eyes of his friends)
- D.** “Does it seem good to You that You should oppress” **(3)**
1. Is it good/right or appropriate — appeals to God’s righteousness as Abraham (Genesis 18:25)
 2. OR: does it please you (Ezekiel 18:23, 32)
- E.** “That You should despise the work of Your hands, and smile on the counsel of the wicked?” **(3)**
1. Job will speak of God “desiring” the work of His hands (Job 14:15); cf. Psalm 138:8
 2. “smile on the counsel of the wicked”
 - a) Various explanations; three most likely:
 - (1) Refers to the Sabeans/Chaldeans who prospered though they had injured Job
 - (2) Job’s friends who have slandered him through their counsel
 - (3) Wicked men in general
 - b) The latter seems to fit the context best (**Job 9:24**; 12:6)
- F. In verses 4-7** — Job sees God high above man eternal; omniscient — why then was He dealing with Job as a man does with a man?
1. “Do You have eyes of flesh? Or do You see as man sees? ⁵Are Your days like the days of a mortal man? Are Your years like the days of a mighty man, ⁶That You should seek for my iniquity and search out my sin, ⁷Although You know that I am not wicked, and there is no one who can deliver from Your hand?” **(4-7)**
 2. “Do You have eyes of flesh?” **(4)**
 - a) Man sees looking on the outward appearance; God sees the inner man — his heart
 - b) 1 Samuel 16:7; Luke 16:15
 3. “That You should seek for my iniquity and search out my sin” **(6)**
 - a) The idea is of demanding or requiring an accounting (Genesis 31:39; 43:9; Ezekiel 3:18)
 - b) As God is far above man — why is He (like a man) requiring an accounting of Job’s guilt (this is what Job’s friends were doing!) — when...
 4. “Although You know that I am not wicked” **(7)**
 - a) Therefore, God should not be doing this to Job
 - b) Job will later say: “But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.” (Job 23:10)

- c) The Lord's searching (Job 10:6) exposes the wicked but also reveals the righteous (Psalm 139:1, 23-24)

II. GOD CREATED ME AND KNOWS ME (10:8-17)

- A. In these verses, Job praises God for His wonderful creative work but cannot understand why it is that He continues to destroy him (8b, 9b, 15b)
1. Of God forming man in the womb (Psalm 139:14-16)
- B. "Your hands have made me and fashioned me, an intricate unity; Yet You would destroy me. ⁹Remember, I pray, that You have made me like clay. and will You turn me into dust again?" (8-9)
1. One would generally care for and prize the works of their hands on which they have spent time, effort, and great skill
- C. "Did You not pour me out like milk, and curdle me like cheese," (10)
1. As milk is poured into the mold and comes out cheese, shaped according to the craftsman's mold — God had formed Job in the womb and fashioned him in His own design
- D. "Clothe me with skin and flesh, and knit me together with bones and sinews?" (11)
1. Interesting to note that in forming the church — God took the same care
 2. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians 4:16)
 3. Colossians 2:19; cf. 1 Corinthians 12:12-28
- E. "You have granted me life and favor, and Your care has preserved my spirit." (12)
1. These are the provisions and preservations God provides for all men (Matthew 5:45)
 2. It is a witness of His existence and benevolence (Acts 14:17)
 3. For Job — this was before his calamities — and was not taken from him
- F. "And these things You have hidden in Your heart; I know that this was with You:" (13)
1. Things that are hidden in the heart, are those things that are close to a person
 2. cf. Psalm 119:11; Proverbs 2:1
 3. "These things" that God has hidden in his heart are likely the loving-kindness and providence that preserves humanity
- G. "If I sin, then You mark me, and will not acquit me of my iniquity. ¹⁵If I am wicked, woe to me; Even if I am righteous, I cannot lift up my head. I am full of disgrace; See my misery!" (14-15)
1. Job is fully aware God would not overlook any sin he might commit.
 2. He also acknowledges the justice of God and that God will hold him accountable for his sin
 3. But he is confused as to why God would be punishing him when he is innocent (cf. 7)
 4. God will forgive only "covered sin" (Exodus 34:7; Numbers 14:18; Psalm 32:1; 85:2-13)
 5. The wicked will certainly be punished (Isaiah 3:11; Psalm 9:17; Romans 2:8-9)
- H. "See my misery!"
1. Job wanted God to see things from his perspective
 - a) "Look upon me and be merciful to me, As Your custom is toward those who love Your name." (Psalm 119:132)
 - b) 2 Samuel 16:12; Lamentations 5:1

2. Though righteous — Job could not lift up his head for the shame being heaped upon him because of his sufferings
 3. I know I have not done wickedly, but I am treated by You as one who has turned from every good. Therefore, I am full of confusion. See my affliction (look at it through my eyes); and bring me out of this in such a way that will prove my innocence (adapted from Clarke)
- I. “You renew Your witnesses against me, and increase Your indignation toward me; Changes and war are ever with me.” **(17)**
1. “You renew Your witnesses against me and increase Your anger toward me; Hardship after hardship [margin: host after host = as if an army] is with me” (NASB)
 2. Emphasizes the intensity of Job’s suffering (Job 7:19; 9:18)
 3. Job considers his suffering a result of God’s “anger” BUT does not understand (is confused - 15) why God is angry — because he (Job) is not wicked AND God should know this (7)

III. GOD LEAVE ME ALONE (10:18-22)

- A. “Why then have You brought me out of the womb? Oh, that I had perished and no eye had seen me! ¹⁹I would have been as though I had not been. I would have been carried from the womb to the grave. ²⁰Are not my days few? Cease! Leave me alone, that I may take a little comfort,” **(18-20)**
1. If all You were going to do is destroy me — why did You bring me out of the womb?!
 2. Job asks God to leave him alone (Job 7:19) and let him enjoy his last days on earth in peace.
- B. “Before I go to the place from which I shall not return, To the land of darkness and the shadow of death, ²²A land as dark as darkness itself, As the shadow of death, without any order, Where even the light is like darkness.” **(21-22)**
1. These verses paint a picture of what was understood about the realm of the dead; essentially it was seen as a land of darkness; total and absolute night
 2. In chapter 3 — Job used five different words to describe the darkness he wished upon his day of birth/conception — here he uses 4 different Hebrew words for darkness used to describe Sheol
 - a) “Land of *darkness*” = literally: darkness (**21a**; cf. Job 3:4, 5)
 - b) “*Shadow* of death” = shade of death; the grave (**21b**; Job 3:5)
 - c) “Land as *dark*” (**22a**) =
 - (1) “Gloom” (ESV); “utter gloom” (NASB); “thick darkness” (ERV)
 - (2) Literally: “obscurity”
 - (3) Not in Job 3
 - d) “*Darkness itself*” = “dusk, obscurity, privately” (**22b**; Job 3:6)
- C. “Before I go to the place from which I shall not return” **(21)**
1. Says the same thing (Job 7:8-10)
 2. This picture of death offers no hope
 3. In time, Job will as **if** after death, it is possible that he could live again (Job 14:10-14) — looking for some hope

SECTION V — CHAPTERS 11-14
Zophar's First Speech & Job's Response

Chapter 11
PUT INIQUITY FAR AWAY

Key Verse: “But oh, that God would speak, and open His lips against you, ⁶That He would show you the secrets of wisdom! For they would double your prudence. Know therefore that God exacts from you less than your iniquity deserves.” (5, 6)

CHAPTER OUTLINE:

- Zophar's Accusation (1-6)
- God Is Beyond Understanding (7-12)
- Put Iniquity Far Away (13-20)

This chapter is Zophar's first attack on Job. He will declare Job to be a liar for claiming his innocence; God is merciful and withholding punishment from Job; a donkey will give birth to a man before Job gains wisdom; Job is a man full of iniquity with only the hope of the wicked — the grave!

I. ZOPHAR'S ACCUSATION (11:1-6)

- A.** Zophar's opening words denote aggravation and frustration at Job
- B.** “Then Zophar the Naamathite answered and said: ²Should not the multitude of words be answered? And should a man full of talk be vindicated?” **(1-2)**
 - 1.** “Multitude of words” = referred to the voice of a fool
 - 2.** “...a fool's voice is *known* by *his* many of words.” (Ecclesiastes 5:3)
 - 3.** “In the multitude of words sin is not lacking, But he who restrains his lips is wise.” (Proverbs 10:19)
- C.** “Should your empty talk make men hold their peace? And when you mock, should no one rebuke you? ⁴For you have said, my doctrine is pure, and I am clean in your eyes.” **(3-4)**
 - 1.** “Empty talk”
 - a)** KJV = “lies”
 - b)** ASV = “boastings”
 - 2.** Job had spoke boldly but he had not mocked God; perhaps Zophar felt that Job was mocking them. He will mock them after this! (Job 12:1-2)
 - 3.** Zophar is saying that Job is lying about himself through boasting about his innocence/integrity (v 4)
- D.** “But oh, that God would speak, and open His lips against you, ⁶That He would show you the secrets of wisdom! For they would double your prudence. Know therefore that God exacts from you Less than your iniquity deserves.” **(5-6)**
 - 1.** Job does claim his innocence (Job 10:7; 23:10; 31:6); and he was (Job 42:7) — BUT — his friends declared his guilt (Job 4:7-8); (Job 8:3, 20); (Job 11:6)
 - 2.** Job wanted God to open His mouth and answer him (Job 23:3-7; 31:5)
 - 3.** He had just asked God to “Show me why You contend with me.” (Job 10:2)
 - 4.** Zophar: “If God opened His mouth to you — you would know that He is going easy on you!” **(6)**

II. GOD IS BEYOND UNDERSTANDING (11:7-12)

- A. “Can you search out the deep things of God? Can you find out the limits of the Almighty? ⁸They are higher than heaven— what can you do? Deeper than Sheol— what can you know? ⁹Their measure is longer than the earth and broader than the sea.” (7-9)
- B. Job had already acknowledged the greatness of God (Job 9:4-14)
1. Job had already acknowledged that God and His wisdom are “past finding out” (Job 9:10)
 2. Eliphaz had also noted this to Job (Job 5:9)
- C. “If He passes by, imprisons, and gathers to judgment, Then who can hinder Him?” (10)
1. Job also acknowledged this (Job 9:12)
- D. “For He knows deceitful men; He sees wickedness also. Will He not then consider it?” (11)
1. This seems to be Zophar’s answer to Job 10:6 — God does not have to search/investigate
 2. Zophar emphasizes here that God will certainly consider/reward the vanity/wickedness of men
 - a) Job had already stated this (Job 10:14)
 - b) This is also ironic — in the end, God did, in fact, “consider” the words/vanity of Zophar and his friends (Job 42:7)
 3. “For an empty-headed man will be wise, When a wild donkey’s colt is born a man.” (12)
 - a) Many different translations/explanations of this proverb
 - b) K & D: “*Before an empty head gains understanding, a wild donkey would become a man*”
 - c) ASV (margin): “But an empty man will get understanding, when a wild ass’s colt is born a man”
 - d) Petrillo: “The day in which a wild donkey is born a man, is the day an idiot becomes intelligent.”
 4. Zophar not only calls Job an “empty-headed man” — he declares that in his present state there is no hope of him gaining understanding.

III. PUT INIQUITY FAR AWAY (11:13-20)

- A. “If you would prepare your heart, and stretch out your hands toward Him; ¹⁴If iniquity were in your hand, and you put it far away, and would not let wickedness dwell in your tents;” (13-14)
1. This is an “if” (13-14) — “then” (15-19) argument
 2. Four parts to the “if”
 - a) **If you would prepare your heart properly (13)**
 - (1) This implies Job’s heart was not directed toward God
 - (2) Eliphaz (5:8); Bildad (8:5)
 - b) **If you would stretch out your hands to Him (13)**
 - (1) This is an Old Testament equivalent of calling upon God in prayerful request: “LORD, I have called daily upon You; I have stretched out my hands to You.” (Psalm 88:9)
 - (2) Eliphaz will use a similar line of reason (Job 22:27)
 - c) “If iniquity were in your hand, and you put it far away” (14)

- (1) According to Zophar - this is what Job would do **if** his heart was right
 - (a) There must be “fruits of repentance”
 - (b) For a person to repent — He has to know what he has done wrong
 - (c) Job had said, “show me” (Job 10:2)
- d) “And would not let wickedness dwell in your tents” **(14)**
 - (1) According to Zophar - this is what Job would do **if** his heart was right
 - (2) Eliphaz repeats this admonition to Job (Job 22:23)
 - (3) Unrighteousness cannot have a permanent residence in your dwelling-place
 - (4) This implication: “Job is walking/living in sin.”
- B. “Then surely you could lift up your face without spot; Yes, you could be steadfast, and not fear; ¹⁶Because you would forget your misery, and remember it as waters that have passed away, ¹⁷And your life would be brighter than noonday. Though you were dark, you would be like the morning. ¹⁸And you would be secure, because there is hope; Yes, you would dig around you, and take your rest in safety. ¹⁹You would also lie down, and no one would make you afraid; Yes, many would court your favor.” (15-19)
 - 1. 15-19 provides the “then” of Zophar’s argument
 - 2. “Then surely you could lift up your face without spot” **(15a)**
 - a) Job had said that he would not lift up his head (Job 10:15)
 - (1) Zophar may be responding to this
 - (2) Eliphaz will also note this to Job (Job 22:26)
 - b) “Without spot” = no moral defect
 - (1) But God said that Job was “blameless” (Job 1:8)
 - 3. “and not fear” **(15b)**
 - a) “Let Him take His rod away from me, and do not let dread of Him terrify me. ³⁵Then I would speak and not fear Him” (Job 9:34, 35a)
 - 4. Even the memory of his miseries would fade: “remember it as waters that have passed away” **(16)**
 - 5. “And your life would be brighter than noonday. Though you were dark, you would be like the morning.” **(17)**
 - a) How often had Job spoke of darkness?
 - b) The picture here is of Job rising above the brightness of the day (high noon) SO higher than the highest peak of the sun — above all darkness (calamity) — his calamities will become goodness (cf. Isaiah 58:10-11)
 - 6. “And you would be secure, because there is hope; Yes, you would dig around you, and take your rest in safety” **(18)**
 - a) Digging to put in a well
 - (1) “Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains” (2 Chronicles 26:10a)
 - (2) cf. Genesis 26:17-19, 21, 25, 32; Deuteronomy 6:11; Nehemiah 9:25
 - 7. “You would also lie down, and no one would make you afraid; Yes, many would court your favor.” **(19)**
 - a) cf. “I will both lie down in peace, and sleep; For You alone, O LORD, make me dwell in safety.” (Psalm 4:8)
 - (1) cf. Psalm 112:6-8; Proverbs 3:24-26;
 - (2) No more terrifying dreams (cf. Job 7:13-14)
 - b) “Yes, many would court your favor”
 - (1) No one sought after the wisdom of Job now as in the past (Job 29:7-13)
 - (2) **If** he would put away iniquity — then they would return for his wisdom

- (3) In the end, Zophar himself will “court” Job for favor (Job 42:7-8)
8. “But the eyes of the wicked will fail, and they shall not escape, and their hope—loss of life!” (20)
- a) “the eyes of the wicked will fail”
- (1) cf. Deuteronomy 28:65; Lamentations 4:17
- (2) If Job does not repent... as all the wicked he will fail
- b) “their hope—loss of life”
- (1) Job 27:8; Proverbs 10:24
- (2) Zophar’s most vicious attack!
- (3) Job had desired to die (Job 3:20-22; 10:20-22)
- (4) Zophar: “Job, those like you whose only hope is death — are of the wicked”

Chapter 12

WISDOM AND POWER OF GOD

Key Verse: “But I have understanding as well as you; I am not inferior to you. Indeed, who does not know such things as these?” (3)

CHAPTER OUTLINE:

- I Have Understanding (1-6)
- Wisdom Learned from God’s Creation (7-12)
- The Wisdom and Strength of God (13-25)

I. I HAVE UNDERSTANDING (12:1-6)

- A.** “Then Job answered and said: ²“No doubt you are the people, and wisdom will die with you!” (1-2)
1. Answering Zophar’s dogmatic attack and arrogance (1)
 2. “you are the people” (2)
 - a) The elite
 - b) Super citizens
 3. “wisdom will die with you” (2)
 - a) I would hate for you three men to die — there will be no more wisdom left in the world!
 - b) Eliphaz: “Behold, this we have searched out” (Job 5:27)
 - c) Bildad: “inquire...of the former age” (Job 8:8)
 - d) Zophar (Job 11:12)
 - e) Isaiah spoke against those who saw themselves wise: “Woe to those who are wise in their own eyes, and prudent in their own sight!” (Isaiah 5:21)
- B.** “But I have understanding as well as you; I am not inferior to you. Indeed, who does not know such things as these?” (3)
1. Job was their equal in intellect and status
 - a) “What you know, I also know; I am not inferior to you. ³But I would speak to the Almighty, and I desire to reason with God. ⁴But you forgers of lies, you are all worthless physicians. ⁵Oh, that you would be silent, and it would be your wisdom!” (Job 13:2-5)
 - b) Job was in fact their superior (Job 29:8-11)

2. "who does not know such things as these?"
 - a) Their wisdom was common knowledge
 - b) Perhaps what the friends are saying was conventional thinking (Job 8:8; 15:17-18)
 - c) Maybe even Job once held to this view (Petrillo)
 - d) But it does not apply to Job, and Job is growing in his knowledge/wisdom
- C. "I am one mocked by his friends, Who called on God, and He answered him, The just and blameless who is ridiculed." (4)
 1. "I am one mocked by his friends"
 - a) Zophar accused Job of mocking, but it is Job being mocked by his friends (cf. Job 21:3)
 - b) He had become a laughing stock (Job 30:1)
 2. "Who called on God, and He answered him"
 - a) ASV: "I who called upon God, and he answered: The just, the perfect man is a laughing-stock."
 - b) In times past, God had answered Job
 - c) Job is a "double-joke!"
 - d) He is being mocked by man and God no longer is answering his call
 - e) This is how Job felt — mocked and ridiculed from all sides!
- D. "A lamp is despised in the thought of one who is at ease; It is made ready for those whose feet slip." (5)
 1. Job is stating the philosophy of his friends in this (difficult) verse
 2. ASV: "In the thought of him that is at ease there is contempt for misfortune; It [misfortune] is ready for them whose foot slippeth."
 3. NASB: "He who is at ease holds calamity in contempt, As prepared for those whose feet slip."
 4. Meaning:
 - a) Those at ease (Job's friends) hold misfortune/calamity in contempt (it is for the wicked and their ease/prosperity is evidence of their righteousness)
 - b) Misfortune/calamity are for those whose "feet slip" = give way under trial (cf. Psalm 17:5)
 5. Job's friends could not sympathize with Job because "they were at ease"
 - a) They supposed this evidenced their righteousness
 - b) Job — on the other hand — had endured misfortune/calamity
 - c) They not only held misfortune/calamity in contempt **but** now Job also
- E. "The tents of robbers prosper, and those who provoke God are secure—In what God provides by His hand." (6)
 1. This verse is Job's answer to their philosophy
 2. "tents of robbers prosper"
 - a) Sabeans and Chaldeans were prospering at Job's expense (Job 1:15, 17)
 3. "those who provoke God are secure" — perhaps a reference to his friends (cf. Job 42:7-8)
 4. "In what God provides by His hand"
 - a) "Even robbers/provokers of God prosper — how then can you rigidly say, punishment is because of sin and prosperity evidences righteousness."

II. WISDOM LEARNED FROM GOD'S CREATION (12:7-12)

- A.** You say you have wisdom but what you say everyone knows! They have no special knowledge/wisdom — though Eliphaz claimed revelation/visions
- B.** Look to God's creation, and you will learn **(7-10)**
- C.** Consider how the ancients gained wisdom and follow their example (11-12)
 - 1.** "Does not the ear test words and the mouth taste its food?" **(11)**
 - a)** 1 John 4:2; 1 Thessalonians 5:21
 - b)** The ear listens and discerns what it hears to be truth/error
 - c)** The mouth/palate tastes food and determines what is sweet/bitter
 - 2.** "Wisdom is with aged men, and with length of days, understanding." **(12)**
 - a)** The ancients gained knowledge/wisdom — trying/testing
 - b)** You dismiss my words without hearing/tasting — imitate the ancients you so greatly admire and gain wisdom from me
 - c)** Remember — Job was not inferior to them (3)
 - 3.** Special note:
 - a)** In the east — age is appreciated and respected
 - b)** In the west — youth and vitality is more highly regarded
 - c)** We tend to put the older "out to pasture" and replace them with a younger
 - d)** Should always show respect to those who are older than us

III. THE WISDOM AND STRENGTH OF GOD (12:13-25)

- A.** Verses 11-12 also serve as a transition from speaking of the knowledge and wisdom gained from God's creation to the wisdom/power of God himself
 - 1.** "You say that with the ancients is wisdom and with length of days one gets understanding"
 - 2.** Yet, God is the ancient of days (Daniel 7:9, 13, 22; Psalm 90:2; 102:25) — His wisdom and understanding is without measure and beyond finding out (Job 9:10; Romans 11:33; Colossians 2:3)
 - 3.** He/Him/His =17x (13-25) — great emphasis on God in this text!
- B.** "With Him are wisdom and strength, He has counsel and understanding.." (13)
 - 1.** If wisdom and understanding can be gained from the creation — surely also from the Creator who is perfect in wisdom, strength, counsel, and understanding
 - 2.** "He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens at His discretion." (Jeremiah 10:12)
 - 3.** "Great is our Lord, and mighty in power; His understanding is infinite." (Psalm 147:5; cf. Psalm 33:11; Acts 2:23; Ephesians 1:9-11)
- C.** "If He breaks a thing down, it cannot be rebuilt; If He imprisons a man, there can be no release." **(14)**
 - 1.** "breaks a thing down" (Psalm 58:6; Jeremiah 18:11)
 - 2.** "If He imprisons a man, there can be no release"
 - a)** Nebuchadnezzar (Daniel 4)
 - b)** Complete control over man
 - c)** Zophar and Job agree on this (Job 11:10)
 - d)** cf. Isaiah 22:22; Revelation 3:7; Acts 17:26
- D.** "If He withholds the waters, they dry up; If He sends them out, they overwhelm the earth." **(15)**
 - 1.** "If He withholds the waters, they dry up" = perhaps a picture of time before the flood (Genesis 1:17; 2 Peter 3:5)

2. "If He sends them out, they overwhelm the earth." = the flood itself (Genesis 6:17; 2 Peter 3:6)
- E.** "With Him are strength and prudence. The deceived and the deceiver are His." (16)
1. The deceived — goes astray
 2. The deceiver — leads astray
 3. God allows both (freewill) and both are accountable to God
- F.** "He leads counselors away plundered, and makes fools of the judges." (17)
1. Counsellors = advisors; judges = the wisest men
 2. Isaiah 19:1, 4; 20:4; Psalm 33:10
- G.** "He loosens the bonds of kings, and binds their waist with a belt." (18)
1. Nebuchadnezzar (Daniel 4:25, 32)
 2. Belshazzar (Daniel 5:26-28)
 3. cf. Romans 13:1
- H.** "He leads princes away plundered [**NASB = barefoot**], and overthrows the mighty." (19)
1. **Think of the Behistun Inscription**
 2. "princes" = ASV translates this priest
 - a) Melchizedek (Genesis 14:18)
 3. "mighty"
 - a) Margin = "long-established"
 - b) NASB = "secure ones"
- I.** "He deprives the trusted ones of speech, and takes away the discernment of the elders." (20)
1. Turns trusted/wise counsel to foolishness
 2. Ahithophel (2 Samuel 15:31; 17:14, 23)
 3. cf. Isaiah 19:12-14; 29:14
- J.** "He pours contempt on princes, and disarms the mighty." (21)
1. "pours contempt upon princes"
 - a) Some suggest: "God is not intimidated by princes of the earth; holds them in contempt"
 - b) More likely — God brings the princes/kings/rulers who are held in the highest esteem into contempt by the people
 - (1) Saul and David: "So the women sang as they danced, and said: Saul has slain his thousands, and David his ten thousands." (1 Samuel 18:7)
 - (2) Rehoboam and Jeroboam (1 Kings 12)
 2. "disarms the the mighty" — man cannot remove a mightier man — but God the Almighty One can
- K.** "He uncovers deep things out of darkness, and brings the shadow of death to light." (22)
1. Either the works of God unknown by man
 2. Or (more likely) works of men that are hidden
 - a) "Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later. ²⁵Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden." (1 Timothy 5:24-25)
 - b) "Commit your way to the LORD, Trust also in Him, and He shall bring it to pass. ⁶He shall bring forth your righteousness as the light, and your justice as the noonday." (Psalm 37:5-6)
 - c) "And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account." (cf. Hebrews 4:13)

- L. "He makes nations great, and destroys them; He enlarges nations, and guides them."
(23)
1. Sets the boundaries of the nations as to their time (Acts 17:26)
 2. Assyria (Isaiah 10:5-11)
 3. Medes & Persians (Isa 44:28–45:7)
 4. Chaldeans/Babylonians (Jeremiah 51:1, 11; Habakkuk 1:5-11)
- M. He takes away the understanding of the chiefs of the people of the earth, and makes them wander in a pathless wilderness. ²⁵They grope in the dark without light, and He makes them stagger like a drunken man." (24-25)
1. "chiefs of the people of the earth"
 - a) Either the chief who is over the earth
 - b) Or (more likely) = the chief people(s) of the earth
 - c) This is a picture of nations being led away by failed policies/leadership of their leaders (ties in with the previous verse)
 2. Verse 25 is a different picture of the same thought of 24

IV. SUMMARY

- A. The friends of Job appealed to history and the ancients. Job demonstrated that he was not inferior to them (v 3) and, in fact, shows a deeper knowledge/understanding of God's wisdom/power.

Chapter 13 **JOB PREPARES HIS CASE**

Key Verse: "See now, I have prepared my case, I know that I shall be vindicated." (18)

CHAPTER OUTLINE:

- I Am Not Inferior to You (1-2)
- Forgers Of Lies (3-12)
- I Shall Be Justified (13-19)
- Make Me to Know (20-28)

I. I AM NOT INFERIOR TO YOU (13:1-2)

- A. "Behold, my eye has seen all this, My ear has heard and understood it. ²What you know, I also know; I am not inferior to you." (1-2)
1. This chapter begins with Job reiterating his opening statement (Job 12:3)
 2. Job's friends had boasted of what they had seen/heard (Job 4:8; 5:3, 27)
- B. Job was not inferior to them - in fact he was superior
1. He was the greatest man in the east (Job 1:3)
 2. They would go to him for sacrifice (Job 42:7-8)
 3. They had gone to him in times past for counsel/judgment (Job 29:8-11; 4:3-4)

II. FORGERS OF LIES (13:3-12)

- A. "But I would speak to the Almighty, and I desire to reason with God. ⁴But you forgers of lies, you are all worthless physicians. ⁵Oh, that you would be silent, and it would be your wisdom!" (3-5)

1. Job's friends had encouraged him to approach God (Job 5:8; 8:5; 11:13)
 - a) He had (Job 1:20) and he desired to (3)
 - b) He just wanted to know why
 2. "forgers" = from a word meaning "smear on" or "plaster"
 - a) They smeared his reputation
 - b) They plastered him with lies, destroying his integrity (Job 6:29) by insisting his sin
 3. "Worthless physicians"
 - a) They were giving him "medicine" he did not need (cf. Job 6:6-7)
 - b) "For they had made an appointment together to come and mourn with him, and to comfort him." (Job 2:11)
 - c) Job friends had failed completely in their purpose!
 4. Job's cutting remark that their silence would be their wisdom was another severe rebuke (Job 12:2; cf. Proverbs 17:28; 15:2; 10:19)
- B.** "Now hear my reasoning, and heed the pleadings of my lip: ⁷Will you speak wickedly for God, and talk deceitfully for Him? ⁸Will you show partiality for Him? Will you contend for God? ⁹Will it be well when He searches you out? Or can you mock Him as one mocks a man? ¹⁰He will surely rebuke you if you secretly show partiality." (6-10)
1. Eliphaz, Bildad, and Zophar had decided to speak for God — on his behalf **(7-8)**
 - a) But they were lying! (4)
 - b) In essence saying, "The general principle of sowing/reaping holds true for sin and punishment; there are no exceptions!"
 - (1) You are reaping punishment; you are a sinner; you have departed from God!
 - (2) If you were not a wicked sinner, then God would not be doing this to you — it would be unjust for God to do this to you.
 - c) BUT — Job was innocent and he knew it **and** he knew God was just — Thus, he said (7-8),
 - (1) You are speaking wickedly/unrighteously/unjust for God (7a)
 - (2) You are speaking deceitfully/falsely for God — misapplying truths to convict me of sin (7b)
 - (3) You are showing partiality for God — only the righteous are blessed by God with prosperity (8a)
 - (4) You are contending for God — in His place (8b)
 - d) Zophar had said, "But oh, that God would speak, and open His lips against you," (Job 11:5) — but since He is not here, I will speak for Him
 2. "Will it be well when He searches you out? Or can you mock [deceive] Him as one mocks [deceives] a man? **(9)**
 - a) "Zophar, would you want God to examine you?"
 - (1) If He did, He would find you unjust — You have not spoken what is right about Him (Job 42:7-8)
 - (2) "God would agree with me" — would you mock Him? try to deceive Him?
 - b) "God is not mocked" (Galatians 6:7).
 - c) "God knows what is in man" (John 2:25)
 3. "He will surely rebuke you if you secretly show partiality." **(10)**
 - a) Their view of God was that He sends good to the righteous and bad to the unrighteous (Job 4:7-8)
 - b) Job said God is impartial — good and bad things happen to the righteous and to the unrighteous (Job 9:22)

- c) God is the impartial Judge (Job 34:19; Deuteronomy 10:17; 2 Chronicles 19:7)
- d) He opposes those who show partiality (Leviticus 19:15; Deuteronomy 1:17; 16:19; Psalm 82:2; Malachi 2:9)
- e) He would reprove you!
- C. “Will not His excellence make you afraid, and the dread of Him fall upon you?” **(11)**
 - 1. You should be conducting yourself in the proper fear of God — not presume to speak for Him
 - 2. The majesty of God should strike terror in the hearts of man who are opposed to God
- D. “Your platitudes are proverbs of ashes, Your defenses are defenses of clay.” **(12)**
 - 1. Eliphaz — you said my words were like a “strong wind” (Job 8:2)
 - 2. But my words have blown away your proverbs of ashes and destroyed your defenses of clay.

III. I SHALL BE JUSTIFIED (13:13-19)

- A. Let me speak (13-16)
 - 1. After charging his friends with dishonesty and deceit (7-8) — Job turns to defend his integrity
 - 2. He is ready to speak and suffer the consequences: “Hold your peace with me, and let me speak, then let come on me what may!” **(13)**
 - 3. He is willing to take his own flesh in his teeth — proverbial explained with the phrase “put my life in mine hands” **(14)**
 - 4. “Though He slay me, yet will I trust Him. Even so, I will defend my own ways before Him.” **(15)**
 - a) Job will present his case before God — trusting in Him — though it may cost him his life
 - b) Consider Esther: “All the king’s servants and the people of the king’s provinces know that any man or woman who goes into the inner court to the king, who has not been called, he has but one law: put all to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go in to the king these thirty days.... ¹⁶And so I will go to the king, which is against the law; and if I perish, I perish!” (Esther 4:11, 16)
 - c) Job says, “I will present my case before God; I will maintain that I am innocent— a man of integrity... and if I perish, I perish”
 - 5. “He also shall be my salvation, For a hypocrite could not come before Him.” **(16)**
 - a) Job knows that “the Judge of all the earth will do right” (Genesis 18:25)
 - b) Another reason for Job trusting in God — a hypocrite/godless man will not stand before God
 - c) But Job is no hypocrite — he trusts that he can come before God and that God will hear him — and do right
- B. Hear my case (17-19)
 - 1. Calling on his friends again to hear him (cf. 13) — Job states that his case is set forth and he knows that he will be justified when it is heard **(17-18)**
 - a) Eliphaz had told Job to “lay out” his cause to God (Job 5:8)
 - b) Job said, “Here it is”
 - 2. “Who is he who will contend with me? If now I hold my tongue, I perish.” **(19)**
 - a) If someone could advance “valid arguments” showing Job’s case to be wrong — he would be quiet and die

b) NASB = “Who will contend with me? For then I would be silent and die.”

IV. MAKE ME TO KNOW (13:20-28)

- A. At this point Job directs his words to God and makes *two requests* — which, If God will grant — Job will not hesitate to present his case in God’s presence **(20)**
- B. “Only two things do not do to me, Then I will not hide myself from You: ²¹Withdraw Your hand far from me, and let not the dread of You make me afraid.” **(20-21)**
1. The two requests/conditions are:
 - a) “Withdraw Your hand far from me” (21a)
 - (1) cf. Job 10:20
 - (2) God’s power/force, which Job believed was against him (Job 8:12)
 - b) “let not the dread of You make me afraid” (21b)
 - (1) Psalm 119:120
 - (2) Don’t make him afraid (cf. Job 8:14)
 - c) cf. Job 9:34; Psalm 39:10
 - C. “Then call, and I will answer; Or let me speak, then You respond to me.” **(22)**
 1. Either God could prosecute His case
 2. Or Job would prosecute his case
 3. Either could make opening remarks
 - D. Here are the questions Job would present before God **(23-27)**:
 1. “How many are my iniquities and sins? Make me know my transgression and my sin...**FOR WHICH YOU ARE PUNISHING ME** **(23)**
 - a) Job does not say — “I have not sinned” but “what is my sin”
 - (1) “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1:8, 10)
 - (2) Job has been consistent — “I will say to God, “Do not condemn me; Show me why You contend with me.” (Job 10:2)
 - b) Job knows he has sinned in the past (26) but he knows of no sin outstanding for which God should punish him
 - (1) What are they? Show me?
 - (2) This would begin his opening arguments
 - c) Job also knows that sacrifice removes sin (Job 1:5), so why did God not forgive those sins when he doubtless offered sacrifices for them?
 - d) Job just wants to know why
 2. “Why do You hide Your face, and regard me as Your enemy?” **(24)**
 - a) Why would God hide his face?
 - (1) God hiding His face (Isaiah 1:15; Psalm 88:14; Isaiah 8:17)
 - (2) Because of sin (Isaiah 59:1-2; 57:17; Deuteronomy 31:17-18; Micah 3:4)
 - (3) Sin is an abomination to God — a detestable thing (Ezekiel 11:18)
 - (4) Do we not turn our faces away when something offends us?
 - b) Job felt God looked at him as His enemy (Job 16:9; 19:11; 30:21; 31:35)
 3. “Will You frighten a leaf driven to and fro? And will You pursue dry stubble?” **(25)**
 - a) Job compares himself to a leaf fallen to the ground blown by the wind
 - b) Stubble had no worth — it was generally blown away by the wind or gathered and burned
 - (1) Stubble given to Israel instead of straw (Exodus 5:12)
 - (2) cf. Isaiah 5:24; Matthew 13:40; John 15:6

- c) *Job's point*: "Why should the Almighty stoop to" harass a dead leaf and pursue dry stubble? Such was beneath the dignity of God
- 4. "For You write bitter things against me, and make me inherit the iniquities of my youth." (26)
 - a) "iniquities of my youth" — notice Job does not say "the sins of Adam"
 - b) The bitter things Job charges God with writing — perhaps the "iniquities of my youth"
 - (1) Why would God hold these against him?
 - (2) Such sin was committed in times of ignorance and learning
 - (3) Sacrifices had been offered to cover those sins
 - c) Job would later desire a book be written that would vindicate him (Job 19:23-24)
- 5. "You put my feet in the stocks, and watch closely all my paths. You set a limit for the soles of my feet." (27)
 - a) "put my feet in the stocks" — this was done to slaves to prevent escape
 - b) "watch closely all my paths" — as a jailor would watch over a criminal (cf. Acts 16:23)
 - c) "You set a limit for the soles of my feet" —
 - (1) KJV: "settest a print upon the heels of my feet"
 - (2) ASV: "settest a bound to the soles of my feet."
 - d) All of these highlight the watchfulness of God over Job's sin — sin of which Job was ignorant and wanted to know!
- E. "Man decays like a rotten thing, Like a garment that is moth-eaten." (28)
 - 1. ASV: "Though I am like a rotten thing"
 - 2. It seems that though speaking of himself — does so in the 3rd person (*He*) or of man in general — as a transition for Job 14:1

Chapter 14

TROUBLES AND HOPELESSNESS OF MAN

Key Verse: "Oh, that You would hide me in the grave, That You would conceal me until Your wrath is past, That You would appoint me a set time, and remember me!" (13)

CHAPTER OUTLINE:

- Brevity and Troubles of Man (1-6)
- More Hope for A Tree Than A Man (7-12)
- Hide Me from Your Wrath (13-17)
- Hopeless Conclusion (18-22)

I. BREVITY AND TROUBLES OF MAN (14:1-6)

- A. *Brevity and trouble*: "Man who is born of woman, Is of few days and full of trouble. ²He comes forth like a flower and fades away; He flees like a shadow and does not continue." (1-2)
 - 1. Job speaks specifically about himself (1st person in v 3) but generally of humanity in the 3rd person
 - a) "he" (v. 2); "his" (v. 5); "him" (v. 6)
 - b) Job 13:18-27 — Job speaks to God directly in the 1st person

