

**GOD'S MESSAGES
BIBLE
COMMENTARY
SERIES**

VOLUME 10

So they read in the book in the law of God distinctly, and gave the sense,
and caused them to understand the reading.
(Nehemiah 8:8).

**COMMENTARY
ON
THE BOOK
OF
JOB**

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# **The Book Of Job**





# Introduction To Job

## The Date Of The Book

Many think Job is among the very oldest books of the Bible. Conditions described in the book are similar to those existing in the time of the Patriarchs. At the close of the book Job's life was extended for one hundred forty years. Since his flocks and herds were doubled, it may be that his life was also doubled. Even if not, the one hundred forty years is a time span like that of others who lived in the patriarchal period. Job offered sacrifices for his children. This also sounds like the practices of the patriarchs.

There is no passage in the book which allows us to pinpoint the date. The date, therefore, remains uncertain.

## The Man Job

There are those who believe Job was not a real person, but that he represented all of the unexplained suffering which is experienced by servants of God. This does not seem to be the view of either Ezekiel or James. Ezekiel places him alongside Noah and Daniel (Ezek. 14:14). James speaks of him as a real person and says the reader must have heard of the patience of Job (Jam. 5:11).

Job is said to have lived in the land of Uz. Lamentations 4:21 may give us a clue as to the location of Uz. **Rejoice and be glad, O daughter of Edom, that dwellest**

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in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. Edom lay southeast of the Dead Sea just below the country of Moab. Eliphaz, Bildad and Zophar are connected with such locations as Teman, Sheba and Dedan. These were found in the land of Edom.

The Nature Of The Book

The book of Job is poetry. This makes it necessary to read it with a different approach than one would read the historical books of Genesis or Matthew. There is much symbolism and there are many figures of speech. There are similarities between Job and Ecclesiastes, Proverbs and Psalms.

Some of the great English poets, such as Carlisle and Tennyson, have said the book of Job stands extremely high among the poetry of all time.

The book is easily divided into sections. It begins with a setting. Job is described as a righteous man. Satan is allowed to see if he can get Job to curse God. Job finds himself in horrible suffering. He does not understand why.

Three friends come to Job and seek to extricate him from his troubles. They are convinced he is suffering because of serious sins in his life. The debate rages. Job declares his sins not to be serious enough to bring such consequences. Each of his three friends try to persuade him he must be sinful. If he contends he is suffering without cause, he is actually accusing God of being unjust and unmerciful.

Toward the end of the book, a young man named Elihu speaks. Then God steps in and puts the picture in order. He scolds the friends of Job for accusing him falsely. Then



he turns to Job and shows how incapable Job is of seeing the entire scene.

In the end, Job is restored to a higher position than he occupied at the beginning. He had made some very foolish statements in the course of the conversation. However, he had not at any time actually cursed God. God had proved to Satan that at least one man existed who would not buckle under and follow the rebellious ways of the Devil and his angels.



Chapter 1

JOB 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

The flat statement that there was a man appears to remove the chance that Job is a symbolic representative of all the suffering servants of God. As mentioned in the introduction, the land of Uz is probably in the area southeast of the Dead Sea in what was known later as Edom.

Job was a model of upright conduct. He not only refrained from evil, he abhorred it. These statements about Job's character are important. As the book progresses, we may refer back to this description of this man of God to show his three friends to be in error when they accuse him of suffering because of his hypocrisy. The Word of God says he was not an evil and wicked man. He was perfect and upright.

Of course the word perfect does not mean Job had no sin at all. Romans 3:23 says all men have sinned and come short of the glory of God. Noah is also said to have been perfect in his generation (Gen. 6:9). The Christian is commanded to be perfect in this same sense (Matt. 5:48). The word means acceptable to God, having passed the test for his approval. These men were models among the people of their day.

JOB 1:2 And there were born unto him seven sons and three daughters.

Large families were common in the days of the Patriarchs. Remember that Jacob had twelve sons. This

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size family would not have been looked upon then as a burden to support. They would have been considered a mark of manliness. Job was extremely proud of them.

**JOB 1:3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.**

Just imagine the wealth of this man. It is not hard to believe he was the greatest man in the east. He has enormous numbers of sheep, camels, oxen and asses. In addition, he has servants in large numbers. He must have been held in great respect by others simply because of his material possessions. I find it interesting that he possessed all of this wealth and yet maintained humility before God. This is not the usual pattern!

**JOB 1:4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.**

This verse looks as if the sons took turns in hosting their brothers and sisters. The family seems very close-knit with great affection for one another. Not only was Job wealthy, his children also enjoyed prosperity.

**JOB 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.**



Here is another hint that the setting for the book of Job is in the Patriarchal age. Job appears to have felt a responsibility for his sons, even though they each have their own houses. Job was much concerned that all be right between everyone in his family and the God of heaven.

Rising up early in the morning is a way of saying he wished to be certain that the matter was quickly taken care of. God was to say later that he rose up early in the morning and sent the prophets to warn Israel of their evil ways.

It is strange that Job felt he could offer sacrifices for the sins of his children. Yet, even in our day, God urges Christians to pray for others. He does not promise the prayers of their loved ones will save men in their sins. He does indicate it is useful for the righteous to pray for their obedience and subsequent welfare.

Even though his sons have not shown any outward indication of rebellion against God, Job feels they might have committed sins of the mind. This says much about Job's own inward attitude. He would certainly try to avoid hypocrisy himself.

**JOB 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.**

The scene is now shifted to heaven. Job was unable to observe the meeting which will be described. There is apparently much that goes on at higher spiritual levels than we are able to comprehend. We catch a glimpse of it in Daniel 10:12-20, and also in Heb. 1:14 and Luke 22:31. Angels are ministering servants watching over the heirs of salvation, and Satan desired to sift Peter as wheat.

The sons of God are spiritual beings of some sort. They

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were present at the creation of the world. This can be seen from Job 38:4-7. Jesus Christ is the Only Begotten Son. However, the rest of the faithful are presently called the children of God. I believe these were angelic beings of some type who were created before our own universe came into existence.

We are not given the reason for the sons of God meeting with God, except that they came to present themselves before him. It may be that God had called them together for some purpose. At any rate, Satan appeared in the midst of them.

Satan is out of place in their midst. Some think he was at one time an important part of these sons of God, and that he lost his place of importance because he organized a rebellion among the angels against God. The name Lucifer means "light bringer." Does this mean Satan was at one time responsible for presenting truth to others and that he abused that responsibility? There is not time for further pursuit of that line of thought now. The reader may wish to investigate it.

JOB 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

God asked Satan what he had been doing. Where had he been? He replied that he had been going to and fro in the earth. This harmonizes with what is said about him in 1 Peter 5:8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Revelation 12 pictures Satan as having attempted to kill Christ. When he was unsuccessful, he was cast down to earth where he persecuted the remnant of the woman's children (the church).

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The implication is that even in the time of this meeting in Job 1, Satan was looking for those who would rebel against God. That would be the reason God asked him if he had considered his servant Job.

**JOB 1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?**

God informs Satan that if he wishes to prove men will turn from God and follow Satan's wicked paths, he might test his viewpoint on Job. Job is, after all, one of the finest of God's servants. He truly challenges Satan to battle over one of God's own.

In the third chapter of Ephesians we are told the church is to make known to the principalities and powers **in heavenly places** the manifest wisdom of God. This may be very similar to what took place in the time of Job. The sons of God were meeting in heavenly places. As the angelic beings observed, Job was to make it clear to Satan that the commands of God are wise and the ways of Satan are folly. When a Christian today foils Satan with the Word of God, the principalities and powers in heavenly places may be taught the power and wisdom of the Creator.

**JOB 1:9 Then Satan answered the LORD, and said, Doth Job fear God for nought?**

Satan is not much impressed. After all, Job has everything his heart might desire. He is wealthy. He has a fine healthy family and is in good health himself. He is a man of reputation above all the men of the east.

Satan asks, Why would Job not fear God with all of that going for him.

**JOB 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.**

Satan claimed Job's health, wealth and reputation were like a fence which Satan could not get through. This was not necessarily good logic on the part of Satan. Men of wealth, power and reputation often depend upon those assets. They become filled with personal pride and forget God. Remember what Jesus and James had to say about such things (Matt. 19:23 and 1 Cor. 1:26).

**JOB 1:11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.**

Satan claimed all that would be necessary to make Job turn against God would be to lose his possessions. If he became poor, he would cease to respect God. We must take careful notice in this verse as to just what Satan claimed. The claim was that Job would go so far as to curse God. We will find that although Job said many foolish things, he never did curse God himself. He always felt that he did not understand what was happening. He felt God should act differently than he did. But Job never cursed God.

**JOB 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.**





God knows he can safely depend upon Job. Satan is given the power to take away his camels, his asses, his oxen and his sheep. Satan is even allowed the power to take away Job's precious family. Satan immediately rushed out to show he had evaluated Job correctly. We can hardly miss the parallel between this and Satan's attempts to tempt the Son of God immediately after he was baptized and God said he was well pleased with him. Satan does not learn very quickly. When Job stood up, he should have known that the Only Begotten Son of God would do the same.

**JOB 1:13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:**

The scene shifts back now to the earth. It was the oldest brother's turn to host his brothers and sisters. They were happy and rejoicing with little to bring sadness of any kind. All is well with Job at this time.

**JOB 1:14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:**

Suddenly things changed! A man came with terrible news. The oxen were working in the fields. The asses were feeding undisturbed.

**JOB 1:15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.**

The Sabeans came and stole them, driving them away. The servants who were caring for them had tried to stop the Sabeans and they had been killed in the effort. Thus, Job had lost a major part of his livestock and his servants, with only one lone servant left to tell him of the events.

The Sabeans were Arabs who lived just west of Edom. They were bandits who swooped down on caravans and then disappeared into the desert with the spoils. They are also mentioned in Isa. 45:14; Ezek. 23:42 and Joel 3:8.

**JOB 1:16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.**

Satan was not quite through. What appears to have been a terrible lightning storm came and killed all of the sheep and the servants tending them. Again, only one servant was left to tell Job of the catastrophe. This second servant came while the first was still finishing his account. Job was losing possessions rapidly.

**JOB 1:17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.**

A third servant then revealed that the Chaldeans had stolen the camels and had taken them away. They also had killed all of the servants except the one who now reported to Job. Job's livestock were completely removed, all within the amount of time required for three servants

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to tell their stories one after the other.

There is something here which needs notice. Satan did have the power to perform miracles. All that was necessary was for God to allow him to exert that power. I believe this to be definite proof that Satan has supernatural power. Some see all of the miracles of Satan and his angels as delusions, superstition and magic. It is not so. Satan does have the power to do such things. He has also delegated his power at certain times to those who serve him.

JOB 1:18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

Was there anything left in the way of possessions which Satan could take away from Job? There most certainly was. His precious sons and daughters were now to meet disaster. While they were enjoying themselves together the roof fell in!

JOB 1:19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

When I said the roof fell in, I meant just that. A great windstorm came up from the wilderness and capsized the house. Everyone died, with the exception of the servant who had reported the loss to Job. Now **he had no possessions** left. His oxen and asses, his sheep and camels, and even his children were gone! Would Satan prove to be correct? Would Job curse God and die now that the hedge which had surrounded him had been removed? We will see.

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**JOB 1:20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,**

Job was left in a state of shock. He tore his clothing as was the custom of the east when disaster came. He fell upon the ground. **He worshipped God.** That was not quite what Satan expected!

We would do well to remember the New Testament instruction in Romans 5:3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

**JOB 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.**

Job had more faith than the vast majority of men. He well knew that he would have absolutely nothing if God had not made it available. His many possessions were provided by the hand of the Lord. If the Lord now decided they should be removed, Job would accept his wisdom in the matter. He knew God was wiser than he and knew much better than he what was best. Job knew of the truth presented in Jer. 10:23 and Prov. 3:5-6.

**JOB 1:22 In all this Job sinned not, nor charged God foolishly.**

How embarrassing this must have been to the Devil. Job did not curse God as he had predicted. He did not sin in any way. He not only did not curse God. He did not at this point even charge God with injustice. The scene is complete. Satan has been defeated.



## *Chapter 2*

**JOB 2:1** 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.

The fact that Satan was defeated once did not mean he would retire from the battle. He did not do so in the temptation of Christ. He did not do so with Job. He will not retire from his efforts to destroy you and I simply because we reject him once. He is ready now to make another try.

**JOB 2:2** And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Again Satan has been up to his old tricks, walking about the earth like a roaring lion, seeking one of God's faithful to destroy.

**JOB 2:3** And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

God reminded Satan that in spite of all his efforts to get Job to curse God, he had failed. Job had remained faithful, even though he had lost all of his possessions,

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including his children. This was true even though Job had done nothing to deserve such a fate.

JOB 2:4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

Satan now makes another suggestion. Previously I did not touch his body. Every man's health is worth more than his possessions. Let me attack him at that point.

JOB 2:5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

Satan makes the confident claim that if he has permission to destroy Job's health, Job will curse God. He is still determined to achieve that goal.

JOB 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

God then gave Satan permission to harm Job's body. It is difficult for us to understand why he would allow this. However, the lesson which Satan was to be taught must have been more important than we realize. If Job's suffering accomplished more than we can imagine, it was justifiable. We have no means of measuring the judgments of God.

There was one condition which Satan must observe. He could not kill Job. Job's life was not to be taken from him.

JOB 2:7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

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Just as enthusiastically as before, Satan went into action. Notice that he did have supernatural power. He is said to have smote Job with boils. This was an interference in the natural order by a supernatural power. Whether this was an isolated case can still be debated.

**JOB 2:8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.**

How good is your imagination? Do you really have the courage to imagine Job's condition? If you have ever dealt with one boil, you know how painful it can be. Just to bump a boil against something is excruciatingly painful. As the boil matures, the pus builds up until it finally bursts and the corruption flows from its core.

A potsherd was a piece of pottery which could be used to scrape various surfaces. Job is going to use the potsherd to scrape the pus from the surface of his skin. We see him sitting in the middle of a pile of ashes, wondering what he might have done to bring this on. He is aching from the bottom of his feet to the crown of his head, and he is filthy from the ashes in which he is sitting.

**JOB 2:9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.**

One last stroke is leveled in Job's direction. His wife betrays him. She urges him to do exactly what Satan said to do; curse God and die. She suggests that his integrity has a cost which is far too high. It is one thing for a complete stranger to make such a suggestion. It is another for one who is supposed to be one's supporter and helper to do it.

**JOB 2:10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall**

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we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

No! Job will not curse God, even at this turn of affairs. He says his wife has lost her good judgment. Cursing God would be acting as a foolish woman who had little reasoning power. What tremendous character Job showed. It is no wonder God pointed him out as being a perfect and upright man. He was the greatest man in the east, not only because of his wealth and reputation, but because of his integrity.

JOB 2:11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

We have no reason to think these three men who came to visit Job were anything but friendly to him. They came to see him with the purpose of comforting a man who had run into terrible disaster. They must have made arrangements ahead of time to visit with him.

JOB 2:12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

When they drew close to him, they could not even recognize him. I can appreciate what happened. My

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father died of acute colitis. When I went to see him in the hospital shortly before his death, I experienced the same thing Job's friends did. My father had lost much weight. He had suffered terribly. He was pale and had not had a shave in a couple of days. I did not know him when I walked into a room he shared with some other men. I know how Job's friends must have felt.

They wept with sorrow over his condition. It was common for men of that age to tear their clothing and sprinkle dirt upon their heads to show their grief. These men are truly sorry for Job at this point.

**JOB 2:13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.**

They are unable to find words to comfort Job. For seven days and nights they sat in silence with him. Most readers will have shared this experience. It happens often at the funeral parlor. There are no words quite adequate. One pats the mourner on the back and says nothing! Job's grief was beyond belief.

## *Chapter 3*

**JOB 3:1 After this opened Job his mouth, and cursed his day.**

After sitting with them in silence for a complete week, Job himself breaks the silence. He cursed the day he was born. I remind you he did not curse God. It was his birthday he cursed.

The cursing he did here is not using the name of the Lord in vain. To bless is to speak good things toward the thing blessed. To curse is to speak bad things toward that which is cursed. When one person sometimes says, "Damn your soul," he is desiring bad things to come upon the one spoken to. Therefore he is cursing that person. Job is ready to speak bad things about the day he was born.

**JOB 3:2 And Job spake, and said,**

**JOB 3:3 Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.**

His first words are that the day he was born should die out of the calendar. When delivered from his mother and identified as a baby boy, it would be best if that day were abolished.

**JOB 3:4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.**

There is little further comment which can be added. By repetition in various ways, Job just emphasizes his desire that his birthday be canceled from time.

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JOB 3:5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

JOB 3:6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

JOB 3:7 Lo, let that night be solitary, let no joyful voice come therein.

According to Job, that was an unhappy day when he was born.

JOB 3:8 Let them curse it that curse the day, who are ready to raise up their mourning.

JOB 3:9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

JOB 3:10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

JOB 3:11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

There was another possibility which would have removed Job's present trials. He could have died in childbirth.

JOB 3:12 Why did the knees prevent me? or why the breasts that I should suck?

Even if he had died early in childhood while still supported on his mother's lap and nourished from her breast, he would have avoided this suffering.

JOB 3:13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

In that case, before all this had appeared, Job would have left the land of the living and have rested in the heart of the earth. To Job, the sleep of death would have been much better.

JOB 3:14 With kings and counsellors of the earth, which build desolate places for themselves;

The kings and counsellors of the earth labor diligently. Then they depart into the comfort of quiet hideouts and rest there. Job cannot do that.

JOB 3:15 Or with princes that had gold, who filled their houses with silver:

The rulers of the earth who have amassed many riches rest after having put forth the labor required to gain those riches. Job cannot do that.

JOB 3:16 Or as an hidden untimely birth I had not been; as infants which never saw light.

Then Job's mind considers another possibility. He could have died in the womb and been born dead. Then he would have never seen the light of day. He is considering every alternative which would have prevented his present troubles.

JOB 3:17 There the wicked cease from troubling; and there the weary be at rest.



Job longs desperately for death. All he knows about it is that death appears to bring cessation of the difficulties of life. The wicked no longer trouble the righteous. Those who are troubled, rest from their troubles.

JOB 3:18 There the prisoners rest together; they hear not the voice of the oppressor.

Job sees those who have been put into prison by others as no longer being aware of the threats of those who imprisoned them.

JOB 3:19 The small and great are there; and the servant is free from his master.

The servant no longer is forced to obey the commands of his master. He finally has freedom. It is interesting that Job would think of this. He had been the master. Others had served him. Now he is made very conscious of the problems of the servants. We can, however, rest assured that Job would not have placed terrifying burdens upon those who served him. That would have been out of character for him.

JOB 3:20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;

Job cannot but wonder why he continues to see the light of day when life is such misery. Why should he live on and on when there is no hope? He cannot even make the choice to die.

JOB 3:21 Which long for death, but it cometh not; and dig for it more than for hid treasures;

Job considered death as something to be longed for and sought out like a hidden treasure.

JOB 3:22 Which rejoice exceedingly, and are glad, when they can find the grave?

Some men are made happy when they realize they have but a few minutes to live. Their suffering has caused them to look forward to the time when the head is laid down on the pillow for the last time. Job knows how they would feel.

JOB 3:23 Why is light given to a man whose way is hid, and whom God hath hedged in?

Now it is Job's turn to talk about God hedging him in. Satan had used this term in talking about the prosperity Job enjoyed in the beginning. Now Job uses the same word to talk about his inability to break out of the pattern of suffering, or even to understand why it is laid upon him.

Compare Lamentations 3:7, 9.

JOB 3:24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

Job is so distressed that his sighs take preference to eating. His appetite is gone. His groaning pours forth as a torrent of water.

JOB 3:25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

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Job, like many rich men had feared the loss of his possessions. Most of them are keenly aware that sickness or bankruptcy may replace the silver and gold. Job's fears had been realized. He had lost it all.

**JOB 3:26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.**

This verse may mean that Job did not place confidence in his riches, nor neglect to take on responsibilities, and yet trouble piled upon trouble. We can see that Job is steadily denying his sorrow is deserved. Job's first speech is finished!

## *Chapter 4*

**JOB 4:1 Then Eliphaz the Temanite answered and said,**

It was common practice for the eldest to speak first. It is probable that Eliphaz the Temanite was the oldest of the three friends. He has listened carefully to Job's words. He is ready to offer his response. It is well to recall that these three friends were genuinely interested in comforting Job. That is why they had made an appointment to see him. How will Eliphaz try to bring Job comfort?

**JOB 4:2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?**

Immediately one senses that Eliphaz is not going to agree with Job's evaluation of his situation. He says, If we give you some advice, will you be offended?

He indicates that he would like to remain silent, but that he is forced to speak out and correct some errors in Job's thinking.

**JOB 4:3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.**

Eliphaz reminded Job that he had provided support and advice for many others who were in difficulty. I am sure this was correct. Job's characteristics would have caused him to comfort those in distress.

**JOB 4:4 Thy words have uphelden him that was falling, and thou hast strengthened the feeble knees.**

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Job had been successful in his efforts to comfort others. He had upheld and strengthened them.

JOB 4:5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

Eliphaz then began to chastise Job. You expected others to bear up under difficulty. Now you are the one who is troubled and you complain bitterly.

JOB 4:6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

Eliphaz believed Job should have been able to rise above his troubles through having lived a good life, and through the hope that God would be aware of him and care for him.

JOB 4:7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

Eliphaz asked Job to cite any case in which an innocent or righteous man died. It is clear that he believes Job is not an innocent or righteous man. Eliphaz is wrong. The righteous often suffer in this life. The wicked often prosper. Eliphaz should have known this.

JOB 4:8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

Eliphaz would like to have had the verse in Galatians 6:7 available to him. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. The

implication is that Job must have sown some very bad seed to have reaped his present harvest.

JOB 4:9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

Eliphaz adds that no one can stand before the power of God. The wicked are bound to be consumed and perish. If Job thinks he can escape the wrath of God, he is very wrong.

JOB 4:10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

The lion is a strong and ferocious beast. Men who go roaring about preying upon others will be stopped in their tracks. Eliphaz saw Job as being like a praying lion. God was stopping Job from his wickedness.

JOB 4:11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

The adult lion will have his prey taken away from him. His young will be removed from him. The idea is that Job has had his wicked ways of life capsized. His children were probably taken from him because of his wickedness.

JOB 4:12 Now a thing was secretly brought to me, and mine ear received a little thereof.

Eliphaz claimed he had a special revelation from God. He had heard it privately. He heard something which he thought was of some importance.



JOB 4:13 In thoughts from the visions of the night, when deep sleep falleth on men,

He had been in a state of deep sleep. His thoughts turned to visions.

JOB 4:14 Fear came upon me, and trembling, which made all my bones to shake.

He was terrified to the point that his entire body trembled and shook.

JOB 4:15 Then a spirit passed before my face; the hair of my flesh stood up:

He was convinced he had seen a spiritual being of some type.

JOB 4:16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,

It stopped directly in front of him and stood silently for a while. Then it began to speak. It is well to note that this is not the plain and simple description the prophets of God gave of the revelations they received. They were apt to say, "And the Lord spake saying—" Eliphaz was not speaking as a prophet of God.

JOB 4:17 Shall mortal man be more just than God? shall a man be more pure than his maker?

The translation of this verse in the King James has been criticized. It is often translated as "**Can mortal man be righteous before God? Can a man be pure**

before his Maker?” There is a difference between being **as pure as**, and, **more pure than**. It is more likely that the message asks if man can be perfect in the sight of God.

JOB 4:18 Behold, he put no trust in his servants; and his angels he charged with folly:

The message from the voice in the vision has concluded. Eliphaz will continue with his own comments. He tried to persuade Job of the importance of admitting his troubles were a result of his sins.

Eliphaz pointed out that no servant of God has ever been completely trustworthy. Even angels had sinned. (See Jude 6, Rev. 12:4-7 and 2 Peter 2:1-4.)

JOB 4:19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

If angels, who are not limited by living in mortal bodies have sinned, it is easy to see that frail men, who can be killed in the blink of an eye, are all impure before God.

JOB 4:20 They are destroyed from morning to evening: they perish for ever without any regarding it.

Men are not eternal like God. They live for a few years and then die and are forgotten. How can they be compared with the perfection of God?

JOB 4:21 Doth not their excellency which is in them go away? they die, even without wisdom.

Even if a man lives a very long life, he dies and what little information he managed to learn goes with him to the grave.

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## *Chapter 5*

**JOB 5:1 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?**

Eliphaz invited Job to call out and see if there was a man on earth, even among the finest of God's servants, who could answer that he was sinless. He knew Job would not find one.

**JOB 5:2 For wrath killeth the foolish man, and envy slayeth the silly one.**

Eliphaz says foolish sinners bring on their own destruction. Sooner or later they reap what they have sown. I am not certain whether Eliphaz is saying God punishes them, or whether he is saying the troubles are the natural consequence of their foolish ways. Probably he is saying God is punishing Job for being a foolish man.

It is certain that either way, Eliphaz is calling Job a foolish man. Now both his wife and his friend have accused him of being foolish.

**JOB 5:3 I have seen the foolish taking root: but suddenly I cursed his habitation.**

Eliphaz told Job he had seen the foolish prosper for a short time. They took root for a little while. However, he knew it would not last. That way of life was self destructive.

**JOB 5:4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.**

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According to Eliphaz, the children of the foolish man are in the greatest danger. They will be destroyed in the hustle and bustle of life and no one will protect them from harm.

Again and again, Job's friends will refer to his having lost his children. In the judgment of Job's three friends, his children's destruction was either because of Job's sins, or their own sins.

JOB 5:5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

Since the wicked and foolish have gotten their wealth by sinful methods, God will allow robbers and thieves to steal it from them. They have, in effect stolen it from others. It is just that it be stolen from them.

Here is another swipe at Job. Eliphaz implies that those who stole Job's livestock were only taking what Job had gotten from others by wicked means.

JOB 5:6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

The point Eliphaz is trying to make here is that Job's troubles were not mere coincidence. Affliction and trouble does not just appear from nowhere. God was behind it. Job was a sinner and God was directing his chastisement.

JOB 5:7 Yet man is born unto trouble, as the sparks fly upward.

Eliphaz believed every man brings trouble upon himself just as surely as the sparks from a fire move upward. He sees Job as having fallen into that pattern.



JOB 5:8 I would seek unto God, and unto God would I commit my cause:

At this point, Eliphaz is ready to offer Job his frank solution to the problems he faced. He was certain that Job should repent of his sins and place his life in the hands of Jehovah. Eliphaz advice reminds us of Paul's statement in 2 Tim. 1:12 For the which cause 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 that which I have committed unto him against that day.

JOB 5:9 Which doeth great things and unsearchable; marvellous things without number:

Eliphaz then attempted to provide Job with reasons why he should commit his life to God. God is capable of accomplishing the most marvelous of things. He believed if Job had trusted in God as he should have from the beginning, he would not have found himself in his present predicament. Not only that. If Job would turn to God now, it was still true that such a marvelous and capable God would remove his heavy burdens.

JOB 5:10 Who giveth rain upon the earth, and sendeth waters upon the fields:

Eliphaz pointed out that it was God who controlled the weather and thus provided food from the soil.

Compare Matt. 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

JOB 5:11 To set up on high those that be low; that those which mourn may be exalted to safety.

God was perfectly capable of lifting men who had been brought low. He could bear them up to secure positions. This, of course, is very true. However, Job had already been trusting God. His position was not because he had forgotten God and turned away from him.

JOB 5:12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

Eliphaz does not hesitate to connect Job's difficulties with wickedness. Now he implied that Job was probably guilty of being crafty and making plans to take advantage of others.

JOB 5:13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

Such craftiness, Eliphaz said, would be recognized by the Lord and their plans would be swept away.

JOB 5:14 They meet with darkness in the daytime, and grope in the noonday as in the night.

Eliphaz saw the crafty man as being completely confused by God to the extent that his misuse of the mind would lead him to the inability to think correctly either day or night. God would turn his craftiness into utter chaos. Eliphaz saw Job as being in that condition.



JOB 5:15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

Eliphaz continued by showing that God will exalt the man of low estate, if that man depends upon him. He would give deliverance to the weak man from the power of the mighty man. Job had gone from mighty to weak. Therefore, he must not be approved of God.

JOB 5:16 So the poor hath hope, and iniquity stoppeth her mouth.

God gives the poor hope. In doing this, he stops the mouth of the wicked.

JOB 5:17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

By the standards of Eliphaz, God is chastising Job. He should be happy that God is correcting his wicked ways. Rather than that, he has complained because of his correction.

This is much easier for Eliphaz to say than for Job to accept. Job knew he had done nothing so serious as to require such severity of punishment and chastisement. It is true that man must accept God's correction. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live (Heb. 12:9)? It was not true that Job was being chastised. He was being tested, and used as an object lesson in faith for Satan.

**JOB 5:18 For he maketh sore, and bindeth up:
he woundeth, and his hands make whole.**

Job is covered with boils. Eliphaz suggests that God is capable of curing every sore. He is the greatest physician of all. What Job needed to do was repent and God would heal and make him whole again.

**JOB 5:19 He shall deliver thee in six troubles:
yea, in seven there shall no evil touch thee.**

Eliphaz will now provide Job with a description of what life would be like if he would but turn to God. Every trouble would melt away and all would be well with his soul.

**JOB 5:20 In famine he shall redeem thee from
death: and in war from the power of the sword.**

Job would not have to worry about hunger. There would be an abundance of food. When the enemy attacked, Job would be preserved from death at the hand of the sword.

**JOB 5:21 Thou shalt be hid from the scourge
of the tongue: neither shalt thou be afraid of
destruction when it cometh.**

Job would suffer no damage from the tongue. Men would either refrain from talking about him, or else their slander would do him no harm.

**JOB 5:22 At destruction and famine thou shalt
laugh: neither shalt thou be afraid of the beasts of
the earth.**

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The wild beasts would not harm him. God would protect him from them. This last comment needs to be placed beside such statements as the following: If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help (2 Chron. 20:9). Throughout the Old Testament God threatened to bring three instruments of chastisement upon his people. They were (1) the sword, (2) famine, (3) pestilence. Eliphaz is presenting the opposite side of the picture. If Job is faithful, he will be protected from each of these foes.

**JOB 5:23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.**

**JOB 5:24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.**

The tabernacle spoken of here is not Job's body, as it is in Paul's words of 2 Corinthians 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. The tabernacle in this verse is Job's home. Eliphaz is telling Job that his home will be secure when he lives a better life.

**JOB 5:25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.**

Eliphaz informs Job that rather than having his children taken away, he would be blessed with many offspring and descendants.

**JOB 5:26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.**

Job was at the point of death. Eliphaz instructs him that a goodly life would extend his days until he had lived out a full lifetime like corn which has reached the harvest.

**JOB 5:27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.**

Eliphaz is ready to conclude his first speech. He puts an exclamation point on it by saying his word were not just off the cuff. They were carefully chosen after much examination. If Job would hear and observe what had been said, it would bring him nothing but good.

What Eliphaz had said in a nutshell is, “Job you are suffering because you have sinned against God. Then when God attempted to chastise you and correct your wicked ways, you have complained about him being unjust and bringing undeserved suffering upon you. You need to repent and live righteously. Then God will remove your tribulation and all will be well once more.



## *Chapter 6*

### **JOB 6:1 But Job answered and said,**

Now it is Job's turn to speak. He has listened without interrupting throughout Eliphaz' remarks. What a test of patience that must have been. Most of us would probably have quickly indicated to Eliphaz that we were not about to listen to such accusations. But Job is a man of very special character.

**JOB 6:2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!**

Job felt that his friends had not the slightest idea how much he was suffering. He wished they could see it measured so they would be less critical of his complaints.

**JOB 6:3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.**

Sand which is wet with water is extremely heavy. His words would have been dismissed as nothing if others could understand what he was going through.

**JOB 6:4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.**

It is to Job as if God had set him up as a target and was shooting arrows of suffering at him. They had left

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him broken and without spirit. He fails to understand why God should have sent such an army of disease, theft and natural calamity in his direction.

JOB 6:5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

He admits he has spoken many words of complaint. But why should he not do so? An ass or an ox is quiet when it has plenty to eat. When it is hungry, it makes the fact known. Job felt he had reason to speak up. Even the animals act in similar manner.

JOB 6:6 Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?

Job's troubles are completely distasteful and there is nothing to make them taste any better. Neither food without salt nor an egg without seasoning is pleasant to eat. Neither are his tribulations.

JOB 6:7 The things that my soul refused to touch are as my sorrowful meat.

Job is forced against his will to eat experiences which he despised. They were like eating meat which one despised.

JOB 6:8 Oh that I might have my request; and that God would grant me the thing that I long for!

Job is now going to make a single request of God. Perhaps God would grant that wish.

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**JOB 6:9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!**

His wish is that God would take his life from him. Do not forget this was the one thing God had refused to allow the Devil to do. He could inflict any physical and mental suffering imaginable upon Job. But he was not to take his life.

God always knows just how much we are able to bear. He will not allow us to be tested beyond the breaking point. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (1 Cor. 10:13). God knew that Job was able to stand under the terrific pressure he faced. Satan was about to be embarrassed beyond words.

**JOB 6:10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.**

Job is hoping that God will give the command to kill him. He would not question the command of God. If he could just die, he would then be comfortable. In fact, he would be able to endure the suffering if he could just see the end in sight.