- c) Job 13:28 — Job ponders of man's state in the 3rd person connecting these chapters
- 2. Note the figures of brevity:
 - a) "few days" (1)
 - b) "flower" and "shadow" (2)
 - (1) The psalmist used similar figures:
 - (2) "As for man, his days are like grass; As a flower of the field, so he flourishes." (Psalm 103:15)
 - (3) "Man is like a breath; His days are like a passing shadow." (Psalm 144:4)
 - (4) Psalm 39:5; James 4:14
 - c) "flees" — often used to describe one fleeing from an enemy:
 - (1) Hagar from Sara (Genesis 16:8)
 - (2) Jacob from Laban (Genesis 31:21)
 - (3) Moses from Pharaoh (Exodus 2:15)
 - (4) David from Saul (1 Samuel 21:10)
 - (5) *This "adds vividness to Job's figure"* (Hailey, 131)
 - (6) cf. Job 7:6; 9:25-26
- 3. Note also the figures of trouble:
 - a) "full of trouble" (1)
 - b) "Fades away" (KJV & ASV = "cut down") and "continues not" (2)
 - (1) cf. Joseph (Genesis 47:9); Solomon (Ecclesiastes 2:17, 23); Jeremiah (Jeremiah 20:18)
- B. Why: "And do You open Your eyes on such a one, and bring me to judgment with Yourself?" (3)
 - 1. Job knew that God was not like man (Job 9:32)
 - a) cf. "These things you have done, and I kept silent; You thought that I was altogether like you;" (Psalm 50:21)
 - 2. Why should God, who is infinite in knowledge, holiness, wisdom, and power, bring Job (finite and weak) into judgment with Him
 - 3. This was another thought that "puzzled Job" (Hailey, 131)
- C. "Who can bring a clean thing out of an unclean? No one!" (4)
 - 1. Those who hold to the doctrines of Augustine and Calvin, use this verse to teach original sin
 - a) They tie v 4 to v 1: "man born of woman"
 - b) There is no reason to connect v 4 to v 1 — they are different thoughts
 - 2. The context and meaning of Job should be evident:
 - a) "Man's days on earth are few and filled with trouble" (1-2)
 - b) "Furthermore, God is watching over man; man, who in comparison to God is unclean and unable to present himself before God in judgment as clean" (3-4)
 - c) "His time on earth is temporary because You have determined it to be so" (5)
 - d) "Turn away from him and give him a few days of peace until his days end" (6)
 - e) Remember that Job, though speaking in the 3rd person, is drawing a picture of himself! This is how he pictures himself in the midst of his severe trials.
 - f) Passages against inherited sin (Psalm 51:5; 58:3; Ezekiel 18:20; 1 Corinthians 15:22)
- D. "Since his days are determined, The number of his months is with You; You have appointed his limits, so that he cannot pass. ⁶Look away from him that he may rest, till like a hired man he finishes his day." (5-6)

1. Since man's days are numbered and determined by You — turn from me (Job 7:17-19) so I can enjoy my rest and reward as a hired man (7:1-3)
2. God sets the boundaries of man/nations (Acts 17:26)

II. MORE HOPE FOR A TREE THAN A MAN (14:7-12)

- A. 7–12 is a contrast and comparison of hope and despair
1. Contrasts the hope of a tree and the despair of man
 2. Compares the failing of water and the death of man
- B. “For there is hope for a tree, If it is cut down, that it will sprout again, and that its tender shoots will not cease. ⁸Though its root may grow old in the earth, and its stump may die in the ground, ⁹Yet at the scent of water it will bud and bring forth branches like a plant. ¹⁰But man dies and is laid away; indeed, he breathes his last and, where is he?” (7-10)
1. Tree:
 - a) Though cut down has hope
 - b) The root may be old and the stump above ground may die
 - c) But water will restore a vibrant life for life remains in its root
 2. Man: dies and is “laid away” or “wasteth” (KJV)
 - a) Either burial/corruption or all strength is wasted — either fits the context
 3. “he breathes his last and, where is he?”
 - a) Point: unlike a tree, man will not spring forth — there is no stump above ground with a root in the earth — no rejuvenation w/water
 4. “As water disappears from the sea, and a river becomes parched and dries up, ¹²So man lies down and does not rise. Till the heavens are no more, they will not awake nor be roused from their sleep.” (11-12)
 5. For man — death is more like water poured out onto the dry earth
 6. “No less more final or less retrievable than water that has soaked into the dry earth”
 7. Like water — man is gone into the earth, never to come forth again
 8. **Special Note** — man spills water on the ground and cannot take it back up; but God spills water on the ground and can
 9. Summary: “Man is more like a dried-up lake than a dried-up root”
- C. Note: At this point Job has no anticipation of a future life — he will later reason that immortality is not mere wishful thinking but a conclusion drawn from man's fellowship with God (MacBeath)
1. This conclusion will be seen in chapter 19
 2. He begins to reason about death in verses 13-15

III. HIDE ME FROM YOUR WRATH (14:13-17)

- A. “Oh, that You would hide me in the grave, That You would conceal me until Your wrath is past, That You would appoint me a set time, and remember me!” (13)
1. Convinced of his impending death — Job grasps for a ray of hope
 2. *Perhaps* God could hide him in the grave (temporarily)
 3. Then, when His anger has ceased — He could appoint a time for Job to stand before him that he may vindicate himself
 - a) “because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.” (Acts 17:31; cf. 2 Corinthians 5:10)

- b) “Who is a God like You, Pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy.” (Micah 7:18)
- c) “For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.” (James 2:13; cf. Isaiah 27:11; Psalm 85:10)
- B. “If a man dies, shall he live again? All the days of my hard service I will wait, till my change comes.” (14)
 - 1. Could it be possible that IF a man is temporarily hidden in the grave — he could come out of it?
 - 2. With an appointed time after death — Job could have hope.
 - 3. “hard service” = cf. Job 7:1-2
 - 4. “wait” = translated *trust* (Job 13:15)
 - 5. “change” = from the same Hebrew root translated “bring forth” (KJV); “put forth” (ASV) (v 9)
 - 6. This is hope — not much hope... BUT Job is reasoning this out in his mind
- C. “You shall call, and I will answer You; You shall desire the work of Your hands.” (15)
 - 1. “You shall call, and I will answer You”
 - a) IF a man does live after the grave...maybe...then...after your wrath ceases... You could call and I would answer
 - b) Job could not answer God now for fear (**Job 13:20-22**)
 - 2. “You shall desire the work of Your hands.”
 - a) AFTER “your wrath is past” (v 13) — then you would long for my fellowship again
 - b) cf. Job 10:3, 8-13
 - c) This is all that Job wants!
 - (1) Fellowship with God again
 - (2) That friendly relationship
 - (3) We call that — reconciliation!
- D. “For now You number my steps, But do not watch over my sin. ¹⁷My transgression is sealed up in a bag, and You cover my iniquity.” (16-17)
 - 1. “For” also translated “But” (ASV) — i.e., **IF** you could hide me in the grave till your anger is past **THEN** you could call me and I could speak **BUT** right now your eyes are on my steps and my sin/transgression
 - 2. “sealed up in a bag” = sealed up in an evidence bag and Job cannot see what it is
 - a) cf. “The wicked is banished in his wickedness, But the righteous has a refuge in his death.” (Proverbs 14:32) —
 - b) This is what Job is pondering: Is there hope in death for the righteous?

NOTE: All of this leads to the despondent tone of vv 18-22... (Hailey)

IV. HOPELESS CONCLUSION (14:18-22)

- A. “If vv 13-17 expressed a dawning of hope in Job’s heart — he now lapses back into a state of despairing that it will become a reality” (adapted from Hailey, p 135)
- B. 18-19 = Job notes four elements that are removed by God’s power that signal **an absence of hope**
- C. “But as a mountain falls and crumbles away, and as a rock is moved from its place; ¹⁹As water wears away stones, and as torrents wash away the soil of the earth; So You destroy the hope of man.”
 - 1. “Mountains” (symbol of strength and stability) falling from ravages of time (18)

2. "The rock" (the foundation of the mountain) removed by earthquake **(18)**
 3. "Stones" worn smooth by water **(19)**
 4. "Torrents" or overflowing floods that "washes" away "the dust of the earth" **(19)**
 5. "But as" (18a) ... these things (18b-19a) "So You" (19b) ...prevail against man (20)
- D.** Verses 20-22 look back to v 16 "For now" = Job's present condition and expectations

SECTION VI — CHAPTERS 15-17
Eliphaz's Second Speech & Job's Response

Chapter 15
ELIPHAZ'S RIDICULE AND REBUKE

Key Verse: "For your iniquity teaches your mouth, and you choose the tongue of the crafty. ⁶Your own mouth condemns you, and not I; Yes, your own lips testify against you." (5, 6)

CHAPTER OUTLINE:

- Job: Condemned by His Own Speech (1-6)
- Job: The Wisest Man Ever to Live (7-16)
- The Travail of The Wicked (17-35)

I. JOB: CONDEMNED BY HIS OWN SPEECH (15:1-6)

- A.** "Then Eliphaz the Temanite answered and said: ²Should a wise man answer with empty knowledge, and fill himself with the east wind? ³Should he reason with unprofitable talk, Or by speeches with which he can do no good?" **(1-3)**
1. Eliphaz's tone is much more severe this second time (cf. Job 4:3-4)
 2. Job had claimed the same wisdom Eliphaz possessed (Job 12:3; 13:1-2)
 3. Now, Eliphaz is disgusted with Job and claims his knowledge/words are void of substance
 4. Like the "east wind" **(2)** — Job's words dried any wisdom he may have possessed
- B.** "Yes, you cast off fear, and restrain prayer before God." **(4)**
1. Eliphaz charges Job with irreverence (lack of fear of God) and hindering acceptable prayer/meditation before God
- C.** "For your iniquity teaches your mouth, and you choose the tongue of the crafty. ⁶Your own mouth condemns you, and not I; Yes, your own lips testify against you." **(5-6)**
1. All organs of Job's speech: = tongue, mouth, and lips — contributed to his condemnation

II. JOB: THE WISEST MAN EVER TO LIVE (15:7-16)

- A.** A series of questions intended to ridicule Job **(7-9)**
1. "Are you the first man who was born? Or were you made before the hills?" **(7)**
 - a) Have you lived so long that you possess all the wisdom gained by man?
 - b) If not — how could you be so bold to reject the wisdom of the ancients?
 2. "Have you heard the counsel of God? Do you limit wisdom to yourself?" **(8)**
 - a) Do you possess secret wisdom? (Fly on the wall?)
 - b) Are you holding back wisdom from everyone else?
 - c) He will soon hear the secrets of God (38-41)

3. "What do you know that we do not know? What do you understand that is not in us?" (9)
 - a) IF You have not heard the counsel of God — THEN what knowledge/wisdom do you possess that we do not?
 - b) Job never claimed knowledge/wisdom above them — **only** equal with them (Job 12:3; 13:2)
- B. "Both the gray-haired and the aged are among us, Much older than your father." (10)
 1. Eliphaz appeals to the ancients to support his wisdom (cf. Bildad [Job 8:8-10])
 2. Job admitted, "Wisdom is with aged men, and with length of days, understanding." (Job 12:12)
 - a) BUT age and length of days do not equal infallibility
 - b) Time-worn tradition does not make a thing true
- C. "Are the consolations of God too small for you, and the word spoken gently with you?" (11)
 1. The "consolations of God" or "*comforts of God*" (YLT) were to be found in the words of Eliphaz, Bildad, and Zophar!
 2. Do you dare reject the comfort of God found in our words? Are they too small for you?!
 3. "And the word spoken gently with you?" = "Even the word that is gentle toward thee?" (ASV)
 - a) Eliphaz claims that the words of Job's friends have been gentle:
 - b) *Eliphaz*: "Even as I have seen, those who plow iniquity and sow trouble reap the same. ⁹By the blast of God they perish, and by the breath of His anger they are consumed." (8-9)
 - c) *Bildad*: "If you were pure and upright, surely now He would awake for you, and prosper your rightful dwelling place." (Job 8:6)
 - d) *Zophar*: "Know therefore that God exacts from you less than your iniquity deserves." (Job 11:6b)
 - e) Not very gentle!
- D. "Why does your **heart** carry you away, and what do your **eyes** wink at [ASV - why do thine eyes flash], ¹³That you turn your **spirit** against God, and let such words go out of your **mouth**?" (12-13)
 1. Notice in vv 12-13: heart, eyes, spirit (breath?), mouth
 - a) Heart = emotions
 - b) Eyes = some suggest "rolling his eyes" others "a look of anger"
 - c) Spirit (breath?) and mouth = indicating his speech
 2. Why are you so angry that you would speak such things against God!
 - a) cf. "Then Saul, still breathing threats and murder against the disciples of the Lord" (Acts 9:1a)
 - b) Why are you breathing out angry words against God who is only seeking to comfort you through our words?
- E. "What is man, that he could be pure? And he who is born of a woman, that he could be righteous? ¹⁵If God puts no trust in His saints, and the heavens are not pure in His sight," (14-15)
 1. Job did not claim to be pure (Job 7:20)
 - a) "pure" = translucent; pure or without stain
 2. "no trust in His saints" = cf. Job 4:18; 5:1 (this is the angels)
 - a) Low estimation of God

- b) “Are they [angels] not all ministering spirits sent forth to minister for those who will inherit salvation?” (Hebrews 1:14)
- F. “How much less man, who is abominable and filthy, Who drinks iniquity like water!” (16)
 - 1. How much more loathsome; detestable; filthy — are you Job
 - 2. “drink iniquity like water”
 - a) Water is a necessity of life — man cannot live without water
 - b) Eliphaz’s picture Job is of one who “cannot live without iniquity”
 - 3. The point: If the holy ones and the heavens are considered unclean and beyond God’s trust - How much more one that is abominable and corrupt - like Job

III. THE TRAVAIL OF THE WICKED (15:17-35)

- A. “I will tell you, hear me; What I have seen I will declare, ¹⁸What wise men have told, not hiding anything received from their fathers, ¹⁹To whom alone the land was given, and no alien passed among them.” (17-19)
 - 1. In a condescending tone — Eliphaz now tells Job what “I have seen” (Job 4:8)
 - 2. BUT this time, he reinforces what he has seen by bringing the witness of the “wise men” who had received wisdom from “the fathers”
 - 3. This wisdom was preserved from aliens (profane men), and therefore uncontaminated and pure. But this wisdom was simply passed down from the most ancient of men (cf. 1 Peter 2:2)
 - a) cf. “knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received **by tradition from your fathers**” (1 Peter 1:18)
 - b) Eliphaz overlooks “the fact that the ancients could have reached faulty conclusions”
- B. Eliphaz now gives the plight of the wicked (20-35) according to firsthand knowledge received from the wisdom of the ancients
 - 1. “wicked” = tyrants (K&D) or the criminally wicked, violent individuals who violate the rights of others (Hailey, p 143)
 - 2. In these verses Eliphaz may be responding to Job 12:6; 9:24; 10:3
 - 3. His days are with pain as a woman in labor (20)
 - 4. The sound of terror causes great fear and that when he is in a time of prosperity/peace (21)
 - a) Could this refer to the terror heard from those bringing a message of destruction? (Job 1:14, 16-18)
 - 5. He has no hope of overcoming the calamity and is destined for the sword (of justice) (22)
 - 6. He becomes a vagrant/beggar seeking bread (necessities of life) always aware that death is around the corner (23)
 - a) Imprecatory psalm against the wicked (Psalm 109:10)
 - b) Contrast the righteous (Psalm 37:25)
 - 7. Trouble/distress and anguish over-power him — they (distress/anguish) terrorize him as a king ready/waiting for the battle (24)
 - 8. Eliphaz now gives the reasons for such a plight for the wicked (25-27)
 - a) Remember that all of these are implications against Job!
 - b) In his arrogance he has stretched out his hand against God (25)
 - (1) NIV: “shakes his fist at God”
 - (2) True picture of arrogance (cf. Psalm 73:1-9)

- c) He runs upon God; stiffens his neck against God and arms himself for battle **(26)**
 - (1) Job said that God was running upon him (Job 16:14)
 - (2) “Stiff-necked” Psalm 75:5; Deuteronomy 31:27; Jeremiah 17:23; Acts 7:51; Ezekiel 2:4; Nehemiah 9:16
- d) All because he has grown fat (prosperity) and “covered his face” — i.e., no longer needs God **(27)**
 - (1) Psalm 73:7; 17:10; 119:70; Jeremiah 5:27-28; Amos 4:6; 6:1
 - (2) Rich fool (Luke 12:19)
- 9. The wicked may stretch out his hand against God (25) but God will stretch out His hand and bring about his ruin **(28-29)**
 - a) The places wherein he dwells will soon be desolate
- 10. Though fearful of the darkness, he will not escape the “flame” (judgment) but will be consumed by God’s breath (cf. “east wind” = Job 27:21) **(30)**
- 11. The breath of God’s mouth will make him barren! **(31-33)**
 - a) Instead of glory he will have shame as he will bear no fruit
 - b) “His branch will not be green” — a palm tree that does not produce fruit **(32)**
 - (1) “It will be accomplished” = marginal reading: “paid in full”
 - (2) cf. Romans 6:23; Isaiah 3:11; Galatians 6:7
 - c) “He will shake off unripe grapes” — not fruit to perfection **(33)**
 - d) “He will cast off his blossom” — blossoms prematurely as the olive tree, therefore no fruit
- 12. Verse 34 is Eliphaz’s application of 32-33 = the tent of those who practice bribery will be consumed with no fruit/posterity **(34)**
- 13. The plans of the wicked only give birth to more wickedness **(35)**

Chapter 16

A WITNESS ON HIGH

Key Verse: “Oh, that one might plead for a man with God, as a man pleads for his neighbor!” (21)

CHAPTER OUTLINE:

- Miserable Comforters (1-5)
- God Has Become My Enemy (6-17)
- My Witness Is in Heaven (18-22)

I. MISERABLE COMFORTERS (16:1-5)

- A. “Then Job answered and said: ²I have heard many such things; Miserable comforters are you all!” **(1-2)**
 - 1. Job had heard such things many times before
 - 2. Their words of comfort (Job 2:11) were more words of torment
 - 3. Job had said:
 - a) “For now you are nothing” (Job 6:21)
 - b) “You are all worthless physicians.” (Job 13:4)
 - 4. “miserable”:
 - a) 8x in Job

- b)** Various translations: wearisome, trouble, wicked, sorrow
- B.** “Shall words of wind have an end? Or what provokes you that you answer?” (3)
 - 1. “words of wind” = *vain words*
 - a)** Perhaps Job is turning Eliphaz’s words against him: “Should a wise man answer with empty knowledge, and fill himself with the east wind?” (Job 15:2)
 - b)** Also reminds us of Bildad’s opening remarks: “How long will you speak these things, and the words of your mouth be like a strong wind?” (Job 8:2)
 - 2. Job asks, “what provokes you that you answer”
 - a)** This had been Eliphaz’s 2nd time to speak
 - b)** Perhaps Job’s denial of their charges (his suffering was punishment for grievous sin) — provoked Eliphaz to speak
- C.** “I also could speak as you do, If your soul were in my soul’s place. I could heap up words against you, and shake my head at you; ⁵But I would strengthen you with my mouth, and the comfort of my lips would relieve your grief.” (4-5)
 - 1. “heap up”
 - a)** “join” (ASV; ESV); “compose” (NASB)
 - b)** Job could “weave” words together against them (Hailey, p 149)
 - 2. Shaking the head indicates disgust and contempt — “they shake the head” (Psalm 22:7-8; cf. Mark 15:29)
 - 3. Job’s “friends” were:
 - a)** Piling on
 - b)** Throwing salt in the wound
 - c)** Kicking him while he was down
 - 4. But Job would have chosen words that would “relieve” or “lessen” (NASB) your grief

II. GOD HAS BECOME MY ENEMY (16:6-17)

- A.** All that Eliphaz has said about “*the wicked man*” (Job 15:17-35) was clearly aimed at Job
 - 1. Job lightly addresses those remarks (Job 16:2-5) as being vain and beneath them
 - 2. He then returns to his complaint of God’s treatment of him (6-14)
- B.** *God is persecuting me (6-14)*
 - 1. “Though I speak, my grief is not relieved; And if I remain silent, how am I eased? ⁷But now He has worn me out; You have made desolate all my company. ⁸You have shriveled me up, and it is a witness against me; My leanness rises up against me and bears witness to my face.” (6-8)
 - a)** Whether Job speaks or is silent — nothing changes: (6)
 - (1) God neither answers nor removes his suffering in either case
 - (2) SO — he will continue to complain/vent
 - b)** He begins with the 3rd person “he” then addresses God directly “You” (7)
 - c)** “Made desolate all my company” = his family/servants (Job 1:15-19; 2:9); kin and friends (Job 19:13-19) had been removed by this tragedy (7)
 - (1) Picture of desolation:
 - (a)** “For they have devoured Jacob, and ***laid waste*** his dwelling place.” (Psalm 79:7)
 - (b)** “Pour out Your fury on the Gentiles, who do not know You, and on the families who do not call on Your name; For they have eaten up Jacob, Devoured him and consumed him, and made his dwelling place ***desolate***.” (Jeremiah 10:25)

- (2) This is the picture of Job's state: All of his relationships (family, friends, household) has been "laid waste," completely "devoured," and he feels that God is the one doing this
- d) The destruction of Job's health followed the removal of his family/friends (8)
- (1) Job 16:7-8 are summary statements of chapters 1-2
- (2) His body was so emaciated — his friends didn't to recognize him
- (3) Job's companions now were wild animals (Job 30:29)
- e) Job's physical condition served "witness for the prosecution" — confirming (in the eyes of his friends) that he was a sinner
2. "He tears me in His wrath, and hates me; He gnashes at me with His teeth; My adversary sharpens His gaze on me. ¹⁰They gape at me with their mouth, they strike me reproachfully on the cheek, they gather together against me. ¹¹God has delivered me to the ungodly, and turned me over to the hands of the wicked. ¹²I was at ease, but He has shattered me; He also has taken me by my neck, and shaken me to pieces; He has set me up for His target, ¹³His archers surround me. He pierces my heart and does not pity; He pours out my gall on the ground. ¹⁴He breaks me with wound upon wound; He runs at me like a warrior." (9-14)
- a) Job had earlier asked, "Why do You hide Your face, and regard me as Your enemy?" (Job 13:24)
- b) In **Job 16:9-14** Job will give a description of what he sees as God's hostility against him in six figures:
- c) **First:** Job pictures God as a *savage beast (9-10)*:
- (1) "hates me" (NKJV) = "persecuted me" (ASV); "hunted me" (NASB)
- (a) Literally: "to lurk for" (Strong's)
- (b) "You oppose me." (Job 30:21)
- (c) "Esau hated Jacob" (Genesis 27:41)
- (d) "When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us." (Genesis 50:15)
- (e) For our context in Jobe - **persecute** seems to fit best
- (2) Note the contrast of persons from verse 9 to verse 10:
- (a) "He, He, My adversary, His" = v 9
- (b) "They, They, They" = 10
- (c) 10 is the reaction of others to what God has done to him (Job will identify these as "ungodly" in vs. 11)
- (3) Verse 10 has three reactions:
- (a) Gape open mouth at Job's condition — either in shock **or** as beasts preparing to devour
- (b) Striking his face — show of contempt, disgust, and opposition
- (c) "gathered" against him — for the purpose of mocking/ridicule
- (4) Verses 10-11 is one of the many pictures of the Christ in Job
- (a) Verse 10 = Psalm 22:13; Luke 23:35-36
- (b) Verse 11 = Mark 9:31; 10:33
- d) **Second:** Job pictures God as *betraying him (11)*:
- (1) God "handed him over" to the ungodly
- (2) Note that Job distinguishes himself from "the ungodly" — a clear denial of his friend's charges (Job 8:22; 11:20; 15:20-35)
- e) **Third:** Job pictures God as a *creature (monster/wrestler) crushing and pulverizing him (12)*:

- f) **Four:** Job pictures God as a *military commander* setting his archers on him (13):
 - (1) Job had earlier spoken of God's arrows (Job 6:4)
 - (2) "He pierces my heart" (NKJV); "reins" (KJV; ASV); "kidney" (ESV; NASB)
 - (a) Best understood as "vital organs"
 - (b) "He pierces my 'vital organs'"
 - (3) "He pours out my gall on the ground." = bitterness being poured out on Job
- g) **Fifth:** Job pictures God as a *besieging army* breaking down the wall of a city (14a):
 - (1) "He breaks me with wound upon wound"
 - (2) All other translations have "breach upon breach"
 - (3) Multiple breaks in the wall from battering rams
- h) **Sixth:** Job pictures God as a *warrior* rushing to attack (14b):
 - (1) "He runs at me like a warrior."
 - (2) I can only picture Samson (Judges 15:8, 15)

C. I am innocent (15-17)

- 1. "I have sewn sackcloth over my skin, and laid my head in the dust." (15)
 - a) This is a picture of extreme grief and loss of any will to live
 - b) Job's response to God's "mistreatment"
 - c) "Laid my head in the dust"
 - (1) "Head" = "horn" (KJV; ASV; NASB) = strength (ESV) — strength
 - (2) "All the horns of the wicked I will also cut off, But the horns of the righteous shall be exalted." (Psalm 75:10)
 - (3) Job's physical, mental, and emotional strength was exhausted
 - (4) Only his spiritual will, because of a deep faith in God continued (Job 13:15)
- 2. "My face is flushed from weeping, and on my eyelids is the shadow of death;" (16)
 - a) *Weeping* because of his loss (all things on earth and a perceived loss of his fellowship with God)
 - b) "shadow of death" = Job was a dead man walking; he was the picture of death; his friends saw him and wept (Job 2:12)
- 3. "Although no violence is in my hands, and my prayer is pure." (17)
 - a) Job affirms his innocence
 - b) Job also notes the sincerity of his prayers — not filled with deceit or hypocrisy
 - c) cf. Job 8:5-6; Psalm 66:18-19; Proverbs 15:8; 1 Timothy 2:8

III. MY WITNESS IS IN HEAVEN (16:18-22)

- A. "O earth, do not cover my blood, and let my cry have no resting place!" (18)
 - 1. Under the law of Moses — blood of an animal taken in hunting was to be poured out and covered with dust (Leviticus 17:13)
 - 2. Uncovered blood cried out from the ground for vindication (cf. Genesis 4:10; Ezekiel 24:6-8)
 - 3. Uncovered blood cried out for justice — Job is saying, "Let my cause be vindicated"
- B. "Surely even now my witness is in heaven, and my evidence is on high." (19)
 - 1. We see continued progression of Job's knowledge and faith
 - 2. Job affirms that he has a "witness" — one who will "vouch for him" or "testify on his behalf" — in heaven
 - 3. This witness is God himself — who "though he slay me" Job; he would continue to trust/hope in Him (Job 13:15)
 - 4. cf. Job 31:4; 34:21; Psalm 34:15; Proverbs 5:21; 15:3; Jeremiah 17:10

- C. “My friends scorn me; My eyes pour out tears to God. Oh, that one might plead for a man with God, as a man pleads for his neighbor!” (20-21)
1. This statement confirms that Job’s witness is God
 2. Job “pouring out tears” is a prayer to God. His pray is that a way for God to approach/plead with God
 - a) Job could not do this for himself: “For He is not a man, as I am, That I may answer Him, and that we should go to court together.” (Job 9:32)
 - b) Job’s hope/prayer would be fulfilled in the Christ:
 - (1) A *neighbor* is a friend: “So which of these three do you think was neighbor to him who fell among the thieves?” ³⁷And he said, “He who showed mercy on him.” (Luke 10:36-37)
 - (2) “Greater love has no one than this, than to lay down one’s life for his friends.” (John 15:13)
 3. Job’s growth:
 - a) Job 9:33 — no mediator
 - b) Job 16:21 — I can hope
 - c) Job 19:28 — I know
 4. Job’s prayer: that God will maintain the right of man to-15)
- D. “For when a few years are finished, I shall go the way of no return.” (22)
1. Job 17:1-2 complete this thought and should conclude chapter 16
 2. Job feels nearer to death than ever before (Job 16:22)
 3. The “graves” were ready for him (Job 17:1)

Chapter 17

JOB’S CONDITION

Key Verse: “Upright men are astonished at this, and the innocent stirs himself up against the hypocrite.” (8)

CHAPTER OUTLINE:

- In Need of a Guarantor (1-5)
- A Byword of The People (6-10)
- Gloomy Expectation (11-16)

I. IN NEED OF A GUARANTOR (17:1-5)

- A. “My spirit is broken, My days are extinguished, The grave is ready for me. ²Are not mockers with me? And does not my eye dwell on their provocation?” (1-2)
1. These verses tie to Job 16:22
 2. “mockers” (2) = friends (cf. Job 12:4)
 3. “provocation” = their rebellious, spiteful spirit that antagonized Job
 - a) Peninnah against Hannah: “And her rival also **provoked** her severely, to make her miserable, because the LORD had closed her womb.” (1 Samuel 1:6-7)
 - b) Israel against God:
 - (1) “How often they provoked Him in the wilderness, and grieved Him in the desert!” (Psalm 78:40)

- (2) “Yet they tested and **provoked** the Most High God, and did not keep His testimonies, ⁵⁷But turned back and acted unfaithfully” (Psalm 78:56, 57a)
- c) The Hebrew word (44x) translated *provocation* most often translated rebel/rebellious (32x)
- B.** “Now put down a pledge for me with Yourself. Who is he who will shake hands with me? ⁴For You have hidden their heart from understanding; Therefore, You will not exalt them. ⁵He who speaks flattery to his friends, even the eyes of his children will fail.” **(3-5)**
1. “Now put down a pledge for me with Yourself. Who is he who will shake hands with me?” **(3)**
 2. “in legal cases of this sort, each litigant would give the judge a bond (money or some personal possession) before the trial. This bond would guarantee that the litigant would be fair and honest during the trial... Job called on God to lay down His pledge (as the prosecutor) with Himself (cf. Psalm 119:121-22; Isaiah 38:14 margin). The guarantor (Job 17:3b) was one who provided the bond if the person on trial could not. Job's supportive friends would normally have provided his bond, but they had turned against him.” (*Constable, pp 68-69*)

II. A BYWORD OF THE PEOPLE (17:6-10)

- A.** “But He has made me a byword of the people, and I have become one in whose face men spit.” **(6)**
1. Job had been greatly respected (Job 29:8-10)
 2. Now he is an object of scorn (Job 30:1)
- B.** “My eye has also grown dim because of sorrow, and all my members are like shadows.” **(7)**
1. Job had almost “cried his eyes out”
 2. His body was like a skeleton; an image of its former self (Hebrews 10:1)
- C.** “Upright men are astonished at this, and the innocent stirs himself up against the hypocrite. ⁹Yet the righteous will hold to his way, and he who has clean hands will be stronger and stronger.” **(8-9)**
1. “Upright men are astonished at this, and the innocent stirs himself up against the hypocrite.” **(8)**
 - a) How are the righteous astounded when they look at Job today?
 - b) How do the righteous today look at his friends?
 2. “Yet the righteous will hold to his way, and he who has clean hands will be stronger and stronger.” **(9)**
 - a) Job would hold to his integrity and come through this stronger
 - b) “The righteous are strengthened by troubles” (James 1:2-4)
 - c) As would be Job — literally (Job 42:10-13)
 - d) **“the man who...will hold to the chosen pathway of right; who is morally clean” endures “contempt of the godless...will...grow stronger in character and moral power”** (Hailey, p 160)
 3. Job 17:9 = one of the most outstanding verses in the book!
- D.** “But please, come back again, all of you, For I shall not find one wise man among you.” **(10)**
1. “Come on fellows...try again”
 2. Bring another attack - I don't expect to hear any wisdom (cf. Job 12:2; 13:5)

III. GLOOMY EXPECTATION (17:11-16)

- A. "My days are past, My purposes are broken off, Even the thoughts of my heart." (11)
1. Drastic change from 8-9 to 11-16 — emotional downturn!
 2. If there is no change in Job's situation — he sees immediate death as inevitable
 3. All his hopes = thoughts of his heart (vindication) will be unrealized
- B. "They change the night into day; The light is near, they say, in the face of darkness." (12)
1. Difficult and disputed meaning
 2. Likely: "They" (the friends) insist that repentance would bring *a restoration of Job's fortunes* (cf. Job 5:17-26; 8:20-22; 11:13-19)
 3. *But* Job only wanted a restoration of his integrity, reputation, relationship with God
- C. "If I wait for the grave as my house, If I make my bed in the darkness, ¹⁴If I say to corruption, 'You are my father,' and to the worm, 'You are my mother and my sister,' ¹⁵Where then is my hope? As for my hope, who can see it? ¹⁶Will they go down to the gates of Sheol? Shall we have rest together in the dust?" (13-16)
1. Series of "if" statements culminating in a question of "lost hope"
 2. IF Job's dwelling place was the grave; IF his bed was the darkness (13)
 3. IF Job's close kin was corruption (14)
 4. THEN his hope (vindication) would be lost — neither he nor anyone else would see it (15)
 5. So his body would find rest from suffering **but** his hope would die with him (16)

SECTION VII — CHAPTERS 18-19 *Bildad's Second Speech & Job's Response*

Chapter 18 *PLIGHT OF THE WICKED*

Key Verse: "The light of the wicked indeed goes out, and the flame of his fire does not shine." (5)

CHAPTER OUTLINE:

- Severe Rebuke (1-4)
- Plight of The Wicked (5-21)

I. SEVERE REBUKE (18:1-4)

- A. "Then Bildad the Shuhite answered and said: ²How long till you put an end to words? Gain understanding, and afterward we will speak." (1-2)
1. Let us know when you have something to say worth listening to; then we can have an intelligent conversation
- B. "Why are we counted as beasts, and regarded as stupid in your sight?" (3)
1. cf. Job 17:10; Psalm 73:22
- C. "You who tear yourself in anger, Shall the earth be forsaken for you? Or shall the rock be removed from its place?" (4)
1. It is not God who is doing this to you Job — you are destroying yourself (4a)
 2. God will not change the world just so you can be right, Job
 3. "rock" = the moral order (4b)

II. **PLIGHT OF THE WICKED (18:5-21)**

A. "In describing the terrible lot of the wicked, Bildad notes fourteen evil adversities that overtake him" (**Hailey, p 164**)

B. The light of the wicked goes out (5-6)

1. "The light of the wicked indeed goes out, and the flame of his fire does not shine.

⁶The light is dark in his tent, and his lamp beside him is put out." (**5-6**)

2. **First adversity:** his light goes out (5-6)

a) Light symbolizes life and prosperity (cf. Job 3:16; 33:30)

b) Light goes out (5) his tent is darkened (6) = honor he once had is now gone

c) Job will challenge this argument (Job 21:17)

C. The feet of the wicked are ensnared (7-11)

1. "The steps of his strength are shortened, and his own counsel casts him down. ⁸For he is cast into a net by his own feet, and he walks into a snare. ⁹The net takes him by the heel, and a snare lays hold of him. ¹⁰A noose is hidden for him on the ground, and a trap for him in the road. ¹¹Terrors frighten him on every side, and drive him to his feet." (**7-11**)

2. **Second adversity:** vitality is weakened (**7**)

a) His own *counsel* (misdirected choices) have brought him to ruin

3. **Third adversity:** he is hopelessly entrapped (**8-10**)

a) Six words stress his entrapped condition (**8-10**)

(1) "net" (**8a**) = for catching animals or fish

(2) "snare" or "webbing" (ASV) (**8b**) = catching animals

(3) "net" or "snare/trap" (**9a**) = bird trap

(4) "snare" (snare/trap) (**9b**) = trap of some kind (only here in OT)

(5) "noose" (**10a**) = rope hidden in the ground

(6) "trap" (**10b**) = trap of some kind (only here in OT)

4. **Fourth adversity:** Terrors shall make him afraid (**11**)

a) Danger lurks in all directions

b) Every step is a risk

D. The health of the wicked lost (**12-13**)

1. "His strength is starved, and destruction is ready at his side. ¹³It devours patches of his skin; The firstborn of death devours his limbs." (**12-13**)

2. **Fifth adversity:** strength is starved (**12**)

a) May refer to physical strength or his wealth

3. **Sixth adversity:** skin devoured with disease (**13**)

a) "firstborn of death" = the most severe disease

(1) Firstborn = preeminent; supreme

(2) Thus, the most painful/terrible death one could endure

E. The habitation of the wicked (14-15)

1. "He is uprooted from the shelter of his tent, and they parade him before the king of terrors. ¹⁵They dwell in his tent who are none of his; Brimstone is scattered on his dwelling." (**14-15**)

2. **Seventh adversity:** rooted out of his tent (**14**)

a) "uprooted" suggests violent pulling up

b) The "king of terrors" (14b) = death

3. **Eighth adversity:** those not his (family) will dwell in his tent (**15a**)

a) Not only has he been uprooted — he has been replaced!

4. **Ninth adversity:** brimstone destroys his habitation (**15b**)
 - a) Sodom, Gomorrah and the cities of the plain demonstrate such an end (Genesis 19:24)
- F. The wicked man forgotten (16-19)
 1. “His roots are dried out below, and his branch withers above. ¹⁷The memory of him perishes from the earth, and he has no name among the renowned. ¹⁸He is driven from light into darkness, and chased out of the world. ¹⁹He has neither son nor posterity among his people, Nor any remaining in his dwellings.” (**16-19**)
 2. **Tenth adversity:** roots dried out below (**16**)
 - a) Dried out root means certain death
 - b) “branch withers above” because the root is dead = no fruit/children (cf. Ezekiel 17:9; Amos 2:9; Malachi 4:1)
 - c) cf. John 15:1-6
 3. **Eleventh adversity:** his name forgotten (**17**)
 - a) This is the result of not bearing fruit (branch cut off - 16)
 - b) Having no descendants = worst scenario for the ancient Hebrew
 - (1) Family name completely dies out
 - (2) Levirate law of marriage addressed this (Deuteronomy 25:5-6)
 - (3) Psalm 34:16; 83:4; Proverbs 10:7
 - c) “no name among the renowned” (17b)
 - (1) “renowned” or “street” = “outside” so outside the house
 - (2) May also refer to the path when men travel — SO his name is unknown among men in the “stream of life”
 4. **Twelfth adversity:** “driven from light...chased out of the world” (**18**)
 - a) Often an enemy is pushed from light to darkness (cf. Jeremiah 23:12; 29:14; 49:5; Daniel 4:33; 9:7)
 - b) The wicked becomes a wanderer
 5. **Thirteenth adversity:** (**19**)
 - a) Complete elimination of his family
 - b) Think of Achan (cf. Job 7:25)
- G. Astonishment at the wicked (20)
 1. “Those in the west are astonished at his day, As those in the east are frightened.” (**20**)
 2. **Fourteenth adversity:** from the ends of the earth — all are appalled at “his day” of terror or “his fate”
 3. NASB: “Those in the west are appalled at his fate, and those in the east are seized with horror.”
 4. In essence: his memory would be appalling and terrifying to all who are aware of it
- H. Summary (21)
 1. “Surely such are the dwellings of the wicked, and this is the place of him who does not know God.” (**21**)
 2. Implication: this is the fate that awaits Job!

Chapter 19
MY REDEEMER LIVES

Key Verse: “For I know that my Redeemer lives, and He shall stand at last on the earth;” (25)

CHAPTER OUTLINE:

- Afflicted by Friends (1-6)
- Overthrown by God (7-22)
- I Will Be Vindicated (23-27)
- A “Friendly” Warning (28-29)

I. AFFLICTED BY FRIENDS (19:1-6)

A. “Then Job answered and said: ²How long will you torment my soul, and break me in pieces with words?” **(1-2)**

1. “Torment my soul” = grieve, afflict

2. “break”

a) 18x in OT; 6x in Job (Job 4:19; 5:4; 6:9; 19:2; 22:9; 34:25)

b) “But He was wounded for our transgressions, He was ***bruised*** for our iniquities;” (Isaiah 53:5)

c) Yet it pleased the LORD to ***bruise*** Him” (Isaiah 53:10)

3. Job did not agree with the children’s playground taunt: “Stick and stones will break my bones; but words will never hurt me”

a) Words have meaning (cf. Matthew 21:45)

b) Words have effects (cf. Mark 14:11; Luke 4:28)

c) Words have consequences (Matthew 12:36)

B. “These ten times you have reproached me; You are not ashamed that you have wronged me.” **(3)**

1. “10 time” is figurative describing “*fullness or completeness*”

a) Jacob’s wages (Genesis 31:7)

b) Jehovah being tempted of Isarel (Numbers 14:22)

2. Their harshness revealed a blind commitment to tradition

C. “And if indeed I have erred, My error remains with me.” **(4)**

1. Job had challenged them to show his sin (Job 13:23)

2. Here he states: if he had sinned it was secret

a) They had no knowledge of it

b) They could not establish one charge

D. “If indeed you exalt yourselves against me, and plead my disgrace against me, ⁶Know then that God has wronged me, and has surrounded me with His net.” **(5-6)**

1. If they set themselves against Job — they would be “lawyers without a case” **(5)**

a) What reproach would they present against him? (cf. 4)

b) All charges were false and unsubstantiated

2. God had overthrown him, making it appear he was in the wrong

II. OVERTHROWN BY GOD (19:7-22)

A. Stripped of honor (7-12)

1. "If I cry out concerning wrong, I am not heard. If I cry aloud, there is no justice." **(7)**
 - a) "I cry out concerning wrong" = "I cry out, violence!"
 - (1)** This is an intense cry of someone wrongfully under attack
 - b)** "I cry aloud"
 - (1)** different word for cry; more intense
 - (2)** "O LORD, how long shall I cry, and You will not hear?" (Habakkuk 1:2a)
 - c) Job could find neither pity nor help from either man or God (cf. Job 9:22-24)
 - d) Remember that Job is speaking out of ignorance (Job 38:2)
 2. "He has fenced up my way, so that I cannot pass; And He has set darkness in my paths." **(8)**
 - a) Every way that he turned was darkness
 - b) He could not see how to proceed
 3. "He has stripped me of my glory, and taken the crown from my head." **(9)**
 - a) The glory Job had in former days (29) had been stripped away
 - b) Now he was an object of shame and mockery (30)
 - c) BUT — he had done nothing that would cause it (31)
 4. "He breaks me down on every side, and I am gone; My hope He has uprooted [ASV — plucked up] like a tree." **(10)**
 - a) Job was as the walls of Jericho — broken down on every side
 - (1)** "the wall fell down flat" (Joshua 6:20)
 - b)** Job's hope was like a tree = removed (pulled up by the roots!) and left to perish
 5. "He has also kindled His wrath against me, and He counts me as one of His enemies." **(11)**
 - a) To be counted as an enemy of God may have been Job's greatest heartache
 - b) Job 13:24; 16:9
 - c) Elihu noted these words of Job (Job 33:8-10)
 6. "His troops come together and build up their road against me; They encamp all around my tent." **(12)**
 - a) Job saw God's wrath (11) as marauding invaders besieging him as a city
- B. Estranged from friends and family (13-22)**
1. "He has removed my brothers far from me, and my acquaintances are completely estranged from me." **(13)**
 - a) "brothers" = perhaps near-kin in contrast to "acquaintance"
 - b) "acquaintance" = friends
 - c) All of these are now like strangers
 2. "My relatives have failed, and my close friends have forgotten me." **(14)**
 - a) "relatives" (KJV/ASV: kinsfolk) = family
 - b) "close friends" = (KJV/ASV: familiar friends) (cf. John 13:18; Psalm 41:9)
 3. "Those who dwell in my house, and my maidservants, Count me as a stranger; I am an alien in their sight." **(15)**
 - a) "dwell in my house" = "guests" (ESV)
 - (1)** Custom of the east was to show hospitality
 - (2)** Job was known for his hospitality (Job 31:32; cf. Genesis 18:1-5; 19:2-3; Judges 6:18)
 - b) "my maidservants" = female servants
 - c) Both treated him as a stranger and foreigner (i.e., with contempt)
 4. "I call my servant, but he gives no answer; I beg him with my mouth." **(16)**
 - a) "servant" = slave who obeyed his master without question or doubting

- b)** Job “begged” or “pleaded” with him
- c)** This would have been the ultimate disrespect
- d)** Job did not mistreat his servants/slaves, but was especially kind (Job 31:13-15)
- 5.** “My breath is offensive to my wife, and I am repulsive to the children of my own body.” **(17)**
 - a)** “breath is offensive” =
 - (1)** I take this to refer to his voice (best fits the context)
 - (2)** Job builds up from friends to guests in his house to servants to his wife
 - (3)** Most heart-breaking! His own wife counted him as “offensive” or “repulsive”
 - b)** “I am repulsive to the children of my own body.”
 - (1)** Hebrew word translated “my own body” is used to refer to the womb of Job’s mother (Job 1:21; 3:10, 11; 10:19)
 - (2)** ASV = “the children of mine own mother”
 - (3)** YLT = “the sons of my [mother’s] womb.”
 - (4)** NASB = “And I am loathsome to my own brothers.”
 - (5)** Job’s own brothers/sisters ignored his pleadings (cf. Job 42:11)
- 6.** “Even young children despise me; I arise, and they speak against me.” **(18)**
 - a)** “young” may be applied to any age; from infants to maturity (20s?)
 - b)** The point is that those who were much younger than Job treated him with disrespect (cf. Job 29:8; 30:1)
- 7.** “All my close friends abhor me, and those whom I love have turned against me.” **(19)**
 - a)** “close friends...those whom I loved” = a circle of trusted friends
 - b)** YLT = “all the men of my counsel” (trusted enough to be consulted for advice)
 - c)** Likely speaking of Eliphaz, Bildad, and Zophar — these men certainly turned against Job (cf. 22)
- 8.** “My bone clings to my skin and to my flesh, and I have escaped by the skin of my teeth.” **(22)**
 - a)** This is a vivid picture of Job’s physical condition
 - b)** He had wasted away to nothing — barely alive
- 9.** “Have pity on me, have pity on me, O you my friends, For the hand of God has struck me!” **(21)**
 - a)** “Have pity upon me” =
 - (1)** Perhaps the words verse in the book
 - (2)** The most direct appeal for pity from his friends (Job 6:14)
 - b)** “the hand of God has me” = “violently struck”
- 10.** “Why do you persecute me as God *does*, and are not satisfied with my flesh?” **(22)**
 - a)** Elliptical thought: “Why do you persecute me as God (persecutes me)”?
 - b)** They were not satisfied that he was already suffering — but added to it with their false charges

III. I WILL BE VINDICATED (19:23-27)

- A.** NOTE: after all others have “abandoned” him — Job looks to his “redeemer” or vindicator — which is from the Hebrew term “near kinsman.”
- B.** “Oh, that my words were written! Oh, that they were inscribed in a book!” **(23)**
 - 1.** This is Job’s wish
 - 2.** Job goes from his “lowest point to his greatest height of belief and anticipation”
 - 3.** His “words” are his claims of innocence

4. Job's cry is for a record to be made that would someday vindicate him
- C. "That they were engraved on a rock With an iron pen and lead, forever!" (24)
 1. This is an ancient form of writing
 2. Words carved into stone and then filled with lead
- D. "For I know *that* my Redeemer lives, and He shall stand at last on the earth;" (25)
 1. Redeemer:
 - a) Same Hebrew word used of the avenger of blood (Numbers 35:12; Deuteronomy 19:6)
 - b) This is the one who will bring justice to Job's cause
 - c) Job's redeemer is God, who would ultimately vindicate him from false accusations
 - d) Job's Redeemer was not only alive — but already slain: "the Lamb slain from the foundation of the world." (Revelation 13:8)
 2. The "at last" or "at the last" (ASV; ESV; NASB) refers to *an undetermined time later*
 - a) Reference of the time when the Redeemer would come to the earth to make it possible for redemption to take place
 - b) This ultimately refers to the crucifixion — though certainly Job was unaware of the fulness of his words (cf. 1 Peter 1:10-11; Ephesians 1:7)
 3. "stand upon the earth"
 - a) Hebrews 2:14; Luke 1:68
- E. "And after my skin is destroyed, this I know, That in my flesh I shall see God," (26)
 1. "in my flesh" — would indicate a bodily resurrection
 2. ASV = "without my flesh"
 - a) Without may mean: "in the absence of" or "out from"
 - b) So, this could mean "in the absence of my flesh" which would refer to resurrected body
 - c) Or it could mean "out from" my flesh or while still in the flesh but after a recovery
 3. Considering the full context of the book AND Job's pondering of a life after death — it would seem more likely that Job refers to a time that he would see God after death and without his earthly body
 4. I prefer the ASV translation of this verse with a meaning of "in the absence of" my flesh
- F. "Whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!" (27)
 1. Some suggest this is Job seeing through the eye of faith (2 Corinthians 5:7)
 2. Others, that Job continues to speak of seeing his Redeemer in a resurrected body
 3. Regardless of the interpretation — three things are certain:
 - a) Job is confident that his Redeemer (God) lives
 - b) Whether by a resurrection or a resuscitation, he will see Him
 - c) He will see his Redeemer on his side as a friend and advocate
- G. Is this passage teaching a bodily resurrection?
 1. Maybe — but if not, the NT does
 2. At the least — it is remarkable that Job is saying that his Redeemer is coming
 3. It is also remarkable that Job acknowledges that he will not be suffering then as he is now because he will be "without," "outside of," or "away from" his body of suffering

IV. A “FRIENDLY” WARNING (19:28-29)

- A. “If you should say, “How shall we persecute him?’ — Since the root of the matter is found in me, ²⁹Be afraid of the sword for yourselves; For wrath brings the punishment of the sword, That you may know there is a judgment.” (28-29)
1. NKJV: Seems to be that Job is saying, His friends should be saying, “Why are we persecuting Job, when the root cause of this matter is with us” — i.e., their philosophy was wrong (28) — therefore (29) they should be afraid of the sword of God’s wrath/judgment
 2. ASV & NASB: “**If ye say, How we will persecute him!** And that the root of the matter is found in me”
 - a) If the friends continue to persecute Job — it will be with the premise that the “root cause” of the problem is with Job (28) — they should beware (29) that the wrath they have shown toward Job will be turned upon them when he is justified by God (cf. Job 42:78)
 3. Either translation would fit the context

SECTION VIII — CHAPTERS 20-21 Zophar’s Second Speech & Job’s Response

Chapter 20 THE PORTION OF THE WICKED

Key Verse: “Do you not know this of old, since man was placed on earth, ⁵That the triumphing of the wicked is short, and the joy of the hypocrite is but for a moment?” (4, 5)

CHAPTER OUTLINE:

- The Triumphing of The Wicked Is Short (1-11)
- The Sweet Poison of Wickedness (12-19)
- The Portion of The Wicked (20-29)

I. THE TRIUMPHING OF THE WICKED IS SHORT (20:1-11)

- A. “I have heard the rebuke that reproaches me, and the spirit of my understanding causes me to answer.” (3)
1. Zophar was offended by the shame and dishonor Job’s words brought on him and his friends
 2. It was actually the friends that were bringing dishonor on Job (Job 6:29)
- B. “Do you not know this of old, since man was placed on earth, ⁵That the triumphing of the wicked is short, and the joy of the hypocrite is but for a moment?” (4-5)
1. This is an answer to Job’s earlier statement: “The tents of robbers prosper, and those who provoke God are secure—In what God provides by His hand.” (Job 12:6)
 2. Zophar acknowledges the prosperity of the wicked **but** qualifies that it is “but for a moment” (5)
- C. “Though his haughtiness mounts up to the heavens, and his head reaches to the clouds, ⁷Yet he will perish forever like his own refuse; Those who have seen him will say, “Where is he?” (6-7)
1. Though the wicked attains to greatness, he will come to the ultimate disgrace and vanish from sight

2. Is this directed at Job?
- D. "He will fly away like a dream, and not be found; Yes, he will be chased away like a vision of the night. ⁹The eye that saw him will see him no more, Nor will his place behold him anymore." (8-9)
 1. The wicked will vanish away quickly from both the subconscious eye that sees our dreams and the physical that beholds reality
- E. "His children will seek the favor of the poor, and his hands will restore his wealth." (10)
 1. Here is a role reversal
 - a) 10b = The wealth taken by the wicked man will be returned to the rightful owner (cf. 19), here referred to as "the poor"
 - b) 10a = "The poor" who were once held in contempt, being restored with their possessions, will become the benefactor/patron of his children
- F. "His bones are full of his youthful vigor, but it will lie down with him in the dust." 11
 1. The wicked will come to an early end; cut down in his prime
- G. The evidence of experience denies all that Zophar is saying!
 1. How often do wicked men live long prosperous lives and die in old age
 2. Job will later point out the true dilemma of the wicked — it is not about brevity or length of life but of his hope when God takes away his soul (Job 27:8)

II. THE SWEET POISON OF WICKEDNESS (20:12-19)

- A. "Though evil is sweet in his mouth, and he hides it under his tongue, ¹³Though he spares it and does not forsake it, but still keeps it in his mouth" (12-13)
 1. Wickedness in his mouth was sweet and enjoyed for as long as possible; he held it in his mouth
- B. "Yet his food in his stomach turns sour; It becomes cobra venom within him. ¹⁵He swallows down riches and vomits them up again; God casts them out of his belly." (14-15)
 1. When he finally swallows his food (wickedness) it becomes sour and causes him to become violently sick
 2. It is as swallowing poison
- C. "He will suck the poison of cobras; The viper's tongue will slay him." (16)
 1. Zophar pictures the wicked nursing from wickedness as an infant, nurses its mother
 2. The result is as sucking the poison from a snake
- D. "He will not see the streams, the rivers flowing with honey and cream." (17)
 1. "streams of honey and butter" parallel "a land flowing with milk and honey"
 2. Exodus 3:8, 17; 13:5
 3. This is a land of plenty that was enjoyed in peace (cf. Joshua 21:43-44)
 4. The wicked man would not "look upon" such a land as a possession
- E. "He will restore that for which he labored, and will not swallow it down; From the proceeds of business He will get no enjoyment." (18)
 - a) An additional loss (to that which he had swallowed down) would be those things he had gained by labor
 - b) The *labor* of the wicked was by fraudulent and dishonest means (cf. Job 22:5-6, 9)
- F. "For he has oppressed and forsaken the poor, He has violently seized a house which he did not build." (19)
 1. The wicked man oppressed the poor by violently taking his possessions as his own
 2. Compare vv 18-9 to v 10)

III. THE PORTION OF THE WICKED (20:20-29)

- A.** “Because he knows no quietness in his heart, He will not save anything he desires.” (20)
1. The wicked and greedy man never enjoys quietness or finds contentment
 2. His desires consume him, though all his gain perishes
- B.** “Nothing is left for him to eat; Therefore his well-being will not last.” (21)
1. He will be totally consumed
 2. The history of men and nations testify to the truth of this principle
- C.** “In his self-sufficiency he will be in distress; Every hand of misery will come against him.” (22)
1. At the height of his plenty (cf. 6) the wicked man will come to intense turmoil
 2. Every force that brings misery will come upon him
 3. Little doubt that Zophar is speaking of Job’s misery and distress
- D.** “When he is about to fill his stomach, God will cast on him the fury of His wrath, and will rain it on him while he is eating.” (23)
1. Seeking to satisfy his desires God will rain down his wrath upon him
 2. Belshazzar is a demonstration of the truth of this principle (Daniel 5)
- E.** “He will flee from the iron weapon; A bronze bow will pierce him through.” (24)
1. Though he flees he will not escape (cf. Amos 5:19)
- F.** “It is drawn, and comes out of the body; Yes, the glittering point comes out of his gall. Terrors come upon him;” (25)
1. The exteriors of death will close in upon him (cf. Bildad - Job 18:11)
- G.** “Total darkness is reserved for his treasures. An unfanned fire will consume him; It shall go ill with him who is left in his tent.” (26)
1. “An “unfanned fire” is a “fire that needs no help”
 2. Perhaps a fire that is of his own making
- H.** “The heavens will reveal his iniquity, and the earth will rise up against him.” (27)
1. Possibly Zophar’s response to Job’s statement (Job 16:18-19)
 2. Instead of his “witness being in heaven” — heaven will witness against his iniquity (19)
 3. Instead of “not covering his blood” — the earth would rise up against him in opposition (18)
- I.** “The increase of his house will depart, and his goods will flow away in the day of His wrath.” (28)
1. Picture the possessions floating away in a tsunami as the victims helplessly and hopelessly watch
- J.** “This is the portion from God for a wicked man, The heritage appointed to him by God.” (29)
1. This is the “portion” or “inheritance” of the wicked as determined by God — it is fixed

Chapter 21

THE WICKED ALSO PROSPER

Key Verse: “Why do the wicked live and become old, Yes, become mighty in power?” (7)

CHAPTER OUTLINE:

- Cover Your Mouth and Listen (1-6)
- The Wicked Do Prosper (7-16)
- The Wicked Do Not Always See Calamity (17-26)
- You Comfort Me with Falsehoods (27-34)

I. **COVER YOUR MOUTH AND LISTEN (21:1-6)**

A. Though this speech is an answer to Zophar (20) specifically — he also addresses errors of all the friends throughout

B. Consolation: “Then Job answered and said: ²Listen carefully to my speech, and let this be your consolation. ³Bear with me that I may speak, and after I have spoken, keep mocking.” (1-3)

1. **1-2** — The friends had come to console/comfort Job (Job 2:11)

a) They failed miserably (Job 16:1; 13:4)

b) Job said their wisdom was seen in their silence (Job 13:5)

c) Now he tells them their silence and giving heed to his words would be the best “consolation” they could offer to him

d) NOTE: Job begins this speech with *consolation* and ends with *comfort* (34)

2. **3** — Bear with me while I speak, then you can go back to your mockery and scorn

C. Complaint: “As for me, is my complaint against man? And if it were, why should I not be impatient?” (4)

1. **4** — I am not complaining to men (about God); I am as one suffering coming directly to God with my complaint

2. Job defends his tone (cf. Eliphaz: Job 15:12-13; Bildad: Job 18:4)

D. Astonishment: “Look at me and be astonished; Put your hand over your mouth. ⁶Even when I remember I am terrified, and trembling takes hold of my flesh.” (5-6)

1. **5** — Looking at me and how I have been destroyed; You should be so astonished you cannot even speak (cf. Job 2:13) and realize how empty/mocking your arguments have been!

2. **6** — When I meditate on the things that have happened to me I am horrified! (yet my friends mock/ridicule)

II. **THE WICKED DO PROSPER (21:7-16)**

A. Prosperity: “Why do the wicked live and become old, Yes, become mighty in power?

⁸Their descendants are established with them in their sight, and their offspring before their eyes. ⁹Their houses are safe from fear, neither is the rod of God upon them.

¹⁰Their bull breeds without failure; Their cow calves without miscarriage. ¹¹They send forth their little ones like a flock, and their children dance.” (7-11)

1. **7** — Contrary to what you say, Zophar, the wicked grow old and become people of power and influence

a) *Eliphaz* painted a dark picture of the wicked (Job 5:2-7)

b) *Bildad* noted the way of the wicked according to the ancients (Job 8:11-19)

c) *Zophar* insisted the wicked triumph briefly, and die in their youth (Job 20:5, 11)

2. **8, 11** — They see their sons and their son’s sons; their offspring increase and enjoy life (signs of peace/prosperity)

a) *Bildad* declared the wicked die childless (Job 18:19)

3. **9** — The wicked also live in safety; they are not destroyed by God

a) *Eliphaz*: security comes to those who accept God’s instructions (Job 5:17, 24)

2. **17-18** —
 - a) How often have you seen God put out the light (candle) of the wicked?
 - b) How often have you witnessed the destruction of the wicked?
 - c) How often have you witnessed God in His wrath bring sorrow on the wicked through judgment equivalent to their sin? (17) **so that** they become as the stubble/chaff carried away by the wind
 - (1) “O my God, make them like the whirling dust, Like the chaff before the wind!” (Psalm 83:13)
 - (2) This imprecation implies that it was not a common experience
3. **Bildad** claimed the light of the wicked would be put out (Job 18:5-6) and they would have calamity on every side (Job 18:12b)
4. **Zophar’s** final speech was almost exclusively devoted to the violent demise of the wicked (Job 20:7, 20:26-28)
5. **Eliphaz** had said, “The wicked travail with pain all his days...and that the sound of terror was in his ears” (Job 15:20-21)
6. Job does not deny that the wicked suffer — he simply affirms that their position (the wicked suffer and the righteous prosper) is not to be held as a universal principle
- B. “They say, “God lays up one’s iniquity for his children’; Let Him recompense him, that he may know it. ²⁰Let his eyes see his destruction, and let him drink of the wrath of the Almighty.” (19-20)
 1. **19** — The friends say that God stores up the father’s guilt/punishment of his sins for his children
 - a) Children may suffer consequences for parent’s sin (abusive parent; alcohol, etc.)
 - b) **But** children do not carry the guilt of their parent’s sins
 - c) cf. Job 4:11; 5:4
 2. **20** — The wicked man should enjoy the fruit/punishment of his own wickedness
 - a) “Drink of the wrath of the Almighty” = of God’s punishment
 - b) cf. Psalm 75:8; 51:17; Jeremiah 25:15; 49:12; Ezekiel 23:31-34; Revelation 14:10; 16:19
- C. “For what does he care about his household after him, When the number of his months is cut in half?” (21)
 1. “For” — connects this thought with v 20
 2. **21** — What concern does the wicked man have for his children (his household after him) — he does not care if his children suffer for his sin!
 - a) The wicked are selfish — fulfilling their own desires
 - b) The consequences that fall on their children have no effect on them; he is indifferent and unconcerned about what will happen to his family when he is gone
 3. This is a general statement and should not be pressed too far!
- D. “Can anyone teach God knowledge, Since He judges those on high?” (22)
 1. **22** — God has absolute knowledge; only He can judge impartially
- E. “One dies in his full strength, Being wholly at ease and secure; ²⁴His pails are full of milk, and the marrow of his bones is moist. ²⁵Another man dies in the bitterness of his soul, never having eaten with pleasure. ²⁶They lie down alike in the dust, and worms cover them.” (23-26)
 1. These verses (23-25) form a general picture of all humanity (righteous or wicked) on earth

- a) There is no hard and fast rule regarding circumstances of life (cf. 1 Corinthians 10:13)
 - b) It is the same with righteous/wicked = some prosper; some suffer
 - c) “One” class (either righteous/wicked) dies in prosperity **(23-24)**
 - d) “And another” class (either righteous/wicked) dies having never experienced good things **(25)**
 - e) cf. Rich man and Lazarus (Luke 16:19-22)
2. **26** — death is the great equalizer; the prosperous/sufferer sleep together (Job 3:15-19)

IV. YOU COMFORT ME WITH FALSEHOODS (21:27-34)

- A. “Look, I know your thoughts, and the schemes with which you would wrong me. ²⁸For you say, “Where is the house of the prince? and where is the tent, The dwelling place of the wicked?”” **(27-28)**
- 1. **27** — I know your thoughts and intentions are to ruin my reputation and destroy my integrity
 - 2. **28** — Your words reveal the thought of your heart
 - 3. Eliphaz and Bildad spoke of the destruction of the “house” of the wicked
 - a) Eliphaz (Job 15:34)
 - b) Bildad (Job 8:15, 22; 18:14, 21)
 - 4. Job realized their words applied to him and the loss of his family
- B. “Have you not asked those who travel the road? And do you not know their signs? ³⁰For the wicked are reserved for the day of doom; They shall be brought out on the day of wrath. ³¹Who condemns his way to his face? And who repays him for what he has done? ³²Yet he shall be brought to the grave, and a vigil kept over the tomb. ³³The clods of the valley shall be sweet to him; Everyone shall follow him, as countless have gone before him.” **(29-33)**
- 1. **29** — Ask the man who travels the roads (the wayfaring man); He can tell from experience that the wicked prosper and are not quickly destroyed
 - 2. **30** — marginal reading better fits Job’s speech and is preferred: “That the wicked is reserved to [spared in] the day of destruction? they shall be brought forth to [led away in (i.e., they escape)] the day of wrath.” (30)
 - a) The report of the “wayfaring man” **(29)** is “The general rule is, rather than justice, the wicked seem always seem to escape punishment”
 - b) This contradicted the friend’s philosophy
 - c) We also see this in our time!
 - 3. **31** — Who is bold enough to condemn the wicked to his face; who will bring him justice?
 - a) No one!
 - b) Therefore, he escapes justice (in this life!)
 - 4. **32** — He is feared (by men) in life; honored in death; guarded (from grave robbers) in the tomb
 - 5. **33** — Job’s conclusion: Death is sweet = everyone will die—all so far have died **(33)**
 - 6. “How then can you comfort me with empty words, since falsehood remains in your answers?”” **(34)** —
 - a) His friends have failed to comfort
 - b) Their words are self-contradicting and easily shown to be false by human experience

SECTION IX— CHAPTERS 22-24
Eliphaz's Third Speech & Job's Response

Chapter 22
THE WICKED ARE CUT OFF — THE RIGHTEOUS PROSPER

Key Verse: “If you return to the Almighty, you will be built up; You will remove iniquity far from your tents.” (23)

CHAPTER OUTLINE:

- The Great Wickedness of Job (1-11)
- The Wicked Are Cut Down (12-20)
- Make Peace with God and Prosper (21-30)

I. THE GREAT WICKEDNESS OF JOB (22:1-11)

A. Job had said Eliphaz was speaking in generalities (Job 6:24-25) — Now Eliphaz gets specific!

1. In this final speech — Eliphaz will be “intemperate and unjust” (MacBeath)
2. Eliphaz will leave the “facts and attack Job” (Hailey)
3. Eliphaz begins with five questions that climax in false charges of “great wickedness” and “infinite sin” in Job’s life

B. Eliphaz’s questions: “Then Eliphaz the Temanite answered and said: “Can a man be profitable to God, though he who is wise may be profitable to himself ³Is it any pleasure to the Almighty that you are righteous? Or is it gain to Him that you make your ways blameless? ⁴Is it because of your fear of Him that He corrects you, and enters into judgment with you? ⁵Is not your wickedness great, and your iniquity without end?” **(1-5)**

1. **2** — A wise man’s wisdom may benefit himself and others, but not God
 - a) The false theology of Eliphaz: “man is no profit to God”
 - b) Can man bring wisdom/knowledge to God — No!
 - c) God does not need “anything” from “man’s hands” (Acts 17:25; cf. Psalm 50:9-12; 35:27)
 - d) We are “unprofitable servants” (Luke 17:10) — in contrast to our redemption cost
 - e) But man **is** profitable to God
 - (1) Would Eliphaz have considered his rebuke of Job “profitable” to God
 - (2) Is not our taking up the great commission profitable to God?
2. **3** — God finds no pleasure in your righteousness
 - a) i.e., “Job, if we concede your integrity — where is the pleasure for God?”
 - b) The false theology of Eliphaz: “God has no pleasure in righteous man”
 - c) What pleasure/gain does God gain from man’s righteousness?
 - (1) “The Lord takes **pleasure in those who fear Him**, In those who hope in His mercy.” (Psalm 147:11)
 - (2) “For the Lord takes **pleasure in His people**; He will beautify the humble with salvation.” (Psalm 149:4)
 - (3) Pleasure and gain are two different things: what “gain” is there for God from man’s righteousness
 - (a) Glory and honor as God (Matthew 5:16)

**(b) IN FACT — THE BOOK OF JOB IS PREDICATED ON JOB
MAINTAINING HIS RIGHTEOUSNESS/INTEGRITY —THEREBY—
VINDICATING and DEFENDING GOD’S HONOR (Job 1:8; 2:3)**

3. **4** — Is God’s reproof and judgment against you because of your reverence?
 - a) Job, you claim to be a man of integrity; you say “I am not wicked” (Job 10:7) and yet God is “*oppressing*” you (Job 10:3)
 - b) Well — is God’s reproof/judgment against you because of your fear of Him?
4. **5** — **OF COURSE NOT; IT IS BECAUSE OF YOUR WICKEDNESS!**
 - a) Your wickedness is abundant; it is abounding — Your iniquity is without end
 - b) Job, you ought to be in the “wicked hall of fame”
- C. **Job’s great iniquity:** “For you have taken pledges from your brother for no reason, and stripped the naked of their clothing. ⁷You have not given the weary water to drink, and you have withheld bread from the hungry. ⁸But the mighty man possessed the land, and the honorable man dwelt in it. ⁹You have sent widows away empty, and the strength of the fatherless was crushed.” **(6-9)**
 1. Eliphaz level four specific charges against Job:
 2. **6** — *Oppression:*
 - a) Taking pledges/vows without a cause and leaving others in difficulties (cf. Job 20:19; Ezekiel 8:7, 12, 16)
 - b) Job denied this (Job 31:38-40)
 3. **7** — *Unmerciful:*
 - a) Refusing hospitality to the needy (cf. Genesis 18:1-8; 19:1-3)
 - b) Job denied this (Job 31:31-32)
 4. **8** — *Profit through violence:*
 - a) Eliphaz applies Zophar’s description of the wicked man (Job 20:19) to Job
 - b) Job will deny this (Job 31:38-40)
 5. **9** — *Injustice:*
 - a) cf. Exodus 22:22-24; Deuteronomy 10:18
 - b) Job denied this (Job 31:31:16, 21)
- D. **Result of Job’s sin:** “Therefore snares are all around you, and sudden fear troubles you, ¹¹Or darkness so that you cannot see; And an abundance of water covers you.” **(10-11)**
 1. **10-11** — snares, fear, darkness, and waters have overcome Job because of his wickedness
 2. This is a picture of hopelessness and despair

II. THE WICKED ARE CUT DOWN (22:12-20)

- A. “Is not God in the height of heaven? And see the highest stars, how lofty they are! ¹³And you say, “What does God know? Can He judge through the deep darkness? ¹⁴Thick clouds cover Him, so that He cannot see, and He walks above the circle of heaven.” **(12-14)** —
 1. God transcends all creation Job (you readily admit this - Job 12:9),
 2. **But** you seem to believe that because God is so high above man that He does not see; that man’s ways are hidden from Him
- B. “Will you keep to the old way Which wicked men have trod, ¹⁶Who were cut down before their time, Whose foundations were swept away by a flood?” **(15-16)**
 1. Look to the flood Job (Job 12:15; Psalm 104:7-9) was God’s vision obscured?
 2. Did He not see? (Genesis 6:5; 18:20-21; Psalm 14:1-4; 53:2)

3. Were they not cut down in their wickedness?
- C. "They said to God, "Depart from us! What can the Almighty do to them?' ¹⁸Yet He filled their houses with good things; But the counsel of the wicked is far from me." **(17-18)**
 1. Yes, the wicked prosper for a while; God fills their houses with good things (18a); but they do not show honor (17); I can't wrap my mind around such reasoning (18b)
 2. Eliphaz throws Job's words back in his face! (Job 21:16)
- D. "The righteous see it and are glad, and the innocent laugh at them: ²⁰Surely our adversaries are cut down, and the fire consumes their remnant." **(19-20)**
 1. The righteous rejoice with great enthusiasm when the wicked get what is coming to them! **(19)**
 2. We continue to enjoy our abundance as their house burns around them **(20)**
 3. Did Eliphaz, Bildad, and Zophar rejoice at Job's destruction?! (Job 2:12)
 4. Did Noah rejoice when he came off the ark? (Job 8:20)
 5. There is a stark difference between Job and the "righteous" of Eliphaz's parable (cf. Job 31:29)
 6. The Psalms picture rejoicing at the destruction of the ungodly (Psalm 35:8-9; 58:10-11; 109:28-29) but it is a rejoicing in the justice of God, not the enemy's demise
 7. "Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles;" (Proverbs 24:17; 17:5; Judges 16:25; Psalm 35:15; Obadiah 1:12; Ezekiel 36:5)

III. MAKE PEACE WITH GOD AND PROSPER (22:21-30)

- A. **Piety brings prosperity:** "Now acquaint yourself with Him, and be at peace; Thereby good will come to you. ²²Receive, please, instruction from His mouth, and lay up His words in your heart. ²³If you return to the Almighty, you will be built up; You will remove iniquity far from your tents. ²⁴Then you will lay your gold in the dust, and the gold of Ophir among the stones of the brooks. ²⁵Yes, the Almighty will be your gold and your precious silver;" **(21-25)**
 1. **21-23** — Yield to God and make peace and you will be blessed with good
 - a) "built up" (23) is also used in Ezra and Nehemiah of *rebuilding* the temple and wall
 - b) It seems that Eliphaz is saying that if Job will repent/return to God — God will restore all of his lost treasures (cf. Job 12:14; Jeremiah 31:4)
 - c) Job never asked for that
 2. **24-25** — gold and silver will be the blessings of the righteous
 3. The sense is that Job is to "lay thy treasure in the dust" or put down your treasures; do not trust in them but trust in God
- B. **Restoration:** "For then you will have your delight in the Almighty, and lift up your face to God. ²⁷You will make your prayer to Him, He will hear you, and you will pay your vows. ²⁸You will also declare a thing, and it will be established for you; So, light will shine on your ways. ²⁹When they cast you down, and you say, "Exaltation will come!' Then He will save the humble person." **(26-29)**
 1. **26** — If the Almighty was Job's gold (his joy/pleasure) — the he would delight in God as opposed to wealth
 - a) Job will later deny that he ever delighted in earthly treasures (Job 31:24-25)
 2. **27** — Eliphaz implies that Job has not "paid his vows" because his prayers have been hindered
 3. **28** — Job's decisions will be respected as before (Job 29:14)

4. **29** — The downtrodden will come to Job for help again (Job 29:15-17)
- C. **Intercession:** “He will even deliver one who is not innocent; Yes, he will be delivered by the purity of your hands.” **(30)**
 1. Job will intercede for those estranged from God to deliver him
 2. Eliphaz unwittingly (cf. *Caiaphas* = John 11:48-52) points to the end of the book and his own deliverance (Job 42:7-11)
 3. “purity of your hands” (1 Timothy 2:8; Job 16:17; Psalm 26:6; Isaiah 1:15; James 4:8; Psalm 51:12-13; Matthew 7:5)

Chapter 23

JOB JUSTIFIES HIS COMPLAINT

Key Verse: “Oh, that I knew where I might find Him, That I might come to His seat! ⁴I would present my case before Him, and fill my mouth with arguments.” (3, 4)

CHAPTER OUTLINE:

- I Would Order My Cause (1-12)
- Job Is Perplexed and Troubled (13-17)

I. I WOULD ORDER MY CAUSE (23:1-9)

- A. In chapters 23-24 Job practically ignores Eliphaz’s final speech. He ponders why God allows his suffering then continues his thoughts from chapter 21 — why do the wicked prosper.
- B. “Then Job answered and said: ²Even today my complaint is bitter; My hand is listless because of my groaning.” **(1-2)**
 1. Job is saying, “Yes, after our discussion my complaint is still bitter — but my groaning/complaining is still less than my suffering” (cf. 6:2-5)
- C. “Oh, that I knew where I might find Him, That I might come to His seat! ⁴I would present my case before Him, and fill my mouth with arguments. ⁵I would know the words which He would answer me, and understand what He would say to me.” **(3-5)**
 1. **3** — seems to be a response to Eliphaz (Job 22:21)
 2. **3b** — “seat” = judgment seat
 - a) The guilty do not seek the judge!
 - b) Job’s confidence in his innocence/vindication is very pronounced!
 - c) “Eliphaz, you say to acquaint myself with God — I would if I could find Him; in fact, I would go to His judgment seat and make my appeal!”
 3. **4** — Job’s desire to bring his case before God is seen throughout the book (cf. Job 7:20-21; 9:1-3, 19-21; 28-35; 10:2-7; 12:4; 13:3, 15-19; 16:6-17)
 4. **5** — If Job could only stand before God and present his case; then he would know/understand why God was doing/allowing these things
- D. “Would He contend with me in His great power? No! But He would take note of me. ⁷There the upright could reason with Him, and I would be delivered forever from my Judge.” **(6-7)**

1. **6** — With his Witness in heaven (Job 16:19) and his Redeemer alive and on his side, Job now sees God, not as one pleading against him but strengthening him (cf. Job 10:2-22)
 2. **7** — Before the judgment seat of God the righteous can dispute/reason with God (cf. Isaiah 1:18)
 - a) Contrast Job's words here with Job 9:32 = "For He is not a man, as I am, That I may answer Him, and that we should go to court together."
 - b) Job again declares his innocence in this matter
 - c) **From 7-12, Job will note 6x his faithfulness to God**
- E.** "Look, I go forward, but He is not there, and backward, but I cannot perceive Him; ⁸When He works on the left hand, I cannot behold Him; When He turns to the right hand, I cannot see Him." **(8-9)**
1. Job has searched all directions forward, backward; left hand, right hand = north, south, east, and west!
 2. Yet, Job cannot find God — cf. v 3 (cf. Job 9:11)