**JOB 6:11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?**

His strength has reached its breaking point. What hope does he have? There is no reason Job can see for his life being continued.

**JOB 6:12 Is my strength the strength of stones?  
or is my flesh of brass?**

He is a feeling human. He is not made of stone or metal. Just how much should he be expected to bear and still go on day after day?

**JOB 6:13 Is not my help in me? and is wisdom  
driven quite from me?**

Job feels that if he is to receive help it will have to come from inside himself. No one else has shown any inclination to assist him. At the same time, he feels completely inadequate to find a way out of things.

**JOB 6:14 To him that is afflicted pity should be  
shewed from his friend; but he forsaketh the fear  
of the Almighty.**

Job turned the accusations back at his three friends. They should have shown him pity rather than accusing him of wickedness. In accusing him they were actually showing no respect for God. God would not approve of their conduct.

**JOB 6:15 My brethren have dealt deceitfully as a  
brook, and as the stream of brooks they pass away;**

His friends have been as unpredictable as a stream which swells with a torrent of water and then dries up. They have been absolutely undependable.

**JOB 6:16 Which are blackish by reason of the  
ice, and wherein the snow is hid:**

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They are like the stream which is filled with ice and various pollutants in the winter.

JOB 6:17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

Then, when it warms up the stream disappears entirely, leaving no trace of what should have been refreshing water.

JOB 6:18 The paths of their way are turned aside; they go to nothing, and perish.

They trickle out into the sand of the desert and disappear into the earth. What help are they? If Eliphaz believed he had offered Job any consolation or aid, he was sadly mistaken as far as Job was concerned.

JOB 6:19 The troops of Tema looked, the companies of Sheba waited for them.

The word “troops” and “companies” of Tema and Sheba here does not necessarily mean soldiers. It could be translated as “caravans.” Thus, those who were weary and parched from travel, and who expected to find refreshing water in the stream, were disappointed when the stream was dry. Job was highly disappointed. He had expected comfort from his friends. Instead, he met accusations of wicked conduct.

JOB 6:20 They were confounded because they had hoped; they came thither, and were ashamed.

The people who had expected refreshing water from the stream were confounded and ashamed because they did not find what they had expected they would find. Job's friends have caused him the same kind of feelings.

JOB 6:21 For now ye are nothing; ye see my casting down, and are afraid.

As far as being any comfort to Job, they were not. The vast difference in his present condition and that of his former grandeur had them to draw back from him rather than comforting him.

JOB 6:22 Did I say, Bring unto me? or, Give a reward for me of your substance?

Job had trouble understanding their withdrawal from him. He had not asked them for any of their possessions.

JOB 6:23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

Job had not asked his friends to go after the robbers who had taken his livestock. He had not asked them to intervene with God for him and persuade God not to bring these sorrows upon him.

JOB 6:24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

He invites his friends to speak up and explain to him what he has done. They seem to think he has committed



very terrible sins. If that is so, then what are those sins? Job wants them to be specific about it.

JOB 6:25 How forcible are right words! but what doth your arguing reprove?

Job explained that correct reasoning would provide a basis for some type of action. But their accusations were false and their reasoning was in error. They had proven absolutely nothing.

JOB 6:26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

Job is disturbed that they have reproved him for the words he has spoken in his desperation. He knows his words have little weight. They are just the utterings of a bewildered man.

JOB 6:27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

Job feels they have taken advantage of him as one might take advantage of an orphan who had no father to defend him. They have listened to his words and tried to find him guilty. True friends do not seek to condemn those they love.

JOB 6:28 Now therefore be content, look upon me; for it is evident unto you if I lie.

If they would only look carefully, they would be able to see that he was not a liar. He had claimed he had not

sinned seriously. They had claimed he was a hypocrite. He believed careful examination would prove he had the better case.

JOB 6:29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

They are asked to reconsider their position. He is persuaded that if they will do honestly, they will find he is a righteous person.

JOB 6:30 Is there iniquity in my tongue? cannot my taste discern perverse things?

Job asked them to point out the lies he was supposed to have uttered in his complaints. He was still able to discern truth from error, and he still had a good conscience after saying the things he had said.

Chapter 7

JOB 7:1 Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

A hired worker expects to rest after a specified period of labor. Man in general has but a short time to live. He should, after a time, expect to cease from his labor. Either a farm hand or a soldier looks forward to the conclusion of his service.

JOB 7:2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

One who works for another looks forward to a well earned rest and comfort in the shade after bearing the heat of the sun. He has a right to expect compensation for his effort. He may speak of either the shadow of a tree or a building, or even the deeper shadow of the night.

JOB 7:3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

Job is not like the hired hand or the soldier who can look forward to rest at the end of a specified time. His anguish goes on and on. His nights are as difficult as his days. He did not desire such nights. They were brought upon him against his will.

JOB 7:4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

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It is difficult for us to imagine the agony of trying to find a comfortable position when the entire body is filled with risings, boils and running sores. Even without the physical pain, most of us have known what it is like to lie with grievous burdens on our heart throughout an entire night. Job's nights like this seemed to him to be unending.

**JOB 7:5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.**

Is this just a figure of speech, or was Job having to deal with maggots of insects that had laid their eggs in his open sores. Job had set himself down in ashes to indicate his sorrow. It is possible the clods of dust are the encrustation of the ashes on his flesh. Some commentators believe the clods of dust to be the scabs which have formed over some of the sores. At any rate, Job despises the appearance of his body. I have no difficulty understanding his thoughts.

**JOB 7:6 My days are swifter than a weaver's shuttle, and are spent without hope.**

His life has become absolutely meaningless to him. The days go racing by without productivity. The future shows not the dimmest ray of promise for a better tomorrow.

**JOB 7:7 O remember that my life is wind: mine eye shall no more see good.**

The good things which had been a part of Job's life in the past had evaporated. His life was as fruitless as the passing of the wind.

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JOB 7:8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

Those who had once looked upon him with respect now ignore him as if he were nonexistent. He believes even God sees him as worth nothing.

JOB 7:9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.

Only death remains, yet it lingers entirely too long. He sees himself vanishing from this life, never to return.

JOB 7:10 He shall return no more to his house, neither shall his place know him any more.

There are mixed tones in the book of Job with respect to the condition of a soul after death. Later, he asks, "If a man die shall he live again?" I think Job is simply saying here that once he died he would never again be reinstated to his longed for health, wealth and reputation on earth.

JOB 7:11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Since all was in such a hopeless state, Job had decided to complain bitterly and allow the anguish within him to boil over. Complaining was all he had left. He might at least indulge in that.

JOB 7:12 Am I a sea, or a whale, that thou settest a watch over me?

The sea was a dreaded enemy of man in days gone by. It had to be conquered before certain advantages could be obtained such as trading with foreign peoples. The whale of which Job speaks is a ferocious sea beast which must be restrained lest it harm those who sailed the sea. Job is wondering why he must be treated as a dangerous foe. Is he really such a threat to others that he must be watched over and controlled by these means?

JOB 7:13 When I say, My bed shall comfort me, my couch shall ease my complaint;

He would like to think lying down would relieve his problems. He knows that will not be the case.

JOB 7:14 Then thou scarest me with dreams, and terrifiest me through visions:

When he lies down on his bed or his couch, his sleep is immediately interrupted with terrible dreams and horrifying visions. Needed rest was denied him. He dared not close his eyes.

JOB 7:15 So that my soul chooseth strangling, and death rather than my life.

Strangling is an extremely unpleasant way to die. But Job would rather be strangled to death rather than to live under his present difficulties.

JOB 7:16 I loathe it; I would not live alway: let me alone; for my days are vanity.

If his life had still been meaningful, he would have desired to live. Since things were so difficult and life was



so empty, he would prefer that God just let him die. Why keep him alive?

JOB 7:17 What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?

Job did not feel that man is important enough that God should keep him alive when such suffering as Job was enduring was a part of that life. Why was God's heart set on keeping him alive.

JOB 7:18 And that thou shouldst visit him every morning, and try him every moment?

He wonders why God keeps him going day by day and then allows him to be tried so severely.

JOB 7:19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

Job pleads with God to leave him alone for just long enough to swallow. This was a saying in Job's day something like our present day saying. "Give me time to catch my breath." Notice that Job does believe God is responsible for his great sorrows. Poor Job was not in on the discussion when God allowed the Devil to test him. He knows God has the power to either take away the suffering or to let him die. Why does God just let things keep on as they are?

JOB 7:20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

Job, like all of us, knows he has sinned. But he thinks surely his sin is not bad enough to deserve what he is going through. What is his sin, and what did he need to do to be forgiven? He understands God to be a preserver of men and not one who would make things this hard. It seems to Job that God has seen him as an enemy, to be marked and made a target. The weight Job is having to carry is more than he thinks he should have to bear.

JOB 7:21 And why dost thou not pardon my transgression, and take away my iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

In the previous verse Job had asked what he needed to do to be preserved instead of being destroyed. Now he follows that question by asking why God does not forgive him. If he is such a sinner, he wishes to know what his sin is and what to do about it in order that his guilt be removed and that God might take away the suffering. He is certain that it is just a matter of time before he dies during the night. Job suggests that it is quite possible that he will die at any time. If God is waiting for another day to do Job good and to relieve him, tomorrow may be too late. When God looks for him to bless him, he will be de

Chapter 8

JOB 8:1 Then answered Bildad the Shuhite, and said,

After the first period of seven days of silence, Job had expressed his regret that he had ever been born. Since he had been born, he wished he could die. Eliphaz had explained that God was not unjust. Since Job was suffering so badly, he must be guilty of serious sin. Job had answered that He was not that bad a sinner, and that if he had sinned God should explain, give him a chance to repent, and forgive Job.

Now Bildad will take his turn. Will he have anything more helpful for the suffering man?

JOB 8:2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

Bildad is exasperated with Job. He accuses Job of foolish words. He sees Job's words about God as being an accusation against the justice of Jehovah. Bildad sees Job's statements as no more than a storm of hot air. They are completely out of order.

JOB 8:3 Doth God pervert judgment? or doth the Almighty pervert justice?

Bildad asks Job if he really believes God punishes anyone without reason. Job had said God had marked him up as an enemy and had punished him more than he deserved. Bildad implies that God does not do such things. Since Job was suffering badly, he must have sinned badly.

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**JOB 8:4 If thy children have sinned against him, and he have cast them away for their transgression;**

Bildad is aware that Job suffered the loss of his children. He provides an explanation for that also. They must have sinned and God was punishing them for their sins. They had not died as innocent persons.

**JOB 8:5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;**

Bildad tells Job he should repent of his sin. He should cry out to God to forgive him. He believes Job is too filled with pride to admit his sins and cry out to God for forgiveness.

**JOB 8:6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.**

He believes that if Job would turn away from the sin for which God is punishing him, God would listen to him and would once more cause him to prosper.

This matter is dealt with in the book of Acts. It was a common belief that all suffering was the result of either the sin of the one suffering, or of someone closely related to him. In the ninth chapter of John, the disciples asked Jesus a serious question. Master, who did sin, this man, or his parents, that he was born blind (John 9:2)? They were totally convinced one or the other must be true. Jesus's answer showed neither one to be true. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him (John

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9:3). Bildad was wrong. Job was not suffering because of a wicked manner of life. He was suffering in order that God could teach Satan there was at least one man on the face of the earth that Satan could not persuade to live a life of rebellion against his Maker.

There are still men who preach what is called a “gospel of prosperity.” They attempt to convince prospective converts that by becoming a Christian they will find peace and material prosperity. This is a dangerous way to make conversions. At the first serious suffering which enters to life of one who became a Christian to enjoy peace and material prosperity, the individual is likely to lose all faith in the promises of God. At least Job still felt God was a preserver of men. Job just wished he could understand why things were going as they were.

JOB 8:7 Though thy beginning was small, yet thy latter end should greatly increase.

Bildad continues his line of reasoning. Job, you began with much and now you have seen drastic reduction of your conditions. If you had been living a pure and wholesome life, the reverse would be true. You would have more than you started with.

JOB 8:8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

Bildad asks Job to look back into history. Look back to the time of your ancestors and see what lessons you could learn from their lives.

JOB 8:9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)

He tells Job our own lives are too short to learn all of the lessons we can learn from searching through the records of the past. We are just a passing shadow and must depend upon more time than we have in our few short years.

JOB 8:10 Shall not they teach thee, and tell thee, and utter words out of their heart?

Bildad felt that if Job would only examine the teachings of those gone before, he would learn a great deal about his present situation.

JOB 8:11 Can the rush grow up without mire? can the flag grow without water?

He accused Job of cutting off his supply line to God. A rush cannot grow without receiving nourishment from the swamp beneath it. A flag needs water to grow. Job needed the truth passed down from the fathers.

JOB 8:12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

If either of the above plants was cut off from its supply of water, it withered very, very quickly.

JOB 8:13 So are the paths of all that forget God; and the hypocrite's hope shall perish:

Bildad is now accusing Job of having forgotten God. He is convinced Job has been living the life of a hypocrite. It is true that everyone had thought Job was a godly man. However, Bildad believed Job's present woes proved he was actually a wicked man. That is why his hope had been cut off.

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**JOB 8:14 Whose hope shall be cut off, and whose trust shall be a spider's web.**

The hypocrite will have his hope removed. The reason is that he has left the strength of God for other foundations. Bildad is certain Job has done just that.

**JOB 8:15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.**

Bildad accused Job of leaning upon his material possessions. It would make no difference how tight he held, he would be doomed to fall before the wrath of God.

**JOB 8:16 He is green before the sun, and his branch shooteth forth in his garden.**

Bildad explained that the wicked would wither like a green plant in the heat of the sun. Even though he sent forth his branches in every direction, the heat would destroy him.

**JOB 8:17 His roots are wrapped about the heap, and seeth the place of stones.**

The wicked send their roots down into a pile of stones rather than into the fertile soil of God's truth. Bildad saw Job as having sent his roots down into the dry and rocky ground. (See the parable of the sower.)

**JOB 8:18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.**

God would destroy wicked men from their place. When they tried to return, they would be treated as if they were invisible. Bildad believed Job was grasping at straws if he thought he could be returned to his former condition without repenting of his terrible sins.

**JOB 8:19 Behold, this is the joy of his way, and out of the earth shall others grow.**

Bildad believed that when God has removed a wicked man, he would cause others to grow up in his place. That was why Job had been removed and others had now replaced him.

**JOB 8:20 Behold, God will not cast away a perfect man, neither will he help the evil doers:**

How many times will Job hear this statement before this debate is over? God does not treat righteous men as Job is being treated. Neither should God be expected to raise up a wicked man from his trials. Since Job is such a wicked person, he should expect exactly what had happened to him!

**JOB 8:21 Till he fill thy mouth with laughing, and thy lips with rejoicing.**

The American Standard Version reads, “He will yet fill thy mouth with laughter.” That reading helps us understand what Bildad is trying to do. He is telling Job there is still time to repent. If Job will turn from his sins, God will bring back his joy and life will once more be pleasant and satisfying.





**JOB 8:22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.**

Bildad informed Job that after he had repented, those who now despised him would become ashamed of their attitude. Job would have isolated himself from the wicked and when they were destroyed, he would be safe.

## *Chapter 9*

**JOB 9:1 Then Job answered and said,**

Job is now ready to answer the words of Bildad. Bildad has presented a very forceful argument that God is not unjust. He will reward the righteous and he will punish the wicked. What will Job have to say about that?

**JOB 9:2 I know it is so of a truth: but how should man be just with God?**

Job admits Bildad was correct when he defended the justice of God. But Job says it is not quite that simple. How can a man show God he is innocent? To Job, it seemed there is no way.

**JOB 9:3 If he will contend with him, he cannot answer him one of a thousand.**

All of us have had the experience of attempting to discuss matters with one who is much more able than we are. Job does not believe he is able to answer one question of a thousand that God might ask him.

**JOB 9:4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?**

To harden ones self against God is to stand up and try to contend with him. Job knew it would be the greatest folly to debate with the Almighty. That would be to invite calamity.

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JOB 9:5 Which removeth the mountains, and they know not: which overturneth them in his anger.

Notice the degree to which Job still respects Jehovah. His words here indicate just how deep Job's admiration for the power and wisdom of God goes. God can turn the mountains upside down, or blot them out of existence. It would not be wise to make such a one angry.

JOB 9:6 Which shaketh the earth out of her place, and the pillars thereof tremble.

God put the earth into place and he could take it out of its place. The very foundations of the planet tremble before the power of the Lord.

JOB 9:7 Which commandeth the sun, and it riseth not; and sealet up the stars.

God could at any time cause the sun to cease its motion, and he could stop the stars from shining.