II. JOB IS PERPLEXED AND TROUBLED (23:10-17)

- A.** Though Job is confident that God would vindicate him, he is perplexed in regards to his suffering and troubled because of it. Nevertheless, Job's trust and faith in God does not waiver.
- B.** "But He knows the way that I take; When He has tested me, I shall come forth as gold. ¹¹My foot has held fast to His steps; I have kept His way and not turned aside. ¹²I have not departed from the commandment of His lips; I have treasured the words of His mouth More than my necessary food." **(10-12)**
1. **10** — Though Job could not find God — Job knew that God could find him
 - a) Earlier = Job complained that God had His eye on him (Job 7:17)
 - b) Now = Job considers God's seeing all his ways will end in his vindication
 - c) Eliphaz had charged Job with denying the omniscience of God (Job 22:1-14)
 - d) Job affirmed God's knowledge and expressed confidence
 - e) "come forth as gold" (1 Peter 1:7; James 1:3)

(1) 2nd time Job affirms his innocence
 2. **11** — Job's foot "held fast to His steps" (cf. Joshua 1:7; Psalm 1:1; 18:20-24; 37:23; Jeremiah 10:23; Acts 2:42a; 1 John 1:5-7)
 - a) "My foot hath held fast to His steps" pictures Job walking behind God and placing his foot in the footprint left by God
 - b) In this verse Job affirms his faithfulness: "held fast to His steps" and "have kept His way"
 - c) **3rd and 4th times**
 3. **12** — "commandment of His lips" and "the words of His mouth"
 - a) this verse seems to affirm that God in times past had spoken to Job (cf. Genesis 26:5)
 - b) That being the case — how much greater Job's confusion as to why God will not answer him now!
 - c) In this verse we have the **5th and 6th times** Job emphasizes his faithfulness: "have not departed" and "have treasured the words of His mouth"
 - d) cf. Psalm 19:10; 119:130; Matthew 4:4

- C. “But He is unique, and who can make Him change? And whatever His soul desires, that He does. ¹⁴For He performs what is appointed for me, and many such things are with Him.” (13-14)
1. These verses serve as a contrast and highlight Job’s perplexity with his present circumstances
 2. 13 — “he is unique” — literally: “*he is one*”
 - a) “*he is in one mind*” (KJV; ASV); “*he is unchangeable*” (ESV)
 - b) Is Job saying “God’s mind is set” that “God is determined”?
 - c) Is Job saying “God is one” highlighting Job’s monotheistic belief? (Shackleford)
 - d) Is Job saying “God is one” emphasizing God’s sovereignty? (Hailey)
 - e) It seems to be saying that God is determined not to answer Job’s appeal or intervene in his case
 - (1) But — God cannot intervene because he is allowing Job to defend his honor!
 - f) cf. Ephesians 1:11; Isaiah 46:10
 3. 14 — “For He performs what is appointed for me”
 - a) Holding that God does what He desires (13b) — Job acknowledges that God is “performing” those things he has appointed to Job = his suffering
 - b) God was not “performing” these things but allowing them
- D. “Therefore I am terrified at His presence; When I consider this, I am afraid of Him. ¹⁶For God made my heart weak, and the Almighty terrifies me; ¹⁷Because I was not cut off from the presence of darkness, and He did not hide deep darkness from my face.” (15-17)
1. 15 — considering that God accomplishes those things He desires and that He cannot be turned (13); and that his own suffering was “appointed” to him by God — when Job considered these things, he was terrified
 2. 16-17 — 17 seems to be the answer for Job’s faintness of heart; because God had him hedged in that he couldn’t die (Job 3:20-23)

Chapter 24

PUNISHMENT FOR THE WICKED

Key Verse: “But God draws the mighty away with His power; He rises up, but no man is sure of life. ²³He gives them security, and they rely on it; Yet His eyes are on their ways” (22, 23)

CHAPTER OUTLINE:

- Does God Ignore the Wicked? (1-12)
- The Wicked Work in The Dark (13-17)
- Contrasting Views (18-25)

I. DOES GOD IGNORE THE WICKED? (24:1-12)

- A. “Since times are not hidden from the Almighty, Why do those who know Him see not His days?” (1)
1. Why are the wicked not punished? Why do they not see the days of God’s wrath?
 2. Zophar had said: “*his goods* will flow away in the day of His wrath. ²⁹This is the portion from God for a wicked man, the heritage appointed to him by God” (Job 20:28-29)

3. Job asks: "Where is it?"
4. cf. Job 14:13; 16:9; 19:11; 20:23

B. Deeds of the wicked (2-4)

1. "Some remove landmarks; They seize flocks violently and feed on them;" **(2)**
 - a) Take the land of the righteous to enlarge their own borders (Deuteronomy 19:14; Proverbs 22:28; 23:10-11; Hosea 5:10)
 - b) Take their flocks for their food and leave them homeless and destitute!
 - c) Consider the parable of Nathan (2 Samuel 12:1-5) and David's reaction (2 Samuel 12:6)
2. "They drive away the donkey of the fatherless; They take the widow's ox as a pledge." **(3)** —
 - a) Orphans and widows, two of the most defenseless of society, are not immune from the abuses of the wicked
 - b) The means of transportation and cultivation are taken
 - c) Made their already depressed situation (fatherless/widowed) even more difficult
 - d) This magnifies the ruthless character of the wicked
3. "They push the needy off the road; All the poor of the land are forced to hide." **(4)** — Because of the actions of the wicked man the poor/needy are turned from normal pursuits to hide from the violence

C. Effects of the wicked on the righteous (5-12)

1. Now in depressed conditions — the downtrodden are forced to hard labor simply to live and exist
2. "Indeed, like wild donkeys in the desert, They go out to their work, searching for food. The wilderness yields food for them and for their children." **(5)** — Turned out of the way from normal life (4a) they now live as wild animals seeking their food in the harsh wilderness to feed their children
3. "They gather their fodder in the field and glean in the vineyard of the wicked." **(6)**
 - a) The land they once harvested as their own is now harvested for the wicked
 - b) They have to rely on their now "rich landlords" who took their land for food
4. "They spend the night naked, without clothing, and have no covering in the cold. ⁸They are wet with the showers of the mountains, and huddle around the rock for want of shelter." **(7-8)** —
 - a) The wicked show little concern for the welfare of the oppressed (Luke 16:20-21)
 - b) They have little clothing and no shelter; they are exposed to the elements = heat of the day, and cold of the night
5. "Some snatch the fatherless from the breast, and take a pledge from the poor. ¹⁰They cause the poor to go naked, without clothing; And they take away the sheaves from the hungry. ¹¹They press out oil within their walls, and tread winepresses, yet suffer thirst." **(9-11)**
 - a) The infant is "violently" (2b) snatched from its mother and sold into slavery; unable to pay their debt the poor (perhaps children of the poor) are taken as payment **(9)**
 - b) Unable to provide clothing they "go naked" (cf. 7); hungry, they are forced to carry the sheaves of their master but not permitted to eat the bread from the grain **(10)**
 - c) The work of the oil and winepresses are also manned by the poor and oppressed, yet they were allowed neither to profit nor partake **(11)**
 - d) This is a picture of extreme oppression

- e) Contrast such a “master” with Job’s treatment of his servants (Job 31:13-15)
- f) Note that from the earliest of times the taking of one’s fellowman and forcing enslavement was both practiced (allowed by God though not approved) and condemned as wicked! (cf. 1 Timothy 1:10; Genesis 40:15; Exodus 21:16; Deuteronomy 24:7)
- 6. “The dying groan in the city, and the souls of the wounded cry out; Yet God does not charge them with wrong.” **(12)** —
 - a) From the wilderness and farms to the cities - the oppressed and downtrodden cry out to God, but He does not administer justice
 - b) cf. Job (Job 19:7; 30:20)
 - c) cf. the martyrs under the altar (Revelation 6:10)
 - d) Though God forbears/delays, His justice will ultimately come (Luke 18:7)

II. **THE WICKED WORK IN THE DARK (24:13-17)**

- A. “There are those who rebel against the light; They do not know its ways Nor abide in its paths.” **(13)** — Having presented the oppressive rich class of evil-workers; Job now presents the immoral and indecent wicked of society who do their work in the “dark”
 - 1. He pictures the murderers, thieves, and adulterers
 - 2. These individuals reject both the “light of morality” (1 John 1:5-7) and also the physical light of day which exposes their wickedness
- B. “The murderer rises with the light; He kills the poor and needy; And in the night he is like a thief. ¹⁵The eye of the adulterer waits for the twilight, Saying, “No eye will see me’; And he disguises his face. ¹⁶In the dark they break into houses Which they marked for themselves in the daytime; They do not know the light.” **(14-16)** —
 - 1. From the early morning (“rises with the light” NKJV; “arises with dawn” - NASB; **“rises before it is light” - ESV** cf. Mal. 2:1) the twilight (15) “end of day” — SO the entirety of the darkness is used to practice wickedness
 - 2. The poor and the needy who have suffered so much already are prey for the murderer and the thief **(14)**
 - a) Murder reveals the low value they place on life
 - b) Theft shows their disregard for another’s property
 - 3. Adultery, is practiced when “no eye shall see” yet he hides his face (precaution? guilt/shame?)
 - a) This is also a form of “murder and theft”
 - b) It takes away the wife of another and puts to death the soul of man
 - 4. Job never engaged in such wicked practices (Job 31:5-12)
 - 5. Translation differences **(16)**
 - a) KJV/NKJV has the thief planning his work in the day and working his plan in the night
 - b) ASV (others) picture the dark as the time for his work but the day a time to hide (KJV marginal reading)
 - c) Either fits the text
 - 6. For 13-16 cf. John 3:19-21
- C. “For the morning is the same to them as the shadow of death; If someone recognizes them, They are in the terrors of the shadow of death.” **(17)** — Though frightened of and unacquainted with the light, the wicked man is at ease in the night
 - 1. His “shadow of death” or the “thick darkness” is his “morning”

2. He is well acquainted with the “terrors” that come with the darkness and feels at ease
3. The wicked man puts “darkness for light, and light for darkness” (Isaiah 5:20)
4. cf. Luke 11:33-36; Matthew 6:22-23

III. CONTRASTING VIEWS (24:18-25)

- A.** In vv 1-17 Job has expressed *his* view of God’s attitude toward the wicked (an apparent indifference). The words that follow and to whom they belong are unclear.
1. Hailey: all the thoughts/words (18-25) belong to Job
 2. MacBeath: suggests that 18-21 are the thoughts/ideas of Bildad but being spoken by Job
 3. Ralph Smith: vv 18-20 are the thoughts/words of the friends
 4. The variety of translations do not help
 5. The ESV follows the marginal reading and begins this section with “Ye say” indicating that what follows are the thoughts of the friends, but at what point do the words become Job’s?
 6. It seems best to have Job speaking the entirety but:
 - a) 18-21 being the thoughts of the friends (maybe/maybe not Bildad’s alone) regarding the wicked (following MacBeath)
 - b) 22-25 the thoughts/words of Job regarding the wicked
 - c) This division best seems to fit the text
- B.** “They should be swift on the face of the waters, Their portion should be cursed in the earth, So that no one would turn into the way of their vineyards.” **(18)** — This is a difficult verse
1. Clarke seems to have (18a) it best: “Literally, Light is he on the face of the waters: and cursed shall be their portion on the earth, which Mr. Good translates: — Miserable is this man on the waters: Deeply miserable the lot of those on dry land.”
 2. NLT: “But they disappear from the earth as quickly as foam is swept down a river”
 3. This seems to be a proverb
 4. 18b = “So that no one would turn into the way of their vineyards” — because now his vintage fails
 5. Summary: The friends are saying the wicked are cursed and all they obtain comes to nothing
- C.** “As drought and heat consume the snow waters, So the grave consumes those who have sinned.” **(19)** — As the snow is consumed by the heat — so the wicked are consumed by the grave (again this is the thoughts of the friends)
- D.** “The womb should forget him, The worm should feed sweetly on him; He should be remembered no more, and wickedness should be broken like a tree.” **(20)**
1. **Three figures** demonstrate the passing of the wicked (as the friends would say)
 2. **Forgotten by his mother:**
 - a) Isaiah noted that a nursing mother would not forget her child (Isaiah 49:15) — yet the memory of the wicked will be so removed that even his mother will forget him! **(20a)**
 3. **Feast for worms/maggots:** the sweetness of his flesh to the maggots is a graphic picture of his death **(20b)**
 4. **Broken like a tree:** Either as a rotten/decaying tree is easily broken or as a tree is easily snapped in a strong storm — not that here it is wickedness itself (the action

not the actor) that is broken — thus, the wicked man shall perish and be forgotten and his wickedness will perish with him **(20c)**

- E.** “For he preys on the barren who do not bear, and does no good for the widow.” **(21)**
1. Job had noted the wicked man’s mistreatment of the unfortunate (3-9); now he sets forth the thoughts of the friends concerning the barren (unprotected having no son) and the widow (unprotected having no husband) are both devoured by the wicked man
 2. Is vv 18-21 the friend’s picture of Job
 - a) **All that he obtains comes to nothing and his life miserable (18)**
 - b) **As the snow in heat — he is utterly consumed (19)**
 - c) **He will be forgotten (even by his mother); become food for the grave; his ways forgotten by all (20)**
 - d) **All of this is just because of his mistreatment of the vulnerable and unprotected (21; cf. Job 22:9)**
 3. This closes out Job’s recounting the thoughts/words of the friends regarding the wicked — 22-25 are Job’s thoughts/words
- F.** “But God draws the mighty away with His power; He rises up, but no man is sure of life. ²³He gives them security, and they rely on it; Yet His eyes are on their ways. ²⁴They are exalted for a little while, then they are gone. They are brought low; They are taken out of the way like all others; They dry out like the heads of grain.” **(22-24)** —
1. God nevertheless spares the wicked in this world; though his time will end
 2. **22** — In Job’s view, God preserves the wicked and extends their life on this earth
 3. **23** — Though God gives them (allows them to have) security and rest; His eyes are still on their way
 4. **24** — “as all others” they are “exalted for a little while” but ultimately “brought low” and “gathered” and “cut off”
- G.** “Now if it is not so, who will prove me a liar, and make my speech worth nothing?” **(25)**
-
1. If what I am saying is not true then prove it and make a liar out of me!
 2. The friends spoke according to what they had heard from the ancients (Job 8:8; 15:10, 18); heard in visions; what they “seen” through the prism of their tradition (Job 4:7-8)
 3. Job spoke simply from observation and reason
 4. Job presented what he had heard/tasted (cf. Job 12:11) and proven to be true

SECTION X — CHAPTERS 25-26 **Bildad’s Third Speech & Job’s Response**

Chapter 25 **HOW CAN MAN BE JUSTIFIED WITH GOD?**

Key Verse: “How then can man be righteous before God? Or how can he be pure who is born of a woman?” (4)

CHAPTER OUTLINE:

- The Greatness of God (1-3)
- The Insignificance of Man (4-6)

I. **THE GREATNESS OF GOD (25:1-3)**

- A. The brevity of Bildad's final speech and Zophar's silence indicates either:
1. They had given up on Job as a hopeless case
 2. They realized the weakness of their own position
 3. Consider Elihu: "He burned with anger also at Job's three friends because they had found no answer, although they had declared Job to be in the wrong." (Job 32:3)
- B. "'Dominion and fear belong to Him; He makes peace in His high places.'" (2)
1. Dominion = authority; fear = dread is with God (cf. Daniel 4:34-37)
 2. God's power and dominion are absolute; His majesty should inspire reverential awe (cf. Job 13:11; 28:28)
 3. One meaning of *peace* is "harmony" and high places may refer to "heaven" — if this is the meaning here - perhaps Bildad is referring to the peace/harmony God has established in heaven which is a demonstration of God's absolute authority *and* the fear of His angelic hosts before Him
 4. Two examples of God exercising His dominion to bring peace:
 - a) Bring order out of the chaos of Creation (Genesis 1:1-2)
 - b) Satan and his angels being cast out of heaven when they "did not keep their proper domain" (Jude 1:6; 2 Peter 2:4)
- C. "Is there any number to His armies? Upon whom does His light not rise?" (3)
1. "His armies"
 - a) Likely refer to the angels (Genesis 32:1-2; 2 Chronicles 18:18; Daniel 7:10; Deuteronomy 33:2; Psalm 68:17; Matthew 26.53; Hebrews 12:22)
 - b) Hailey suggests they may also refer to "the host of heaven" = celestial bodies which also are innumerable (Genesis 2:1; Psalm 33:6; Isaiah 40:26)
 2. "Upon whom does His light not rise?" — the sun rises on all mankind (Psalm 19:1-4)

II. **THE INSIGNIFICANCE OF MAN (25:4-6)**

- A. "How then can man be righteous before God? Or how can he be pure who is born of a woman?" (4)
1. In contrast to God's greatness — how can man be accounted worthy to stand before his Creator?
 - a) cf. Eliphaz (Job 4:17-19; 15:14-16)
 - b) Can a man walk so strictly to God's standard as to be perfect?
 - c) Being born of a woman and subject to all the weaknesses of the flesh — how can one be sufficiently clean?
 2. BUT — in this series of questions — Bildad failed to consider God's mercy, grace, love, and His willingness to forgive
 3. **Question: does this text teach the calvinistic doctrine of *inherited sin*?**
 - a) "How can a man be clean that is born of a woman"
 - b) John Calvin asked this question from the view of "inheriting the sin of Adam" (cf. Psalm 51:5; Ephesians 2:3)
 - c) This verse does not prove Calvinism because:
 - (1) This is Bildad speaking — not God (cf. Job 42:7-8)
 - (2) This is not speaking of "inheriting" sin:
 - (a) Question: "How can a man be clean that is born of a woman"
 - (b) NOT: "How can man not inherit the sin of Adam being born of a woman"
 - (3) Sin is not inherited (Ezekiel 18:20; Romans 14:12)

- (4) This is poetic, not literal
 - (5) Sinfulness begins in youth (Genesis 8:21; Jeremiah 3:25)
 - (6) Little children used for disciples to imitate (Matthew 18:3; 19:14; 1 Corinthians 14:20)
 - (7) Children grow to choose good or evil (Isaiah 7:15-16)
 - (8) The spirit of man is not inherited — it is given by God (Ecclesiastes 12:7; Job 12:10)
- B.** “If even the moon does not shine, and the stars are not pure in His sight” (5)
- 1. No part of creation transcends the majesty and glory of God
 - 2. The brightness of the moon or the brightest star are all dull in comparison to God
- C.** “How much less man, who is a maggot, and a son of man, who is a worm?” (6)
- 1. Maggot vs. worm:
 - a) 6a = a maggot always in a context decay (Hailey, 225)
 - b) 6b = describes a type of larvae in the OT — often symbolic of “lowliness” or “insignificance” (Hailey, 225)
 - 2. Bildad *may* consider man as a *worm* BUT:
 - a) God created in His image of God (Genesis 1:27) — is God a worm?!
 - b) God made man a “little lower than the angels” (Psalm 8:5) — if man is a worm what are angels?!
 - c) Such a comparison is beneath the dignity God himself gave man

Chapter 26

A PART OF HIS WAYS

Key Verse: “Indeed these are the mere edges of His ways, and how small a whisper we hear of Him! But the thunder of His power who can understand?” (14)

CHAPTER OUTLINE:

- Counsel Without Wisdom (1-4)
- God’s Greatness Is Beyond Understanding (5-14)

I. COUNSEL WITHOUT WISDOM (26:1-4)

- A.** KJV & NKJV have this as a series of questions — sarcastic statements seem more fitting vv 2-3; v 4 sarcastic questions
- B. Read with sarcastic enthusiasm:** “But Job answered and said: ²How have you helped him who is without power? How have you saved the arm that has no strength? ³How have you counseled one who has no wisdom? And how have you declared sound advice to many?” (1-3)
- 1. The singular “*you*” indicates Job is addressing Bildad directly
 - 2. Note the benefits Bildad supposed: *Help—Safety—Counsel—Knowledge*
 - 3. Actually: Bildad offered none of these
- C.** “How then can man be righteous before God? Or how can he be pure who is born of a woman?” (4)
- 1. “To whom are you speaking, Bildad? Surely not to me; your words do not apply in my case”

2. “Whose spirit stirred you to speak such words Bildad? Certainly not God’s spirit; He knows I am a man of integrity.

II. GOD’S GREATNESS IS BEYOND UNDERSTANDING (26:5-14)

A. The eye of God: “The dead tremble, those under the waters and those inhabiting them. ⁵Sheol is naked before Him, and Destruction has no covering.” (5-6)

1. *Basically:* Nothing escapes God’s eye, not even the spirits of the departed dead in the darkest and gloomiest of places
2. Psalm 139:7-12; Proverbs 15:11; Hebrews 4:13; Amos 9:2

B. Scientific foreknowledge (7-10)

1. How can Job and his friends have scientific foreknowledge IF their speeches are not inspired?
 - a) i.e., how could God reveal these things to them yet allow them to say things that are false?
 - (1) God did not inspire Eliphaz to teach false theology (all suffering is for sin)
 - (2) God did not inspire Job to falsely blame Him for his suffering
 - (3) BUT the writer of these events was inspired when recording them
 - (4) cf. Satan was not inspired to say “You will not surely die” (Genesis 3:4), but Moses was inspired when writing the record
 - b) God did speak to people in that day (Job 23:11-12); these things may have been revealed to humanity in general through individual men (such as Job)
 - c) IF so then these things would have been common knowledge at the time and passed down to us through the inspired record
2. “He stretches out the north over empty space; He hangs the earth on nothing.” (7)
 - a) North is not used of direction but of the “high heavens” and stands in contrast to “Sheol” and “Destruction” the deepest depths of v 6
 - b) The idea is the vastness of space = spread out like a tent for all that is there
 - c) Also emphasized here is the fact that all in space is suspended — including the earth
3. “He binds up the water in His thick clouds, Yet the clouds are not broken under it.” (8) — Amazing statement most often overlooked
 - a) Water cycle is involved in this thought (Psalm 135:7)
 - b) How much do clouds weigh? Job says “the waters” are bound up in the clouds
 - c) Typical cumulus cloud = 550 tons (*weight of 100 elephants*)
 - d) Large storm cloud = 1.1 million tons (*weight of 200,000 elephants*)
 - e) Hurricane (size of the state of Missouri) = 220 million tons (*weight of 40 million elephants*)
 - f) Gallon of water = 8.34lbs. (*following are my estimates*)
 - (1) Typical cumulus cloud about: 131,895 gallons
 - (2) Large storm cloud about: 263,788,969 gallons
 - (3) Hurricane about: 52.76 billion gallons
 - g) **AND THE CLOUD IS NOT BROKEN UNDER IT!**
4. “He covers the face of His throne, and spreads His cloud over it.” (9) — “face of His throne” = God hides himself by his creation
 - a) Hailey: “Job saw the exercise of God’s power, but he could not see God”
 - b) Psalm 18:11; 97:2
5. “He drew a circular horizon on the face of the waters, At the boundary of light and darkness.” (10)

- a) From the water above (v 8) Job speaks of the waters beneath — God controls these also and has set boundaries for the oceans/seas
- b) “Do you not fear Me? ’says the Lord. “Will you not tremble at My presence, Who have placed the sand as the bound of the sea, By a perpetual decree, that it cannot pass beyond it? And though its waves toss to and fro, yet they cannot prevail; Though they roar, yet they cannot pass over it.” (Jeremiah 5:22)
- c) **Job 38:8-11**; Psalm 33:7; 104:5-9; Proverbs 8:29
- d) Jesus’ rebuke of the water is undeniable evidence of His deity (Matthew 8:27; Mark 4:39)
- e) Since Jesus can control the water — can He not also the creatures in the water (Luke 5:4)

C. God’s Power (11-13):

1. “The pillars of heaven tremble, and are astonished at His rebuke.” **(11)** —
 - a) “pillars of heaven” is a poetic expression referring to the mountains that appear to support the sky
 - b) Though they are majestic — they tremble at God’s voice (Job 9:6; Psalm 46:2-3; 18:7; 29:3-8; Habakkuk 2:21; Hebrews 12:26)
2. “He stirs up the sea with His power, and by His understanding He breaks up the storm.” **(12)** —
 - a) **12a** = differences of translations:
 - (1) NKJV = “stirs up the sea” — another demonstration of God’s power over the waters (cf. 8-10), perhaps in a storm or even the flood (Genesis 7:11)
 - (2) KJV = “divideth the sea with his power” — *may points to creation when God “divided the waters which were under the firmament from the waters where were above the firmament” (Genesis 1:7)*
 - (a) This seems to fit the text and agrees with v 13
 - (b) God also divided the Red Sea (Exodus 14:21-28); Jordan River (Joshua 3:17–4:24)
 - (c) So — this may not refer to any “dividing” specifically *but only* to God’s power (**Joshua 4:24**)
 - (3) NASB = “quieted” and ESV = “stilled” — again a demonstration of God’s power over the waters and could refer to either bringing order in creation or calming of storms
 - b) **12b** = “And by His understanding He breaks up the storm [rahab]”
 - (1) This may be an allusion to a pagan deity — stressing God’s power and supremacy
 - (2) This may be a reference to a sea monster that stirs up the sea (Job 9:13) or the arrogance of man that stirs storms in society — God is able to quiet either
 - c) Key thought here is the power and supremacy of God

D. “By His Spirit He adorned the heavens; His hand pierced the fleeing serpent.” **(13)** —

1. “adorned” = cleansed or makes neat
 - a) He clears the skies with His breath after a storm.
 - b) This is a picture of God clearing the storm clouds allowing the shining of the sun
 - c) Psalm 104:30; Genesis 1:2
2. “fleeing serpent”
 - a) ASV = “swift serpent”
 - b) Some suggest this is a
 - (1) A constellation

- (2) The leviathan (41:1)
- (3) K & D: a monster that swallows the sun in an eclipse (pagan myth)
- 3. “Indeed these are the mere edges of His ways, and how small a whisper we hear of Him! But the thunder of His power who can understand?” (14)
 - a) Those things noted from 7-13 are only “parts” of God’s ways
 - b) The creation and the natural world reveal only a small portion of God’s power and majesty
 - (1) “He does great things past finding out, Yes, wonders without number.” (Job 9:10)
 - (2) “The heavens declare the glory of God; And the firmament shows His handiwork.” (Psalm 19:1)
 - (3) ““Ah, Lord God! Behold, you have made the heavens and the earth by Your great power and outstretched arm. **There is nothing too hard for You.**” (Jeremiah 32:17)
 - (4) “Oh, the **depth** of the riches both of the wisdom and knowledge of God! How **unsearchable** are His judgments and His ways past finding out!” (Romans 11:33)
 - c) MacBeath: “The nervous brevity and subtlety of these words or unsurpassable”

SECTION XI — CHAPTERS 27-31
Job’s Closing Speech

Chapter 27

JOB’S RIGHTEOUSNESS AND THE WICKED’S PORTIONS

Key Verse: “My righteousness I hold fast, and will not let it go; My heart shall not reproach me as long as I live.” (6)

CHAPTER OUTLINE:

- Job Maintains His Integrity (1-6)
- Job Pleads for His Enemy (7-12)
- The Portion of The Wicked (13-23)

I. JOB MAINTAINS HIS INTEGRITY (27:1-6)

A. Job’s oath: “Moreover Job continued his discourse, and said: ²As God lives, who has taken away my justice, and the Almighty, who has made my soul bitter, ³As long as my breath is in me, and the breath of God in my nostrils, ⁴My lips will not speak wickedness, Nor my tongue utter deceit.” (1-4)

1. 2 —

- a) “As God lives” = a Hebrew form of oath (Numbers 14:21; Ruth 3:13; 1 Samuel 14:39, 45; 19:6)
- b) Job calls on God, who has taken away his justice; vexed or made bitter his soul — to be his witness
 - (1) God will not be a part of wrong (1 John 1:5)
 - (2) Before you call on God to be a witness for you — you better be right, Job was (cf. Job 23:11-12)

- c) This demonstrated Job's great faith in *the Judge of all the earth to do right* (Genesis 18:25)
- 2. 3-4 — "As long as I am alive, I will not speak that which is false"
 - a) "My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has." (cf. Job 42:7)
- B. *Job's integrity*: "Far be it from me That I should say you are right; Till I die I will not put away my integrity from me. ⁶My righteousness I hold fast, and will not let it go; My heart shall not reproach me as long as I live." (5-6)
 - 1. To say that his friends were right, Job would have to acknowledge he was guilty as they charged — such would be "*wickedness*" and "*deceit*" (4)
 - 2. Job will speak nothing but the truth
 - 3. IF you are not in the wrong — do not apologize just to "keep the peace"
 - 4. Job's "integrity" (5) is his "righteousness" (6) — To walk in your integrity is to live righteously
 - a) "Judge me, O LORD, according to my righteousness, and according to my integrity within me." (Psalm 7:8)
 - b) "Vindicate me, O LORD, For I have walked in my integrity. I have also trusted in the LORD; I shall not slip" (Job 26:1)
 - c) *Notice the source of Job's integrity/righteousness*: "My foot has held fast to His steps; I have kept His way and not turned aside. ¹²I have not departed from the commandment of His lips; I have treasured the words of His mouth More than my necessary food." (Job 23:11-12)
 - 5. Job's "*heart*" would not reproach him (6b)
 - a) He would not speak against his conscience (John 8:9; Romans 9:1; 1 Timothy 1:5, 19)
 - b) Conscience does not determine right/wrong — but when properly exercised/trained is beneficial, and if just, will not be violated (1 Timothy 4:2; Titus 1:15; Hebrews 10:22)

II. *JOB PLEADS FOR HIS ENEMY (27:7-12)*

- A. "May my enemy be like the wicked, and he who rises up against me like the unrighteous." (7)
 - 1. Some suggest this is a curse — *but* if Job curses his "enemy" here — does he contradict himself later?
 - a) Three options here and each depend on who the enemy of Job is:
 - (1) Job could be saying, "I hope that all who are against me get what is coming to them"
 - (a) That does not agree with Job's character (Job 1:1)
 - (b) That would be a contradiction of **31:29-30**: "If I have rejoiced at the destruction of him who hated me, or lifted myself up when evil found him (Indeed I have not allowed my mouth to sin by asking for a curse on his soul)"
 - (2) Who has been Job's enemy throughout the book?
 - (a) "Why do You hide Your face, and regard me as Your enemy?" (Job 13:24)
 - (b) "He tears me in His wrath, and hates me; He gnashes at me with His teeth; My adversary sharpens His gaze on me." (Job 16:9)
 - (c) "He has also kindled His wrath against me, and He counts me as one of His enemies." (Job 19:11)

- (d) Could this enemy be God? NO — consider vv 7-8 together
- (3) That leaves only one other who could be the enemy — Satan
 - (a) Is Job contemplating that Satan is behind all of his suffering?
 - (b) This idea never occurs in the book, previous nor after
 - (c) SO — we must conclude that Satan is not under consideration
- (4) If none of our options fit — what is the answer?
 - b) It seems that Job wants his friends to go to God, as one who is wicked/unrighteous — not to be condemned but to make things right
 - (1) Job is not saying — let him be cast into hell
 - (2) BUT — let him go before God seeking forgiveness
- 2. 8-12 — In fact, vv 8-12 could be read as if Job is pleading with them
 - a) This is **not** a curse but a pleading for his friends
 - b) Job seems to be saying, “Let my enemies (Bildad specifically) admit they have been wrong and repent”
- 3. IF this is the correct interpretation — what does that say about Job’s character?
 - a) This is a picture of the Christ in Job!
- B. Another thought for v 7:
 - 1. Job could be saying, “I hold fast my integrity/righteousness (5-6); therefore, let those who oppose me “be seen as” wicked/unrighteous
 - 2. Similar to “let God be true, but every man a liar” (Romans 3:4)
- C. Whatever the interpretation — we know that Job is not cursing his enemies—wishing that their soul be condemned (Job 31:28-29)
- D. Some quick thoughts and cross-references
 - 1. “For what is the hope of the hypocrite, Though he may gain much, If God takes away his life?” (8) —
 - a) “For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?” (Matthew 16:26)
 - b) Mark 8:36; Luke 9:25; 12:20; 16:25
 - 2. “Will God hear his cry When trouble comes upon him?” (9)
 - a) “One who turns away his ear from hearing the law, Even his prayer is an abomination.” (Proverbs 28:9)
 - b) cf. Psalm 66:18; Micah 3:4; John 9:31
 - 3. “Will he delight himself in the Almighty? Will he always call on God?” (10)
 - a) Will the wicked delight to call upon God?
 - b) Question: how many times in the book have the friends prayed?
 - c) When do the wicked call on God?
 - (1) **Trouble/destruction:** “When your terror comes like a storm, and your destruction comes like a whirlwind, when distress and anguish come upon you.” (Proverbs 1:27)
 - (2) **Then vainly and half-heartedly:** “Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow.” (Isaiah 1:16-17)
 - (3) God will not hear: “Behold, the Lord’s hand is not shortened, that it cannot save; Nor His ear heavy, that it cannot hear.
 - (4) “When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.” (Isaiah 59:17; cf. Job 27:9)

4. "Surely all of you have seen it; Why then do you behave with complete nonsense?" (12) — Eliphaz noted what he had "seen" (Job 4:8; 5:3; 15:17)
 - a) "You are miserable counselors — you have seen all of this but have missed it"
 - b) They interpreted what they saw to fit their philosophy and traditions
 - c) "Hear this now, O foolish people, Without understanding, Who have eyes and see not, and who have ears and hear not:" (**Jeremiah 5:21**; Isaiah 6:9; Ezekiel 12:2; Acts 28:26)

III. THE PORTION OF THE WICKED (27:13-23)

- A. Is the a picture of what happens to the wicked in this life OR in the life to come?
- B. "This is the portion of a wicked man with God, and the heritage of oppressors, received from the Almighty: ¹⁴If his children are multiplied, it is for the sword; And his offspring shall not be satisfied with bread. ¹⁵Those who survive him shall be buried in death, and their widows shall not weep, ¹⁶Though he heaps up silver like dust, and piles up clothing like clay—" (13-16)
 1. "heritage of oppressors" = What the oppressor "inherits" is from God (cf. Job 21:15-16)
 2. What does the oppressor leave behind? Everything
 - a) Children (14)
 - b) Wife (15)
 - c) Possessions (16)
- C. "He may pile it up, but the just will wear it, and the innocent will divide the silver." (17) —
 1. All he has gained (8) "pile it up" will be left behind and the "innocent" (those he oppressed) will take possession of it
 2. Rich fool: "But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20)
 3. Psalm 39:6; Ecclesiastes 2:18-22; 1 Timothy 6:7
- D. "He builds his house like a moth, Like a booth which a watchman makes." (18) —
 1. His house may be as a castle but will be turned to the cocoon of a moth
 2. "Booth" = tent or shelter from the sun made to be temporary
 3. NOTE: vv 13-18 demonstrated what happens to the "heritage" of the wicked — what he gained on earth but is left behind when God takes his soul (8)
 4. Next: vv 19-23 picture the portion of his soul
- E. "The rich man will lie down, But not be gathered up; He opens his eyes, and he is no more." (19)
 1. "He shall die — but not gathered to his people/fathers" (Genesis 25:8; 35:29; 49:33; Numbers 27:13; Judges 2:10)
 2. Introduces the horrors the rich man (wicked man v 13) will face at death
 - a) "So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried [notice the contrast!]. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom." (Luke 16:22-23)
 - (1) Lazarus was "gathered" (by the angels) to his people/fathers
 - (2) BUT the rich man was simply buried — **neither** gathered **nor** with his people/fathers
 3. Some translations picture this as the rich man simply dying and leaving his wealth behind:

- a) NASB: "He lies down rich, but never again; He opens his eyes, and it is no longer."
 - b) ESV: "He goes to bed rich, but will do so no more; he opens his eyes, and his wealth is gone."
 - c) I prefer the KJV; ASV; NKJV
- F.** "Terrors overtake him like a flood; A tempest steals him away in the night. ²¹The east wind carries him away, and he is gone; It sweeps him out of his place." **(20-21)** —
1. This is the picture of a flash flood carrying away
 2. Emphasis on the wicked man:
 - a) "overtake him" (20a)
 - b) "steals him away" (20b)
 - c) "carries him away" (21a)
 - d) "he is gone" (21b)
 - e) "sweeps him out of his place" (21c)
 3. **Note:** Job's possessions were taken but he remained; Job pictures the possessions of the wicked man remaining when he is taken away
 4. This is the portion of the wicked man when he stands before God
- G.** "It hurls against him and does not spare; He flees desperately from its power." **(22)** — though the wicked tries to flee God's judgment, he will not escape
- H.** "Men shall clap their hands at him, and shall hiss him out of his place." **(23)**
1. This happened to Job on earth, but this is a picture of a wicked man receiving his portion after this life
 2. Is this the righteous "clapping their hands" (in derision) at him and "hissing him out of his place"
 3. It is a picture of shame being "heaped" upon the wicked as he is dismissed from the presence of God (Matthew 7:23; 25:41; Luke 13:27)
 4. Looking back at v 19 — he was not "gathered" but scattered

Chapter 28

WHERE SHALL WISDOM BE FOUND

Key Verse: "But where can wisdom be found? And where is the place of understanding?" (12)

CHAPTER OUTLINE:

- Treasures Found in The Earth (1-11)
- Where Shall Wisdom Be Found (12-22)
- The Fear of The Lord Is Wisdom (23-28)

I. TREASURES FOUND IN THE EARTH (28:1-11)

- A.** "Surely there is a mine for silver, and a place where gold is refined. ²Iron is taken from the earth, and copper is smelted from ore." **(1-2)** —
1. The science of mining and refining processes began before 4000 B.C.
 2. Mining for gold in Egypt before 4000 B.C.
 3. Copper
 - a) In Archaeology — the Chalcolithic period (copper age) dates from 4300 B.C.
(1) Chalcolithic from Greek = KHALKÓS, "copper" and from LÍTHOS, "stone"

- (2) Copper: KHALKÓS
- (3) Stone: LÍTHOS
- b) Copper mined in Sinai Peninsula before 3400 B.C.
- 4. Silver:
 - a) Known in Egypt during 4th millennium B.C.
 - b) Part of Abraham's wealth (Genesis 13:2)
- 5. Code of Menes
 - a) Menes: first Pharaoh of United Egypt (c. 3100 B.C.)
 - b) "One-part gold = 2 1/2 parts of silver in value"
 - c) Learn two things from this:
 - (1) By 3100 B.C., gold and silver was in use
 - (2) By 3100 B.C., an amount to determine value was in place
 - (3) By 3100 B.C., the value of gold exceeded silver
- 6. Iron:
 - a) Earliest mention of iron (Genesis 4:22)
 - b) An iron tool from 4th millennium B.C. was found in the great pyramid of Gezeh
- 7. Author of the book demonstrates a thorough knowledge of mining technology
- B. "Man puts an end to darkness, and searches every recess For ore in the darkness and the shadow of death." (3)
 - 1. Description of mining and man's quest for earthly treasures (cf. Matthew 6:19-21)
 - 2. Shafts extending deep into the earth allowing artificial light (torches) for searching
 - 3. "Ore in the darkness and shadow of death" — graphic picture of how deep into the earth they were
- C. "He breaks open a shaft away from people; In places forgotten by feet They hang far away from men; They swing to and fro." (4) —
 - 1. "hang far away from men" and "swinging to and fro" likely refers to descending and ascending the mines by rope
- D. "As for the earth, from it comes bread, But underneath it is turned up as by fire; ⁶Its stones are the source of sapphires, and it contains gold dust." (5-6)
 - 1. "bread" (5) may seem out of place in a discussion of mining, **but** it forms a complete picture of man's innovation — discovering things above and beneath the earth
 - 2. "underneath it is turned up as by fire" (6)
 - a) *Hailey*: man's zealous searching for metals
 - b) *Delitzsch (agreement w/Hailey)*: "Man's restless search, which rummages everything through, is compared to the unrestrained ravaging fire"
 - c) I can't help wonder if this refers to tectonic action; if so may be a reference to scientific foreknowledge.
- E. "That path no bird knows, Nor has the falcon's eye seen it. ⁸The proud lions have not trodden it, nor has the fierce lion passed over it." (7-8)
 - 1. 7 — Birds (sight):
 - a) "bird" or "bird of prey" (ASV) = most of these are migratory (Hailey) so consistent hunting or searching
 - b) "falcon" = (info from intobirds.com)
 - (1) Falcons have eyesight 8x that of a man and can see small prey up to two miles away
 - (2) Their eyes also allow them to see ultraviolet light that humans can't see. Feces left by mice and voles provide a "neon trail" for the falcon.