JOB 9:8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

God was the one who brought the entire host of heaven into being. God is able to walk upon the fearsome waves of the sea. (Note here Psa. 29:10) **The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.**

JOB 9:9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

God created the various constellations and placed them in their positions. The chambers of the south must

be certain constellations found in the southern sky and well known to those of Job's day.

JOB 9:10 Which doeth great things past finding out; yea, and wonders without number.

Job knew he had only touched the hem of the garment in the illustrations he had given of God's power. This could go on without end.

JOB 9:11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

How can Job contend with God. He cannot even see him. God passes by and Job does not even know it. It is difficult to defend yourself against one with such power as God, who at the same time is invisible.

JOB 9:12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

If God had taken away his possessions and his health, how could Job prevent it? There was no way Job could say to God, "What do you think you are doing in removing what I have?"

JOB 9:13 If God will not withdraw his anger, the proud helpers do stoop under him.

If God decides to vent his anger against man, there is nothing man can do to prevent it. But who are the proud helpers who stoop under God? I believe these are the angels. The angels were God's helpers in many ways.



What Job seems to be saying is that if the angels could not resist the wrath of God, how could a mere man like Job resist him?

JOB 9:14 How much less shall I answer him, and choose out my words to reason with him?

Bildad had accused Job of talking too much and saying things about God that were not true. Job is willing to admit that anything he might say would be futile before the reasoning power of the Lord. Job would most certainly lose such a debate

JOB 9:15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

Job had pleaded his innocence to his three friends. He had not tried to debate with God. Even if he were absolutely pure and without sin, he would never be able to withstand an argument with his Maker.

JOB 9:16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

Even if Job had called out for God to meet him in debate and God had answered his call, Job knew God was not forced to respond, nor answer Job's challenge in any way. God did not have to hearken to any mere man.

JOB 9:17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

Now Job begins to get a bit wilder in his words. It may be that he suffered a wave of pain and mental anguish. At any rate, even though he has just said God has no obligation to answer him, he complains bitterly at what God has allowed to be laid upon him.

Job felt that God had brought a storm of troubles upon him. All the while, Job failed to see how there was a just cause for his sorrows.

JOB 9:18 He will not suffer me to take my breath, but filleth me with bitterness.

It is possible that Job is even having trouble breathing properly. This often happens when one is very ill. From the inside to the outside, and from the top to the bottom, Job is filled with trials.

JOB 9:19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

God is too strong for Job to fight with. He is too much in control to be forced to make an appointment for a hearing.

JOB 9:20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

As a mere man Job cannot prove himself just. He is not perfect and if he tries to justify himself he will fail. Even saying he was perfect would prove him to be a liar. (See 1 John 1:8-10). If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we



say that we have not sinned, we make him a liar, and his word is not in us.

JOB 9:21 Though I were perfect, yet would I not know my soul: I would despise my life.

Job knows he is not perfect. But even if he was perfect, he would wish to die rather than suffer the way he is. He would still despise his life.

JOB 9:22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

Job saw the same things happening to the righteous as happened to the wicked. His own experience demonstrated to him that calamity comes to both the wicked and the righteous.

This sounds much like the words of Solomon in Ecclesiastes 7:15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

Job's friends will seize upon his statement to show Job is accusing God of being unjust.

JOB 9:23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

He says disease and misfortune does not bypass the good man. In fact when it attacks him it seems to laugh at his distress.

JOB 9:24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

Job declares the wicked to be in control of this world. The judges close their eyes to justice and the end result is that the wicked have most of the riches and the righteous are abused. Job wants to know, If God is not allowing this, who is responsible for it?

JOB 9:25 Now my days are swifter than a post: they flee away, they see no good.

The word postman is taken from this same root. The post is the one who hurries to deliver a message. Often in Job's day this was a fast runner. His days were passing without producing anything worthwhile.

JOB 9:26 They are passed away as the swift ships: as the eagle that hasteth to the prey.

His days are like the ship which passes by and leaves no path. They are like the eagle which swoops down upon its prey and then hastily departs.

JOB 9:27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:

If Job were to muster every ounce of strength he possessed, act like he was comfortable, and quit his complaining, he still had doubts.

JOB 9:28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

Job is fearful when he thinks of placing his life before the perfect eye of God. He knows he would be found guilty of some sin.



JOB 9:29 If I be wicked, why then labour I in vain?

Knowing he was not sinless, Job realized it was useless to contend that he was innocent. He would be laboring in vain, not able to prove it.

JOB 9:30 If I wash myself with snow water, and make my hands never so clean;

He could wash himself with snow water which was supposed to be especially good at removing filth. He could use every means to cleanse himself and it would not help.

JOB 9:31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

He felt that he would still be judged guilty and be found worthy of punishment. He would be so filthy before God that even his clothing would desire to get away from him.

JOB 9:32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Job could and did contend with men. He is doing that with his three friends. But he knows he could not argue with God. Man is but clay in the hands of the Potter and Job was very conscious of that fact.

JOB 9:33 Neither is there any daysman betwixt us, that might lay his hand upon us both.

A daysman was someone who set the appointment for a day in court to determine the guilt or innocence of a person who was accused of crime. Job has no way of even getting an appointment with God to investigate his guilt or innocence.

JOB 9:34 Let him take his rod away from me, and let not his fear terrify me:

When a mighty judge extended his scepter toward one who appeared before him, the individual could only pray that his life would be spared. The fear was terrible. Esther was much concerned about this when Mordecai asked her to appear before the king on behalf of the Jews. If the king did not extend the scepter in approval, Esther would have lost her life. Job knows full well that if he were to appear before the throne of the Judge of all the earth, he would quake in his shoes.

JOB 9:35 Then would I speak, and not fear him; but it is not so with me.

Job would like to have been able to speak with God without fear. That would never be possible for him.

Throughout this speech of Job, we can see a strong desire expressed. Over and over Job is saying he would like somehow to be able to meet God and discuss his troubles. Just what was going on? He did not wish to accuse God of injustice. Yet he could find no other explanation. If he could just talk with God, it would help!

Who among us has not felt the same feelings as Job did? We try so hard to be faithful. Then calamity comes our way. We do not want to curse God. However, we would like to know what is going on behind the scenes.

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## *Chapter 10*

**JOB 10:1 My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.**

Job is exhausted. He is not just physically tired. He is drained to the very soul. He is not ready to say God is totally responsible. He is willing to accept personal responsibility for his plight. However, this does not mean his condition is any less bitter. He feels he has the right to speak out about it.

This verse may tell us there is a difference between physical life and the soul of man. Job's soul is tired of his life.

**JOB 10:2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.**

He pleaded with God not to bring such condemnation down upon him. He wanted to know what the basis of the condemnation was so he could remedy the matters.

**JOB 10:3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?**

How could it be a good thing for God to bring about such hideous torment to his own creation? It would be a very strange thing if someone produced a product and then sought to destroy it. We are reminded again of the relationship between the Potter and the clay. But now, O LORD, thou art our father; we are the clay, and thou our

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potter; and we all are the work of thy hand (Isa. 64:8). Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour (Rom. 9:21)?

It seemed to Job that what God was allowing to happen shone his light of approval upon the wicked, since it made no difference if a man lived a righteous life.

JOB 10:4 Hast thou eyes of flesh? or seest thou as man seeth?

It is bad enough for man to judge carelessly. But surely God is wiser than a foolish man, and judges correctly. God would not be God if he were to judge like men judge.

JOB 10:5 Are thy days as the days of man? are thy years as man's days,

God, unlike man, is not dependent upon a few short years to evaluate a situation. God can see from beginning to end, and can see the very heart of his creatures.

JOB 10:6 That thou enquirest after mine iniquity, and searchest after my sin?

Job wishes to know why God is sifting him in this manner, as if he did not know the extent of Job's sin. Did God really have to give him this kind of an examination to know his spiritual character?

JOB 10:7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

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Job is completely puzzled. God certainly knows he is a good man. Yet, Job is suffering beyond imagination, and he sees no way of escape from the hand of God.

**JOB 10:8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.**

It is unbelievable to Job that God would make him, know him perfectly, and then destroy what he had made without good reason.

**JOB 10:9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?**

God had made Job from the chemical elements of the earth. Yet man is so much more than dust. Would God really take pleasure in reducing such a complex and wonderful organism back to the dust from which it came? Surely man should be more permanent than that!

**JOB 10:10 Hast thou not poured me out as milk, and curdled me like cheese?**

This verse is probably translated as it is to avoid the crudeness some would feel if it were translated as literally as most verses are. The best students feel it is talking about the process of impregnation and embryonic development. The next verse is just a continuation of the same idea.

**JOB 10:11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.**

Job was not responsible for his own life and composition. It was God who had given him body, life and breath. The wondrous systems of his body were God's own work.

**JOB 10:12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.**

Not only had God given Job life, he had poured out great blessing upon him in the past. These had allowed the preservation of what had been created.

Compare Psa 139:13-16.

For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Also see Acts 17:24-25, 28.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;—For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

**JOB 10:13 And these things hast thou hid in thine heart: I know that this is with thee.**

Job is certain that God has not forgotten how precious Job was once considered to be. This was bound to be still there in the heart of the Lord.

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JOB 10:14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

There are three “if’s” in this verse and the next. If I sin. If I be wicked. If I be righteous.

If Job had sinned, God had marked him guilty and was punishing him.

JOB 10:15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;

If Job was wicked, woes had been heaped upon him.

If Job was righteous, he still could not lift up his head.

As far as Job was concerned, it did not matter whether he had been righteous or sinful, the results were the same. Terrible agony and utter confusion.

JOB 10:16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

His condition continued to get worse. He considered God to be hunting him out as if he were a dangerous, raging lion which must be destroyed.

The fact that God had showed himself marvelously upon Job does not mean he had done good things. Just the opposite. The word awesome could be used here just as well as marvellous.

JOB 10:17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

God had even allowed Eliphaz, Bildad and Zophar to come and act as witnesses against Job. They had declared him guilty. All the while, God appeared to be waging war against him.

JOB 10:18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

Job repeats his former complaint. Why was he allowed to be born if this was to be his lot? It would have been better if he had died before anyone had ever laid eyes upon him.

JOB 10:19 I should have been as though I had not been; I should have been carried from the womb to the grave.

Why could he not have died at birth and been buried without seeing the light of day.

JOB 10:20 Are not my days few? cease then, and let me alone, that I may take comfort a little,

Job felt he could not live very much longer. He pleaded with God to allow him to be comfortable for those last few days.

JOB 10:21 Before I go whence I shall not return, even to the land of darkness and the shadow of death;

Job does not know what is beyond the river of death. He knows men do not return to earth to live again. It is a mysterious and unknown state.

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**JOB 10:22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.**

Job is so close he can almost feel the darkness closing upon him. He actually yearns for the grave where there is neither master nor servant, rich nor poor, weak nor strong. He feels the darkness of the grave is but a step ahead.

## *Chapter 11*

**JOB 11:1 Then answered Zophar the Naamathite, and said,**

We have heard from Eliphaz and Bildad. It is now time for Zophar to offer his words of wisdom to Job. The question is, “Will Zophar add anything new to what the others have said?”

**JOB 11:2 Should not the multitude of words be answered? and should a man full of talk be justified?**

His first remark is not new. Both of the others accused Job of talking too much. Zophar agrees. After all, Job had been adequately warned by Eliphaz and Bildad about speaking before he had carefully thought out the matter. Perhaps one ought not to even bother to reply to Job. But, of course, Zophar does reply.

He has a question for Job. “Do you really think such a torrent of words is enough to justify you before God?” Did Job believe his much speaking would compensate for the sin which had brought on his troubles.

**JOB 11:3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?**

Zophar is going to get downright rough with Job. He calls him an outright liar. Zophar wants Job to know that his blast of words will not prevent his friends from correcting him. Zophar believes Job has mocked God. Somebody is going to have to make Job ashamed of his conduct. Zophar is all set to take on that job.

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JOB 11:4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.

Zophar says Job had made two false claims. First, he had claimed the doctrine which he believed and taught was without fault. Second, he had claimed his life was sinless. Zophar believed these were lies.

Zophar's accusations were not true. Job had admitted there was sin in his life. After Bildad had said God would not cast away a perfect man, Job had said, "I know it is so of a truth." He knew he had sinned. But Job saw two classes of persons. There were those who attempted to live in obedience to God, as he himself did. There were those wicked persons who deliberately mocked God. Job had made the claim that he was not a wicked man.

JOB 11:5 But oh that God would speak, and open his lips against thee;

Zophar felt that if Job were to be faced by the Lord himself, he would find that rather than being pronounced innocent, God would show him just how sinful he really was.

JOB 11:6 And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

It is pointed out to Job that there is far more that he does not know than there is which he does know. Job no doubt has sins he doesn't even know about. If God were to punish him for all of his sins, he would be suffering even worse than he is.

One is made to wonder what Zophar's position would have been if God had punished him for all of his own sins. God had called Job a perfect man who feared God and hated evil. I doubt if Zophar could have matched that.

JOB 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

Job is told that the ways of God are far above man's ability to comprehend. No man could possibly have the right to condemn God for that which befalls him. Zophar feels that Job thinks he has a right to accuse God of partiality.

JOB 11:8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

Man is limited. God is infinite. Zophar tells Job he knows almost nothing when compared to the power and wisdom of Jehovah. God's wisdom extends above heaven and below hell, as well as in the land of the living.

JOB 11:9 The measure thereof is longer than the earth, and broader than the sea.

Nothing on earth is suitable for use in measuring the grandeur of God.

JOB 11:10 If he cut off, and shut up, or gather together, then who can hinder him?

No one is capable of preventing God from accomplishing his purposes. If he decides to punish a man, the man will be punished. If he decides to encourage a man, that man will be encouraged. Zophar is convinced Job is being cut

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off from God's approval because of his sins. If Job thinks he can prevent that action, he is mistaken.

**JOB 11:11 For he knoweth vain men: he seeth wickedness also; will he not then consider it?**

Zophar considers Job a vain man. God has seen his wickedness. Does Job truly think God will see his vanity and wickedness and then not deal with it?

**JOB 11:12 For vain man would be wise, though man be born like a wild ass's colt.**

A wild ass's colt is independent and bold. It does what it pleases. Vain and wicked men are the same. They do not have respect for God or man. They think they are wisdom personified. Nobody can control them or tell them what they should do. Zophar sees Job as a rebel who thinks he is wiser than God.

**JOB 11:13 If thou prepare thine heart, and stretch out thine hands toward him;**

Repentance is one of the most important terms in the Word of God. Before man can be right in the sight of the Almighty, he must humble himself and recognize the fact that he is lost without divine help. Zophar urges Job to repent. Instead turning his back on God and accusing Him of injustice, Job should turn toward him and reach out for his help.

**JOB 11:14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.**

Zophar uses the word “if.” What he really is saying is “since.” His advice is for Job to cast all of the sin out of his life. He should “Abhor that which is evil, and cleave to that which is good.” This is good advice for anyone. However, it rested on a false assumption on the part of Zophar. Job’s torment was not due to his extreme wickedness.

**JOB 11:15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:**

If Job would just follow Zophar’s advice, he would be able to stand before God in purity. Then he would not face the loss of health, family and possessions. He would not even have to be afraid of such a thing taking place.

We know today that many good men have suffered, and many evil men have prospered. Again, we must realize a gospel of material prosperity will not always hold water.

**JOB 11:16 Because thou shalt forget thy misery, and remember it as waters that pass away:**

Oh, what a beautiful picture Zophar presents to Job. If he would but repent and turn to God, all of his misery would melt away. It would pass on like water flowing downstream.

**JOB 11:17 And thine age shall be clearer than the noonday: thou shalt shine forth, thou shalt be as the morning.**

If Job would cast the sin from his life and lean upon God, Zopher informs him the storms would be turned

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back and his life would be as clear as noon on a day of sunshine. Job's life would be as filled with hope as the morning of such a beautiful day.

JOB 11:18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

In such a situation Job would have his despair replaced by hope. He could dig about, or go about his business knowing no harm would come to him.

JOB 11:19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

Job had complained that his nights were as difficult as his days. When it was night, he had terrible dreams. Zophar says that can be remedied. Turning to God will produce a clear conscience and Job will rest in comfort.

He went even farther. If Job would clean up his life, he would be so prosperous others would come to him for help. It is interesting that Zophar is almost painting the picture which is presented of Job's life before the calamities began to fall upon him.

JOB 11:20 But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

Zophar reminded Job that if he did not turn from his wickedness, he could expect no such blessings. There would be no way he could escape the wrath of God. Any thoughts of hope for a better tomorrow would disappear.

The hope of the wicked is destined to die.

The word of Zophar are wise words. He agrees well with the thirty-seventh Psalm. **There are two difficulties.** The main difficulty is that Job has not that much to repent of. His life is not that of a wicked man. The other problem is that there is not a direct ratio between the degree of wickedness in a man's life and the amount of physical and mental comfort he experiences in that life. Job will proceed to point out the latter in his next response. Watch for it.



Chapter 12

JOB 12:1 And Job answered and said,

Job reminds me of a wounded animal, or a sow whose piglets are in danger. He is ready to fight back. Zophar has been cruel and inconsiderate. Job will reply with his own cutting words.

JOB 12:2 No doubt but ye are the people, and wisdom shall die with you.

He accuses Eliphaz, Bildad and Zophar of thinking their reasoning power is perfect, and that if they were to die the world would be left filled with only foolish men.

It is altogether too easy to think as Job's three friends have thought. One of the great characteristics of a truly wise man is that he is able to know that he does not know it all. Every man can learn from others. Every man can make mistakes. Eliphaz, Bildad and Zophar had built up a system of thought which was flawed. Job was going to try to show that to be the case.

JOB 12:3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?

Job declared that he was not a stupid man. He was every bit as wise as they were. He had considered the things they were saying and almost anyone would recognize God punishes the wicked and rewards the righteous, and that it is folly to oppose His will. Such truths could be observed by anyone.



JOB 12:4 I am as one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

Job is being mocked by his three friends for being wicked. Nevertheless, God knows he is a good man. God does not answer wicked men, but Job says he still answers him when he calls. It may be that Job does not recognize the answer, but he is certain the answer is still forthcoming.

He still maintains his overall goodness. He is a just man being laughed to scorn by those who know not what they say.

JOB 12:5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

Job knows his feet have slipped from the solid ground upon which he once trod. Because of this, his life which once acted as a lamp to those around him is now despised. The despising comes from those who are still at ease and have not agonized as he has.

It is easy to look down upon those in misfortune and believe they are in their condition because of their own lack of self discipline. It is not easy to discern who is responsible for his suffering, and who suffers from no fault of his own.

JOB 12:6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

Job puts it pretty clear. The dwellings of those who defy both God and man seem to have all they might desire.

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In his supervision of the universe, God has allowed them to enjoy great abundance. Job simply cannot understand why the wicked prosper. I think he really does not want to charge God with poor judgment. He just wishes he knew upon what basis the judgment was made.

**JOB 12:7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:**

Job challenged his three friends to look around. All of nature declares that God is in control. This information concerning the wisdom and power of God can be drawn from either the living or the non-living world.

Romans 1 tells us there is no excuse for overlooking that which nature declares so forcibly. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (Rom. 1:20)

**JOB 12:8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.**

**JOB 12:9 Who knoweth not in all these that the hand of the LORD hath wrought this?**

Only the fool has said in his heart, "There is no God" (Psa. 14:1). Job is making it clear he is no fool. He knows perfectly well God is ruling.

**JOB 12:10 In whose hand is the soul of every living thing, and the breath of all mankind.**

If his three friends think Job has discounted the majesty of God, they are wrong. He well knows that every

living thing lives and moves and has its being because of its Creator.

**JOB 12:11 Doth not the ear try words? and the mouth taste his meat?**

After all, Job says, My ears are able to hear. My mouth can still taste. I have been around long enough to have learned something.

**JOB 12:12 With the ancient is wisdom; and in length of days understanding.**

As a man grows older, he should become wiser and more filled with understanding. By exercising his senses, Job should have learned some truth.

There is the possibility that the **ancient** in this verse is the “Ancient of days” which would mean God himself. Because of his eternal existence, he possesses all wisdom and understanding. The reason I say this is the fact that the next verse begins with the words “with him.” No doubt verse thirteen refers to God.

**JOB 12:13 With him is wisdom and strength, he hath counsel and understanding.**

As the eternal First Cause, God is the true source of all wisdom and understanding.

**JOB 12:14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.**

If God decides to break something down, no man can build it up again. If God decides to prevent a man from

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achieving some purpose, no man can reach his goal.

These words sound so much like those of Revelation 3:7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

JOB 12:15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

If God chooses to withhold the rain, He can bring a drought over the land. If he chooses to send a flood, He can do so.

Remember the case of Elijah, who prayed and the rain was withheld, then prayed again and it was restored (James 5:17-18).

JOB 12:16 With him is strength and wisdom: the deceived and the deceiver are his.

No man could think or do anything except the Lord permit it. The innocent deceived man is under his sovereign power, and so is the wicked deceiver. He can do with either of them as he chooses.

JOB 12:17 He leadeth counsellors away spoiled, and maketh the judges fools.

These counsellors are probably the ones who counseled kings as to whether they should go into battle, and what strategy they should use. God is so much wiser than these counsellors, they themselves are taken captive if he so decides.

The judges, who are looked up to by common men, are as fools before the wisdom of the Lord. Even Solomon received his great wisdom as a gift from above.

JOB 12:18 He looseth the bond of kings, and girdeth their loins with a girdle.

God can release the subjects of a king from his power. He can also raise them up to power and gird them up with authority.

JOB 12:19 He leadeth princes away spoiled, and overthroweth the mighty.

Princes are mighty men. God can take these powerful men captive, and take away everything they have.

JOB 12:20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

The powerful and mighty advisors are made to stutter. The understanding of the elders can be removed to the point where they have to be led by the hand.

JOB 12:21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

JOB 12:22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

God can see and understand that which men cannot fathom. Even the mysteries of death are not mysteries to him.

God can discern the thoughts and intents of men's hearts and bring them out into the open. Wicked men's plans are not hidden from his all-seeing eye.

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**JOB 12:23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.**

Nations rise and nations fall, but the will and Word of God endure forever. If he desires, a nation may increase its territory. If he desires, that same nation may have its boundaries reduced. How often in the course of history we see this truth demonstrated. A nation becomes a superpower. Then a century or two later, the same nation has been broken and has been replaced by another.

**JOB 12:24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.**

It takes a great deal of knowledge, as well as much stamina and determination, to rise to a position of authority over a large nation. Yet God can reduce such a man to a wanderer, lost in the wilderness.

The first example which comes to mind is Nebuchadnezzar who walked in pride amidst the gardens of Babylon, but was then made to eat grass with the beasts of the field until he realized God's rule in the affairs of men.

The second example is that of the leaders of Israel who wandered for forty years in the wilderness because they failed to give God glory and follow his commands.

**JOB 12:25 They grope in the dark without light, and he maketh them to stagger like a drunken man.**

Even the wisest and strongest of men are but fools and weaklings when contrasted with God. When he chooses

to do so, he can cause them to stagger around in absolute confusion like one who is drunk.

See Psa. 107:27-31 They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

Also see Isa. 29:9-10 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

All of this should have impressed Job's friends with his humility before God. They are not apt to see it that way. They will take the position that these are just the words of a hypocrite. If Job believed and acted in accordance with what he was saying, they felt he would not be in his present plight.





## *Chapter 13*

**JOB 13:1 Lo, mine eye hath seen all this, mine ear hath heard and understood it.**

If his friends thought he had noticed the evidences of God's control in the universe, they had made a serious mistake. He had seen and heard as much as they had.

**JOB 13:2 What ye know, the same do I know also: I am not inferior unto you.**

It is not difficult for an intelligent man to know fairly quickly whether those with whom he talks are vastly superior to him in their store of information. Job informed his friends that he was not inferior to them in those things wherein they were so eager to give him advice.

**JOB 13:3 Surely I would speak to the Almighty, and I desire to reason with God.**

Zophar had told Job he might be in for a surprise if he came face to face with God. God would show him just how serious his sins were. Job had said before, and now said again, "I would like to speak to God and hear what he has to say." He will be given that opportunity in the thirty-eighth chapter.

**JOB 13:4 But ye are forgers of lies, ye are all physicians of no value.**

Bildad had called Job a liar in the first part of his comments. Now Job turned it around and called him one. He added that if they had come to heal him they

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were going about it in the wrong way. All of us have gone to the doctor and found ourselves disappointed in that our problem was not removed. Job's friends were truly attempting to remove his difficulties. But they were using the wrong medicine.

JOB 13:5 O that ye would altogether hold your peace! and it should be your wisdom.

Job felt he would be far better off if they would simply be quiet. If they could not do any more than they had done, it would be wise to close their mouths.

JOB 13:6 Hear now my reasoning, and hearken to the pleadings of my lips.

He felt they had not heard anything he was saying. There was nothing wrong with his line of reasoning as far as Job was concerned. He was not a hypocrite. It was time they gave him credit for having just a little bit of intelligence.

JOB 13:7 Will ye speak wickedly for God? and talk deceitfully for him?

Job was thoroughly convinced of one thing. His friends were certainly not prophets of God. Their comments were far from the kind of words he knew God would speak.

JOB 13:8 Will ye accept his person? will ye contend for God?

Job considers it highly unlikely his friends would be wise to place themselves in the place of God. God does not need help from men in tending his business.

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**JOB 13:9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?**

Zophar had told Job that if God were to reveal to Job how sinful he was, Job would be surprised. Job again turns the matter back on Zophar. Is Zophar ready to hear what God would say if he were to reveal Zophar's imperfections.

Job felt that Zophar was presuming a great deal to speak as if he had plumbed the mind of God and could speak for him.

**JOB 13:10 He will surely reprove you, if ye do secretly accept persons.**

His friends had accused him of things which were not true. They had condemned him without reason. He was sure that if God were to look into their hearts, he would scold them for such judging of others.

**JOB 13:11 Shall not his excellency make you afraid? and his dread fall upon you?**

They seem to have no fear or dread of the perfection of God. They would place their imperfect minds side by side with the omniscient mind of Jehovah. This was extremely unwise.

**JOB 13:12 Your remembrances are like unto ashes, your bodies to bodies of clay.**

Speaking for God was foolish because their memories were no more than the ashes left after a log has burned. Their bodies had not been alive forevermore. They were

made of clay and had been around but a short time. Job had no obligation to listen to them.

**JOB 13:13 Hold your peace, let me alone, that I may speak, and let come on me what will.**

Job says, “Now you shut up and listen to me for awhile. I am going to say what I have to say. Let the consequences come! I am ready to face them.”

**JOB 13:14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?**

Job is unashamed to speak his mind before God. He knows he is taking his life in his hand in doing so. However, he is so confident that he is correct in his words that he does not hesitate to express himself.

**JOB 13:15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.**

This statement by Job is one of the most amazing in the Bible. Job had lost his possessions, his health, his family and his reputation. He was writhing in pain and stood at the very doors of death. Yet, he confirms his faith in the ultimate wisdom and goodness of the Lord. One wonders just how much Job had been taught about life after death. Later, he will ask, “If a man die, shall he live again?”

**JOB 13:16 He also shall be my salvation: for an hypocrite shall not come before him.**

Job knew a hypocrite could not afford to stand up before God. If he were a hypocrite, as his friends had said,

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he would not dare to speak as he was doing. But, Job felt confident that he was not a hypocrite and that he could trust God to make things right in the end. Job is probably not talking about eternal salvation here. He is more likely talking about being saved from his present distress.

JOB 13:17 Hear diligently my speech, and my declaration with your ears.

My friends, you would be advised to listen to what I have been saying.

JOB 13:18 Behold now, I have ordered my cause; I know that I shall be justified.

I am not just beating the wind with words. I have thought out carefully what I have said. I know I am right in my position. I am suffering without a cause and I shall be clean in the eyes of the Lord. Let anyone who chooses to do so come forward and try to prove their case against me. I am prepared.

JOB 13:19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

Job is willing to hear anyone who will try to prove him a rank sinner. If they can do so he will not answer back. He is willing to die if he is guilty.

JOB 13:20 Only do not two things unto me: then will I not hide myself from thee.

Job is willing to stand before the judgment bar of God himself and he will not seek to hide from it. He does have two requests that he considers necessary.

JOB 13:21 Withdraw thine hand far from me: and let not thy dread make me afraid.

His first request is that God would not allow him to suffer so while he is making his defence. If God would take away the heavy hand, Job could make his defence without having to do so in a state of terror.

JOB 13:22 Then call thou, and I will answer: or let me speak, and answer thou me.

His second request is that God present himself and call upon Job so he can defend himself. It is difficult to speak to one whom you cannot see or hear. If God wishes to ask the questions, Job will answer him. If God wishes that Job ask the questions, he will do that and allow God to give the answers.

JOB 13:23 How many are mine iniquities and sins? make me to know my transgression and my sin.

Job would like for God to reveal to him just how serious his sins are, and what he has done wrong. He had admitted before that he had sinned. He just did not believe his sins were serious enough to warrant such grief. God must have some other reason for allowing his anguish. However, if sin was the cause, Job wished to know what it was. I cannot say I blame him!

JOB 13:24 Wherefore hidest thou thy face, and holdest me for thine enemy?

Must Job forever deal with an invisible power? Why does God not appear and allow him to converse with him?



What reason does God have for treating Job as if Job had proven himself an enemy?

JOB 13:25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

Before the power of God, Job feels as if he were no more than a leaf being driven before the wind. He has no ability to control his fate. It seems strange to Job that God would spend so much effort on something no more consequential than the stubble after the grain is harvested.

JOB 13:26 Forthou writest bitter things against me, and makest me to possess the iniquities of my youth.

It does seem to Job that God has something on his accounts against him. Could it be that God is punishing him for things done long ago when he was young?

JOB 13:27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

Job saw himself as being watched like a hawk. God has acted as if Job is a terrible criminal whose feet must be put in a ball and chain. He allows Job only the most limited freedom. He had pursued him like a bloodhound would track the footprints of a fleeing prisoner.

JOB 13:28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

Job uses the word he, but is referring to himself. He is about to rot away. His life is like an old moth eaten garment that is about to be thrown on the trash heap.

Chapter 14

JOB 14:1 Man that is born of a woman is of few days and full of trouble.

In the days of youth, it is difficult to realize the brevity of life. As the years pass by, it becomes very, very clear that life is both brief and fragile. Adam and the other patriarchs lived nearly one thousand years. Yet, compared with the eternal existence of God, it was but a vapor which appeareth for a time and then passes away. It is even more true of we who live in the twentieth century. Three score and ten, or perhaps four score, races by like a quick breeze on a sunny day.

Oh, how true are the words of Job that those fleeting days are full of trouble! From the crib to the grave, tears and sorrow haunt each footstep. Job spoke from experience.

JOB 14:2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Man is here today and gone tomorrow. The flower in full bloom today wilts and turns brown. It then falls off the plant and decays back into the dust of the earth. Man is the same.

One sees the shadow for a moment. Then it is gone. The most honored men of all the ages are now only memories.

JOB 14:3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

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Job is directing the present question to God. Why should God fasten his attention on a man so unimportant as Job, who would be here today, and gone in a fleeting moment? Why would God even take the time to bring him into judgment?

**JOB 14:4 Who can bring a clean thing out of an unclean? not one.**

Job knows very well that all men have sinned and come short of the glory of God. Paul stated it in Romans 3 long afterward. However, Job was aware of the fact long centuries before that. If God is looking for a clean man, he will not find one. At least Job knows he is not clean.

That does not mean, however, that Job feels his sins were sufficient to bring on his present problems.

**JOB 14:5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;**

Job is pleading that since his time is so short on earth, and since God has placed boundaries on man's length of years, amount of power, and measure of wisdom, he should be more lenient toward him.

**JOB 14:6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.**

Job felt that surely it would be proper for God to allow a man who would soon die, and who suffered such difficulties, to enjoy a little peace before his day on earth was ended.

**JOB 14:7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.**

Job well knew that when men died they did not return to the land of the living before the end of time. He could see trees which had been cut down sprout from the stump and grow back again. He had not seen man do the same. When a man died, he was buried without hope of ever reappearing before the eyes of his fellowmen short of the judgment.

**JOB 14:8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;**

Sometimes the old tree looked completely dead. The root showed no life, nor did the stump.

**JOB 14:9 Yet through the scent of water it will bud, and bring forth boughs like a plant.**

However, when the tree which appeared to be dead was provided with a source of life-giving water, it sprung back into vigor.

**JOB 14:10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?**

Man is not like those trees. When he dies, we do not find that providing a source of food will bring the lifeless body back to the former condition. His life is removed from the earth and cannot be seen.

**JOB 14:11 As the waters fail from the sea, and the flood decayeth and drieth up:**

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One may watch a body of water on a hot and sunny day evaporate and disappear. So it is with man. His life evaporates, and it does not return.

We can see much similarity between the hopelessness of Job and the statements of Solomon in Ecclesiastes. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead ; For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten Eccl. 9:3-5.

In the case of both Job and Solomon, the reference is to that which takes place “under the sun.” Job will soon show us he does hope to live again, but it will be after that great appointment which God has made with all men.

The resurrection of Jesus Christ brought a clarity of hope which was not seen in the days before him. Both Job and Solomon would have rejoiced to see the hope of life after death which we now know through the risen body of our Saviour.