- c) The point: even these whose vision surpasses man and who see from great heights — cannot see the places where man searches for hidden treasures
- 2. **8** — Lions (courage):
 - a) “proud lions” and “fierce lion” picture the strength and courage of these “proud beasts” (ASV)
 - b) Though great in strength and courage — these, dare not venture into the dark places where man searches for hidden treasures.
- F. “He puts his hand on the flint; He overturns the mountains at the roots. ¹⁰He cuts out channels in the rocks, and his eye sees every precious thing.” **(9-10)**
 - 1. Man has developed technology to mine for precious metals and stones
- G. “He dams up the streams from trickling; What is hidden he brings forth to light.” **(11)**
 - 1. Man builds dams to facilitate his search for hidden treasures that are precious and of great value

II. WHERE SHALL WISDOM BE FOUND (28:12-22)

- A. “But where can wisdom be found? And where is the place of understanding?” **(12)**
 - 1. Man has developed technology to search out and discover the earth’s precious resources
 - 2. But wisdom and understanding are not found in such a fashion
- B. “Man does not know its value, Nor is it found in the land of the living.” **(13)**
 - 1. Man does not appreciate the true value of wisdom
 - 2. It cannot be found among me
- C. “The deep says, it is not in me; And the sea says, it is not with me.” **(14)**
 - 1. Neither “the deep” = depth of the earth (1-6) nor “the sea” holds the secret of wisdom and understanding
 - 2. This description pictures the earth in aggregate — man can search land and sea and will not find wisdom
- D. “It cannot be purchased for gold, Nor can silver be weighed for its price.” **(15)**
 - 1. Wisdom cannot be bartered in the marketplace; it is not acquired through the trade of gold or silver
 - 2. Wisdom is of such value that even the most precious metals cannot cover the price of it’s worth.
- E. “It cannot be valued in the gold of Ophir, In precious onyx or sapphire.” **(16)**
 - 1. “valued” = “weigh, balance”
 - 2. Cannot take wisdom and weigh its value
 - 3. Therefore, (v 15) it is not a traded commodity in the markets
 - 4. From v 16, Job turns from precious metals to precious stones
- F. “Neither gold nor crystal can equal it, Nor can it be exchanged for jewelry of fine gold.” **(17)**
 - 1. “crystal” (KJV; NKJV); “glass” (ASV; ESV; NASB) = rock crystal
 - 2. “jewelry of fine gold” = “vessels” or “vases” made of gold
 - 3. Thus, precious gems and even precious metals, when fashioned into useable objects, cannot be exchanged for wisdom.
- G. “No mention shall be made of coral or quartz, For the price of wisdom is above rubies. ¹⁹The topaz of Ethiopia cannot equal it, nor can it be valued in pure gold.” **(18-19)**
 - 1. “coral” = probably red coral of the Mediterranean Sea

2. Job spoke of the “sea” (14) = the coral and pearls taken from under the water are not even “mentioned” — not even a part of the conversation when speaking of wisdom’s value
 3. “the price of wisdom is above rubies”
 - a) cf. “Who can find a virtuous woman? For her price *is* far above rubies.” (Proverbs 31:10)
 - b) NOTE that the only treasure of man considered even worthy of the category of wisdom is a virtuous woman!
- H.** “From where then does wisdom come? And where is the place of understanding? ²¹It is hidden from the eyes of all living, and concealed from the birds of the air.” **(20-21)**
1. Since wisdom’s true value and the place of wisdom is hidden from man — how can it be found
 2. “Destruction and Death say, We have heard a report about it with our ears.” **(22)**
 - a) *Death* and *destruction* are personified and speak for the “netherworld” (world of the dead)
 - b) So many things are unknown about *the world of the dead* — perhaps wisdom is hidden there.
 - c) But no! They have only *heard rumors* of wisdom!
- I. Summary Statement of 2-22:**
1. Neither in the land of the living nor the realm of dead, can wisdom be found. Therefore, where can wisdom be found (12); from where does it come (20)?

III. THE FEAR OF THE LORD IS WISDOM (28:23-28)

- A.** “God understands its way, and He knows its place.” **(23)**
1. This answers the question raised by the summary statement of 2-22
 - a) The Hebrew is emphatic: “**God and only God**” knows the way and place
 - b) Man knows the way and place of precious metals and jewels
 - c) But only God knows the way to wisdom because only God knows the place of wisdom
 2. *Note:* Bildad and Eliphaz noted the wisdom of the ancients (Job 8:8-10; 15:10, 18); Job demonstrates that even the wisdom of the ancients is nothing if not from God.
- B. Man is limited in knowledge and power:** “For He looks to the ends of the earth, and sees under the whole heavens, ²⁵To establish a weight for the wind, and apportion the waters by measure. ²⁶When He made a law for the rain, and a path for the thunderbolt, ²⁷Then He saw wisdom and declared it; He prepared it, indeed, He searched it out.” **(24-27)**
1. **24** — God’s vision is unrestrained therefore, His knowledge unlimited.
 - a) Man digs into the earth and searches under the waters to discover
 - b) God simply looks “to the ends of the earth,” and sees all that is “under the whole heaven”
 2. **25** —
 - a) “weight for the wind” = velocity — God determines the force of the wind
 - b) “apportion the waters by measure” — God “measures out” the waters
 - c) These likely refer to the creation when God determined the extent of the wind/waters
 - d) Man weighs silver and gold and determines a value (cf. 16)
 - e) But God not only weighs the wind and measures the water but — He determined it

3. 26
 - a) At the same time (creation) God “made a law for” or established the natural laws governing storms: rain, lightning, and thunder
4. 27
 - a) God saw His creation — that it was good (Genesis 1:31) and by His creation declares His wisdom to all (Psalm 19:1-6)
 - b) Verses 23-27 point to the creation as a whole: the earth under the whole heaven (24); wind and waters (25); heavens, lightning, and thunder (26)
 - (1) SO - the heavens, the earth, the sea (Exodus 20:11)
 - c) *The Point*: God created and controls all things by His wisdom
- C. “And to man He said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.” (28)
 1. Man will never discover the wisdom of God that can create and control all things.
 2. Therefore, wisdom for man is to fear God; reverence God; humble before God and to turn from all that is opposed to God — i.e., to serve Him in whom is all wisdom
 3. This points back to the opening of the book: “There was a man in the land of Uz, whose name was Job...” he is wise (1:1)
 4. cf. Deuteronomy 4:6; Psalm 111:10; Proverbs 1:7; 9:10; Ecclesiastes 12:13

Chapter 29

THE LORD GAVE: JOB’S FORMER ESTATE

Key Verse: “Oh, that I were as in months past, as in the days when God watched over me” (2)

CHAPTER OUTLINE:

- Job—Preserved By God (1-6)
- Job—Regarded By Man (7-10)
- Job—A Blessing To All (13-17)
- Job’s Hope And Expectation (18-20)
- Job’s Counsel And Wisdom (21-25)

I. JOB—PRESERVED BY GOD (29:1-6)

- A. From this point Job is neither speaking to his friends, nor is he speaking to God. In poetic language this is a soliloquy (speaking to oneself when alone or without the regard of others who may be listening)
- B. “Oh, that I were as in months past, As in the days when God watched over me;” (2)
 1. “as in the months of old”
 2. This is the second time Job mentions “months” in relation to his suffering (Job 7:3; 29:2)
 3. He now refers to the time *before* his calamities (Job 1:1-5)
 - a) The time is characterized by Job as when “*the Lord gave*” (Job 1:21b)
 4. “when God watched over me” =
 - a) Refers to one “exercising great care over”
 - b) Job readily acknowledged God’s watchful preservation
 - c) Contrast the attitude of the wicked (Job 21:15-16)

- C. "When His lamp shone upon my head, and when by His light I walked through darkness;" (3)
1. This is a picture of God's good providence
 2. "by His light I walked through darkness"
 - a) cf. "The entrance of Your words gives light; It gives understanding to the simple." (Psalm 119:130)
 - b) This may also be another indication of God speaking directly to Job in times past.
- D. "Just as I was in the days of my prime, When the friendly counsel of God was over my tent;" (4)
1. One of the saddest verses in the book
 2. "when the friendly counsel of God was over my tabernacle" (4)
 - a) cf. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." (Exodus 33:11)
 - b) How did Job know the "friendly counsel" of God *if* God had not spoken to him?
 - (1) ASV = "friendship" of God (ESV; NASB)
 - (2) This Hebrew word is also translated "close"
 - (3) "All my **close** friends abhor me" (Job 19:19)
 - (4) Job is emphasizing that at one time he had a very close relationship with God
 - c) Job: "I long for the days when God was my friend; when he took me into His friendly counsel"
- E. "When the Almighty was yet with me, When my children were around me" (5)
1. "when my children were around me"
 - a) ESV: "all around me"
 - b) Implication: Job was not far removed from his children but "in the middle" of them — very involved in their lives
 - c) This again emphasizes a close intimate relationship
 - d) This also highlights Job as a father
 2. Compare to Christ's relation to His church: "and **in the midst** of the seven lampstands One like the Son of Man" (Revelation 1:13; cf. 2:1)
- F. "When my steps were bathed with cream, and the rock poured out rivers of oil for me!" (6)
1. "Bathed with cream" and "rivers of oil" —
 - a) Figurative of fatness and plenty (Deuteronomy 32:13-14; 33:24)
 - b) Scarcity and want were unimaginable
 2. The rock from which the oil flowed would have been a "channel" from the olive press

II. JOB—REGARDED BY MAN (29:7-10)

- A. "When I went out to the gate by the city, When I took my seat in the open square," (7)
1. "the gate of the city" and "took my seat" (cf. Job 31:21)
 2. In ancient cities "broad places" or "squares" were near the city gates
 - a) People gathered to transact business
 - b) Justice would be dispensed in "court cases" (Joshua 20:4)
 3. "*Judges and officers*" sat in the gate (Deuteronomy 16:18)
 4. Lot (Genesis 19:1)
 5. Business conducted:
 - a) Hamor and Shechem (Genesis 34:20)
 - b) Boaz before the elders of the city (Ruth 4:1-2, 11)

6. Was to be characterized by justice (Zechariah 8:16) but was perverted by the rulers in Israel (Amos 5:10, 12, 15)

B. “The young men saw me and hid, and the aged arose and stood; ⁹The princes refrained from talking, and put their hand on their mouth; ¹⁰The voice of nobles was hushed, and their tongue stuck to the roof of their mouth.” **(8-10)** —

1. Respect and regard for Job evidenced by actions of others

a) Young hid themselves (ESV = withdrew) = idea of stepping aside and giving Job the more prominent place (cf. Luke 14:7-11)

b) Aged arose, and stood = demonstrations of respect (Acts 7:56; 2 Chronicles 18:18)

c) Princes (men of high rank/authority) and nobles (men in the highest level of government and society) refrained from speaking

(1) Understood they were unworthy to speak

(2) cf. “Behold, I am vile; What shall I answer You? I lay my hand over my mouth.” **(Job 40:4)**

2. Note the respect of Job was through all ages and corners of society: young and old; princes and nobles

III. JOB—A BLESSING TO ALL (29:13-17)

A. “When the ear heard, then it blessed me, and when the eye saw, then it approved me;” **(11)** —

1. “*When the ear heard*” looks back to vv 8-10 — Job’s voice and words of wisdom gave reason for men to bless him

2. “*When the eye saw*” looks forward to vv 12-17 — the eyes of men witnessed Job’s “good works” and could give first-hand testimony and approval

3. Respect of the people grew out of what they both saw and heard

B. “Because I delivered the poor who cried out, The fatherless and the one who had no helper.” **(12)**

1. Provides the reason for the good report of Job (11)

2. NKJV pictures three classes: poor, fatherless, and those who had none to help

3. ASV pictures two classes: poor and fatherless (that had none to help him)

C. “The blessing of a perishing man came upon me, and I caused the widow’s heart to sing for joy.” **(13)**

1. The one “that was perishing” and “the widow” identify other classes of society on whom Job’s benevolent heart poured out sympathy

2. *Point:* Job was a deliverer and helper to the most vulnerable of society (cf. James 1:27)

D. “I put on righteousness, and it clothed me; My justice was like a robe and a turban.” **(14)**

1. This is a picture of Job putting on the clothing a judge

2. Righteousness was his clothing and justice his robes and turban

a) Robe and turban were the official clothes of the judge

3. Job delivered judgments based on ethical and moral standards of right (Isaiah 11:4; John 7:4)

4. His conduct in the judgment seat is given in vv 15-17

E. “I was eyes to the blind, and I was feet to the lame. ¹⁶I was a father to the poor, and I searched out the case that I did not know.” **(15-16)**

1. “eyes to the blind...feet to the lame...father to the poor” — what men lacked Job provided **(15-16a)**

2. The “cause that I did not know” is the legal cause of which Job was unfamiliar (**16b**)
 - a) For the sake of fairness and justice — Job searched out the facts
 - b) He would not allow the truth to be hidden (cf. Deuteronomy 13:14)
- F. “I broke the fangs of the wicked, and plucked the victim from his teeth.” (**17**)
 1. Demonstrates how powerless and needy those who depended on Job were
 2. This is a refutation of charges made by Eliphaz (Job 22:6-9)
 3. Job walked in the steps of the Lord as a judge (cf. Job 23:11; Psalm 3:7; 124:6)

IV. JOB’S HOPE AND EXPECTATION (29:18-20)

- A. “Then I said, I shall die in my nest, and multiply my days as the sand. ¹⁹My root is spread out to the waters, and the dew lies all night on my branch. ²⁰My glory is fresh within me, and my bow is renewed in my hand.” (**18-20**) —
 1. This was Job’s expectations “in the days when God watched over” him (cf. 2)
 2. Long life surrounded by his children (nest) (**18**)
 3. Root spread to waters; dew on his branch = prosperity (19)
 4. Glory fresh and bow in hand = strength and vitality (**20**)
 - a) Job prospered with a large family and financially
 - b) “Then” Job was the “greatest of all the men of the east” (1:3)

V. JOB’S COUNSEL AND WISDOM (29:21-25)

- A. “Men listened to me and waited, and kept silence for my counsel. ²²After my words they did not speak again, and my speech settled on them as dew. ²³They waited for me as for the rain, and they opened their mouth wide as for the spring rain. ²⁴If I mocked at them, they did not believe it, and the light of my countenance they did not cast down.” (**21-24**) —
 1. Job was sought for wisdom and counsel (cf. Job 22:29) (**21-22**)
 2. As the latter rains provided a harvest — Job’s wisdom blessed them with the fruits of peace (**23**)
 - a) People were as dry fields needing rain
 - b) Job was like rain in the heat and dryness of summer
 3. The discouraged and downhearted were encouraged and uplifted: “I laughed on them, but they could not believe the good news” (**24**)
- B. I chose the way for them, and sat as chief; So, I dwelt as a king in the army, as one who comforts mourners (**25**)
 1. It was to Job that the people looked to for guidance (chief leader); leadership (as a king); consolation (comforted the mourner)

Chapter 30

THE LORD HATH TAKETH AWAY: JOB’S PRESENT STATE

Key Verse: “I cry out to You, but You do not answer me; I stand up, and You regard me.” (20)

CHAPTER OUTLINE:

- Held In Derision (1-8)
- Contemptuous Treatment (9-15)
- Days of Affliction (16-23)

- A Harp Turned to Mourning (24-31)

I. HELD IN DERISION (30:1-8)

- A.** From being highly regarded by men — Job plummets to derision and contempt as chapter 29 looked back to “months past” when he was “preserved” by God, chapter 30 will look at the recent months when Job is “destroyed” by God (Job 2:3). Hailey noted: “There is not one ray of light or a cheerful word in this entire chapter.”
- B.** But now they mock at me, men younger than I, whose fathers I disdained to put with the dogs of my flock. **(1)**
1. “But now” — brings the stark contrast from past honor to present shame (cf. Job 29:2)
 - a) This time began Job 1:13 and runs through Job 42:9
 - b) It is characterized by Job 1:21c: “*The LORD gave, and the LORD has taken away*”
 2. “they mock at me, men younger than I” **(1b)**
 - a) It is a principle of society that younger respected the older (cf. Leviticus 19:1-2, 33; 1 Kings 2:19; Job 32:4, 6; Lamentations 5:12; 1 Timothy 5:1)
 - b) This single statement alone highlights shameful treatment
 - c) BUT the level of society from which these young came made their contemptuous behavior toward Job even more humiliating (2-8)
 - (1)** They were of the lowest and most degraded of the community
 3. So detestable were the families from which these youth came — Job would not have even “hired” their fathers to “put with the dogs” as they watched his sheep **(1c)**
 - a) Job had more respect for his dogs than for these men!
- C.** “Indeed, what profit is the strength of their hands to me? Their vigor has perished” **(2)**
1. So worthless was their character and conduct, that even in Job’s present condition, they could be of no benefit to him
 2. **The Christ in Job:** both Job and Jesus went from being treated as a king (Luke 19:35-38) to being looked upon as outcast by the lowest of society (Luke 23:39; Matthew 27:44; cf. Philippians 2:6-7)
- D.** “They are gaunt from want and famine, fleeing late to the wilderness, desolate and waste, ⁴Who pluck mallow by the bushes, and broom tree roots for their food” **(3-4)**
1. They are pictured as “gnawing” on roots for sustenance (ASV; ESV; NASB) **(3)**
 2. Their food is plants that are eaten only in dire necessity **(4)**
 3. All of this points to the character of a sluggard; laziness: “Laziness casts one into a deep sleep, and an idle person will suffer hunger.” (Proverbs 19:15; cf. 20:4; 6:9-11; 24:30-34)
- E.** “They were driven out from among men, they shouted at them as at a thief. ⁶They had to live in the clefts of the valleys, In caves of the earth and the rocks.” **(5-6)**
1. So wretched in character they are cast out — “run out of town” (cf. 8) **(5)**
 2. They find no welcome in society but dwell in the wild **(6)**
- F.** “Among the bushes they brayed, Under the nettles they nestled.” **(7)**
1. Like wild animals they gather together under bushes searching/crying for food
 2. This is a picture of what we would consider “prehistoric man”
- G.** “*They were sons of fools, Yes, sons of vile men; They were scourged from the land.*” **(8)**
1. These youth deriding Job (1) are children of men who are “fools” = i.e., they do not have a good name or reputation in society (cf. Job 18:17)

2. "Scourged from the land"
 - a) "scourged out of the land" (ASV)
 - b) "whipped out of the land" (ESV)
 - c) This paints the best picture of the deplorable, detestable state of these people!
 - d) How "vile" and despicable do you have to be that you are literally "whipped out of the land"!
3. Hailey: "One cannot imagine a more inclusive and obnoxious picture of a class of human scum than Job painted here."
4. These people were the ones who publicly derided Job — they made him a public spectacle!

II. CONTEMPTUOUS TREATMENT (30:9-15)

- A. "And now I am their taunting song; Yes, I am their byword." (9)
 1. Job became the object of a "mocking song"
 - a) Job: "People once respected me; now the lowest of the low publicly mock me"
 - b) This reminds me of the notorious killer, *Lizzy Borden* (August 4, 1892)
 - (1) "Lizzy Borden took an ax and gave her mother 40 whacks (*actually 18*); when she saw what she had done she gave her father 41 (*actually it was 11*)."
 - (2) This was sung by school children on the playground.
- B. "They abhor me, they keep far from me; They do not hesitate to spit in my face." (10)
 1. These dregs of society "hated" Job and "stood at a distance" from Job as if he was unworthy to be in their presence!
 2. Increasing Job's shame, they "spit in his face" — either at him or literally on him
- C. "Because He has loosed my bowstring and afflicted me, they have cast off restraint before me." (11)
 1. The reason Job was so shamefully mistreated was because God had destroyed him (cf. Job 2:3)
 - a) "bow string" or "cord" = Job had no strength or health to defend himself
 2. Their "bridle" had been removed — they abused Job without any restraint
 - a) Such indicates that society at large had turned their back on Job
 - b) He had no defense from his fellowman or from God (cf. Psalm 22:1)
- D. "At my right *hand* the rabble arises; They push away my feet, and they raise against me their ways of destruction." (12)
 1. "the rabble"
 - a) This refers to the youth who degraded him;
 - b) "the rabble" (ASV)
 2. From the place reserved as a place of honor "*my right hand*" (Psalm 110:1) they rose up to dishonor (cf. Zechariah 3:1)
 3. "they push away my feet, and they raise up against me the ways of their destruction"
 - a) They trip him up or push him to the ground
 - b) Then they trample him underneath their own feet
 4. Job who once "broke the jaws" of the wicked was now humiliated by them!
- E. "They break up my path, they promote my calamity; They have no helper." (13)
 1. They use every means to add misery to Job's life
 2. These who "have no helper" (either God or man) because of their vile character — need no helper to further humiliate Job!
- F. "They come as broad breakers; Under the ruinous storm they roll along." (14)
 1. All restraints were removed — they were unopposed in their malicious attacks

2. Job is pictured sitting in the midst of a ruined city and the outcasts of society come in after the enemy is gone — and continually harass him
- G. “Terrors are turned upon me; They pursue my honor as the wind, and my prosperity has passed like a cloud.” **(15)**
 1. “they pursue my honor” = *destroy his reputation*
 2. Job’s “prosperity” passed “as a cloud” = quickly vanishes from sight

III. DAYS OF AFFLICTION (30:16-23)

- A. “And now my soul is poured out because of my plight; The days of affliction take hold of me. ¹⁷My bones are pierced in me at night, and my gnawing pains take no rest. ¹⁸By great force my garment is disfigured; It binds me about as the collar of my coat.” **(16-18)**
 1. In these verses, Job describes his condition
 2. “And now” — Job continues to contrast the time of his calamities with the “months past” when God “preserved” him (Job 29:1; 30:1)
 3. Days of pain and suffering have taken hold of him as an animal its prey **(16)**
 - a) cf. Job 16:9; Psalm 40:12; Psalm 22:14
 - b) Also said of the suffering servant (Isaiah 53:12)
 4. The night is more intolerable than the day **(17)**
 - a) cf. Job 7:4
 - b) His bones were in constant pain = “out of joint (Psalm 22:14); “waste away” (Psalm 31:10)
 - c) As an animal “gnaws” on a dried bone — the pain of Job’s disease never ceased (Psalm 38:8; Isaiah 38:18)
 5. Job’s disease ravaged body is a shadow of his former self **(18)**
 - a) cf. Job 7:5; 2:8
 - b) The spiritual state of Israel is described with similar language (Isaiah 1:5-6)
- B. “He has cast me into the mire, and I have become like dust and ashes.” **(19)**
 1. God had cast him into the “mire” = a muddy/slimy pit
 - a) “I sink in deep mire, Where there is no standing; I have come into deep waters, Where the floods overflow me.” (Psalm 69:2)
 - b) Job pictures himself slowly sinking with no hope or help
 2. “dust and ashes” —
 - a) Job literally sat in the ash heap (Job 2:8)
 - b) Now this is his worth in contrast to “months past” (Job 29:1)
 - c) Abraham likened himself as “dust and ashes” in comparison to the Lord (Genesis 18:27)
- C. “I cry out to You, but You do not answer me; I stand up, and You regard me. ²¹But You have become cruel to me; With the strength of Your hand You oppose me. ²²You lift me up to the wind and cause me to ride on it; You spoil my success. ²³For I know *that* You will bring me to death, and *to* the house appointed for all living.” **(20-23)**
 1. Job cried out to God but there was no reply (Job 19:7; Psalm 22:2; Lam. 3:8, 44) **(20a)**
 2. Job stood up but God would not acknowledge him **(20b)**
 3. God had become “cruel” against and “persecuted” Job — though Job had acknowledged God’s superiority (Job 7:20-21; 12:13-25) **(21)**
 - a) Jeremiah 40:13
 4. Job pictured himself as being picked up the the wind (tornado; hurricane) and torn apart (cf. Job 21:18; Psalm 1:4; Isaiah 7:13; Ezekiel 5:2; Hosea 13:3) **(22)**

- a) The innocent and the wicked are affected indiscriminately by storms (Job 1:19)
- b) Job was being affected by a “figurative” storm—he supposed caused by God
- 5. Job was convinced he was going to die **(23)**
 - a) cf. Job 26:33; 14:5; Genesis 3:19; 2 Samuel 14:14
 - b) He might sustain himself with faith in his Redeemer (Job 19:25-26)

IV. A HARP TURNED TO MOURNING (30:24-31)

- A. “Surely He would not stretch out His hand against a heap of ruins, If they cry out when He destroys it. ²⁵Have I not wept for him who was in trouble? Has not my soul grieved for the poor?” **(24-25)**
 - 1. This verse is considered one of the most difficult in the book
 - 2. Who is the “he” that does not stretch out his hand?
 - a) Could be God
 - b) Could be the one who is falling = Job
 - 3. NKJV/KJV — picture God as the one who will **not** stretch out His hand
 - a) Either to help the sufferer — God could not help Job; “His hands were tied” (Job 1:10-12)
 - b) Or to cause further suffering in the grave (Clarke)
 - (1) Clarke: “Though I suffer here, I shall not suffer hereafter. Though he add stroke to stroke, so as to destroy my life, yet his displeasure shall not proceed beyond the grave.”
 - 4. *In light of v 25 — I prefer the ASV:* “Howbeit doth not one stretch out the hand in his fall? Or in his calamity therefore cry for help?”
 - a) One who is falling (Job) surely stretches out his hand either to break his fall or to reach for help; one suffering calamity certainly cries out for help
 - b) Job had helped others when they were in need (25) — why should he not expect help now (conclusion of 24-25)
 - 5. **V 25** is a summary statement of chapter 31
 - a) Job exhibited true sympathy (Psalm 35:13-14)
- B. “But when I looked for good, evil came to me; And when I waited for light, then came darkness.” **(26)**
 - 1. Light is for the righteous (Psalm 97:11) — Job got darkness
 - 2. Job was suffering — even though he sought for good
- C. “My heart is in turmoil and cannot rest; Days of affliction confront me.” **(27)**
 - 1. “My heart is in turmoil” =
 - 2. KJV: “My bowels boiled, and rested not”
 - 3. Expression of emotional distress without any ease
- D. “I go about mourning, but not in the sun; I stand up in the assembly and cry out for help.” **(28)**
 - 1. Job is a picture of constant mourning without any sympathy (Psalm 38:6)
 - 2. When others cried for help — Job was there (Job 29:11-13) — but now Job cries out and is no one answers
 - 3. **The Christ in Job:** This is also a picture of the suffering servant (Isaiah 53:3)
- E. “I am a brother of jackals, and a companion of ostriches.” **(29)**
 - 1. Job’s companions were desert creatures
 - a) Jackals are scavengers and do not associate with other animals
 - b) Ostriches are a desert bird and mostly solitary

- (1) Treasury of Scripture Knowledge notes that ostriches “groan as if they were in the greatest agonies”
- c) This is a picture of Job being ostracized and in desolation
2. “My skin grows black and falls from me; My bones burn with fever.” (30) —
- a) More specifics of Job’s physical suffering
- b) cf. Lamentations 4:8; 5:10; Psalm 102:3
3. “My harp is turned to mourning, and my flute to the voice of those who weep.” (31)
- a) The harp that should express joy is now an instrument of grief (Lamentations 5:15)
- b) The “flute” is now an instrument of weeping
- c) This is a picture of sorrowful songs prepared for a funeral

Chapter 31 **JOB’S INTEGRITY**

Key Verse: “Let me be weighed on honest scales, that God may know my integrity.” (6)

CHAPTER OUTLINE:

- Covenant of Purity (1-4)
- Honest Dealings (5-8)
- Faithfulness in Marriage (9-12)
- Justice and Equity (13-15)
- Benevolent to the Needy (16-23)
- Attitude Toward Wealth and Possession (24-25)
- Purity of Worship (26-28)
- Just Toward His Enemies (29-30)
- Hospitality (31-32)
- Confession of Sin (33-34)
- Job’s Desire of the Almighty (35-37)
- Job’s Appeal to the Earth as a Witness (38-40)

This is Job’s concluding speech and his strongest declaration of innocence. He will confidently affirm his moral integrity before God and man (cf. Titus 2:12)

I. JOB’S COVENANT OF PURITY (31:1-4)

A. 1 —

1. Job’s covenant was likely an oath in his youth
2. He had remained innocent of looking upon the opposite sex with impure sensuous thoughts (cf. Matthew 5:28)

B. 2-3 —

1. There is no portion from God for one in this life who conducts himself in such a way (cf. 1 John 1:5-7)
2. The portion or inheritance for the wicked is destruction and ruin

- a) Zophar (Job 20:29)
- b) Job (Job 27:13-23)
- 3. 4 — Job steps
 - a) Were numbered by God (Job 14:16)
 - b) Followed God's steps (Job 23:11)
 - c) Were counted by God (Job 31:4)
 - d) Never turned out of the way (Job 31:7)
 - e) He was willing to "declare" them all (Job 31:17)

II. INTEGRITY IN HONEST DEALINGS OR COMPANION OF HONESTY (31:5-8)

A. 5-6 —

- 1. The picture of Job walking continues: "If I have walked with vanity, or if my foot hath hasted"
 - a) Job never made falsehood or deceit companions

B. 7 —

- 1. Job was strong against "lust of the eyes" (1 John 2:15-16)
- 2. He walked by faith not by sight (2 Corinthians 5:7)
- 3. No "spot" of dishonesty could be found in hands
 - a) Job was a true picture of "pure religion"
 - b) "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world." (James 1:27)
 - (1) "fatherless and widows in their affliction" (Job 31:16-21)
 - (2) "unspotted from the world" (Job 31:7)

C. 8 —

- 1. If guilty of dishonesty — Job was worthy/willing to suffer total loss
 - a) Sowing his field but another eats = his harvest taken by another
 - b) His fields uprooted and destroyed
 - c) **Total Loss!**
- 2. Like Paul, Job was willing to suffer just punishment if guilty (Acts 25:11)

III. INTEGRITY IN MARRIAGE OR FAITHFULNESS IN MARRIAGE (31:9-12)

A. 9-10 —

- 1. Job's sexual purity extended from his unmarried youth (1-2) into his adulthood and married life (9-10)
 - a) The singular word "wife" highlights Job was a monogamist
 - b) cf. Job 2:9; 19:17; 31:10
- 2. Job's heart was not open to lustful enticement of the adulterer (9)
 - a) cf. Job 24:15
 - b) cf. Judas: "Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. ⁴So he went his way and conferred with the chief priests and captains, how he might betray Him to them." (Luke 22:3-4)
 - c) In Abraham's day, defiling another man's wife was recognized as wickedness among the Egyptians (Genesis 12:18-10) and in Gerar (Genesis 20: 9)
- 3. For such a sin, his neighbor would call forth a curse on his wife becoming a servant/slave, and taken to be used sexually by other men (cf. Jeremiah 8:10; Deuteronomy 28:30; 2 Samuel 12:11) (10)

B. 11-12 —

1. Adultery is described as a wicked scheme **(11)**
 - a) “laid wait” (v 9)
 - b) “heinous crime” (11)
 - (1) From a root meaning “a plan” (Strong’s)
 - (2) “Also the schemes of the schemer are evil; He devises wicked plans [“heinous crimes” in Job] To destroy the poor with lying words, Even when the needy speaks justice.”
2. Job says that adultery is a “fire” that consumes the whole person (Proverbs 6:20–7:27) **(12)**
3. Job walked according to this rule before the giving of the Mosaic law (cf. Exodus 20:14, 17a; Leviticus 20:10)
4. This fact along with God’s declaration (Genesis 2:24; cf. Matthew 19:4-6) demonstrate clearly that faithfulness to the marriage vow was an eternal principle and the violation of it is worthy of the most severe punishment (cf. Revelation 21:8)
5. Consider Paul’s admonition to Timothy: “Do not rebuke an older man, but exhort him as a father, younger men as brothers, ²older women as mothers, younger women as sisters, with all purity.” (1 Timothy 5:1-2)

IV. INTEGRITY TOWARD FELLOWMAN OR JUSTICE AND EQUITY (31:13-15)

- A. Justice has to do with action; equity has to do with attitude
 1. If one does not look at their fellowman with equity (attitude that all are equal before God) then he will fail to act justly toward his fellowman
 2. Job had the right attitude therefore the right action!
- B. **13-14** —
 1. Job never looked down on or disregarded those of a lower station; he allowed them to defend their rights **(13)**
 2. Job realized that all *before* God are equal; if Job expected fair treatment by God he should treat others just and fairly **(14)**
 - a) cf. Matthew 6:12; 18:31-33
 - b) James 2:13
- C. **15** —
 1. Equality is one of the basic principles of life
 2. God fashioned and molded Job (Job 10:9-10)
 3. The same God that made Job made all men (Job 31:15)
 4. Therefore, all stand in equality before God
 5. cf. Psalm 139:14
 6. It is the wicked who violate this principle (Job 24:2-12)

V. INTEGRITY TOWARD THE NEEDY OR BENEVOLENT TO THE NEEDY (31:16-23)

- A. **16-17** —
 1. Job categorically denies Eliphaz’s charge (Job 22:5-9)
 2. The needs of fatherless and the widow were satisfied by Job (cf. James 1:27)
 3. cf. Proverbs 14:31; 17:5; 22:2
- B. **18** —
 1. Throughout all his responsible life — Job had concern for the welfare of others — it was his habit of life
 - a) A similar figure is used to the negative (Psalm 58:3)

2. Job exercised “fatherly care” for the orphan and a “son’s care” to the widow” (Hailey, p 268)

C. 19-20 —

1. Job not only provided food for the hungry (16-17) but also clothes for those without
 - a) Job’s sheep were not simply a source of income
 - b) His wealth and possessions were put into his trust by God — he used them wisely (cf. Luke 16:8-12)
2. Note: “If his loins have not blessed me” (20)
 - a) The place from which one’s seed comes forth (Genesis 35:11)
 - b) Job not only proved for and preserved the needy but their progeny
 - c) Because of Job their blood line did not fail
 - d) The good done to one person will have effects throughout generations

D. 21 —

1. As a man of influence (*judge at the gate*) — Job used his influence to to defend not to oppress
2. cf. Job 29:7, 12-13

E. 22 —

1. This punishment extends from v 13 to v 21
 - a) SO: if Job has not been just to all and especially benevolent to the needy THEN he is worthy of this sore punishment
 - b) That punishment is a removal of his power
 - (1) Job’s power had been removed from him (Job 1:11)
 - (2) But he was not deserving (Job 9:17)
 - (3) This had been his position throughout the book (Job 16:17)
2. “hand” = symbol of power (cf. 21)
 - a) “But now, **stretch out Your hand** and touch all that he has, and he will surely curse You to Your face!” ¹²And the LORD said to Satan, “Behold, **all that he has is in your power; only do not lay a hand** on his person.” (Job 1:11-12)
 - b) “But **stretch out Your hand** now, and **touch his bone and his flesh**, and he will surely curse You to Your face!” ⁶And the LORD said to Satan, “Behold, **he is in your hand**, but spare his life.” (Job 2:5-6)
 - c) cf. Job 2:10; 5:15; 6:23; 9:24; 19:21; 21:16; Psalm 31:5, 15
3. The “shoulder” (22a) is the power of the arm; “the arm” (22b) the strength of the hand
4. The destruction of both indicates a violent execution against Job **if** he is guilty
5. Job is saying, “If I abused my power then let my power be violently taken away”

F. 23 —

1. What was the motivation for Job’s integrity?
2. Two reasons given
 - a) Terror of God
 - b) Majesty of God
3. Terror of God (23a)
 - a) Job did not fear judgment of man (Isaiah 51:7; Jeremiah 1:8; Ezekiel 2:6; Daniel 3:16) but of God
 - b) “And I say to you, My friends, **do not be afraid** of those who kill the body, and after that have no more that they can do. **5** But **I will show you whom you should fear**. Fear Him who, after He has killed, has power to cast into hell; yes, I

say to you, fear Him!" (Luke 12:4-5; Matthew 10:28; Acts 5:29; 2 Corinthians 5:11)

4. Majesty of God (**23b**)

- a) "by reason of his magnificence I could not endure" — "And because of His majesty I can do nothing." (ASV)
- b) Job's reverence of the glory and majesty of God was a prime motivation his attitude toward and actions for other!
- c) To be unjust toward any — is to be unjust toward all for all are created in the image of God

VI. INTEGRITY TOWARD WEALTH AND POSSESSIONS OR ATTITUDE TOWARD WEALTH AND POSSESSION (31:24-25)

A. 24 —

- 1. Denial of the charge made by Eliphaz (Job 22:23-25)
- 2. Job pointed out that the wicked did security in riches (Job 12:6)
- 3. But he understood that wealth was from God (Job 21:14-16)

B. 25 —

- 1. Job's joy in life was not wealth/prosperity
 - a) Fellowship/friendship with God (Job 29:5a)
 - b) Children (Job 29:5b)
 - (1) "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward." (Psalm 127:3)
- 2. Nothing in this world compares to the friendship of God and the blessing of family

VII. INTEGRITY IN WORSHIP OR PURITY OF WORSHIP (31:26-28)

A. 26 —

- 1. Worship of the sun, moon, and stars seems to have been the earliest form of idolatry (Deuteronomy 4:19; 17:3; 2 Kings 23:5; Jeremiah 8:1-2; Ezekiel 8:16)
- 2. Ur, ancient of Abraham, was a center of the moon goddess in his day

B. 27 —

- 1. "And my mouth has kissed my hand" — is a picture of an "act of worship"
- 2. "Now they sin more and more, and have made for themselves **molded images, Idols** of their silver, according to their skill; All of it is **the work of craftsmen**. They say of them [of the image], **Let the men who sacrifice kiss the calves!**"
 - a) This is a picture of literally kissing the idol (cf. Hosea 10:5)
- 3. The sun and moon were not accessible literally "to kiss" — thus they would "throw a kiss" to the sun/moon
- 4. Figuratively the phrase would refer to "worship or devotion" (**Psalm 2:10-12a**; John 5:23; cf. **1 Kings 19:18**)

C. 28 —

- 1. Like adultery, idolatry is a crime worthy to be punished by the judges
 - a) Idolatry punishable by God:
 - (1) It is a denial of His existence (Job 31:28)
 - (2) It is honoring God's creation over God (Romans 1:21-25)
 - b) Idolatry punishable by civil government — it destroys a nation
 - (1) Proverbs 14:34; Psalm 107:34; Ezekiel 22-23
 - (2) Idolatry will literally destroy the moral fabric of society (Romans 1:18-32)

VIII. INTEGRITY TOWARD HIS ENEMIES (31:29-30)

A. 29 —

1. Eliphaz justified rejoicing over the misfortune of others IF they were wicked (Job 22:19-20)
2. Job rejected such a vindictive spirit

B. 30 —

1. Job did not curse his enemy but blessed
2. Matthew 5:43-45; Luke 23:34; 10:30-37; Obadiah 1:12

IX. INTEGRITY IN HOSPITALITY (31:31-32)

A. 31 —

1. The men of Job's tent (tabernacle or house) were witnesses of his hospitality
2. None could be found who had not been blessed by the kindness of Job!
 - a) Where were these witnesses now?!

B. 32 —

1. The door of hospitality was always open
2. Genesis 18:1-8; 19:1-3; Philemon 1:22

X. INTEGRITY WHEN WRONG (31:33-34)

A. 33 —

1. Job did not act hypocritically — demanding others repent of sin while denying his own
2. This is another admission of Job that he was not sinlessly perfect (cf. Job 7:20)
3. Man tries to hide sin (Genesis 3:1-8) God provides a covering (Genesis 3:21; Isaiah 53:10; 1 Peter 3:18; 1 John 2:1-2)
4. "hiding sin" = Proverbs 28:13; Psalm 32:3-5; 1 John 1:9

B. 34 —

1. Job did not allow fear of multitude (general population) or his family to hold his silence sinful guilt
2. "Multitude" (Luke 12:4-5)
3. "Family" (Matthew 10:37; Luke 14:26)

XI. JOB'S DESIRE OF THE ALMIGHTY (31:35-37)

A. 35 —

1. The prejudice of Job's friends had closed their ears — he could get no fair trial from them
2. Job cries out again to God for an impartial hearing (Job 13:3; 17:3; 23:3-7)
3. "Here is my mark. Oh, that the Almighty would answer me" **(35b)**
 - a) Better translation with ASV = "(Lo, here is my signature, let the Almighty answer me)"
 - b) This *mark* or *signature* refers to his signature on a legal document — the document he would bring to court
 - c) Job says, "I want someone to listen to me and give me a fair hearing (Here are the legal documents laying out my case, with my signature); let's begin the trial
 - d) cf. Job. 13:18; 23:4
4. "That my Prosecutor had written a book!" **(35c - KJV)**
 - a) ASV = "And that I had the indictment which mine adversary hath written!"

- b)** The “book” or “indictment” is a document that acquits Job of all charges; a declaration of innocence!

B. 36-37 —

1. If the document (35c) is an acquittal — Job would “carry it on his shoulder”
 - a)** What is an “epaulet”? —
 - (1) Ornamental shoulder piece
 - (2) Think of “soldier’s stripes identifying his rank”
 - b)** Point — Job would carry it so that all could see that God had declared cleared him of all charges!
2. Job would also carry this prominently like a crown
 - a)** Thus, a crown of victory (cf. 1 Corinthians 9:24-25)
 - b)** cf. Revelation 2.10
3. *Remember:* “He has stripped me of my glory, and taken the crown *from* my head.” (19:9)
4. Job knows that if he can stand before God — his “glory” and “crown” (honor) will be returned!

XII. JOB’S APPEAL TO THE EARTH AS A WITNESS (31:38-40)

A. 38-39 —

1. Job appeals to the earth as a witness
 - a)** The witnesses for Job
 - (1) His eyes (1)
 - (2) His wife (9)
 - (3) His servants (13)
 - (4) The poor (16)
 - (5) The widow (16)
 - (6) The fatherless (17)
 - (7) The needy (19)
 - (8) His wealth (25)
 - (9) The sun, moon, and stars (26)
 - (10) His enemy (29-30)
 - (11) Everyone in his house (31)
 - (12) Strangers; sojourners (32)
 - (13) His transgressions (33)
 - b)** Now Job calls on the land he farmed —
 - (1) He had not abused the land by over cultivation
 - (2) He had not neglected it so that it was ravaged and overgrown
 - (3) From the beginning God desired man to “tend” to His creation (Genesis 2:15; 1:26) — Job had fulfilled that obligation
2. His land could not claim that he had torn it from others, or abused it as he had been accused (Job 20:12-19; 22:5-9)
3. The Old Law allowed for the land to rest
 - a)** Exodus 23:10-11; Leviticus 25:1-17
 - b)** Violation of this law was, in part, the reason for their captivity (Leviticus 26:34-35; 2 Chronicles 36:21)

B. 40 —

1. Punishment for abuse of the land = the ground would be useless and the produce would be worthless

- a) “Thistles” or thorns would render the ground itself useless
 - (1) Nothing would grow
 - (2) All produce would be choked out (cf. Matthew 13:7)
 - b) “Cockle” =
 - (1) “a noxious or useless weed”
 - (2) NASB: “stinkweed”
 - 2. “The words of Job are ended” (40b)
 - a) The end of Job’s words in the controversy with his friends
 - b) Job will speak again (Job 40:3-4) professing lowliness (Job 42:1-6) acknowledging ignorance and repentance
- C. In chapter 31, Job emphasizes the highest type of moral excellence to be found in the Old Testament**

SECTION XII — CHAPTERS 32-37

Elihu’s Speech

Chapter 32

I AM FULL OF WORDS

Key Verse: “For I am full of words; The spirit within me compels me.” (18)

CHAPTER OUTLINE:

- The Wrath of Elihu (1-5)
- Hearken unto Me (6-10)
- Elihu Addresses Job’s Friends (11-14)
- I Am Full of Words (15-22)

I. THE WRATH OF ELIHU (32:1-5)

- A.** “So, these three men ceased answering Job, because he was righteous in his own eyes. ²Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God. ³Also against his three friends his wrath was aroused, because they had found no answer, and yet had condemned Job.” (Job 32:1-3)
1. “So these three men ceased answering Job...” (1)
 - a) Zophar “ceased answering” before the other two (Job 20) and Bildad had very little to say his final attempt (Job 26).
 - b) The reason these men held their silence, which in the eyes of Job showed their wisdom (Job 13:5), was he had declared himself “innocent of all charges” and they could not convince him otherwise (Job 9:17).
 2. Elihu was angry with Job because “*he justified himself rather than God*” (2)
 - a) Job had all but demanded an audience with God so that God could “justify His actions” (Job 13:18-24)
 - (1) Job had not charged God with being *unjust*, but rather wanted God to explain himself
 - (2) Job knew God was just but he did not understand why “God was destroying him.”
 - b) Elihu understood this as Job seeking to justify himself rather than God

3. Elihu was also angry with Eliphaz, Bildad, and Zophar “*because they had found no answer, and yet had condemned Job*” (3)
 - a) There are two reason stated:
 - (1) They were unable to provide a suitable answer to Job’s words (cf. 11, 12)
 - (2) They condemned without evidence
 - b) Job’s wrong attitude and the friend’s wrong actions were more than Elihu could take.
- B. Now because they were years older than he, Elihu had waited to speak to Job. ⁵When Elihu saw that there was no answer in the mouth of these three men, his wrath was aroused.” (Job 32:4-5)
 1. Elihu demonstrates himself to be respectful
 - a) “You shall rise before the gray headed and honor the presence of an old man” (Leviticus 19:32)
 - b) “Render therefore to all their due...honor to whom honor” (Romans 13:7)
 2. Elihu is a man who is zealous for God!
 - a) Job did not justify God - Elihu became angry
 - b) These men could not answer Job, thereby justifying God - Elihu became angry
 3. Thus, we see some positive things concerning Elihu’s character

II. HEARKEN UNTO ME (32:6-10)

- A. “So Elihu, the son of Barachel the Buzite, answered and said: I am young in years, and you are very old; Therefore, I was afraid, and dared not declare my opinion to you. ⁷I said, Age should speak, and multitude of years should teach wisdom. ⁸But there is a spirit in man, and the breath of the Almighty gives him understanding.” (Job 32:6-8)
 1. “*dared not declare my opinion to you*” (6)
 - a) Hebrew word translated *opinion* carries the sense of *knowledge*.
 - b) Elihu is not saying “I did not state my *viewpoint*.”
 - c) Elihu is saying, “I did not declare *what I know*.”
 2. Elihu was trying to be respectful and let the “*multitude of years*” teach him (7)
 - a) Elihu was not like Rehoboam (1 Kings 12:6-8)
 - b) Job had said, “Wisdom is with aged men, and with length of days, understanding.” (Job 12:12)
 - c) Eliphaz argued “Both the gray-haired and the aged are among us” (Job 15:10)
 - d) But age is a blessing only when it “is found in the way of righteousness” (Proverbs 16:31)
 - e) Elihu was hoping to gain wisdom and understanding from these three men—they had none in this matter.
 3. Man has the ability to reason and understand (8)
 - a) Elihu is not affirming “*inspiration*” but rather the God given ability to reason
 - b) Isaiah declared: “Come now, and let us reason together” (Isaiah 1:18)
 - c) In Thessalonica, Paul “reasoned with them from the Scriptures” (Acts 17:2)
 - d) Jesus often challenged his antagonists to reason:
 - (1) “What do you think” (Matthew 21:28)
 - (2) “What do you think about the Christ? Whose Son is He?” (Matthew 22:42)
- B. “Great men are not always wise, nor do the aged always understand justice. ¹⁰Therefore I say, Listen to me, I also will declare my opinion.” (Job 32:9, 10)
 1. “*Great men are not always wise*” (9)

- a) Eli did not show wisdom when preferring his sons over God (1 Samuel 2:29; 3:13)
 - b) Gamaliel did not show wisdom in his counsel regarding the apostles (Acts 5:38, 39)
2. Elihu will, therefore, “declare” his knowledge on the subject.

III. ELIHU ADDRESSES JOB’S FRIENDS (32:11-14)

- A. “Indeed, I waited for your words, I listened to your reasonings, while you searched out what to say. ¹²I paid close attention to you; And surely not one of you convinced Job, Or answered his words—¹³Lest you say, We have found wisdom; God will vanquish him, not man.” (Job 32:11-13)
- 1. After patiently waiting and searching out the matter (11), and seeing the friends fall short (12), Elihu declares that, though their wisdom could not vanquish (blow away) Job, God certainly would be able to answer Job (13)
 - 2. The ASV interprets vs. 13: *“Beware lest ye say, we have found wisdom”*
 - a) Their “wisdom” had come short
 - b) God would soon answer for himself — though Elihu could hardly have been aware of this fact!
 - c) cf. Psalm 1:4
- B. “Now he has not directed his words against me; So, I will not answer him with your words.” (Job 32:14)
- 1. Two points are made clear in this statement:
 - a) Elihu has been present throughout, even though Job has not spoken to him.
 - (1) Job would have had no reason to address Elihu
 - (2) Elihu had been silent!
 - b) Elihu’s views of Job’s suffering are not the same as the other three men

IV. I AM FULL OF WORDS (32:15-22)

- A. “They are dismayed and answer no more; Words escape them. ¹⁶And I have waited, because they did not speak, Because they stood still and answered no more.” (Job 32:15, 16)
- 1. Elihu uses a bit of sarcasm here!
 - 2. You men are at a loss for words! Shall I keep silent because you cannot answer Job?
- B. “I also will answer my part, I too will declare my opinion. ¹⁸For I am full of words; The spirit within me compels me. ¹⁹Indeed my belly is like wine that has no vent; It is ready to burst like new wineskins. ²⁰I will speak, that I may find relief; I must open my lips and answer.” (Job 32:17-19)
- 1. No! Elihu will not be silent any longer! **(17)**
 - 2. He will step forward confident of his knowledge
 - a) And why shouldn’t he be confident
 - b) God has given man the inherent ability to reason and understand (8)
 - 3. Elihu is compelled to speak **(18)**
 - 4. He wanted to speak so badly that he is about to explode **(19)**
 - 5. In fact - it will be as a great weight was lifted from his shoulders when he finally gets to speak **(20)**
- C. “Let me not, I pray, show partiality to anyone; Nor let me flatter any man. ²²For I do not know how to flatter, Else my Maker would soon take me away.” (Job 32:21, 22)

1. Not only is Elihu going to speak candidly, he is going to speak impartially
2. Such conduct would be unacceptable to God (cf. 1 Thessalonians 2:4, 5; Galatians 1:10; 1 Corinthians 2:4)

V. Closing thoughts

- A. Elihu has covered all of his bases
 1. He honored those who were older, keeping silent while they spoke (11)
 2. He listened as the other men spoke, expecting to gain wisdom from them (11, 12)
 3. He would craft his own arguments (13)
 4. He would not show partiality either to Job, or the three friends (21)
- B. Let us see how Elihu addresses the matter of Job

Chapter 33 GOD IS GREATER THAN MAN

Key Verse: “Look, in this you are not righteous. I will answer you, For God is greater than man.” (12)

CHAPTER OUTLINE:

- Elihu Turns to Job (1-7)
- God Is Greater Than Man (8-12)
- God’s Working Among Men (13-30)
- Hearken unto Me (31-33)

I. ELIHU TURNS TO JOB (33:1-7)

- A. “But please, Job, hear my speech, and listen to all my words. ²Now, I open my mouth; My tongue speaks in my mouth. ³My words come from my upright heart; My lips utter pure knowledge.” (1-3)
 1. Elihu turns his full attention to Job
- B. “The Spirit of God has made me, and the breath of the Almighty gives me life.” (4)
 1. Like Job, Elihu is created by God, in this sense, he is equal to Job and worthy of Job’s attention
- C. “If you can answer me, set your words in order before me; Take your stand.” (5)
 1. Elihu calls for Job to defend his position
 - a) Answer me if you can
 - b) Set your words in order
 - c) Take your stand (defend your words)
- D. “Truly I am as your spokesman before God; I also have been formed out of clay. ⁷Surely no fear of me will terrify you, nor will my hand be heavy on you.” (6, 7)
 1. The first part of verse six is difficult, but the ASV better fits the context and helps our understanding: “Behold, I am toward God even as thou art.”
 2. Elihu is before God just as Job, “formed out of clay”
 3. Because of this, Job has no reason to be fearful of Elihu (cf. Job 7:14; 9:34)

II. GOD IS GREATER THAN MAN (33:8-12)

- A.** “Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, ⁹I am clean without transgression, I am innocent; neither is there iniquity in me.” (8, 9)
1. Job had said:
 - a) “I am blameless” (Job 9:21)
 - b) “I know that I shall be vindicated (justified).” (Job 13:18)
 - c) “When He has tested me, I shall come forth as gold.” (Job 23:10)
 2. It seems that Elihu had understood to mean that he was without any sin
 - a) If so, he had missed Job’s point entirely
 - b) Job was only declaring his innocence in the charges of his three friends (cf. Job 4:7)
 - c) He was saying that he had not sinned in a way to be utterly destroyed
- B.** In verses 10-12, Elihu continues to refer to Job’s own words (cf. Job 13:24, 27; 19:11; 30:21), charging him with false statements against God.
- C.** The key difference between Elihu and the three friends is this — Elihu’s charge is that Job’s reaction to the suffering is wrong; Eliphaz, Bildad, and Zophar charge that Job’s sins are the cause of his suffering

III. GOD’S WORKING AMONG MAN (33:13-30)

- A.** Job had wondered why God did not respond to his pleas (cf. Job 13:22-24; 19:7; 30:20)
- B.** Elihu rebukes Job for demanding God respond to his requests (13) then notes that God in fact does answer man (14) and provides three ways in which God has spoken to man
- C.** God works through dreams and visions (13-18)
- D.** God works through chastening and punishment (19-22)
- E.** God works through messengers (23-28)

IV. (33:29-33)

- A.** God works to save man (29-30)
1. God’s means of speaking to man through dreams, chastening, and messengers are referred to as God working (29)
 2. The reason for God’s works is to “To bring back his soul from the Pit” (30; cf. 18, 22, 28)
- B.** Listen to me (31-33)
1. Though Elihu insists that Job listen to his words (31), he gives him the opportunity to reply (32a)
 2. Elihu’s goal is to “justify” Job (32b); perhaps Elihu is giving Job the opportunity to “make things right”
 3. If Job has nothing to say, Elihu will continue to “teach him wisdom” (33)

Chapter 34 **THE ALMIGHTY IS JUST**

Key Verse: “Therefore listen to me, you men of understanding: Far be it from God to do wickedness, and from the Almighty to commit iniquity.” (10)

CHAPTER OUTLINE:

- Elihu Rebukes Job (1-9)
- Elihu Defends God (10-15)
- The Justice of God (16-20)
- The Omniscience of Sovereignty of God (21-30)
- Job Should Seek to Humble Himself (31-37)

I. ELIHU REBUKES JOB (34:1-9)

- A.** Elihu opens this chapter seeming to address not only Job but the other three men as well (1-4):
1. "Hear my words, you wise *men*; Give ear to me, you who have knowledge. ³For the ear tests words As the palate tastes food. ⁴Let us choose justice for ourselves; Let us know among ourselves what is good." (2-4)
- B.** He then turns to rebuke Job for speaking falsely about himself (5, 6):
1. "For Job has said, 'I am righteous, But God has taken away my justice;" (cf. Job 13:18; 23:11, 12; 27:2)
 2. "Should I lie concerning my right?" (Job 27:4-6)
 3. "My wound is incurable, though I am without transgression." (Job 10:7; 12:4; 16:11-17)
- C.** Elihu next accuses Job of speaking against God as the wicked do (7-9)
1. "What man *is* like Job, *who* drinks scorn like water" (7)
 - a) This is a charge that Job is speaking contemptuously against God
 - b) "Job drinks down contempt for God like water"
 2. "Who goes in company with the workers of iniquity, and walks with wicked men?" (8)
 - a) Elihu is not charging that Job conducted himself in this fashion before his suffering
 - b) He sees Job's words and conduct after his suffering as those of "the workers of iniquity"
 - c) Elihu: "By the way you are reacting, Job, you are falling into company with wicked men."
 3. "For he has said, it profits a man nothing That he should delight in God." (9)
 - a) **Job did say this, but not about himself.**
 - b) Job claimed this to be the attitude of the wicked and that he did not understand how they could have such a mindset (cf. Job 21:1, 7a, 14-16)
 - c) Job did say: "It *is* all one *thing*; Therefore, I say, "He destroys the blameless and the wicked.' ²³If the scourge slays suddenly, He laughs at the plight of the innocent. ²⁴The earth is given into the hand of the wicked. He covers the faces of its judges. If it is not *He*, who else could it be?" (Job 9:22-24)
 - d) Perhaps this is what Elihu has in mind

II. ELIHU DEFENDS GOD (34:10-15)

- A.** In this section, Elihu defends the justice and justness of God
1. God will not act wickedly (10, 12) but rather render to every man according to his works (11)
 2. This truth is established throughout the Bible (Psalm 62:12; Proverbs 24:12; Jeremiah 32:19; Ezekiel 33:17-20; Matthew 16:27; 2 Corinthians 5:10; 1 Peter 1:17)

- B.** God has not been put in charge of creation, but as the Creator, He has sovereign rule (13-15)
- C.** Is Elihu suggesting that Job has acted wickedly and that God has rendered to Job what is just? (If so, he is wrong)
- D.** Or is Elihu continuing his rebuke of Job, who he feels has charged God with injustice?

III. THE JUSTICE OF GOD (34:16-20)

- A.** Calling on Job and the three friends to give heed to his words (16), Elihu continues to affirm God's righteous governance (17)
- B.** Elihu affirms that God deals with the mighty and the weak, rich and poor alike (18-20)
 - 1.** Job had charged the three friends with accusing God of showing partiality (Job 13:7, 8)

IV. THE OMNISCIENCE AND SOVEREIGNTY OF GOD (34:21-30)

- A.** There is nothing hidden from God (21, 22)
- B.** "For He need not further consider a man, that he should go before God in judgment." (23)
 - 1.** God does not need to research a case before passing judgment
 - 2.** He has full knowledge of all things
- C.** The oppressive and godless man is removed by God, and another is set in his place, and that, without any investigation on God's part (24-30)
 - 1.** If Elihu is applying these words to Job — he is making a gross misapplication
 - 2.** However, consider: "He breaks in pieces mighty men without inquiry, and sets others in their place." (24)
 - a)** David being put in the place of Saul demonstrates this principle (1 Samuel 13: 13, 14; 15:23)
 - b)** No one had been set in Job's place; in fact, Job will be restored.
 - c)** Elihu never suggests that another will be set in Job's place
 - 3.** So, if he is continuing his defense of God and warning Job to be careful with his words, he continues to remain on firm ground.

V. JOB SHOULD SEEK TO HUMBLE HIMSELF (34:31-37)

- A.** "For has anyone said to God, I have borne chastening; I will offend no more; ³²Teach me what I do not see; If I have done iniquity, I will do no more?" (31, 32)
 - 1.** Job should not seek to justify himself and demand an explanation from God (31)
 - 2.** Job should have been humble in his reaction (32)
 - a)** If Elihu is charging Job with sin (32), like the three friends, he is wrong
 - b)** However, he may simply be stating what Job himself had openly said (cf. Job 6:24; 13:23)
- B.** If Job is, in fact, being chastised by God, should he refuse it and demand that God accept his terms? (33)
- C.** Job should be tried thoroughly and completely because he is speaking:
 - 1.** Without knowledge and wisdom (35)
 - 2.** Like wicked men (36)

Chapter 35
EXPLANATION OF GOD'S SILENCE

Key Verse: "Surely God will not listen to empty talk, nor will the Almighty regard it." (13)

CHAPTER OUTLINE:

- Job's Presumptuous Words (1-8)
- God Will Not Hear Vanity (9-16)

I. JOB'S PRESUMPTUOUS WORDS (35:1-8)

- A.** Elihu's false charges (or severe misunderstanding of Job's words) continue.
- B.** Job never said, "My righteousness is more than God's" **(2)**
 - 1.** Job only affirmed that he was righteous; that he was not a wicked man as he had been charged (cf. Job 9:17; 10:7; 16:17; 27:2-6).
 - 2.** It is true that Job's words were harsh (cf. Job 6:3).
 - 3.** But he was speaking "*in the bitterness of my soul*" (Job 10:1), because his grief was heavier than anyone could bear (cf. Job 6:2, 3)
- C.** Job never said that to be righteous was of equal profit as to be wicked: "What profit shall I have, more than if I had sinned?" **(3)**
 - 1.** Job did affirm that the righteous and the wicked suffer in this life (cf. Job 9:22)
 - 2.** Job did affirm that the wicked may live a long prosperous life (Job 21:7-26)
- D.** In his wisdom, Elihu intends to answer Job where the friends had failed **(4)** by reminding of the greatness of God: "If the clouds are greater than man, surely the Creator is greater" **(5)**
- E.** Using Job's own words against him **(6, 7;** cf. Job 22:2, 3), it seems that Elihu is saying, "Job, because of your suffering, you wonder, 'What is the advantage of living righteously?' But man should not live right simply to gain the advantage of God." **(8)**
- F.** Nevertheless, this was not Job's thoughts. In fact, he wondered how the wicked could have such a concept of God (cf. Job 21:16).

II. GOD WILL NOT HEAR VANITY (35:9-16)

- A.** In times past, God had given heed to the words of Job (cf. Job 12:4), but now it is not so.
- B.** In this section, Elihu seems to suggest that when the oppressed cry out to God without any response, it is due to their insincerity and a lack of humility. Thus, why would God hear Job's "vanity." (9-13)
- C.** Though you do not see God, your case is before Him. Do not be impatient. Do not be demanding. Wait and trust. **(14)**
- D.** "And now, because He has not punished in His anger, nor taken much notice of folly, ¹⁶Therefore Job opens his mouth in vain; He multiplies words without knowledge." (15, 16)
 - 1.** Scholars are divided on the exact meaning of verse 15.
 - 2.** The general sense of Elihu's words seems to be that Job's words only prove that he does not have full knowledge.

Chapter 36
GOD'S TEACHING IS BY CORRECTION

Key Verse: "Behold, God is exalted by His power; Who teaches like Him? ²³Who has assigned Him His way, Or who has said, "You have done wrong'?" (22, 23)

CHAPTER OUTLINE:

- Words on God's Behalf (1-15)
- God's Exalts by His Power (16-23)
- God is Great (24-33)

I. WORDS ON BEHALF OF GOD (36:1-16)

A. Elihu speaks on behalf of God (1-4).

1. Job continues to speak on God's behalf, i.e., to defend God.
2. In his final speech (36-37), he speaks of God's justice, power, sovereignty, and benevolence.
3. Elihu affirms that his knowledge is "from afar" (**3a**), i.e., he has a wide range of knowledge and that he would show God to be righteous (**3b**).
4. In a seemingly prideful boastful manner, Elihu affirms "One who is perfect in knowledge is with you." (4)
 - a) Certainly, Elihu was not an inspired man.
 - b) The meaning here must be that, at least in his own eyes, Elihu had full knowledge of the matters he would discuss.

B. The power of God (5-15).

1. The power of God is given special attention by Elihu:
 - a) "Behold, God is mighty" (5)
 - b) "Behold, God is exalted by His power" (22)
 - c) "Behold, God is great" (26)
 - d) "Look, He scatters His light upon it" (30)
2. Not only is God omnipotent, He is also complete in understanding (5)
3. God has never given preference to the wicked (6).
 - a) Job never said this.
 - b) Job only affirmed that the wicked, as well as the righteous, live a long prosperous life (Job 27:1-15).
4. God keeps watch over the righteous (**7**), and if they face affliction for wrongdoing, God instructs them (**8, 9**) and calls them to repent (**10**).
 - a) If Elihu is here asserting (8, 9) that the affliction is punishment from God, he agrees with the three friends.
 - b) If Elihu means that such punishment is used by God to instruct them (10), he stands in contrast to the friends.
5. Elihu notes two responses to the suffering (11, 12)
 - a) They may give heed and enjoy good days (11)
 - b) They may refuse to give heed and die (12)
6. The hypocrites (who refuse to give heed) die untimely death or live a shameful existence (**13, 14**).

7. While the poor (the one who gives heed) are delivered and learn (15).

II. GOD EXALTS BY HIS POWER (36:16-23)

- A.** “Indeed, He would have brought you out of dire distress, into a broad place where there is no restraint; ¹⁷And what is set on your table would be full of richness. But you are filled with the judgment due the wicked; Judgment and justice take hold of you. ¹⁸Because there is wrath, beware lest He take you away with one blow; For a large ransom would not help you avoid it. ¹⁹Will your riches, or all the mighty forces, keep you from distress?” (16-19)
1. God intended to bring Job out of his distress (16) but in his suffering, he had fallen under God’s judgment (17) because of his reaction - wrath (18)
 2. There is nothing that Job could provide that would allow an escape from judgment (19).
- B.** “Do not desire the night, when people are cut off in their place. ²¹Take heed, do not turn to iniquity, For you have chosen this rather than affliction.” (20, 21)
1. Job should not desire death (20; cf. Job 3:3-10)
 2. Job should not allow his suffering to cause him to turn to iniquity (21)
- C.** “Behold, God is exalted by His power; Who teaches like Him? ²³Who has assigned Him His way, Or who has said, You have done wrong?” (22, 23)
1. Instead, Job should learn from suffering.
 2. A lesson that Job should learn is the greatness and majesty of God (24-33)

III. GOD IS GREAT (36:24-33)

- A.** Rather than complain, Job should magnify and glorify God because He is great (24-26)
1. While Job had certainly complained in the bitterness of his soul (Job 10:1), he had, from the beginning, glorified God.
 2. cf. Job 1:20, 21; 2:9, 10; 9:4-12; et al.
- B.** God’s greatness is beyond understanding (26)
- C.** His greatness is seen in the storms (27-33)

Chapter 37 **THE WONDROUS WORKS OF GOD**

Key Verse: “Listen to this, O Job; Stand still and consider the wondrous works of God.” (14)

CHAPTER OUTLINE:

- The Voice of God (1-13)
- The Works of God (14-20)
- The Majesty of God (21-24)

I. THE VOICE OF GOD (37:1-13)

- A.** The voice of God declaring His greatness is heard in His creation (1-2; cf. Psalm 19:1)
1. The greatness of God is heard in the lightning and thunder (3-5)
 2. The greatness of God is declared in the winter storm (6-10)
 3. The sovereignty of God over His creation declares His greatness (11-13)

II. THE WORKS OF GOD (37:14-20)

- A.** The greatness of God is beyond man's understanding; man should be in awe of God (14-18).
- B.** "Teach us what we should say to Him, for we can prepare nothing because of the darkness. ²⁰Should He be told that I wish to speak? If a man were to speak, surely he would be swallowed up." (19, 20)
 - 1.** It seems that Elihu now speaks for all four of the friends
 - a)** "Teach **us**"
 - b)** "For **we** can prepare nothing"
 - 2.** They would not be so arrogant as Job; they would not demand an audience and an explanation from God, who is greater than man in power and knowledge.

III. THE MAJESTY OF GOD (37:21-24)

- A.** The majesty and glory of God is magnified; there is none like Him. **(21, 22)**
- B.** God is not only excellent in power but also in justice. **(23)**
- C.** Therefore, the wise stand in awe of God. **(24)**

SECTION XIII — CHAPTERS 38-41 **The Lord Answers Job**

Chapter 38 **GOD'S KNOWLEDGE AND WISDOM IN THE CREATION**

Key Verse: "Who is this who darkens counsel by words without knowledge? ³Now prepare yourself like a man; I will question you, and you shall answer Me" (2-3)

CHAPTER OUTLINE:

- Answer Me (1-3)
- The Beginning (4-7)
- The Waters (8-11)
- The Sun (12-15)
- Great Mysteries (16-18)
- Dwelling Place of The Light (19-21)
- God's Armory (22-24)
- God's Control of Nature (25-30)
- The Heavenly Bodies (31-33)
- The Clouds and the Rain (34-38)
- Provisions for Wild Animals (39-41)

I. ANSWER THOU ME (38:1-3)

- A.** "Then the LORD answered Job out of the whirlwind" **(1-2)** —
 - 1.** The "whirlwind" (cf. Job 40:6; Exodus 19:16-20; Ezekiel 1:4-28; Nahum 1:3)
 - a)** God has been silent — that does not mean He has not been there or is unaware of the situation
 - b)** In fact, He has more knowledge of the situation than all others combined

- c) Note: God does not stoop down to Job's level when He speaks but brings Job up to His
- B. "Who is this who darkens counsel by words without knowledge?" (2)
 - 1. Job did not speak with a full understanding — but mere supposition
 - 2. Man is limited in knowledge; God has all knowledge
 - a) "Does He not see my ways, and count all my steps?" (Job 31:4)
 - b) "For the ways of man are before the eyes of the LORD, and He ponders all his paths." (Proverbs 5:21)
- C. "Now prepare yourself like a man; I will question you, and you shall answer Me." (3)
 - 1. "Then call, and I will answer; Or let me speak, then You respond to me." (Job 13:22)
 - 2. God has no intention of being cross-examined by man
 - 3. He will ask the questions
 - 4. The creature does not control or command the Creator (cf. Jeremiah 18:6)
 - 5. God says, "prepare yourself like a man" — at his best Job is still beneath God!
 - a) "Behold, the nations are as a drop in a bucket, and are counted as the small dust on the scales;" (Isaiah 40:15)
 - b) Nevertheless: "What is man that You are mindful of him" (Psalm 8:4)

II. THE CREATION (38:4-7)

- A. "Where were you when I laid the foundations of the earth? Tell Me, if you have understanding." (4)
 - 1. "Of old You laid the foundation of the earth, and the heavens are the work of Your hands." (Psalm 102:25; cf. Hebrews 1:10; Genesis 1:1)
 - 2. Where was Job when God "laid the foundation" — not even in the womb
 - 3. "Tell Me, if you have understanding"
 - a) "Understanding" = "knowledge from experience"
 - b) Job had not experienced the creation (Proverbs 3:19; Psalm 104:5; Proverbs 8:22-31)
- B. "Who determined its measurements? Surely you know! Or who stretched the line upon it?" (5)
 - 1. An angel measured Jerusalem in Zechariah's vision: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. ²Then said I, Whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." (Zechariah 2:1-2)
 - 2. The Spirit of God measured out and determined things pertaining to the creation (Genesis 1:2)
- C. "To what were its foundations fastened? Or who laid its cornerstone," (6)
 - 1. The earth sits upon nothing (Job 26:7)
- D. "When the morning stars sang together, and all the sons of God shouted for joy?" (7)
 - 1. "Morning stars" — not literal stars (Genesis 1:14-19)
 - 2. Sons of God (Job 1:6)
 - a) Most likely angels
 - b) Some suggest a poetic reference to stars (Psalm 148:3)
 - c) But the stars were not created when the "foundations" of the earth were laid; they were not created until the fourth day (cf. Genesis 1:14-19)

III. THE WATERS (38:8-11)

- A. "Or who shut in the sea with doors, when it burst forth and issued from the womb;" (8)

1. Job, where were you when the sea was a newborn? (Genesis 1:9)
 2. When the sea came forth — who set its boundaries?
 3. “When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth,” (Proverbs 8:29)
 4. “Fear ye not me? saith the Lord: **will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree**, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?” (Jeremiah 5:22)
 5. cf. Job 26:10; Psalm 104:9
- B.** “When I made the clouds its garment, and thick darkness its swaddling band;” (9)
1. Perhaps a reference to the firmament (Genesis 1:6-7)
- C.** “When I fixed My limit for it, and set bars and doors; When I said, “This far you may come, but no farther, and here your proud waves must stop!” (10)
1. No longer an infant the sea is now full-grown with power to destroy
 2. God controls its strength with “bars and doors”
 - a) “Bars” or “bolts” (NASB) that “bolt the door shut”
 - b) Similar picture of the “post-flood decree” that maintains the sea from destroying the earth
 3. God is powerful
 - a) He restrains Satan (Job 2:9; Revelation 20:2-3)
 - b) Restrains nature (Psalm 89:9; Isaiah 27:8)

IV. THE SUN (38:12-15)

- A.** “Have you commanded the morning since your days began, and caused the dawn to know its place, ¹³That it might take hold of the ends of the earth, and the wicked be shaken out of it?” (12-13)
1. God, not man commands the sun (cf. Psalm 74:16; 148:3-5; 136:7-8)
 2. The sun shines in all parts of the earth (Psalm 19:6)
 3. Darkness hides the works of the wicked — sunlight of the day exposes it (Job 24:13-17; Psalm 104:35)
- B.** “It takes on form like clay under a seal, and stands out like a garment” (14)
1. The earth is changed under the light of the sun
 - a) A **clay cylinder** would roll on the clay and leave an impression
 - b) Everywhere the seal touched the clay — would be changed
 2. Here we see the “impression” that is left on the earth by the sun
 - a) In the darkness — there is nothing — but when lights shine the earth comes alive with activity
- C.** “From the wicked their light is withheld, and the upraised arm is broken.” (15)
1. The darkness is taken away by the light of the sun — taking away the “*upraised arm*” or strength of the wicked (Job 24:13-17)
- D.** God controls the activity of man and destroys the power of the wicked — simply by controlling the sun

V. GREAT MYSTERIES (38:16-18)

- A.** “Have you entered the springs of the sea? Or have you walked in search of the depths?” (16)
1. “springs of the sea” (Psalm 8:8)

- a) **Matthew Fontaine Maury** discovered the springs of the sea after reading Psalm 8
- 2. “walked in the search of the depth”
 - a) Average depth of the ocean 14,000 ft. (2.65 miles or 4.26 km)
 - b) Challenger Deep in the Marianas Trench: 36,200 ft. deep (6.85 miles; 11 km)
 - (1) Matthew Everest — 29,029 ft. height (8.85 km)
 - (2) Matthew Everest upside down in the Marianas Trench still has 7,000 ft. (almost 1.5 miles; about 2.1 km) underwater
 - c) Job, have you been there?
- 3. Awesome thought — our sins are never seen again when God forgives: “He will again have compassion on us, and will subdue our iniquities. **You will cast all our sins into the depths of the sea.**” (Micah 7:19)
- B. “Have the gates of death been revealed to you? Or have you seen the doors of the shadow of death?” (17)
 - 1. “gates of death” (Matthew 16:18; Isaiah 38:10)
 - 2. “doors of the shadow of death” — Job have you entered into “hades” (Luke 16:19-31)
 - a) We know of it — read about it
 - b) Only because God knows and has revealed it to us
- C. “Have you comprehended the breadth of the earth? Tell Me, if you know all this.” (18)
 - 1. “breadth of the earth”
 - a) Diameter of the earth: 7,926.41 miles (12,756.32 km)
 - b) Circumference of the earth: 24,900.55 miles (40,073.55 km)
 - c) Though Job was aware the earth was a globe (Job 26:7) — he had no knowledge of the scale as to size of the earth
 - 2. “Tell Me, if you know all this”
 - a) How could Job know?
 - b) Yet — If Job could not know such simple things of the creation — how then could Job know and understand the “why” concerning all the ways of God’s wisdom?