JOB 14:12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Now have a strong indication that Job envisioned a resurrection. He says men lie down and do not rise until the heavens be no more. That is precisely the time the New Testament informs us the dead will rise from the graves to face a day of judgment.

JOB 14:13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy

wrath be past, that thou wouldest appoint me a set time, and remember me!

Job has a beautiful answer to his woes. If God would just allow him to die and go to the grave until he had forgotten his anger, Job would welcome death. Then God could make an appointment for him and see to his judgment. Job felt that at least he would have peace until God woke him up at the appointed time.

I believe Job had some idea of an appointment for all men to stand before the judgment bar of the Almighty? He is convinced men will not return to live on this earth after death. But it seems he does conceive the possibility of a general resurrection. Of course, we are reminded of Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:

JOB 14:14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Job asked this as a question. It is as if he is not absolutely certain. But he declares that he will be happy to wait until God is ready to call him to attention. What is meant by Job when he says, "Until my change come?" He does seem to refer to a time when his body would be raised to life again from the grave. Since he has so surely shown he did not believe this would happen until the heavens were no more, I conclude that he answers his own question by saying, "Yes, man will live again and face judgment when the heavens melt away."

There is a verse in the New Testament which should always come to memory when this question of Job is studied. Job asked, "**If a man die, shall he live again?**" Jesus, long years later replied, I am the resurrection, and

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the life: he that believeth in me, though he were dead, yet shall he live: (John 11:25).

**JOB 14:15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.**

Job has been puzzled because he has no way to speak with God directly and discuss his affliction. It seems to him that a good way to take care of this is for God just to suspend things by letting Job die. Then, when God is ready to face Job in the judgment, Job will answer His call.

Job was convinced God would not eternally seek to destroy his own creature. Surely, in the judgment God would find a way to save him and not cast off the work of his own hands.

**JOB 14:16 For now thou numberest my steps: dost thou not watch over my sin?**

Job felt God was watching every step he made, waiting for him to sin so he could punish him. In the resurrection, perhaps that would not be so.

**JOB 14:17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.**

God must be collecting his sins and trapping them so they could not be lost. It was as if they were being placed in a bag, or container, and then the bag was sealed shut so the sins would not be forgiven.

**JOB 14:18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.**

Job notes that everything in nature ultimately faces destruction. Even the mountains will be brought down to nothing. The largest of the rocks, which seem so immovable, will also be moved from place to place.

**JOB 14:19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.**

Just as these seemingly indestructible objects in nature are finally washed away, so the hope of man fades away before the grim reaper.

**JOB 14:20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.**

Man cannot stand forever. The natural forces gradually break him down until his strength dissolves and his appearance changes from the bloom of youth to the wrinkles of age. Then he dies.

**JOB 14:21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.**

Job believes after a man dies, he has no knowledge of events on the earth. Even the fortunes of his own children are unknown to him in the grave. They could rise to fame, or fall into despair, and he would not know the difference.

**JOB 14:22 But his flesh upon him shall have pain, and his soul within him shall mourn.**

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Job closed his remarks by a blanket statement about the terrible plight of man. Job's picture is not very pleasant. Physically, his flesh is filled with pain through the days of his life here. Mentally, his soul is grieved and filled with mourning. Besides this, his life will pass away as surely as the flowers, the mountains and the rivers.

A main point which has run through Job's speech has been that this life is not worth living. He took his destiny in his hands and called upon God to point out his sin. If that was not to be the case, Job desired that he be removed from this present life and be allowed to wait quietly in the grave until the heavens passed away and God would meet him and make all clear in the judgment.

Chapter 15

JOB 15:1 Then answered Eliphaz the Temanite, and said,

The first round of speeches is now complete. Actually the second has begun. Job was the first to open his mouth after his three friends sat with him in silence for seven days.

Eliphaz will now respond to Job's request that he be allowed to die and rest in the grave until the judgment. We will read carefully to see if Eliphaz will present any new advice for Job. His main point before was that Job was suffering for his sins and that if he would take the punishment like a man and repent of his wickedness, God would bring him to a ripe old age and all would be well with him.

JOB 15:2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

Job had established his reputation as a wise man. His counsel had been sought by others before this disaster had come upon him. Eliphaz seems to be almost sarcastic as he chides him for not living up to his reputation. Wise men do not utter empty words as Eliphaz thinks Job is doing.

The east wind was very dry and very hot in those lands. It came off the desert rather than off the sea. Very simply, Eliphaz accused Job with being full of hot air.

JOB 15:3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

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Eliphaz sees Job's complaints as doing no good whatsoever. He believes Job's reasoning is faulty, and he ought to be able to see the foolishness of his words.

**JOB 15:4 Yea, thou castest off fear, and restrainest prayer before God.**

Job is seen as having no fear or respect of either God or man. Eliphaz believes Job ought to be praying to God in penitent sorrow. Instead, he sees Job as having such a rebellious attitude that prayer is useless.

**JOB 15:5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.**

Job's three friends all believed his sorrows were due to his sins. Now they claim his own words make it clear that he is filled with wickedness. His tongue utters the kinds of things the wicked would say rather than those of a godly man.

**JOB 15:6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.**

Job had accused his friends of lying about him. Eliphaz informs him that they did not have to condemn him. He had condemned himself by his own speech. His efforts at proving his innocence were seen as a witness against himself.

**JOB 15:7 Art thou the first man that was born? or wast thou made before the hills?**

Eliphaz asks Job if he thinks he has been around long enough to match the wisdom of God. The hills and

mountains had been around far longer than Job. A man who had been here no longer than Job had should be more restrained in his statements.

**JOB 15:8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?**

Job had claimed that he knew as much as his friends did. He had then proceeded to speak about the wonders of God's majesty and rulership. Eliphaz seems to have been stung by Job's superior understanding of God's nature. He retorts back that Job seems to be of the opinion that he knows all about the mental processes of the Lord, and that his three friends are lacking in that area.

**JOB 15:9 What knowest thou, that we know not? what understandest thou, which is not in us?**

Job is asked if he really believes he knows truths which they do not know. The implication is that Job is conceited and egotistic if he denies the accusations which they have made that he is suffering because of his wicked life.

**JOB 15:10 With us are both the grayheaded and very aged men, much elder than thy father.**

I believe Job's friends were very old. It is possible that they are saying they have access to the wisdom of old and grayheaded men. It is more likely that they are aged and grayheaded themselves. If Job was old enough to have grown sons and daughters, and to have established himself as a man of reputation, he must have been of middle age. Since these men are much older than his father, they must be of great age.

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The Bible teaches us to respect the hoary head. Elders of congregations are to be appointed from the older men. The older women are to teach the younger women. It is certainly right to honor this principle. At the same time, there are exceptions. There are older persons who do not deserve respect. Job's three friends are steadily proving they are among that group. They are presenting their age as a reason for Job to accept their advice. Age alone is not enough!

JOB 15:11 Are the consolations of God small with thee? is there any secret thing with thee?

The word consolation is difficult here. Could Eliphaz really believe God had comforted or consoled Job in any way? Yet, this seems to be exactly what he is saying. I believe Eliphaz is saying one of two things. First, he may be saying Job has failed to count his many blessings and is adding ingratitude to his sins. Second, he may be saying Job has failed to listen to his three friends and has thus rejected the counsel of the Lord.

Does Job know something nobody else knows that allows him to speak with such haughty words?

JOB 15:12 Why doth thine heart carry thee away? and what do thy eyes wink at,

Eliphaz accuses Job of allowing his heart and mind to lead him to an irrational position. He is so interested in justifying himself that he is willing to overlook his own sins.

JOB 15:13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

He thinks Job has set himself up against God and allows a torrent of foolish words to pour forth from his lips. He sees Job as being out of control.

JOB 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

Job had not proclaimed that he was sinless. He had declared that his suffering was far greater than his sins deserved. Eliphaz refused to see Job's point. To Eliphaz, Job must be a degraded hypocrite who was unwilling to admit his sins. Eliphaz pointed out to Job that he was a mere man. Mere men commit sin. Of course, this agrees with the teaching of Romans 3:23 For all have sinned, and come short of the glory of God; It is true that no man is righteous without the justifying power of the blood of Christ. It is also true that there are some who walk in the light and stumble only occasionally, as Job had done.

JOB 15:15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

Only God is perfect. There is not a man who ever lived who can be trusted completely by God. Even the non-human aspects of the creation are stained with the sins of men. (Consider here Romans 8:19-21 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

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**JOB 15:16 How much more abominable and filthy is man, which drinketh iniquity like water?**

Eliphaz words are at least partially true. Men seem pulled to sin like a magnet. They hunger and thirst for it instead of hungering and thirsting after the righteousness of God. They consume it and make it a part of themselves until their souls are polluted.

**JOB 15:17 I will shew thee, hear me; and that which I have seen I will declare;**

Eliphaz is ready to tell Job just what lies ahead for the wicked man. He urges Job to hear him very carefully. There are certain truths which he has perceived and he will not hold back.

**JOB 15:18 Which wise men have told from their fathers, and have not hid it:**

He is careful to tell Job these truths are not his alone. They are the result of observations made by generations of men. They are truths which have been passed down from generation to generation.

**JOB 15:19 Unto whom alone the earth was given, and no stranger passed among them.**

This verse may refer to the time of Solomon. That was the only time I can recall when it could be said that the fathers had been given the earth and strangers did not pass through. Solomon reigned from the river of Egypt to the river Euphrates. No other nation was strong enough to invade his territory.

The verse would be more easily interpreted if it did not speak in the past tense. Job is usually thought to have taken place in the Patriarchal age. That would have been before the time of Solomon.

It could be that we have a general principle stated; that prosperity and security comes to the obedient. This would fit the context of the next several verses.

**JOB 15:20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.**

Eliphaz will now describe the plight of the wicked man. The implication is that Job fits the picture.

The wicked man is racked with pain. He does not live a long life. The years of the oppressor are cut short such that he never sees them.

**JOB 15:21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.**

The wicked man has reason to listen carefully to what goes on around him. There are many who would like to take revenge upon him because of his oppressive ways. He is always in danger of losing that which he has obtained through his evil and crafty manners.

**JOB 15:22 He believeth not that he shall return out of darkness, and he is waited for of the sword.**

The evil man must always be in fear of walking out into the darkness. There are always those present who wait to destroy him. Many would kill him at the least provocation. It is a precarious way of life.



**JOB 15:23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.**

As a man soweth, so shall he reap. The evil man takes bread from the mouths of those who are not able to withstand his force. Later, his wickedness returns to haunt him. There comes a day in which he is forced to hunt for bread which is not there. He has lived in the kingdom of darkness. Now that same darkness has overtaken him.

The point of Eliphaz speech is to prove to Job that his condition is brought about by his own sinful ways. He believes Job should not be so surprised. He should have known all along that this would be the end of his hypocritical life.

**JOB 15:24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.**

This verse causes me to think about the mental condition of the Israelites before the Philistine army when David volunteered to do combat with Goliath. Every man in the army of Israel was shaking in his boots before the power of the Philistines.

As those soldiers of Israel trembled before Goliath, the wicked man is made afraid before the trouble and anguish which come upon him. He is unable to withstand them and thus stand before them in terror. All of this is, according to Eliphaz, just where Job stands.

**JOB 15:25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.**

And why does Job suffer all of this anguish and trouble. Eliphaz once more claims that it is because Job has set himself up in opposition to Jehovah. He is sure that Job has brought the wrath of God upon himself through his sins.

**JOB 15:26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers:**

The “He” in this verse may refer to the Almighty. When God decides to fall upon the wicked man, there is no defense. God takes him by the neck and punishes him.

The thick bosses of his bucklers are parts of his armor which were supposed to protect him, but which are useless before the power of God.

**JOB 15:27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.**

The wicked man is particularly defenseless because he has grown fat through his excesses. We sometimes talk about “fat cats.” This man’s entire body is covered with fat from his idleness.

**JOB 15:28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.**

Where the evil man once languished in luxury, he later squirms in poverty. Over and over, we can see examples of this. Adolph Hitler lived in luxury for a few years at the expense of millions of other persons. When the end came, just before he committed suicide, he was hiding for his life in the rubble of a basement.





**JOB 15:29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.**

Eliphaz is certain that Job's loss of riches and reputation is the result of his rebellion against Jehovah. He has lost everything. That is exactly what the evil man might anticipate.

**JOB 15:30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.**

Eliphaz explained that Job had been living in the darkness and this is the result. He tells Job that he need not expect conditions to improve. His branches are his children. God will burn Job up with the fury of his anger.

**JOB 15:31 Let not him that is deceived trust in vanity: for vanity shall be his recompense.**

Vanity is emptiness. The vain person places confidence in that which makes no difference. Eliphaz believes Job has placed his confidence in such vanities, and that now it had reached its fruiting, or non-fruiting stage. He felt that Job had invested in nothingness, and now he was reaping nothingness.

**JOB 15:32 It shall be accomplished before his time, and his branch shall not be green.**

The fullness of Job's life had been made empty. For practical purposes, his life had come to an end far ahead of schedule. Even his children had been cut off, so he had no fruit to look forward to in his descendants.

**JOB 15:33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.**

The grape vine and the olive tree were very important to the people of the Bible lands. It would be a sad day when the grapes fell off the vine before they ripened, or when the flowers of the olive tree dried up before olives were formed.

Eliphaz felt Job's life could be compared with these sad events. Job had held great promise. However, he had been cut off from productivity at an early age because of his wickedness.

**JOB 15:34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.**

This verse contains two vicious charges against Job. The first was hypocrisy. The second was receiving bribes. Job was probably not guilty of either. God had called him a perfect and upright man.

It is a difficult thing to be accused of that which you have not done. It is not surprising that Job fires back at his three friends as sharply as he does. They spoke from incomplete knowledge of the entire situation. God will later scold them for their foolish accusations.

**JOB 15:35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.**

Eliphaz states that the evil man brings forth an unwanted product. From conception to birth, the results of his evil are mischief, deceit and vanity.

Prepare yourself for Job's reply. He will not take kindly to Eliphaz unfounded criticisms.

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Chapter 16

JOB 16:1 Then Job answered and said,

I find it interesting that Job addresses part of his answer to his three friends each time. The other part of his speech is pointed toward God. By the time Job begins this speech, he is convinced his three friends have given up on him. He is very deeply hurt and shows it in his reply.

JOB 16:2 I have heard many such things: miserable comforters are ye all.

He had heard altogether too much criticism from them. If they think they are comforting him, they need to think again. Rather than making him feel better, they have added to his sorrow.

JOB 16:3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

Vain words are empty words, or meaningless words. Job wishes to know why, if Eliphaz has no more to say, that he presumed to speak at all. It would be better to be quiet.

JOB 16:4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

If his friends were the ones suffering and Job had come to speak with them, he also could make all kinds of false accusations against them. They had apparently been shaking their heads as they spoke to emphasize their

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points, or to indicate there was so much more to say that they could only shake their heads in disbelief.

**JOB 16:5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.**

But Job declared he would not treat them as they had treated him. He would have tried to build them up and make them feel better instead of accusing them of being wicked.

**JOB 16:6 Though I speak, my grief is not asswaged: and though I forbear, what am I eased?**

Job is miserable whichever course of action he takes. If he answers them back, it does not make him feel any better. If he stays quiet, his body and mind still ache.

**JOB 16:7 But now he hath made me weary: thou hast made desolate all my company.**

He cries out that God has left him exhausted. His children have been taken away. His wife has suggested he curse God and die, and his supposed friends have failed to support him.

**JOB 16:8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.**

We can only imagine what Job looked like at this time. The boils which covered his body must have left him with a most ugly appearance. His friends have seen his lean and ugly condition as witness that he is suffering for his rebellion against God.



**JOB 16:9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.**

Job is convinced he is a hated man. Neither God nor man soothes his pain. Everyone who comes along acts toward him like wild beast would act. They look daggers at him and would like to eat him alive.

**JOB 16:10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.**

They look at him and their mouth hangs open. At least with their words they slap him in the face. Everyone has gotten together to increase his misery.

**JOB 16:11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.**

It makes one wonder right here if Job has some hint of what is really happening to him. If the ungodly and wicked here is Satan, then Job has it about right. God has actually permitted Satan to molest Job. However, it is not because he despised Job. It was because he recognized Job as one whom the Devil could not conquer.

It is possible that Job simply means God has allowed wicked and ungodly men to increase his woes.

**JOB 16:12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.**

Job felt like God had taken him by the neck and shaken him as a cat plays with a mouse. It goes even

farther. He saw God as placing him in position to shoot at him. This was not the only time Job made a statement about being a target for God. See 7:20. David spoke of men who shoot arrows at the righteous. He then said God would shoot his arrows at them (Psa. 64:7-8).