VI. DWELLING PLACE OF THE LIGHT (38:19-21)

- A. “Where is the way to the dwelling of light? And darkness, where is its place,” (19)
 - 1. God divided light from darkness on the first day of creation
 - 2. God asks: “Job, what is the path that light follows?”
 - 3. Things about light we know:
 - a) Light can be bent
 - b) Light can pass through a solid (glass) without leaving a hole and losing neither speed nor quality
 - c) Light can be divided by a prism into parts or colors
 - 4. Many things about light we still do not know — even w/modern tech
 - 5. Question: where does the light go when darkness engulfs it and where does darkness go when light reappears
- B. “That you may take it to its territory, that you may know the paths to its home?” (20)
 - 1. Job, can you go to the edge of darkness? Can you go to the very boundary of darkness?
 - a) Where does darkness stop? Does darkness ever stop?
 - b) We cannot answer the question still today!

2. Job, can you go to the place where darkness and light dwell — can you go to their “house” Job?
- C. “Do you know it, because you were born then, or because the number of your days is great?” (21)
 1. “Job, were you already living when I did these things?”
 2. “Job, are you so old to have gained such knowledge and wisdom to answer?”

VII. GOD’S ARMORY (38:22-24)

- A. “Have you entered the treasury of snow, or have you seen the treasury of hail, ²³Which I have reserved for the time of trouble, For the day of battle and war?” (22-23)
 1. Science has discovered the value of snow, **but** it seems here that God is speaking of treasuries or storehouses of snow and hail that He uses in times of judgment
 2. These are parts of His “armory” (cf. Jeremiah 50:25-26)
 - a) Water (Genesis 7-8)
 - b) Hail (Exodus 9:22-26; Joshua 10:11; Isaiah 30:10)
- B. “By what way is light diffused, Or the east wind scattered over the earth?” (24)
 1. Wind (Isaiah 27:8; Job 27:21; Psalm 135:7)
 2. V 24 — in light of v 23, seems to refer to the use of light and wind in determining the outcome of wars
 - a) Light (Joshua 10:12-14)
 - b) East wind (Exodus 14:21)
 - c) cf. “One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.” (Joshua 23:10)
 3. Job, have you been into my treasuries/armories — of those things I use for judgment or determining the outcome of wars

VIII. GOD’S CONTROL OF NATURE (38:25-30)

- A. “Who has divided a channel for the overflowing water, or a path for the thunderbolt, ²⁶To cause it to rain on a land where there is no one, A wilderness in which there is no man; ²⁷To satisfy the desolate waste, and cause to spring forth the growth of tender grass?” (25-27)
 1. God has made a “watercourse” or path for the rain along with the lightning/thunder
 2. This is a picture of a storm (25) even in the wilderness places (26) to water and refresh all the earth (27)
 - a) Job, why does it rain in the wilderness areas — there are no men living there
 - b) Who would cause this to happen and why?
 - c) This is a picture of God maintaining all of His creation
 - (1) Fowls of the air (Matthew 6:26; 10:29)
 - (2) Lilies of the field (Matthew 6:28-29)
 - d) God not only causes rain to fall on the good/evil — but also provides for all creatures
- B. “Has the rain a father? Or who has begotten the drops of dew? ²⁹From whose womb comes the ice? And the frost of heaven, who gives it birth?” (28-29)
 1. What is the origin of rain...dew...ice...frost?
 2. It is God who has brought all of this into existence and controls
- C. “The waters harden like stone, and the surface of the deep is frozen.” (30)
 1. What are icebergs?
 2. They are the “face of the deep” frozen as a stone

D. “Can you bind the cluster of the Pleiades, Or loose the belt of Orion? ³²Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs? ³³Do you know the ordinances of the heavens? Can you set their dominion over the earth?” **(31-33)**

1. Job, can you keep the constellations in their fixed order?
2. **32** — Different stars and constellations are seen in different places at different times
3. **33** — Job, do you know the laws for the constellations?
 - a) If the stars abide by laws — there must be a lawgiver
 - b) Also — If God’s natural creation is governed by His laws; it stands to reason that His spiritual creation is likewise governed by laws?
 - c) cf — “thy will be done on earth as in heaven” (Matthew 6:10; Luke 11:2) — i.e., according to His laws!

IX. THE CLOUDS AND THE RAIN (38:34-38)

A. “Can you lift up your voice to the clouds, that an abundance of water may cover you?” **(34)**

1. Job, can you command the clouds to bring down rain?
 - a) Samuel asked God for rain (1 Samuel 12:18)
 - b) Elijah asked God for rain (James 5:18)
2. Who does God ask for rain?
3. God commands the rain (Amos 5:8)

B. “Can you send out lightnings, that they may go, and say to you, “Here we are!?” **(35)**

1. Job, can you command the lightning?
2. Man can neither produce nor control lightning
3. But God calls the lightning and it answers Him: “Here we are” (cf. Isaiah 68)

C. “Who has put wisdom in the mind? Or who has given understanding to the heart?” **(36)**

1. Verse is difficult and the meaning is obscure
2. Point: Job had done none of these things but God had

D. “Who can number the clouds by wisdom? Or who can pour out the bottles of heaven, ³⁸When the dust hardens in clumps, and the clods cling together?” **(37-38)**

1. The earth in its entirety is covered with clouds — Job, how many clouds are there at any given time (evaporation, rain, hidden by darkness)?
2. Job, can you pour the water out of the clouds as pouring water out of bottles? (ASV)
3. Job, can you restrain the rain (37 - KJV) so that the ground becomes hard (38)
 - a) God withheld rain for hundreds of years — from the creation to the flood without the ground getting hard!
 - b) Withheld rain as a judgment (Deuteronomy 11:17; 1 Kings 8:35)
 - c) In fact — God can withhold the dew (1 Kings 17:1)

X. PROVISIONS FOR WILD ANIMALS (38:39-41)

A. “Can you hunt the prey for the lion, or satisfy the appetite of the young lions, ⁴⁰When they crouch in their dens, or lurk in their lairs to lie in wait?” **(39-40)**

1. vv 39-41 better fit as beginning chapter 39
2. Job, can you strengthen the lion above other creatures of the wilderness and put into it the wisdom (instinct) to hunt, thrive, dominate? (Psalm 104:21; 145:15-16)

B. “Who provides food for the raven, when its young ones cry to God, and wander about for lack of food?” **(41)**

1. Ravens are scavengers and eat almost anything (dead, dying, or weak) (cf. Genesis 8:7)
2. Psalm 147:9; Luke 12:24
3. What wisdom did Job instill in the raven to scavenge for its food?
4. What food for the young ravens had Job provided?

Chapter 39
GOD'S KNOWLEDGE AND WISDOM IN CREATURES

Key Verse: "Because God deprived her of wisdom, and did not endow her with understanding." (17)

CHAPTER OUTLINE:

- The Wild Goats (1-4)
- The Wild Donkey (5-8)
- The Wild Ox (9-12)
- The Ostrich (13-18)
- The Horse (19-25)
- The Hawk and The Eagle (26-30)

I. THE WILD GOATS (39:1-4)

A. Their bringing forth: "Do you know the time when the wild mountain goats bear young? Or can you mark when the deer gives birth? ²Can you number the months that they fulfill? Or do you know the time when they bear young? ³They bow down, they bring forth their young, they deliver their offspring." **(1-3)**

1. mountain goat or *wild goats* (1 Samuel 24:2; Psalm 104:18)
 - a) Dwelled apart from men; lived in open areas and recesses of elevations
 - b) They were creatures of isolation
2. When they gave birth **(1)** and the number of months of their gestation **(2)** was unknown
3. They bow themselves **(3)** to relieve the pains of birth
4. These things may be known today by observation (*funded research*) or animals observed in captivity
5. God was aware — Job was not

B. Their independent young: "Their young ones are healthy, they grow strong with grain; They depart and do not return to them." **(4)**

1. God gave them the ability to live without the care of man
2. Independent even from their parents

II. THE WILD DONKEY (39:5-8)

A. "Who set the wild donkey free? Who loosed the bonds of the onager, ⁶Whose home I have made the wilderness, and the barren land his dwelling? ⁷He scorns the tumult of the city; He does not heed the shouts of the driver. ⁸The range of the mountains is his pasture, and he searches after every green thing."

B. God gave this animal the ability to thrive in the wild without man **(5-6)**

- C. Nearly untamable and never fully domesticated (7)
- D. He has a home but is not limited to it (8)
- E. **God** gave this creature an untamable spirit; provided a large pasture for its dwelling place

III. THE WILD OX (39:9-12)

- A. “Will the wild ox be willing to serve you? Will he bed by your manger? ¹⁰Can you bind the wild ox in the furrow with ropes? Or will he plow the valleys behind you? ¹¹Will you trust him because his strength is great? Or will you leave your labor to him? ¹²Will you trust him to bring home your grain, and gather it to your threshing floor?”
- B. Known for its strength and fierceness (Numbers 23:22; 24:8; Psalm 22:21; 29:6; Isaiah 34:7)
- C. Though of great strength — the wild ox could not be domesticated for industry (9-10)
- D. Cannot rely on wild animals even if it *seems* tamed (11-12)
- E. *Point of the wild-donkey/wild-ox*: God created some animals to be domesticated — *friendly* to man (dog/cat); *beneficial* for man (cows, horses, chickens, etc.); but He also created wild animals that will never be domesticated or profitable to man

IV. THE OSTRICH (39:13-18)

- A. *The ostrich*: “The wings of the ostrich wave proudly, but are her wings and pinions like the kindly stork’s? ¹⁴For she leaves her eggs on the ground, and warms them in the dust; ¹⁵She forgets that a foot may crush them, or that a wild beast may break them.” (13-15)
 - 1. Males may have up to 7 females sharing one nest — 20 or more eggs
 - 2. Male sits on the eggs at night; females rotate during the day
 - 3. Forgetful, inattentive, careless regarding their offspring
- B. “She treats her young harshly, as though they were not hers; Her labor is in vain, without concern, ¹⁷Because God deprived her of wisdom, and did not endow her with understanding.” (16-17)
 - 1. She is indifferent and without care if her offspring perishes (16)
 - 2. Why do they act this way? BECAUSE God created them this way (17)
 - 3. “deprived her of wisdom...understand”
- C. “When she lifts herself on high, She scorns the horse and its rider.” (18)
 - 1. The pride of the ostrich (lifts up herself) is her speed
 - 2. She scorns *or* embarrasses the horse — puts to shame the horse and rider
 - 3. The horse:
 - a) Speed of the average racehorse: 40–44 mph, but sustains that for less than 20 seconds. (Remember — this is a trained, bred racehorse; small rider)
 - b) Average horse cannot run faster than 20 to 30 mph w/rider on their back
 - 4. The ostrich:
 - a) Largest living bird: 200-300 lbs. and reaches 6–8ft.
 - b) Small wings useless for flight but helpful for running; long/strong legs = 40-50 mph and sustain that speed for up to 30 mins
 - c) Have been clocked at speeds of up to 60mph (short periods)
 - d) They have a stride of up to 12ft
- D. Only God would create a bird — wings/legs unfit for flight; a mind without understanding to care deeply for its young; but speed/stamina to shame a horse

V. THE HORSE (39:19-25)

- A. "Have you given the horse strength? Have you clothed his neck with thunder?" (19)
1. This is the war horse (cf. 21-25)
 2. Create an animal majestic as a horse — with great strength and beauty
 3. "clothed his neck with thunder" — poetic image of the "trembling mane" quivering as the horse runs
- B. "Can you frighten him like a locust? His majestic snorting strikes terror." (20)
1. A grasshopper jumps in fear of approaching of man
 2. A man runs in fear at the approaching of the war horse
 3. God says, "Job, does the great horse of war fear you're approaching as he does mine?"
- C. "He paws in the valley, and rejoices in his strength; He gallops into the clash of arms. ²²He mocks at fear, and is not frightened; Nor does he turn back from the sword. ²³The quiver rattles against him, The glittering spear and javelin." (21-23)
1. The war-horse is excited at the prospect of war; he does not turn in fear from the armed man — he knows he has the strength for victory (21-22)
 - a) "The horse is prepared for the day of battle" (Proverbs 21:31)
 - b) "the horse rushes into the battle." (Jeremiah 8:6)
 - c) Picture of the Babylonian war-horse (Habakkuk 1:8)
 2. The weapons of war do not "spook" or frighten the war-horse — it is an adrenaline rush! (23)
- D. "He devours the distance with fierceness and rage; Nor does he come to a halt because the trumpet has sounded. ²⁵At the blast of the trumpet he says, "Aha!" He smells the battle from afar, The thunder of captains and shouting." (24-25)
1. "He swallows the ground" (KJV; ASV) = stride of the average racehorse = 20ft; *Man O'War* had a stride length of 28ft (24a)
 2. "At the blast of the trumpet he says Aha!" = "malicious joy" to go to war (Hailey, p 346)
 3. The sound of the trumpet does not frighten but stirs him to battle (24b, 25a)
 4. His instincts tell him there is a battle
 5. Who gave him these instincts; strength; zeal for war?
 - a) Evolution?
 - b) Man?
 - c) God!
- E. The point: such a creature demonstrates the power and wisdom of the Creator

VI. THE HAWK AND THE EAGLE (39:26-30)

- A. *The Hawk* (26)
1. "Does the hawk fly by your wisdom, and spread its wings toward the south?" (26)
 - a) Speed of the hawk: 120mph (Red-tail hawk)
 - b) "spread its wings toward the south" — migration
 2. Job, is it by your wisdom that the hawk flies; migrates to escape the cold?
- B. *The Eagle* (27-30)
1. *Her dwelling*: "Does the eagle mount up at your command, and make its nest on high? ²⁸On the rock it dwells and resides, On the crag of the rock and the stronghold." (27-28)
 - a) High place of eagles (Jeremiah 49:16; Obadiah 1:4)
 - b) Eagles nest in natural fortresses

2. *Her seeking*: “From there it spies out the prey; Its eyes observe from afar.” (29)
 - a) Man has 20/20 vision (visual acuity (sharpness) measured at 20ft.
 - (1) 20/30 = you see at 20ft what good vision can see at 30ft.
 - (2) 20/40 = you see at 20ft what good vision can see at 40ft
 - b) Eagle has 20/5 vision; What a man sees at 5ft — the eagle sees at 20ft
 - c) Hence the term: “eagle eye”
 - d) Eagle can see a rabbit at 2 miles
3. *Her young*: “Its young ones suck up blood; And where the slain are, there it is.” (30)
 - a) Where there is blood/meat — the eagle is there
 - b) Thus, there is no place from which the eagle will not take its prey — even from under the waves!
 - c) The eagle will hunt universally — indiscriminately (shark can’t do that; lion can’t do that)

Chapter 40

GOD’S POWER IN BEHEMOTH

Key Verse: Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it. (2)

CHAPTER OUTLINE:

- Job’s Opportunity To Speak (1-5)
- Would You Stand in My Place? (6-14)
- Behemoth (15-24)

I. JOB’S OPPORTUNITY TO SPEAK (40:1-5)

A. Jehovah’s Invitation (1-2)

1. Jehovah’s questions (Job 39:1-30) cast a light on the greatness of God; emphasized the distance between His wisdom and the knowledge/wisdom of Job
2. “Shall the one who **contends** with the Almighty correct Him? He who **rebukes** [argues - ASV] God, let him answer it.”
 - a) “contends” =
 - (1) Strong’s: “properly, to toss, i.e., grapple; figuratively, to wrangle, i.e., hold a controversy”
 - (2) So, “to strive; dispute; debate”
 - b) “correct Him” (KJV = “*instruct*”) — Job, I have set forth truths; knowledge of which you have not known. Are you you going to teach me something now?”
 - c) “rebukes” = argues
 - (1) Strong’s: from a root meaning, “to be right (i.e., correct); to argue, to chasten, to convince, to correct”
 - d) “let him answer it” — recall Job’s request:
 - (1) “Oh, that I knew where I might find Him, That I might come to His seat! ⁴¹ would present my case before Him, and **fill my mouth with arguments.**” (Job 23:3-4)
 - (2) “Then call, and I will answer; Or let me speak, then You respond to me.” (Job 13:22)

(3) “Oh, that You would hide me in the grave, That You would conceal me until Your wrath is past, That **You would appoint me a set time, and remember me!**” (Job 14:13)

e) God said, “Job, you wanted an audience with me; you wanted to present your case to me; now is your chance”

f) **Be careful what you ask for!**

3. cf. Job 13:17-21; 31:35

B. Job’s reply (3-5)

1. “Then Job answered the LORD and said: ⁴Behold, I am vile; What shall I answer You? I lay my hand over my mouth. ⁵Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further.” (3-5)

2. “I am vile” (4a)

a) This is not a statement of immorality but of man in contrast to God

b) This is a picture of man in comparison to God

c) “I am of small account” (ASV; ESV)

d) LXX (Septuagint - Greek version of the Old Testament): “I am nothing”

e) NASB: “I am insignificant” — in comparison to God

f) “For He is not a man, as I am, That I may answer Him, and that we should go to court together.” (Job 9:32; Psalm 8:4)

g) This is the attitude that every man should have of himself in view of God

3. “what shall I answer You?” (4b)

a) cf. verse 2a

4. “I lay my hand over my mouth” (4c)

a) Instead of opening my mouth and answer (Job 13:22; 23:3-4) — I will cover my mouth

b) Zechariah 2:13; Genesis 32:20; Isaiah 6:53; 64:6; Luke 5:8; 15:18-19; 18:13

5. “Once have I spoken; but I will not answer:”

a) Job: “I am done contending; You know all things; You are in control”

b) **Note:** Job is ready to hold his peace — but **not** ready to confess sin with regards to his suffering

II. INVITATION TO SET IN GOD’S SEAT OF JUDGMENT (40:6-14)

A. “Then the LORD answered Job out of the whirlwind, and said: ⁷Now prepare yourself like a man; I will question you, and you shall answer Me:” (6-7)

1. Repeat of Job 39:1-3 with the exception of the question of v 2

2. Job’s response had practically answered the question

3. Job will verbally answer the question after God concludes His speech (Job 42:3)

B. “Would you indeed annul My judgment? Would you condemn Me that you may be justified? ⁹Have you an arm like God? Or can you thunder with a voice like His?” (8-9)

1. Four questions are set forth:

a) Will you annul (make void) My judgment?

b) Will you condemn Me that you may be justified?

c) Have you power comparable to God’s that can dispense perfect justice?

d) Do you have a voice like God’s to speak and command the execution of judgment?

2. First two questions:

- a) Job, you are so focused on defending your righteousness that you make void my verdict; my sovereign decisions — thereby condemning me so that you appear just
- b) i.e., Job, by elevating yourself to justify yourself — you have diminished me and my judgments
- 3. Last two questions:
 - a) Job, show your power to administer justice; open your mouth and thunder
 - b) Job had neither the power nor voice to command and act as God
- C. “Then adorn yourself with majesty and splendor, and array yourself with glory and beauty.” (10)
 - 1. Job, put on your robes and set in the seat of judgment
 - 2. Job had said, “I put on righteousness, and it clothed me; My justice was like a robe and a turban.” (Job 29:14)
 - a) Picture of Job putting on judicial robes as he set in the gate
 - b) His robes were figuratively “righteousness” and “justice”
 - 3. God says, “Job, put on your judicial robes; go to your closet and put on majesty... excellency; can you clothe yourself with glory and beauty to compare yourself to God”
 - a) You judge with righteousness and justice — that is good and right.
 - b) But in comparison to me — “How could your judgments of me (v 8) be wholly righteous when you do not have all knowledge/wisdom, and power; when you are not majesty and excellency?” (Cf. Job 29:16)
 - c) God is continuing to emphasize the contrast: His greatness and Job’s insignificance (Psalm 93:1; 104:1; 50:2)
- D. “Disperse the rage of your wrath; Look on everyone who is proud, and humble him. ¹²Look on everyone who is proud, and bring him low; Tread down the wicked in their place. ¹³Hide them in the dust together, Bind their faces in hidden darkness. ¹⁴Then I will also confess to you That your own right hand can save you.” (11-14)
 - 1. “Job, demonstrate your power on man — humble the proud; destroy the wicked. Then I will acknowledge you”
 - 2. God can humble the proud (Luke 18:14) — can Job? Job could not even humble Eliphaz, Bildad, and Zophar!
 - 3. If Job could do these things — he would be as God
 - a) Righteous judgment of man — requires omniscience
 - b) Humbling the proud and treading down the wicked — requires omnipotence
 - c) To be just — these attributes must be holiness, love, mercy
 - d) SO — If Job could do these things — he would be as God
 - e) God would acknowledge him as His equal
 - f) If man could do these things — he would have no need of God

III. BEHEMOTH (40:15-24)

- A. Having demonstrated the insignificance of Job’s power (11-14) — God turns and highlights two of His creatures that, above any other, demonstrate His power
 - 1. Behemoth (Job 40:15-24)
 - 2. Leviathan (Job 41:1-34)
- B. What were Behemoth and Leviathan?
 - 1. Suggest for behemoth: water ox; hippopotamus; mammoth; elephant; crocodile; ox

2. Suggestions for leviathan: crocodile; large sea monster; whale or dolphin; mythical creature
 3. None of these creatures satisfy the descriptive nature of the behemoth and leviathan
 4. SO — what are they?
 - a) Behemoth = dinosaur
 - b) Leviathan = dragon
- C. Behemoth:
1. “Look now at the behemoth, which I made along with you; He eats grass like an ox.” (15) —
 - a) Transliteration of the Hebrew
 - b) Eats grass **as** an ox — so **not** an ox
 2. “See now, his strength is in his hips, and his power is in his stomach muscles. ¹⁷He moves his tail like a cedar; The sinews of his thighs are tightly knit. ¹⁸His bones are like beams of bronze, His ribs like bars of iron.” (16-18) — demonstrates his strength
 - a) 16 — his strength is in his hips/waist; his power in his stomach muscles
 - b) 17 —
 - (1) “tail like a cedar” =
 - (a) This cedar should be compared to the cedars of Lebanon
 - (b) 40-100ft height *and* 40-80ft girth
 - (c) eliminates a hippo and ox
 - c) 18 — bronze would have been the strongest material Job could imagine
 3. “He is the first of the ways of God; Only He who made him can bring near His sword.” (19)
 - a) 19a — picture of God either by rank or strength
 - b) 19b —
 - (1) Only God can approach him — man cannot
 - (2) ASV: “He only that made him giveth him his sword.”
 - (a) Pictures God giving him his strength
 - (b) The One who has strength gives strength
 4. “Surely the mountains yield food for him, and all the beasts of the field play there.” (20) —
 - a) The mountains providing his food highlight his great appetite
 - b) “beasts of the field play” suggest he is a peaceful creature — in his presence beasts are not afraid but rather play
 5. “He lies under the lotus trees, In a covert of reeds and marsh. ²²The lotus trees cover him with their shade; The willows by the brook surround him.” (21-22) — describes his habitat; damp and swampy region
 6. “Indeed, the river may rage, yet he is not disturbed; He is confident, though the Jordan gushes into his mouth,” (23) —
 - a) KJV: describes the behemoth’s size — large enough to drink up a river
 - (1) Note: no definite article before “Jordan”
 - (2) This does not refer to “the Jordan” but “a Jordan” (ASV), i.e., a river; any river
 - (3) Herodotus described the army of Xerxes as “drinking up a river” =
 - (a) “For what river did they not drink dry?”
 - (b) Describing a large army
 - b) NKJV: still describes the behemoth’s size but not from drinking up a river but having no fear of a flooded river

- (1) The ASV translates it as follows: “Behold, if a river overflow, he trembleth not; He is confident, though a Jordan swell even to his mouth.”
- (2) If the river rages or floods — he is undisturbed
7. “*Though* he takes it in his eyes, or one pierces *his* nose with a snare.” (24) —
- a) ASV better here: “Shall any take him when he is on the watch, Or pierce through his nose with a snare?”
 - b) 24a — No man can take behemoth when he (behemoth) is watching
 - c) 24b — No man can take behemoth in a trap when he (behemoth) is unaware (not watching)
 - d) SO — no man can take him.
 - e) Since man can take a hippo, crocodile, elephant, etc... then... behemoth is none of these creatures!
 - f) This clearly is a dinosaur!

Chapter 41

GOD’S POWER IN LEVIATHAN

Key Verse: No one is so fierce that he would dare stir him up. Who then is able to stand against Me? (10)

CHAPTER OUTLINE:

- Fierceness of Leviathan (1-11)
- Leviathan’s Armor (12-17)
- Leviathan’s Fire (18-22)
- Leviathan’s Fearlessness (23-34)

I. FIERCENESS OF LEVIATHAN (41:1-11)

A. Some thoughts:

1. Behemoth was non-violent — Leviathan is violent
2. As with behemoth — God’s use of leviathan to emphasize His greatness in contrast to man’s insignificance would mean little if Job had never seen this creature (or at least spoken to some who had)
3. Is this a dragon?
 - a) Most every culture has traditions/myths of dragons
 - b) A tradition/myth is based on a truth
 - c) As described — leviathan is a fire-breathing dragon that can also live underwater

B. “Can you draw out Leviathan with a hook, or snare his tongue with a line which you lower? ²Can you put a reed through his nose, or pierce his jaw with a hook?” (1-2)

1. Cannot go fishing and catch leviathan!
2. Cannot catch him and secure him as you would a fish through his gills
3. Point — you can neither catch nor control leviathan!

C. “Will he make many supplications to you? Will he speak softly to you?” (3) — will leviathan beg for mercy or express weakness

D. “Will he make a covenant with you? Will you take him as a servant forever?” (4) —

1. Will he make a *treaty of friendship* — the weaker makes a “peace-treaty” with the stronger for protection

2. Will you domesticate him and put him to your service like the ox or horse?
- E. "Will you play with him as with a bird, or will you leash him for your maidens?" (5)
 1. Will you make a pet out of him and play with him?
 2. Will you put a leash on it and let the maidens walk him around the neighborhood?
- F. "Will your companions make a banquet of him? Will they apportion him among the merchants?" (6)
 1. Will you feast on his flesh?
 2. Will you cut him up and sell him at the market?
- G. "Can you fill his skin with harpoons, Or his head with fishing spears?" (7)
 1. His skin resists weapons
 2. Tackle used on other sea creatures (spears, harpoons) — have no affect
- H. "Lay your hand on him; Remember the battle—Never do it again!" (8)
 1. "Lay thy hand upon him; Remember the battle, and do so no more." (ASV)
 2. "Lay your hand on him; Remember the battle; you will not do it again!" (ESV; NASB)
- I. "Indeed, any hope of overcoming him is false; Shall one not be overwhelmed at the sight of him?" (9)
 1. There is no hope of taking leviathan
 2. The very sight of leviathan will cause one to change his mind
- J. "No one is so fierce that he would dare stir him up. Who then is able to stand against Me?" (10)
 1. *Here is the point:* "Job, if no man is so fierce as to stir up leviathan, what makes you think you should stir me up — who created leviathan"
- K. "Who has preceded Me, that I should pay him? Everything under heaven is Mine." (11)
 1. Job had all but demanded a meeting with **and** an answer from God (13:22)
 2. "Job, what have you done for me that I would owe you anything, much less an explanation of my decisions/judgments?"
 3. All that is under the heavens belong to me, Job — I will do as I please

II. LEVIATHAN'S ARMOR (41:12-17)

- A. "I will not conceal [keep silence - ASV] his limbs, His mighty power, or his graceful proportions." (12)
 1. Leviathan is not a mythological creature!
 2. Leviathan is not a crocodile!
 3. This is not hyperbole for emphasis
 4. God says, "I am going to describe him **just as he is**"
 5. Verse 12 is probably the most important verse in these two chapters.
- B. "Who can remove his outer coat? Who can approach him with a double bridle? ¹⁴Who can open the doors of his face, With his terrible teeth all around?" (13-14)
 1. "outer coat" = his armored skin
 2. "double bridle" = his jaws
 3. "his terrible all around" = "Around his teeth is terror" (NASB; ESV)
- C. "His rows of scales are his pride, shut up tightly as with a seal; ¹⁶One is so near another That no air can come between them; ¹⁷They are joined one to another, they stick together and cannot be parted." (15-17)
 1. He is designed with perfect armor
 2. He is so perfectly designed that his defenses cannot be broken

III. LEVIATHAN'S FIRE (41:18-22)

- A. “His sneezings flash forth light, and his eyes are like the eyelids of the morning. ¹⁹Out of his mouth go burning lights; Sparks of fire shoot out. ²⁰Smoke goes out of his nostrils, as from a boiling pot and burning rushes. ²¹His breath kindles coals, and a flame goes out of his mouth.” **(18-21)**
1. Hailey suggests that 19-21 are “highly poetical and figurative”
 2. If so — what does this mean to Job?
 3. “Job, are you are great as I am? I can create a mythical creature against which no man can stand!”
 4. Remember — God is describing leviathan **just as he is** (12) — not figuratively
 5. Also — notice what you do not see in verses 19-21: “like” or “as”

IV. LEVIATHAN’S FEARLESSNESS (41:23-34)

- A. “The folds of his flesh are joined together; They are firm on him and cannot be moved.” **(23)**
1. There is no drooping skin on leviathan
- B. “His heart is as hard as stone, Even as hard as the lower millstone. ²⁵When he raises himself up, the mighty are afraid; Because of his crashings they are beside themselves.” **(24-25)**
1. There is no “Achilles heel” where his heart is; he is just as protected there as anywhere **(24)**
 2. Therefore **(25)** he is not afraid to lift himself up
 3. But when he does lift himself up — the mightiest of men are afraid
- C. “Though the sword reaches him, it cannot avail; Nor does spear, dart, or javelin. ²⁷He regards iron as straw, and bronze as rotten wood. ²⁸The arrow cannot make him flee; Slingstones become like stubble to him. ²⁹Darts are regarded as straw; He laughs at the threat of javelins. ³⁰His undersides are like sharp potsherds; He spreads pointed marks in the mire.” **(26-30)** — No weapon of man’s design causes leviathan to fear — he only laughs
- D. “He makes the deep boil like a pot; He makes the sea like a pot of ointment. ³²He leaves a shining wake behind him; One would think the deep had white hair.” **(31-32)**
1. As leviathan swims through the deep the water boils because of his fire
 2. Behind him as he swims is white = smoke trails him
- E. “On earth there is nothing like him, which is made without fear. ³⁴He beholds every high thing; He is king over all the children of pride.” **(33-34)**
1. God said no other creature is like leviathan — none to be compared to him; he is greater than any other creature; he has no fear of any! man or beast. **(33)**
 - a) Are there greater than crocodiles?
 2. If man cannot contend with leviathan he cannot contend with God

SECTION IX — CHAPTERS 42

Epilogue

Chapter 42

CONFESSION AND RESTORATION

Key Verse: Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I

will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has. (8)

CHAPTER OUTLINE:

- Job's Confession (1-6)
- The Friends Restored (7-9)
- Job's Honor Restored (10-17)

I. **JOB'S CONFESSION (42:1-6)**

A. The awesome power of God (2)

1. "I know that You can do everything, and that no purpose of Yours can be withheld from You. [no purpose can be restrained]."
2. Note that Job said this after God's description of leviathan

B. "You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, Things too wonderful for me, which I did not know." (3)

1. God had asked this question of Job (Job 38:2)
2. Job acknowledges his fault — speaking without proper knowledge

C. "Listen, please, and let me speak; You said, 'I will question you, and you shall answer Me.'" (4)

1. Note here that Job is begging
2. "Listen" = carefully hear and consider
3. "question" = word is most often translated "ask"
 - a) The idea is: "to request"
 - b) Can even mean "to beg"
 - c) "The lazy man will not plow because of winter; He will **beg** during harvest and have nothing." (Proverbs 20:4)
4. Job is saying, "Hear carefully and consider my words; I ask/beg you to teach me 'those things too wonderful for me' (3)"

D. "I have heard of You by the hearing of the ear, But now my eye sees You." (5)

1. John's disciples heard — then saw (Luke 7:22)
2. The apostles heard, saw, and then told (1 John 1:1; Acts 4:20)
3. Job had heard **of** God but now in a very powerful way had heard **from** God — his sight of faith was greatly magnified (Ephesians 1:18)
4. Man who hears and sees has a great responsibility (Philippians 4:5)
 - a) Job was given the responsibility to pray and offer sacrifices for his friends
 - b) Had he ever done that before?

E. "Therefore I abhor myself, and repent in dust and ashes." (6)

1. Job, repented; he changed his mind (Exodus 32:14)
2. Job had been in the ashes because of his suffering — now he has a new reason
3. This time it is for godly sorrow (2 Corinthians 7:10)
4. Job is neither confessing to his friends nor repenting of their false charges

II. **THE FRIENDS RESTORED (42:7-9)**

- #### A. "And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, 'My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as **My servant Job** has.'" (7)

1. Note: Elihu is not included in this condemnation
 - a) The friends had falsely charged God: All evil/calamities are God's punishment for sin
 - (1) They did not simply falsely charge Job with sin
 - (2) They also falsely charged God of being unjust
 - b) Elihu suggested that suffering was for instruction not sin; he indicated that Job's sin was **not** before his suffering **but** in reaction to it
 2. It is better to be the servant of God than the friend of Eliphaz, Bildad, and Zophar (James 4:4; 2:23; 2 Chronicles 20:2)
 3. God will refer to "My servant Job" 4 times in his discussion with Eliphaz
 - a) 1x = v 7
 - b) 3x = v 8
 - c) Four friends spoke in opposition to Job — 4 times God calls Job "my servant"
 4. "My wrath" —
 - a) "wrath" — 276x in OT
 - (1) Anger/wrath = 218x
 - (2) Nose/nostrils = 2x
 - b) God's wrath is pictured as a "snorting" through their nose
 - c) By the blast of God, they perish, and **by the breath of his nostrils are they consumed.** (Job 4:9 - KJV)
- B.** "Now therefore, take for yourselves seven bulls and seven rams, go to **My servant Job**, and offer up for yourselves a burnt offering; and **My servant Job** shall pray for you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as **My servant Job** has." (8)
1. "seven bullocks and seven rams"
 - a) Animals indicate a sin offering — blood was involved
 - b) Seven = perfect/complete
 - c) The type/number of sacrifices indicates the seriousness of their transgression
 2. "I will accept him"
 - a) God would accept Job but not them — thus, God would accept them through Job
 - b) **This is another example of the Christ in Job**
 - (1) "He made us accepted in the Beloved." (Ephesians 1:6)
 - (2) "you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter 2:5)
 3. "your folly"
 - a) "**folly**" = "a **strong** word which describes one who is in every way...is senseless, impious and a disgrace, and his actions are senseless folly" (Hailey, p 368)
 - b) Of the 12x this word is in the OT — it is most often (8x) used of the grossest form of sexual immorality (Genesis 34:7; Deuteronomy 22:21; Judges 19:23, 24; 20:6, 10; 2 Samuel 13:12; Jeremiah 29:23)
 - c) Also used of Achan's sin of taking the accursed thing from Jericho (Joshua 7:15)
 - d) Point: speaking falsely of God is considered by God to be of the greatest foolishness
- C.** "So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the LORD commanded them; for the LORD had accepted Job." (9)
1. "went and did" — acceptance of God requires doing on man's part
 2. "went and did as as the LORD commanded"

- a) Acceptance of God's requires doing according to His commands
 - b) Man cannot simply "go and do" according to his own will and be accepted — must be according to God's will
 - c) "whoever fears Him and works righteousness is accepted by Him." (Acts 10:35)
 - d) "If you do well, will you not be accepted?" (Genesis 7)
3. "the LORD had accepted Job"
- a) The NKJV has this in the past tense; nearly all other English translations reads that God accepted Job after he offered sacrifices for his friends
 - b) The Lord accepted Job **not** when he had asked for forgiveness of his own sin
 - c) The Lord accepted Job when he forgave his friends of their sin (Matthew 6:15; Matthew 18:33-35)
4. Imagine the humiliation of the friends!
- a) Humility is essential to forgiveness
 - b) "Humble yourselves in the sight of the Lord, and he will lift you up." (James 4:10)
5. Intercession and mediation of Job
- a) Job served as intercessor and mediator for the friends
 - b) He offered a "complete/perfect" animal sacrifice for men who had rejected and mocked him
 - c) **This is another example of the Christ in Job** — Christ offered himself a perfect sinless sacrifice for those who rejected and mocked Him
 - d) Other men of the OT who served as mediators:
 - (1) Abraham (Genesis 18:22-33; 20:7-18)
 - (2) Moses (Exodus 32:11-14; Numbers 14:13-19; Deuteronomy 9:20)
 - (3) Samuel (1 Samuel 7:5-11; 12:19-25)
6. Worthy to note that the book of Job both begins and ends with Job offering sacrifices for others
7. Also — the Bible opens with a prophecy of Jesus' sacrifice (Genesis 3:15) (*an apparent defeat*) and closes with the sacrificed Lamb, victorious on the throne (Revelation 22:3)

III. JOB'S HONOR RESTORED (42:10-17)

- A. "And the LORD restored Job's losses when he prayed for his friends. Indeed, the LORD gave Job twice as much as he had before." (10)
1. "the LORD restored Job's losses **when** he prayed for his friends"
 - a) **This is another instance of the Christ in Job**
 - b) Job offered sacrifices and prayed for his antagonists while still in his suffering
 - c) Jesus also prayed for man as He was being sacrificed — while in His suffering
 2. "twice as much"
 - a) This would be a "double portion" — great love and affection
 - b) 1 Samuel 1:5; Genesis 43:34; 45:22; 2 Kings 2:9
- B. "Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold." (11)
1. All who had left Job (Job 19:13-22) came back to Job
 - a) Hailey: "they should have come *crawling back*"
 - b) These had forsaken Job in his greatest time of need
 - c) **Another example of the Christ in Job** (Matthew 26:56; Mark 14:50)

- d) Paul endured similar (2 Timothy 4:16)
- 2. “a piece of silver” — Hebrew word only here and Genesis 33:19 in reference to the price Jacob paid Hamor for a parcel of ground
- 3. “ring of gold” — “was a sign of luxury or status of social standing” (Hailey, p 369)
- C. “Now the LORD blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.” (12)
 - 1. Confirms the statement of verse 10
 - 2. cf. Job 1:3
- D. “He had also seven sons and three daughters.” (13)
 - 1. Children not doubled in number on earth — the souls of his first sons and daughters continued and were in paradise
 - 2. Genesis 35:18; Ecclesiastes 12:7; James 2:26; Luke 16:22-23; 23:43
- E. Daughters of Job: “and he called the name of the first **Jemimah**, the name of the second **Keziah**, and the name of the third **Keren-Happuch**. ¹⁵In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.” (14-15)
 - 1. Each of the names of Job’s daughters emphasizes beauty:
 - 2. “Jemima” —
 - a) Strong: “warm and affectionate”
 - b) “dove or turtle-dove” (Hailey)
 - c) Could refer to the beauty of her eyes or the sweetness of her voice
 - d) cf. Song of Solomon 1:15; 2:14; 5:2; 6:9
 - 3. “Kezia” — from “Cassia”
 - a) Is from a variety of cinnamon used as perfume among the Hebrews
 - b) “I have perfumed my bed with myrrh, aloes, and cinnamon.” (Proverbs 7:17)
 - c) Cinnamon also occurs in the description of Solomon’s beloved (Song of Solomon 4:14)
 - 4. “Keren-happuch” — “horn of antimony”
 - a) Antimony used as a black paint to enlarge the appearance of the eyes (Hailey, p 370)
 - b) The name carries the sense of “the beautifier”
 - 5. Why are the names of Job’s daughters given?
 - a) Because there is something in a name:
 - (1) “Do not call me Naomi [pleasant]; call me Mara [bitter], **for the Almighty has dealt very bitterly with me**”
 - (2) cf. “Joseph called the name of the firstborn Manasseh: “For God has made me forget all my toil and all my father’s house.” ⁵²And the name of the second he called Ephraim: For God has caused me to be fruitful in the land of my affliction.” (Genesis 41:51-52)
 - b) Perhaps to highlight the life after his suffering
 - c) These names were given before these daughters became known for their beauty
 - d) They were given by their father who saw not a life of calamities — but a life of warm affection; sweetness; beautify
 - e) God had “beautified” Job’s life
- F. “After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations. ¹⁷So Job died, old and full of days” (16-17)
 - 1. 140 years — (16)

- a) If Job's days were also doubled then he was 70 when his sufferings began
 - b) LXX (Septuagint - Greek translation of Old Testament text) says 240 years
 - c) We know that his age is consistent of the Patriarchs
2. "So, Job died, being old and full of days" **(17)**
- a) "full" — from a root word that means "*satisfied*"
 - b) Job's life was one of satisfaction and fulness
 - c) Abraham: "Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people." (Genesis 25:8)
 - d) Isaac: "So Isaac breathed his last and died, and was gathered to his people, being old and full of days" (Genesis 35:29)
- G. Job learned to completely trust the ways and wisdom of God.

END

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DID JOB SIN DURING HIS DISCUSSIONS WITH THE FRIENDS?

No, because:

1. He is said to “have spoken of Me what is right” (2 times – 42:7-8).
2. The strong emphasis on Job being “blameless, upright, fearing God and turning away from evil” in the book (1:1,8; 2:3).
3. The book says “in all this Job did not sin with his lips” (2:10).
4. Job insists he has kept his integrity (2:3,9; 8:20; 27:1-6; 31:6).
5. Job insists he has not sinned (6:10,24,29-30; 7:20; 9:20–22; 13:18; 16:17; 17:19; 19:1-6; 23:10-12; 31:29-37).
6. Job 42 repeats the phrase “my servant Job,” indicating God’s continued approval of Job 3 times (42:7-8).
7. Job was not required to offer a sacrifice as his friends were (42:8).
8. Job is nowhere asked to repent or to abandon his claim of being in the right.
9. The New Testament (Jas 5:11) lauds Job as an example of endurance (ὑπομονή - “steadfastness, conviction, holding out”). How was he steadfast if he sinned?

LESSONS FROM JOB

*Job was a man who went from the top to the bottom, from riches to rags.
What did he learn?*

1. **Job learned that man alone is insufficient (Job 10:8-17).**
 - a. 2 Corinthians 3:5; 1 Corinthians 15:10; Romans 12:3; 14:7f.
 - b. Man must learn that he needs God.

2. **Job learned that material things do not really matter (Job 1:21; 2:10).**
 - a. We do not learn this at the top.
 - b. Matthew 6:24; 1 John 2:15; 1 Timothy 6:7,17.

3. **Job learned that man's knowledge is incomplete (Job 40:1-9; 42:1-6).**
 - a. What men discern on their own is not sufficient.
 - b. Habakkuk 2:20; Psalm 46:10; 2 Peter 3:18.

4. **Job learned to always be concerned for others (note 42:10).**
 - a. Job realized that his friends' theology was incorrect (Job 13:7-12).
 - b. Philippians 2:3-4; Galatians 6:10; Romans 15:1-2.

5. **Job learned to completely trust the ways and wisdom of God.**
 - a. Note the speeches of God, chapters 38-41.
 - b. Compare Isaiah 55:8-9; Proverbs 3:5-7.

DINOSAURS AND THE BIBLE

by

Bert Thompson, Ph.D. and Brad T. Bromling, M.A.

Introduction

Dinosaurs! *Iguanodon*, *Struthiomimus*, *Podokesaurus*, *Triceratops*, *Styraco-saurus*, *Stegosaurus*, *Trachodon*, *Psitticosaurus*, *Brontosaurus*, *Tyrannosaurus*. Who were these strange creatures with polysyllabic names? From where did they come? Where did they go? Or did they ever even really exist--these magnificent creatures of the past, some of whom stood over 3½ stories tall and weighed over 90 tons? The answers to these, and many other related questions, form an interesting part of the creation/evolution controversy. Such questions are frequently “bothersome” to sincere seekers of truth concerning the question of origins. And so it is to the dinosaurs, and what the Bible and science have to say about them, that we now turn our attention.

Did The Dinosaurs Really Exist?

Did the dinosaurs really exist? There is no doubt about it. Dinosaurs really did exist. The first discovery of the dinosaurs as far as “recent” times is concerned came in the spring of 1822. Dr. Gideon Mantell, a country doctor in England with a life-long passion for collecting fossils, set off in horse and buggy to visit a patient. His wife went along for the ride. While Dr. Mantell attended to the patient, his wife took a stroll, and came across a pile of stones which had been placed alongside the road to be used in filling ruts caused by the spring rains. In those stones, she glimpsed some very large fossil teeth. She showed them to her husband, who was amazed, having never seen such huge teeth before. He went to the quarry from which the stones had been cut and found more teeth similar to those found by his wife. Though he showed the teeth to several scientists, none agreed with him that they were from some kind of heretofore unknown creature. He, however, was stubbornly sure that they were. In 1825, he finally named the long-dead owner of the teeth an *Iguanodon* (“iguana-tooth”), since the teeth were like those of an iguana but much larger. Several years later more teeth like these were discovered in a different quarry. Now no one doubted that *Iguanodon* lived. Meanwhile, huge bones of a *Megalosaurus* had been dug up farther away in Oxfordshire. By 1841, enough of these kinds of fossils had been dug up to convince the leading British anatomist, Richard Owen, that a whole tribe of huge, lizard-like reptiles had lived in the distant past. Based on his studies, he named them “dinosaurs” (from the Greek words *deinos* and *sauros*, translated by him as “fearfully great lizards”) - - today known to us as “terrible lizards.”

Soon American fossil hunters joined the search. The climax came in March, 1877 when two schoolmasters, Arthur Lakes and O. W. Lucas, separately stumbled onto colossal fossil bones projecting from the rocks in different parts of Colorado. Lakes revealed his find to the well-known paleontologist, Othniel Marsh. Lucas showed his finds to Marsh’s bitter rival, Edward Cope. Marsh and Cope became the most famous “dinosaur hunters.” All told, Cope named 9 new genera of dinosaurs, compared to Marsh’s total of 19. Now no one who bothered to keep up with the times doubted the existence of the dinosaurs. The question was no longer, “Did the dinosaurs exist?” The question was, and still is, “**When** did the dinosaurs exist?” And therein lies the controversy, even today.

When Did The Dinosaurs Exist?

The Bible Says...

Knowledgeable, conservative Bible students are fully aware of the plain and simple teachings of the Bible on creation of **all** life forms--including the dinosaurs. Exodus 20:11 (cf. Exodus 31:17) simply could not be any clearer than it is: "For in **six days** Jehovah made heaven and earth, the sea, and all that in them is, and rested on the seventh day..." (emp. added). Consider this: if God made (in the six days of creation) the heavens, the earth, the seas, and **all** that in them is, **what does that leave out?** The answer, of course, is **absolutely nothing**. If God created everything in six days, then everything that was created was created in those six days. It would be difficult to imagine anything clearer or plainer than what God said He did. [We are aware, of course, of the attempts of some to avoid the implications of this teaching, via the Day-Age Theory and/or the Gap Theory. See our refutation of these false doctrines in *Reason & Revelation*, Vol. II, Nos. 7 & 11, 1982, Apologetics Press, Inc., Montgomery, Alabama.]

What, then, does this mean? Simply put, it means that **dinosaurs and men lived as contemporaries on the Earth**. There is no other conclusion that can be drawn, respecting the verbally inspired Word of God. God said it; that settles it. But for some, however, this conclusion is simply not acceptable and they have gone to great lengths to try to avoid the implications of the Bible's instruction on this subject. Consider, for example, these quotations from John N. Clayton of South Bend, Indiana:

- 1:8 "If dinosaurs existed 200 million years before Adam and Eve it does not present any problem to a literal understanding of the Genesis record" (Teacher's Manual, *Does God Exist?*, Correspondence Course, p 16).
- 1:9 "I have no way of telling where man's beginning should be on the chart (of geological time--BT). **Clearly man has become the dominant form of life on the Earth only in modern times, but where Adam and Eve fitted into this picture is unclear**" (Teacher's Manual, *Does God Exist?*, Correspondence Course, p 35, emp. added).
- 1:10 "Birds, mammals and man are mentioned; and all of these are recent additions to the earth geologically" (*Evidences of God*, privately published by John Clayton, 1977, p 151).
- 1:11 Man "is a very recent newcomer to this planet" (*Does God Exist?*, Correspondence Course, 8).
- 1:12 "Genesis 1:1 simply says, 'In the beginning God created the Heaven and the Earth.' The verse is undated, untimed, and without details as to how this was done. **Tradition** has said that the first verse is an instantaneous event and that verses 2-31 detail how it was done. It does not seem consistent to this writer with the flow of the language and the message.... Could not dinosaurs and many other forms have been involved in the production of an Earth ready for man?... I further submit for your consideration that **some time** may be involved in this verse and that **natural processes** may have been used as well as miraculous

ones to prepare the Earth for man” (“Where Are The Dinosaurs?” IN: *Does God Exist?* monthly bulletin, October, 1982, pp 5,6, emp. added).

Contrast such statements if you will (“Man is a very recent newcomer to this planet”) with statements from Jesus Christ Himself: “But **from the beginning of the creation**, male and female made he them” (Mark 10:6; cf. Matthew 19:4). Further contrast such statements (“...all of these are recent additions to the earth geologically”) to statements of the inspired apostle Paul: “For the invisible things of him **since the creation of the world** are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse...” (Romans 1:20). The term “perceived” is from the Greek *noeo*, a word used for rational, human intelligence. Paul’s implication is that someone human was “perceiving.” Perceiving what? The things that were made. And how long had this been occurring? **Since the creation of the world**. Who had “perceived” these things? Adam (I Corinthians 15:45; Romans 5:14) and Eve (I Timothy 2:13) were their names, and they were present “since the creation of the world.”

One might wonder, “if dinosaurs were created during the creation week of Genesis 1-2, why are they not mentioned in the Bible?” A similar question may illustrate the folly of this type of thinking: “If God created cats and kangaroos, why are they not mentioned in the Bible?” The Bible is not a zoology text; its purpose is no more to catalogue every species of animal than it is to list every human who has lived or ever will live. By announcing that “**all things were made by Him, and without Him nothing was made that was made**” (John 1:3), we are told by implication that the creation week included cats, kangaroos and dinosaurs!

Does the Bible mention specifically the creatures that we classify as “dinosaurs”? To answer this question, three Hebrew words need to be studied: *behemoth*, *tannin*, and *leviathan*. These terms are often used to describe unusual creatures in the Bible. There can be only three possible explanations for the identity of these creatures: (1) they were unreal, mythological creatures that had no true existence in reality; (2) they were non-dinosaurian creatures (living or extinct) that can be identified in the ecosystem of the ancient world; or, (3) they were now-extinct creatures that are classified as dinosaurs (and dinosaur-like creatures). The first option fails to satisfy the conservative student who accepts the Bible as the inspired Word of God. To such a student, the Bible does not contain the fabrications of heathen imagination. The second option is acceptable when one finds such creatures that fit the biblical description. The third option, although often unpopular, fits the data best in certain passages, as this study will show. In order to arrive at this conclusion, these three words must be considered in their appropriate contexts.

First, the word *behemoth* occurs with certainty one time in the Hebrew text (R. Laird Harris, Gleason L. Archer and Bruce K. Waltke, *Theological Wordbook of the Old Testament*, Moody, Chicago, 1980, p 93). In form, *behemoth* is the same as the plural of *behema*—the Hebrew word for “beast.” However, *behemoth* is used as a singular word in Job 40:15, indicating that a specific animal is being described. Some writers suggest that the word appears in two other passages (Francis Brown, S. R. Driver and C. A. Briggs, *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*, Hendrickson Publishers, Peabody, MA., 1979, p 97). In Psalm 73:22 the psalmist called himself foolish, ignorant and “as a beast [*behemoth*] before Jehovah.” Isaiah 30:6 speaks of “the burden of the beasts [*behemoth*] of the south.” If these verses indeed refer to *behemoth*, neither is specific enough to reveal the nature of the animal mentioned.

However, Job 40:15-24 is very explicit in its description of *behemoth*. A particular animal is obviously in focus. The creature thus described was herbivorous, massive in size

(with extremely strong muscles and bones), had a noteworthy tail, dwelt near water and was fearless. Note the description:

“Behold now, behemoth, which I made as well as thee; he eateth grass as an ox. 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” (Job 40:15-24)?

What is this behemoth? Some have argued that it is an elephant or hippopotamus. While the habitat may be fitting, there are some difficulties with this view. First, and perhaps most obvious, neither of these creatures possesses a noteworthy tail. Second, the behemoth is said to be “chief of the ways of God.” If this phrase is taken to indicate size (which is reasonable), it would rule out the hippo since at his full size he is but seven feet high. Although an elephant may be twice as tall as a hippo, he still is dwarfed by the dinosaurs that reached heights of up to 3 stories and weights of over 90 tons. While it is inappropriate to be dogmatic, it does seem that a dinosaur (such as *Brachiosaurus*, or *Apatosaurus*) could be under consideration in Job 40.

The second word that bears light upon this topic is *tannin* (and its plural form *tannim*), which has been variously translated in the English versions. Of the sixteen times that it occurs in the Hebrew scriptures, the King James Version (KJV) renders *tannin* as “whale(s)” three times, “dragon(s)” nine times, “serpent(s)” three times and “sea monsters” one time. The American Standard Version (ASV) employs the terms “serpent(s)” five times, “sea-monster(s)” six times, “monster” three times and “jackals” two times in its translations of *tannin*. This seems to indicate that either the word is of a generic character so as to include these variations of meaning, or else the word is too obscure to confidently assign it a consistent definition.

Of these two, the first option is to be preferred when one considers the contexts that surround the word. Representative of these is Genesis 1:21: “And God created the great sea-monsters [*tannim*], and every living creature that moveth, wherewith the waters swarmed, after their kind...” (ASV). This verse is clearly a listing of the broad categories of sea life that were created on day five, rather than a listing of particular sea creatures. This fact alone shows the KJV rendering of “whales” in this verse to be inappropriate. Similarly, other passages use *tannin* in a general sense to refer to a sea creature of perhaps enormous and frightful dimensions (Job 7:12; Psalm 74:13; 148:7; et al.).

Specific creatures of somewhat smaller dimensions are apparently indicated in other passages. For example, the parallelism in Psalm 91:13 shows that *tannin* could be used to refer to some sort of serpent: “Thou shalt tread upon the lion and adder: the young lion and the serpent [*tannin*] shalt thou trample under foot.” In other passages *tannin* is used representatively of great powers over which Jehovah has the mastery (cf. Isaiah 27:1; 51:9; et al.). In a familiar passage, Aaron’s rod was cast to the floor in Pharaoh’s court and was transformed into a *tannin*. The English versions call it a serpent, which is likely correct.

Interestingly, Henry Morris has suggested: “If one will simply translate *tannim* by ‘dinosaurs,’ every one of the...uses of the word becomes perfectly clear and appropriate” (1984, 352). While this view likely goes too far, there may be some validity to it. It seems more probable that *tannin* refers to a general category of reptiles of various sizes, some of

which may have been dinosaurs and/or dinosaur-like creatures. [Note: The plural form of “jackal” was apparently confused with *tannim* about twelve times in the KJV. Hence, the translators used the word “dragons” when they should have simply used the word “jackals.”]

The third word to consider is *leviathan*. Of its six occurrences in the Hebrew text, the KJV transliterates the word five times as “leviathan” (Job 41:1; Psalm 74:14; 104:26; and, Isaiah 27:1) and renders it “mourning” one time (Job 3:8). The ASV uses the transliteration every time. In Job 3:8, the patriarch decries the day of his birth and says: “Let them curse it that curse the day, who are ready to rouse up leviathan” (Job 3:8). Job’s meaning is unclear. It may be that he (speaking in hyperbole) was suggesting that if aroused, leviathan may have blackened the day of his birth--thereby eliminating its occurrence. Regardless, this passage tells little of leviathan’s nature.

In Psalm 74:13-15 the writer describes the majestic strength of Jehovah by ascribing these accomplishments to Him: “Thou didst divide the sea by thy strength: Thou brakest the heads of the sea-monsters [*tannin*] in the waters. Thou brakest the heads of leviathan in pieces; Thou gavest him to be food to the people inhabiting the wilderness. Thou didst cleave fountain and flood: Thou driedst up the mighty rivers.”

In this context, *leviathan* is considered as a creature on the same fearful scale as the ocean and sea-monsters; in fact, it is probably an inhabitant of the seas. Psalm 104:26 confirms this habitat and portrays *leviathan* on a scale with ships. Added to these sparse facts is the fuller description of leviathan in Job 41. Many scholars have supposed that the leviathan of Job 41 was a crocodile; even the chapter title in the ASV is “God’s Power in the crocodile depicted.” There are some possible similarities between the leviathan and the crocodile, but the differences are so numerous and significant that they cannot be ignored. Consider these dissimilarities:

1. “His [the leviathan’s] sneezings flash forth light...out of his mouth go burning torches, and sparks of fire leap forth. Out of his nostrils a smoke goeth...his breath kindleth coals, and a flame goeth forth from his mouth” (verses 18-21).

Crocodiles do not have capacity to breath fire. If one suggests that this is highly figurative, then to what do the words fire, smoke and flame refer as concerns the crocodile?

2. “When he raiseth himself up, the mighty are afraid: by reason of consternation they are beside themselves.” “He beholdeth everything that is high: he is king over all the sons of pride” (verses 25,34).

The crocodile is not much more frightening when he stands than when he sits, since his legs are so short. How could it be said of the crocodile that “he beholdeth every thing that is high”?

3. “If one lay at him with the sword, it cannot avail; nor the spear, the dart, nor the pointed shaft.” “Clubs are counted as stubble: he laugheth at the rushing of the javelin. His underparts are like sharp potsherds...” (verses 26,29-30).

Although the hide that covers the crocodile’s back is extremely thick and difficult to penetrate, this is not true of his belly. The crocodile is most vulnerable to spears and javelins on his underside; hence, it could not be said of him that “his underparts are like sharp potsherds.”

4. "He maketh the deep to boil like a pot...He maketh a path to shine after him; one would think the deep to be hoary" (verses 31-32).

The leviathan causes such commotion in the water that he leaves behind a churning wake; contrastingly, the crocodile is a stealthy swimmer.

These are just a few incongruities that remove the crocodile as a possible candidate for the creature "leviathan." Regardless of the similarities that one might find (and they are indeed difficult to discover), these dissimilarities are incontrovertible. Although it may not be possible to single out the one creature which alone could be called leviathan, the possibility that it was a dinosaur or sea-dwelling reptile cannot be dismissed.

So, while the Bible does speak indirectly (Exodus 20:11) of dinosaurs, it is possible that direct references are made to these creatures (e.g., Job 40-41). Regardless, Bible teaching is plain. Men and dinosaurs lived upon the Earth at the same time. No other view acknowledges the verbal, plenary inspiration of God's Word.

Science Says...

But what about the evolutionists' claims that dinosaurs lived from 200 million to 65 million years ago, becoming extinct long before man ever came on the scene? How do we "square" the Bible's teachings with these claims?

First, let us state emphatically that there **is no way** to "square" the Bible's teaching of a six-day creation of all forms of life with evolutionary teachings. It simply cannot be done, while at the same time leaving both the Bible and evolutionary theory intact.

Second, let us point out that the evolutionary claims of dinosaurs living and becoming extinct long before man ever arrived are at odds with what the real scientific facts have to say. Science bears out that the Bible is correct: man and the dinosaurs lived at the same time. Consider the following:

1. In the late 1800's Dr. Samuel Hubbard, Honorary Curator of Archaeology at the Oakland, California Museum of Natural History, was excavating old Indian dwellings in the Hava Supai Canyon in Arizona. High on the walls of the canyon where the Indians' ancestors lived long ago, Dr. Hubbard found elegant drawings of an elephant, an ibex, a dinosaur and other "beasts." Dr. Hubbard stated concerning the dinosaur drawing: "Taken all in all, the proportions are good." He further suggested that the huge reptile is "depicted in the attitude in which man would be most likely to see it--reared on its hind legs, balancing with the long tail, either feeding or in fighting position, possibly defending itself against a party of men" (see: A. H. Verrill, *Strange Prehistoric Animals and Their History*, L.C. Page & Co., Boston, 1954, pp 155ff). Nearby were dinosaur tracks preserved in stratum identified as Triassic--alleged to be more than 165 million years old. Question: how did the Indians know how to draw such perfect pictures of an animal (the dinosaur) that they had never seen?
2. According to the evolutionary timetable, the Carboniferous Period of the Paleozoic Era commenced more than 280 million years ago. Man allegedly didn't "evolve" until one to two million years ago. Be that as it may, human footprints have been found repeatedly in Carboniferous formations. "The tracks

are in formations considered to be Upper Carboniferous (250 million years old) and show five toes and an arch which is unquestionably human. The tracks are 9 ½ inches long and 4.1 inches broad at the heel. The width at the forward end of the track, by the toes, was 6 inches. The being that left the tracks was a biped that walked uprightly like a human” (A. E. Wilder-Smith, *Man’s Origin, Man’s Destiny*, Harold Shaw Publishers, Wheaton, Illinois, 1970, p 300). Evolutionist Albert C. Ingalls noted that such tracks were found in Virginia, Pennsylvania, Kentucky, Illinois, Missouri and even westward toward the Rocky Mountains. He was very impressed by the human-like appearance of the footprints. Clearly seeing, however, the logical conclusion which would necessarily follow if they were accepted as human, he was led to state:

“If man, or even his ape ancestor, or even the ape ancestor’s early mammal ancestor, existed as far back as in the carboniferous period in any shape, **then the whole science of geology is so completely wrong that all geologists will resign their jobs and take up truck driving.** Hence, for the present at least, science rejects the attractive explanation that man made these mysterious prints in the mud of the carboniferous period with his feet” (“The Carboniferous Mystery,” IN: *Scientific American*, CLXII, January, 1940, p 14, emp. added).

Evolutionists may make jokes regarding such finds, but the evidence **against** evolution and **for** man living as a contemporary with supposed “ancient” creatures is mounting.

3. The trilobite, a small marine arthropod with a hard exoskeleton, is considered so important as to be classified as an “index fossil” for the earliest period of the Paleozoic Era, the Cambrian Period. These creatures allegedly flourished a half-billion years before man ever came on the scene. In June of 1968, however, Mr. William J. Meister, an amateur fossilologist, was working near Antelope Springs, Utah and made a discovery that was to destroy that evolutionary supposition. Working his way up the side of a mountain some 200 feet to a ledge above, he broke open a slab of rock with his hammer. Imagine his astonishment when he “saw on one side the footprint of a human with trilobites right in the footprint itself. The other half of the rock slab showed an almost perfect mold of the footprint and fossils. Amazingly the human was wearing a sandal” (see: W. E. Lammerts, Editor, *Why Not Creation?*, Baker Book House, Grand Rapids, Michigan, 1976, pp 186,187). Numerous other human prints, both adult and child, have since been found in the area. The contemporaneousness of man and the trilobite effectively collapses a half-billion years of the geologic column.
4. According to the belief commonly held by evolutionists, no advanced mammals were present in the “age of the dinosaurs.” The dinosaurs allegedly became extinct in the Cretaceous Period and the only mammals that had evolved at that point (even at the very end of the period) were supposedly “small, mostly about mouse-sized, and rare” (see: Simpson, et. al., *Life: An Introduction to Biology*, Harcourt, Brace & Co., New York, 1957, p 797). It is unthinkable, in evolutionary

terms, that dinosaurs and advanced mammals (e.g., elephants) could have lived at the same time. The evolutionary system simply does not allow that. Again, however, Dr. Hubbard's discoveries have "thrown a monkey wrench" into the system.

"Another highly important feature of Dr. Hubbard's report is the discovery of fossil footprints of both the three-toed carnivorous dinosaurs and the imperial elephants in the same locality. If, as it appears, both of these creatures left their footprints in the river's sand or mud at approximately the same period, then we must assume that the dinosaurs continued to survive for millions of years later than some scientists would have us believe, or else that the imperial elephants appeared on earth millions of years before their supposed arrival. But it seems highly preposterous, and entirely contrary to all known laws of evolution, to assume that these highly developed pachyderms were inhabiting the earth long ages before more primitive types of mammals" (Verrill, *op. cit.*, p 162).

5. If space permitted, much additional information on such "anomalies" could be presented to show that the geologic column is a figment of the evolutionists' overactive imagination. Consider, if you will, this listing of such contradictions composed by Erich von Fange:
 - a. Fossil human footprints in South America, Indiana, Missouri, Texas, New York, Nevada, Kentucky and Nicaragua.
 - b. Fossil leather sole imprint, size 13 with a double line of sewed stitches, found in "Triassic" rock estimated to be 225 million years old.
 - c. Fossil sole imprint with visible sewed thread in coal estimated at 15 million years old.
 - d. Flint carvings on extinct saurian (reptilian) bones estimated to be 180 million years old.
 - e. Artifacts found down to 300 feet under the Earth.
 - f. Human skull at a depth of 130 feet under 5 separate layers of lava.
 - g. Paved tile in Colorado "Miocene" rock estimated to be 27 million years old. (see: "Time Upside Down," IN: *Creation Research Quarterly*, 11:1974, pp 19ff).

Where Did The Dinosaurs Go?

Whatever became of the dinosaurs? Why did they become extinct? Many different theories have been suggested by evolutionists, but none seems to fit all the facts. Reginald Daly, in his classic work, *Earth's Most Challenging Mysteries* (Craig Press, 1972, pp 29ff), presents and discusses some 20+ proposed theories. Scientists assembled at a meeting of the American Association for the Advancement of Science heard Dr. Walter Alvarez, son of a Nobel laureate, make his presentation on how dinosaurs were allegedly killed off in three

months 65 million years ago by the effects of an asteroid collision with the Earth which threw up such a dust storm that it blocked out the sun, causing plants to die, which in turn caused the plant-eating animals to die, which in turn caused the carnivorous animals to die (see: *Science Digest*, June, 1982, pp 58-63; *Discover*, May, 1984, pp 21-32). One scientist at the AAAS convention offered what he called (tongue-in-cheek) his “zonk” theory. He suggested that dinosaurs were wiped out when they were “zonked” on the head by meteorites!

Dr. Duane T. Gish, in his book, *Dinosaurs: Those Terrible Lizards*, (Creation-Life Publishers, San Diego, California, 1977, pp 55-60), gives some suggestions, in light of Bible teaching related to the global flood of Genesis 6-8, concerning why the dinosaurs may have become extinct. As Dr. Gish points out, the idea most often suggested by scientists to explain the disappearance of the dinosaurs, centers around a drastic and sudden climactic change over the entire Earth--a change **so drastic** that the dinosaurs could simply no longer survive in this “new” world. The change may have caused food-chain problems, affecting first herbivorous (plant-eating) dinosaurs and then eventually carnivorous (meat-eating) dinosaurs. Dr. Gish suggests that possibly the Noahic flood could have been responsible for such a drastic and sudden change in world conditions and therefore possibly responsible for the extinction of the dinosaurs as well. This explanation is most attractive and is accepted by many creationists today. But, as Dr. Gish is quick to point out, we cannot speak with certainty, because science cannot “prove” what happened to cause the extinction of the dinosaurs and the Bible is silent on the matter. Consequently, we feel it the safer course to simply say that we do not know specifically why the dinosaurs died out, or when. It is best to leave the matter an “unknown” since certainty is impossible.

CONCLUSION

Contrary to some popular opinions or beliefs, dinosaurs do not present a “problem” to creationists. In fact, just the opposite is true. It is the evolutionists who have the “problem.” With footprints of humans and dinosaurs in the same strata, with human footprints in coal veins, with trilobites in human sandal prints, with drawings of dinosaurs on canyon walls, etc., the data speak loudly **against** evolution and **for** creation. The evolutionist continues to maintain that “no man had ever existed in the age of the reptiles” (Dr. Roland T. Bird, “Thunder In His Footsteps,” IN: *Natural History*, May, 1939, p 257). In spite of such statements and wishful thinking, however, the scientific and biblical evidence is to the contrary.

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DINOSAURS AND THE BIBLE

Was there ever a time when men and dinosaurs roamed the earth at the same time? Those who subscribe to the theory of evolution unequivocally answer, "No!" The standard evolutionary propaganda line is this. "Dinosaurs became extinct about seventy million years before man evolved." Unfortunately, many Christians even have capitulated to this viewpoint. One writer has declared: "If dinosaurs existed 200 million years before Adam and Eve it does not present any problem to a literal understanding of the Genesis record."¹ But what does the evidence indicate?

Biblical Evidence

If one accepts the plain testimony of the Bible, with no desire to harmonize scripture with evolutionary assertions, there is no doubt but that dinosaurs and humans were contemporary, as the following considerations indicate.

- 1:6 All of the basic "kinds" of living creatures were brought into existence in the same initial creation week. Moses wrote: "... in six days Jehovah made heaven and earth, the sea, and *all that in them is ...*" (Exodus 20:11). This would include the dinosaurs ("terrible lizards") and man as well.
- 1:7 Jesus affirmed that mankind has existed "from the beginning of the creation" (Mark 10:6); this certainly excludes the notion that dinosaurs became extinct millions of years before man appeared upon the planet.
- 1:8 Humanity was given dominion over all the lower creatures of the earth (Genesis 1:26). There is no reason to exclude dinosaurs from the scope of this passage.

Behemoth in The Book of Job

There seems to be a reference to dinosaurs in the book of Job. Job, due to his great suffering, criticized the working of Jehovah in his life. Accordingly, the Lord, in a devastating examination of the patriarch, illustrated His own power and wisdom (and by contrast, Job's pathetic ignorance) with a series of examples from nature (Job 38-41). In this connection, reference is made in chapter 40 to a creature known as *behemoth* (see 15-24).

Though the Hebrew term can be used of "beasts" in general (cf. Deuteronomy 28:26; Isaiah 8:16), in Job 40 there is an obvious reference to a specific animal. The plural form of the noun, together with the fact that it is used with singular verbs and pronouns, indicates that a *great beast* is in view. Because the translators did not know what type of creature was under consideration in this context, they left the word untranslated, hence, the anglicized form *behemoth-moth* appears in our common versions. For lack of a better theory, most scholars have identified this animal with the hippopotamus (cf. ASVfn). A careful analysis of the context, however, will reveal that the hippopotamus does not fit the description of *behemoth* as given by the Lord. Consider the following factors.

- (1) It is believed by some scholars that *behemoth* is related to an Egyptian term, *peheme*, roughly rendered "ox of the water." That this did not denote a

hippopotamus is evidenced by the fact that the Egyptians had other words for that creature.

- (2) In Job's narrative *behemoth* is described as a grass-eater that is very strong, with great muscles (15-16). He moves his tail like a cedar tree (17). Even Frances Anderson, who identifies this creature as a hippo, admits: "It is hard to see how *his tail* can be compared to a *cedar*, for the tail of the hippopotamus is small and short."² *Behemoth's* skeleton is like a massive framework of brass and iron (18). He is "chief" (i.e., first in size, might) of the works (creatures) of God—so huge, in fact, that only his Maker dare approach him with the sword (19). Though the hippo weighs about four tons, some dinosaurs weighed thirty tons! *Behemoth* is so powerful that no man is able to capture him (24). This descriptive can hardly apply to the hippopotamus for Egyptian monuments frequently picture warriors attacking the hippo single-handed. The vegetation of whole mountains is said to supply this beast's food, yet the hippopotamus eats only about 200 pounds of herbage daily and he stays near the water. We are almost forced to conclude that no creature on earth today fits the detailed description of *behemoth* in Job 40.

Modern Evidence

There is a growing body of evidence that dinosaurs and humans were contemporary. In 1970 newspapers reported the discovery of cave paintings in Zimbabwe. The paintings were made by bushmen who ruled that area from about 1500 B.C., until a couple of hundred years ago. Along with accurate representations of the elephant and the giraffe, is a painting of an *Apatosaurus* (*brontosaurus*). These art works have greatly puzzled scientists since bushmen are known to have painted from real life!³

According to an article that appeared in the Los Angeles *Herald Examiner* (January 7, 1970), dinosaur pictographs, made by thirty ancient tribal artists, have been found in several places of the world. For example, about sixty years ago Dr. Samuel Hubbard, curator of archaeology in the Oakland (California) Museum, discovered dinosaur carvings on the cliff walls of the Hava Supai Canyon in Arizona. One remarkable carving resembles a *Tyrannosaurus*. Nearby, dinosaur tracks were preserved in the rock surface. For a picture of this carving, see, *The Mythology of Modern Geology* (1990 edition), p. 31.

What About the Paluxy Tracks?

When the discovery of what appeared to be human footprints, along with dinosaur tracks (in the Paluxy River bed near Glen Rose, Texas), was reported in the May 1939 issue of *Natural History*, it created a furor that has not subsided until this very day. For decades it seemed obvious to careful observers that this was clear evidence of human/ dinosaur cohabitation. Then, only a few years ago, Glen Kuban, a computer programmer from Cleveland, Ohio, discovered chemical discolorations at the front of some of the human-like prints, which were in the shape of three long, toe-like features. He surmised that the human-like tracks were really just the *heel* portion of dinosaur tracks, the toes having been filled in with mud. Those who were disposed to believe in the theory of evolution alleged that this destroyed the Paluxy evidence once and for all. Some creationists, e.g., those of the Institute of Creation Research in San Diego, adopted a wait-and-see policy until further research can

be done. It has even been speculated that someone may have “doctored” the prints to leave the impression that these tracks are not human. Evolutionists, of course, desperately want to discredit the tracks as human, for as some of them have conceded: “Such an occurrence [i.e., human and dinosaur tracks in the same stratum], if verified, would seriously disrupt conventional interpretations of biological and geological history and would support the doctrines of creationism and catastrophism.”⁴ Needless to say, this controversy is far from over.

Those who accept the testimony of the Bible are confident that men and dinosaurs did occupy the ancient earth at the same time. We are not dependent upon modern discoveries to confirm that for us. However, when clear evidence does come to light, we should not hesitate to accept it.

Wayne Jackson
The Christian Courier
March 1990, pp.42-43

ENDNOTES

1. John N. Clayton, Teacher’s Manual - Does God Exist?, Correspondence Course, p. 16.
2. Commentary on Job, Tyndale, 1976, p. 289.
3. Bible-Science Newsletter, April 15, 1970, p. 2.
4. Journal of Geological Education, 1983, Vol. 31, pp. 111-123.