**JOB 16:13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.**

Job wondered why God had sent his servants to shoot arrows at him. They were cutting him to the very heart. It was as if they had ripped him open and poured out his bowels upon the ground. If Job is referring to his so-called friends, he is calling them wicked and ungodly men whom God has allowed to shoot at him with their grievous words.

**JOB 16:14 He breaketh me with breach upon breach, he runneth upon me like a giant.**

Is it God whom Job says breaks him into pieces and runs over him like a powerful giant? Or is it the wicked and ungodly man who does so. I think Job is saying God is allowing such wicked and ungodly men to do these things to him. Job is extremely bitter about the things Eliphaz, Bildad and Zophar have said to him.

**JOB 16:15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.**

Job had tried to repent of any wrongs he had committed. He had dressed himself in sackcloth, and poured ashes over his head. This was a common way of

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showing sorrow over sin. Again and again Old Testament characters girded themselves in sackcloth and sat in ashes to demonstrate their humility.

JOB 16:16 My face is foul with weeping, and on my eyelids is the shadow of death;

He had wept until his face was streaked with tears. His eyes were dark and hollowed as if he were at the point of death. If weeping could make any difference, he had gone all the way.

JOB 16:17 Not for any injustice in mine hands: also my prayer is pure.

He still maintains that these sorrows are not because of sinful things he has done. He is still convinced he has the right to pray with a clean heart. He had earlier admitted that he had some sin. He was absolutely sure it was not enough to warrant what was happening.

JOB 16:18 O earth, cover not thou my blood, and let my cry have no place.

The blood of Abel had cried out from the earth about his murder. Job desired that those who had left him ripped apart with their cruel speeches be held accountable for what they had done to him.

JOB 16:19 Also now, behold, my witness is in heaven, and my record is on high.

It really does not matter what men have to say about him. The real judge is in heaven. His record there will speak for itself.

JOB 16:20 My friends scorn me: but mine eye poureth out tears unto God.

His three friends and others might not listen to his claims of innocence. But he has not completely given up the hope of finding comfort. That hope lies in pouring out his heart to the Father in heaven.

JOB 16:21 O that one might plead for a man with God, as a man pleadeth for his neighbor!

Adam Clarke translates this as “O that one might plead with God, as a man pleads with his neighbor.” He believes it is not a matter of Job wishing for someone to plead his case before God, but that he desires to plead his own case directly with God, as one would reason with a fellow man. Later, Job will be given this chance.

JOB 16:22 When a few years are come, then I shall go the way whence I shall not return.

The way things were going, Job knew he did not have long to live. He would soon be going to the grave, where only the resurrection would see him rise again. He would like to have seen his name cleared before he died.



Chapter 17

JOB 17:1 My breath is corrupt, my days are extinct, the graves are ready for me.

When God created Adam, he breathed into his nostrils and Adam became a living soul. Job is not saying here that his breath has a bad odor. He is saying that his life is fading away. His days are about spent. Day by day the grave beckons to him. Hope is gone.

JOB 17:2 Are there not mockers with me? and doth not mine eye continue in their provocation?

Job's three friends are the mockers. Every time he opens his eyes, they can be seen. As he comes closer to death, they are even more sure that they are right and that his woe results from his sin. They do not comfort him. They constantly provoke him.

JOB 17:3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

Job is ready to make an agreement. When he says lay down now, he is asking for his friends to lay down a pledge or deposit. He wishes for them to shake hands with him to seal the transaction. Is there a one of them who will allow his own life to be compared with that of Job? Let God make the comparison and see how their lives stack up with that of Job.

JOB 17:4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

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Thou here is God. Job is saying God has allowed the three friends to blind themselves to the true facts about his condition. This is similar to the statement that God hardened Pharaoh's heart. God had only allowed the conditions to prevail that resulted in their lack of understanding.

Because of their misunderstanding of the situation, Job believes God will not raise them up in his approval. This proves to be true later. God criticized them for their attitudes toward Job, and he would not approve of them until Job made a sacrifice for them.

**JOB 17:5 He that speaketh flattery to his friends, even the eyes of his children shall fail.**

This verse is difficult to fit into the general context. Certainly Job's friends had not spoken of him in a flattering manner. Nor does it appear that Job has flattered them.

Some see the verse as saying one who depends upon his friends is likely to find his eyes growing dim before he receives any help from them. I fail to find the logic of this explanation.

I believe Job's comment has something to do with speaking the truth. He is having great difficulty saying anything nice about his three friends. If he were to agree with them and commend them for telling the truth, he would condemn his own self. His own children might go blind if he were to tell such a lie as to agree with their accusations.

**JOB 17:6 He hath made me also a byword of the people; and aforetime I was as a tabret.**

The tabret was a musical instrument. The sounds it made were pleasant to the ear. There was a time when Job

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was like that. It was not so any more. God had drastically changed his status. Now he had become an object to abhor. All of the sounds associated with his name were hissings and unpleasantness. Even today, when men wish to talk about how poverty stricken a man is, they speak of the person as being as “poor as Job’s turkey.”

JOB 17:7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

No doubt his physical ailments had affected all of his faculties. He could no longer see clearly. Where once he had been full of flesh, his arms and legs were now only a shadow of what they had been.

JOB 17:8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

Job felt that what had happened to him should cause good and innocent men to shudder in astonishment. Innocent men who suffered like himself had good reason to raise their voices in objection when hypocrites prospered.

JOB 17:9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

The righteous man must continue in his righteous ways, regardless of what seem to be temporary injustices. When all is said and done, the righteous man will emerge with clean hands and a pure heart. He will become stronger as a result of his upright character.

JOB 17:10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.

Job dismisses his three friends if they wish to go home. They have done him no good. They think of themselves as wise counselors. Instead, there is not a wise man among the three.

JOB 17:11 My days are past, my purposes are broken off, even the thoughts of my heart.

Job does what many a man has done when suffering great affliction. He allows his mind to vacillate from positive to the negative thoughts. One may trust God with all his heart, yet wishing to find any way out of his affliction. Even going so far as to wish to die.

He saw no way he could make any plans for the future. For all practical purposes, his life was ended. Plans and purposes were fruitless.

JOB 17:12 They change the night into day: the light is short because of darkness.

What difference did it make to Job whether it was day or night. Day is normally the time men work. Job's days provide no more opportunity for accomplishment than his nights. All is vanity.

JOB 17:13 If I wait, the grave is mine house: I have made my bed in the darkness.

A man's house is where his life is centered. Since death is all Job has to look toward, that is his house. Men

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rest in the darkness of the night. The darkness Job saw ahead was the darkness of the grave.

**JOB 17:14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.**

The man had taken a potsherd to scrape the corruption off the surface of his body. It is likely that insects had laid eggs in his sores and these had hatched into maggots. A father and mother bring forth offspring like themselves. Job can call corruption and worms his father and his mother because he is gradually taking on their characteristics. He felt that he resembled corruption and worms, thus he calls them his sister.

**JOB 17:15 And where is now my hope? as for my hope, who shall see it?**

As far as hope in this life, Job has none. It has vanished away. Neither he nor anyone else can see the slightest wisps of it. Even if he should kindle a slight spark, it would soon be gone.

**JOB 17:16 They shall go down to the bars of the pit, when our rest together is in the dust.**

The pit is the grave. The bars are those which prevent the corpse from returning to life under the sun. Job felt that both he and his hopes were destined to descend into the grave.

Again, I believe Job looked forward to a better day after death. He repeatedly wishes to die; yet he returns over and over to the conviction that the good man will finally be rewarded for his faith and will prosper. The

logical conclusion is that death is but a doorway through which one must pass to see the ultimate justice of God.



## *Chapter 18*

**JOB 18:1 Then answered Bildad the Shuhite, and said,**

Bildad will now address Job for the second time. His words will be even more acid filled than those which have gone before.

**JOB 18:2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.**

In his previous speech, Job had asked when the vain words of his three friends would be brought to an end. Bildad seems to have remembered that and answers in similar manner.

He implies that If Job would stop his whining and listen for awhile, his three companions might be able to get through to him.

**JOB 18:3 Wherefore are we counted as beasts, and reputed vile in your sight?**

It angered Bildad that Job had taken their advice so flippantly. Did he think they had no more judgment than animals? Did he think they were so lowdown that they could be dismissed without a proper hearing?

**JOB 18:2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.**

In his previous speech, Job had asked when the vain words of his three friends would be brought to an end. Bildad seems to have remembered that and answers in similar manner.

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He implies that If Job would stop his whining and listen for awhile, his three companions might be able to get through to him.

JOB 18:3 Wherefore are we counted as beasts, and reputed vile in your sight?

It angered Bildad that Job had taken their advice so flippantly. Did he think they had no more judgment than animals?

Did he think they were so lowdown that they could be dismissed without a proper hearing?

JOB 18:4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

Bildad accused Job of being in such a state of frenzy and anger that he had lost his ability to think straight. Did Job think God should change the laws of the universe just to suit his own happiness? Should the law of gravity which holds the rocks in place be suspended just to accommodate Job?

JOB 18:5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

Job, you are a wicked man. Because of that, your life has been dimmed and your energy is drained.

JOB 18:6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

Your dwelling is made desolate. Your family has been extinguished.

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**JOB 18:7 The steps of his strength shall be straitened, and his own counsel shall cast him down.**

As a wicked man, you have been reduced to weakness. Your foolish ways of thinking have caused your downfall.

**JOB 18:8 For he is cast into a net by his own feet, and he walketh upon a snare.**

You have walked straight into your own trap. You have carelessly walked where you should have known you faced danger.

**JOB 18:9 The gin shall take him by the heel, and the robber shall prevail against him.**

Job, you have placed yourself in the position of a hunted animal. The traps will ensnare you and the hunter will take you.

**JOB 18:10 The snare is laid for him in the ground, and a trap for him in the way.**

The way you have chosen to travel is beset with pits and snares on every side.

**JOB 18:11 Terrors shall make him afraid on every side, and shall drive him to his feet.**

Like a fox before the hunter and the howling hounds, Job would not be able to stop and rest. He would be continually filled with fear.

**JOB 18:12 His strength shall be hungerbitten, and destruction shall be ready at his side.**

As a man becomes weak from hunger, Job would lose his strength. His destruction is as close as his right hand.

**JOB 18:13 It shall devour the strength of his skin: even the firstborn of death shall devour his strength.**

Throughout the entire last portion of this chapter, from verse five to the end, Bildad is talking about the plight of the wicked man. But, Job will have no difficulty in understanding that Bildad thinks he is describing him.

Both outside and inside, the wicked man will suffer. His appearance on the outside and his strength on the inside will melt away.

**JOB 18:14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.**

The wicked man will be removed from his own dwelling place. He will be transformed from a confident man to one who is terrified to the utmost.

**JOB 18:15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.**

His dwelling will no longer be his own. It will be fumigated with burning sulfur to make it suitable for another to inhabit.

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JOB 18:16 His roots shall be dried up beneath, and above shall his branch be cut off.

It is a sad tree whose roots have died, and whose branches have been cut off. Bildad compares Job, whom he believes to be an evil man, to such a tree.

This verse may also mean that Bildad believes God has cut off Job's family because of his wickedness.

JOB 18:17 His remembrance shall perish from the earth, and he shall have no name in the street.

Bildad is of the opinion that Job has lost his reputation and his influence as a result of God's displeasure with him.

JOB 18:18 He shall be driven from light into darkness, and chased out of the world.

If Job does not change his ways, Bildad warns him that he will die. He will be driven from life under the sun and be removed from the land of the living.

JOB 18:19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

Because of the wicked man's rebellion, he will be left with no descendants to carry on his name, or to dwell in his home.

JOB 18:20 They that come after him shall be astonished at his day, as they that went before were affrighted.

The men who are younger than the wicked man will be amazed at what has happened to him. Those who are older will be afraid to follow in his ways.

In other words, Bildad is telling Job that God is making an example of him in order that those who came before and after him would not act as he had acted.

JOB 18:21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

Bildad concluded his speech by indirectly accusing Job of being a wicked man who was a complete stranger to God and his ways. He was telling Job that every horrible thing which had come upon him was due to his spiritual rebellion.

We can only begin to imagine the fury raging inside Job while Bildad was pouring out this torrent of false accusation against him. Job needed comfort, not a complete lack of consideration.



Chapter 19

JOB 19:1 Then Job answered and said,

In view of Job's reactions to the other speeches, we will not expect him to take the caustic remarks of Bildad lightly. He will no doubt have an appropriate rebuttal.

JOB 19:2 How long will ye vex my soul, and break me in pieces with words?

Job wondered if his friends would ever cease to trouble him with their foolish advice. He needed consolation. They were breaking his spirit by accusing him of things of which he had not been guilty.

JOB 19:3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.

It might not have been exactly ten times they had repeated their reproaching. However, it was far more than Job felt he should have to endure. Then, after they had made themselves his enemies, they are not sorry for what they had done. What a contrast there is between the friendliness exhibited when Job was healthy and prosperous and the cold bloodedness shown now. A man can do without friends like that.

JOB 19:4 And be it indeed that I have erred, mine error remaineth with myself.

Here Job informed them that if he had sinned, the sin was not of a public nature. He had certainly not harmed

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others. If he had, his friends would have been quick to point out such sin. They had been unable to do that. All they could do was accuse him of sin in general, without being specific.

**JOB 19:5 If indeed ye will magnify yourselves against me, and plead against me my reproach:**

Job felt that they were placing themselves in a superior position to his own and from that position they had made their accusations.

**JOB 19:6 Know now that God hath overthrown me, and hath compassed me with his net.**

It really did not matter that they had belittled him. It was God who mattered. The difficulty was that God seemed to have determined to cast Job down. The net here may have been a net used in hunting, or in contests between two gladiators.

**JOB 19:7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.**

Job cried out at what seemed to him to be unfair treatment. His cries went unanswered. God appeared not to hear his cries.

**JOB 19:8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.**

All of the remarks in the present verses are referring to God. Job felt that God had invaded his life as would an invading army. If Job could have run away, he would have. All the escape routes had been cut off. He was as

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helpless as one would be in the middle of a dark night trying to find his way out of a surrounded area.

JOB 19:9 He hath stripped me of my glory, and taken the crown from my head.

He now affirms that it was God who reduced him to his present condition. His former glory had been removed. His power and influence had been erased.

JOB 19:10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

There was no way for Job to turn. He had no more hope of better things than a tree which had been pulled up by the roots.

JOB 19:11 He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

God seemed to be angry at Job. Why else would he act as if Job was his enemy and seek to destroy him?

JOB 19:12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

Like a conquering general, God had sent his soldiers to attack Job. They waited on every side to do him damage.

JOB 19:13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

It seems to have disturbed Job greatly that his former friends had disowned him. He felt that God had something to do with that loss.

JOB 19:14 My kinsfolk have failed, and my familiar friends have forgotten me.

It was not only his friends. His own family had either been taken from him, or had forsaken him.

JOB 19:15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

Those who had been closest to him were now strangers. Those who had worked for him now separated themselves from him.

JOB 19:16 I called my servant, and he gave me no answer; I intreated him with my mouth.

The servants who once came running at his beck and call now acted as if he had not even spoken. Even begging for their attention, brought no response.

JOB 19:17 My breath is strange to my wife, though I intreated for the children's sake of mine own body.

His own wife now considered him as a stranger. Even when he reminded her of the children they had produced together, she ignored him.

JOB 19:18 Yea, young children despised me; I arose, and they spake against me.

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Children in the days of Job were taught to show the utmost respect for their elders. Job's condition was so bad that even the children failed to respect him. They even spoke disrespectfully to him.

**JOB 19:19 All my inward friends abhorred me: and they whom I loved are turned against me.**

The dearest and closest friends of days gone by now were disgusted at him and had departed from him.

**JOB 19:20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.**

Job considered it a wonder that he was still alive. His body was emaciated and weak. He was so close to death that it could be measured by the thickness of the skin of his teeth. Either this meant death was right upon him because the teeth have no skin, or whether he refers to the thin enamel on his teeth, I do not know.

**JOB 19:21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.**

What a pitiful cry! Will Eliphaz, Bildad and Zophar not hear and heed such a plea? Will they not realize this is something God has brought about for some reason other than a sinful life?

**JOB 19:22 Why do ye persecute me as God, and are not satisfied with my flesh?**

Is it not enough that God has brought such misery upon me? Must you add to the burden I bear with your words?

**JOB 19:23 Oh that my words were now written!  
oh that they were printed in a book!**

What an interesting verse this is! The words of Job have now been written and printed in a book. That book is the most important book ever printed; our Holy Bible. Job's wish was granted.

**JOB 19:24 That they were graven with an iron  
pen and lead in the rock for ever!**

Job is not fearful of having his words recorded for generations to come. He is not ashamed of his life, nor his speech. Let what he has said be read through the centuries.

**JOB 19:25 For I know that my redeemer liveth,  
and that he shall stand at the latter day upon the  
earth:**

There may be much that Job does not understand about what is taking place. Of one thing, he is certain. Death will not be the end. One who can rise above every problem is to come in future days. There can be no doubt that this is a reference to Jesus Christ. Job is talking about one who can transcend death. One who has the keys to death, hell and the grave.

**JOB 19:26 And though after my skin worms  
destroy this body, yet in my flesh shall I see God:**

When his body has been returned to the dust from which it came, it will be resurrected. This does not necessarily mean he would have a resurrected body of the



same type flesh he had before. Flesh and blood will not inherit the kingdom of heaven. I Corinthians 15 speaks of several kinds of flesh. The flesh of which Job speaks is that of the resurrected and glorified body.

Some argue that Job is simply predicting that he will be brought back to his former health and prosperity. I cannot agree. He speaks clearly of his death, which he sees as taking place before the Redeemer appears on the earth.

**JOB 19:27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.**

He is convinced that he will personally see the one who is to redeem him. Job is speaking through the inspiration of the Spirit of God. He is prophesying, and doing so many centuries before the event.

**JOB 19:28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?**

Job warned his friends that the time would come when they would realize how wrong they were in the things they had said. The fault was not in Job. It was in them. They were mistaken about him.

**JOB 19:29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.**

The day of judgment would come. God's wrath would be visited upon the wicked and his rewards would rest upon the righteous. They would someday be punished for their improper attitudes.

## *Chapter 20*

**JOB 20:1 Then answered Zophar the Naamathite, and said,**

Zophar was particularly vicious in his previous speech. There were no words of kindness or sympathy. He had no doubt that Job was suffering because he was a hypocrite. He will not soften his words this time. If anything, they will be even more harsh than before.

**JOB 20:2 Therefore do my thoughts cause me to answer, and for this I make haste.**

He claims he is not speaking because he loves to criticize people. When he listened to Job's claims of being punished beyond his guilt, Zophar's thoughts simply demanded that he give a reply. He is impelled and cannot be quiet.

**JOB 20:3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.**

Zophar talks about Job's attempts to check the power of his previous accusations. He is absolutely sure Job has not answered the charges. He will not try to make it even clearer than before.

**JOB 20:4 Knowest thou not this of old, since man was placed upon earth,**

Zophar reaches back to the beginning of the history of man on earth to prove his point. The sin of Adam and Eve was soon found out. It has been so ever since.

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JOB 20:5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

Sinful hypocrites may live in abundance for a short time. However, the pleasures of sin are but for a season. Job had been talking about being justified in the judgment. According to Zophar, Job will not have to wait that long. He is already getting what he deserved.

JOB 20:6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

The hypocrite may be admired and respected for a while. He may be praised to the very heavens. But the time will come when God will cut him down and humble him, regardless of his position.

All of this is true according to the thirty-seventh Psalm. That is, it is true if the man is truly a wicked hypocrite. Zophar is making assumptions for which he has no proof. Job had repeatedly called for specifics. None had been brought forth. His so-called friends had not pointed out great wickedness in his life.

JOB 20:7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?

The grand glory of the hypocrite melts away as the feces disappears into the ground.

Does this verse indicate Zophar held a different position than Job with respect to the resurrection of the dead? Zophar seems not to consider the possibility of the hypocrite being judged after death. He simply talks about

him disappearing forever. Job had said, as long as the heavens and the earth shall last.

JOB 20:8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

He may well seem real for a moment. But just as a dream vanishes away upon awakening, the hypocrite and his glory will be gone tomorrow.

JOB 20:9 The eye also which saw him shall see him no more; neither shall his place any more behold him.

Those who admired him before will look in vain for him. The prominent position he once held will be filled by others.

JOB 20:10 His children shall seek to please the poor, and his hands shall restore their goods.

There are two possibilities as to the meaning of this verse. One is that the hypocrite took advantage of the poor to gain his high stature. Because of this his children would try to make up for his sin by restoring the goods which he removed from them.

The other possibility is that his children feel the effects of his downfall. They are brought to such a level of poverty that they become servants of the poor. It is one thing to be a servant of the rich. It is another to become a servant of the poor.

JOB 20:11 His bones are full of the sin of his youth, which shall lie down with him in the dust.



Zophar probably refers to a man reaping that which he has sown. Often the infirmities of old age are the consequences of indiscretions of the earlier years. The implication is that if Job dies, he will suffer that as a result of his sinful way of life.

JOB 20:12 Though wickedness be sweet in his mouth, though he hide it under his tongue;

In his moments of sinful pleasure, the hypocrite finds great satisfaction. It tastes so sweet that he keeps it under his tongue that he may relish it longer.

JOB 20:13 Though he spare it, and forsake it not; but keep it still within his mouth:

He enjoys his wickedness so much he keeps it where he can wallow it around before he finally swallows it.

JOB 20:14 Yet his meat in his bowels is turned, it is the gall of asps within him.

But when that wicked man has reached the day of reckoning, he finds that his pleasure has become bitter in the belly. Zophar believes Job is now suffering from a severe case of spiritual indigestion.

JOB 20:15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

The riches which he has gobbled down as if they were the tastiest of all morsels has now become food poisoning. He will become so sick he will vomit them forth and be happy to be rid of them.

JOB 20:16 He shall suck the poison of asps: the viper's tongue shall slay him.

That which the man has sucked down in so delightful a fashion, shall be to his soul as the venom of a poisonous serpent.

JOB 20:17 He shall not see the rivers, the floods, the brooks of honey and butter.

His life before was one of abundance. The rivers, floods, honey and butter are all representative of a life of luxury. He had all for which a man could wish. Now that has all been removed and he has had it taken away.

JOB 20:18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

That which he once obtained by wicked means, he will be forced to give up. He will not be allowed to consume it upon himself. It shall be returned to those from whom he extracted it.

JOB 20:19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;

Zophar is desperately trying to find something specific with which he can charge Job. The most obvious thing he can think of is that Job had gotten his wealth at the expense of others; that he had oppressed them and had forcefully taken their hard earned possessions.

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**JOB 20:20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.**

Zophar is not surprised that Job is a sick man. It could hardly be otherwise. How could one who had become rich at the expense of others, rest in peace. He will be disturbed in soul and he will have that which he has taken from others taken again from him.

**JOB 20:21 There shall none of his meat be left; therefore shall no man look for his goods.**

The time will come when the hypocrite will have nothing left from one day to the next. No man need to come to him hoping to obtain a handout. He will have none to give.

**JOB 20:22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.**

Just when the wicked man has reached the heights of his glory, he will be brought to nought. He has associated with the wicked. When he tumbles, every wicked man will feast upon his misfortune.

**JOB 20:23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.**

Zophar is describing precisely what happened to Job. The suddenness of his downfall was astounding. Within a few hours, everything had caved in around him. Zophar

saw this as God's way of removing that which Job had gotten by ill means. Compare Numbers 11:33.

**JOB 20:24 He shall flee from the iron weapon, and the bow of steel shall strike him through.**

There will no escape from his terrors. Every way he turns there will be death. If he tries to get away from the sword, he will fail. It will pierce through him.

**JOB 20:25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.**

The sword and the arrow will go all the way through him and come out the other side.

**JOB 20:26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.**

He will have no idea which way to turn. In the deepest recesses of his mind, there will be no glimmer of the light of hope. Everyone in his house will feel the effects of his punishment.

**JOB 20:27 The heaven shall reveal his iniquity; and the earth shall rise up against him.**

Both heaven and earth will be called up as foes by the Lord. All of nature will be arrayed against him.

**JOB 20:28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.**

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The hypocrite will not only cease to have an increase of his goods. He will find that which he has gathered scattered about.

JOB 20:29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

Here is Zophar's grand conclusion. Everything which has happened to Job is just what he deserved. Job is suffering horribly. God punishes wicked men according to their sins. Therefore, Job must be a very wicked man.

The loophole in the reasoning of Zophar is that there are other reasons for men's suffering, in addition to punishment for sin.

Chapter 21

JOB 21:1 But Job answered and said,

Job will not be happy with Zophar's conclusions. If he dies, he will not consider it to be the consequence of his manner of life. He will look for another answer.

JOB 21:2 Hear diligently my speech, and let this be your consolations.

Job felt that if his friends would listen carefully to what he had to say, they would be able to console him much more adequately. Previously, he had reacted to their remarks with intense feeling. This time he will take a more reasoned position. He will attempt to present evidence that what they are saying cannot be right.

JOB 21:3 Suffer me that I may speak; and after that I have spoken, mock on.

At least listen attentively to what I have to say. Then, if you still must follow the same approach, go ahead and mock me.

JOB 21:4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

Job has not been complaining about things that men have done to him. If that were the case, he would have strong reason to be worried about the outcome. Men might well continue to oppress him. Since it is God whom Job believes has allowed his miseries, he has reason to be

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hopeful. God will, in the end, cause things to work out as they should.

**JOB 21:5 Mark me, and be astonished, and lay your hand upon your mouth.**

He knew his friends would be astonished that he would lay the cause of his misery upon Jehovah. They would be speechless when they realized Job felt God was behind it.

**JOB 21:6 Even when I remember I am afraid, and trembling taketh hold on my flesh.**

It would not be surprising if his friends were astounded. Job trembled in fear when he thought of the ramifications of his reasoning.

**JOB 21:7 Wherefore do the wicked live, become old, yea, are mighty in power?**

Job called his attention to the fact that the wicked prosper. He does not know why, but they do. There is not a direct proportion between wickedness and suffering. Nor is there one between righteousness and prosperity.

**JOB 21:8 Their seed is established in their sight with them, and their offspring before their eyes.**

Job knew he was a righteous man. But as he looked around him, he saw wicked men whose children were well and healthy, while his own had died.

**JOB 21:9 Their houses are safe from fear, neither is the rod of God upon them.**

Sometimes the homes of the wicked are not broken into and their possessions stolen from them. God does not visit them with horrible punishments day by day.

**JOB 21:10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.**

The livestock of the wicked continue to produce healthy offspring. Yet Job's own livestock were taken away.

**JOB 21:11 They send forth their little ones like a flock, and their children dance.**

While his own children are gone, he sees the wicked surrounded by happy children on ever side.

**JOB 21:12 They take the timbrel and harp, and rejoice at the sound of the organ.**

The children of the wicked sing and dance to the sound of the musical instruments.

**JOB 21:13 They spend their days in wealth, and in a moment go down to the grave.**

The wicked often live in lavish luxury all of their days. Then, they die quickly and without great suffering.

**JOB 21:14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.**

To cap it all off, they then turn and mock God by trusting in their own ways rather than in the guidance and



commandments of the Lord. Job had not done this. Why should they live in pleasure and comfort while he agonized?

**JOB 21:15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?**

The irresponsible wicked feel no need to attempt to please God. The last thing they would think about is to pray to him for blessings.

**JOB 21:16 Lo, their good is not in their hand: the counsel of the wicked is far from me.**

Job well knew that the good things the wicked enjoyed were not due to their own wisdom and strength. He was well aware that we are but stewards, and that God can give and God can take away. The question is, "Why does God give to the wicked?"

**JOB 21:17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.**

Job pointed out that his friends should be able to see that the wicked sometimes prosper, and the wicked sometimes also feel the wrath of God.

**JOB 21:18 They are as stubble before the wind, and as chaff that the storm carrieth away.**

On some occasions, God does destroy the wicked like stubble before the fire and chaff before the windstorm.

**JOB 21:19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.**

This is not God's children who are discussed here. This is the children of the wicked man. They may not suffer right now. However, God has laid up punishment for the time to come. Compare Exodus 20:5 "for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;"

**JOB 21:20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.**

Job is convinced the time will come when the wicked will reap what he has sown. He **will** be made to drink of the wrath of the Almighty.

**JOB 21:21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?**

The wicked man will cease to have pleasure in his possessions and his descendants when his life has been cut off in the prime of life.

**JOB 21:22 Shall any teach God knowledge? seeing he judgeth those that are high.**

Job contends that it is impossible for a mortal man to give God directions for supervising the creation. This is not the prerogative of either men or angels. It is not ours to question the wisdom of the infinite.

**JOB 21:23 One dieth in his full strength, being wholly at ease and quiet.**

Among both the wicked and the righteous, there are  
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those who live an enviable life. They are comfortable, strong, and unmolested.

JOB 21:24 His breasts are full of milk, and his bones are moistened with marrow.

Their health is abundant and all seems well with them.

JOB 21:25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

There are others, both among the wicked and the righteous, whose lives are most miserable.

JOB 21:26 They shall lie down alike in the dust, and the worms shall cover them.

Both classes have among them those who die under the difficulties, and the worms feast upon the remains of both.

JOB 21:27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

Job had no difficulty in understanding what they were trying to say to him. He just did not believe them. He knew they were terribly mistaken in their position.

JOB 21:28 For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?

Job's friends had claimed the house of the wicked, even though he was among the most noble of men, would come tumbling down. He knew this was not true.

JOB 21:29 Have ye not asked them that go by the way? and do ye not know their tokens,

His suggestion to his friends is that they ask the traveler about the matter. The one who has had opportunity to observe the truth would see that Job was right. Both the wicked and the righteous sometimes prosper, and both the wicked and the righteous sometimes suffer.

JOB 21:30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

Here is Job's main point. It is one which all of us who have wondered about the suffering of the righteous should consider seriously. Job's claim is that God does not settle all of his accounts in September. There will be a time of judgment. Ultimately, the wicked will be punished. Ultimately, the righteous will be rewarded. In the meantime, the child of God must be patient and trust him to administer the working of the universe with both mercy and justice. Compare II Peter 2:9.

JOB 21:31 Who shall declare his way to his face? and who shall repay him what he hath done?

It is difficult to tell the wicked man he is wrong. He does not listen very well. It is also difficult to punish him for his misdeeds. He is able to resist such efforts. Compare Ecc. 12:13-14.

JOB 21:32 Yet shall he be brought to the grave, and shall remain in the tomb.



Although the wicked man may be able to avoid disaster in this life, he will not always be able to do so forever. Death will come. The judgment will follow.

JOB 21:33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

The time will come when the clods of dirt will be carefully placed over him. A host of others will have preceded him to the dust of the earth. Another host of men will follow him. Job longs for death. He is certain that death would bring an end to his misery. Then, in the judgment, all will be properly attended to.

JOB 21:34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

I think Job feels here a sense of victory. He has presented the evidence which destroys their position. Many wicked people prosper. Many righteous people suffer. Their accusations are wrong. Their words of so-called comfort need to be taken back.

Adam Clarke points out the vast difference in the tenor of Job's reply here and that of the previous speeches. After he caught a vision of his Redeemer who would stand upon the earth in the latter day, he softened his complaints and hardened his evidences.

Chapter 22

JOB 22:1 Then Eliphaz the Temanite answered and said,

We are ready now for the third round of speeches. Eliphaz, Bildad and Zophar have all presented two speeches. Eliphaz will now present his third. In this third round of speeches, there will be much repetition from the earlier ones.

JOB 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

Eliphaz is convinced that Job has overestimated his value in the sight of God. He asks if there is any man who can provide any real benefit to God. On the other hand, there are many men whose wisdom may give them personal advantage.

JOB 22:3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?

Eliphaz charges Job with thinking God owes him something because of his righteousness. God gains nothing from men who walk uprightly.

This is a subtle point. The apostle Paul touched on it in his address at Mars Hill. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; (Acts 17:24-25). God does not need anything

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we can produce. At the same time, God has made it extremely clear that he is displeased when men walk in darkness, and is pleased when men are holy. We never place God in debt to us. But we should strive constantly and diligently to please him.

**JOB 22:4 Will he reprove thee for fear of thee?  
will he enter with thee into judgment?**

Eliphaz points out that God is not bringing Job down into the dust because he fears a confrontation with him. He asks Job if he really thinks God will debate with him about whether his judgments are right or wrong.

**JOB 22:5 Is not thy wickedness great? and thine  
iniquities infinite?**

There are two awesome deficiencies here according to Eliphaz. The sins of Job are very terrible sins. More than that; they are so many they are beyond numbering. Eliphaz will now make an attempt to point out what he considers to be a few of those sins.

**JOB 22:6 For thou hast taken a pledge from thy  
brother for nought, and stripped the naked of their  
clothing.**

Eliphaz believes Job has taken possessions from others when they owed him nothing. He believes Job has been responsible for depriving the poor of enough clothing to keep them covered and warm. Of course, Eliphaz has no proof. He simply assumed the charge was true because Job had been wealthy and now he is suffering. Compare Job 4:4.

**JOB 22:7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.**

Eliphaz also accuses Job of failing to respond to those who were hungry and thirsty. This is a serious charge. Christ said those who were guilty of such lack of consideration for others would be forbidden to enter into the eternal joys of the Lord (Matt. 25:34-41). But, once again, Eliphaz will not prove his charge.

**JOB 22:8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.**

Job, you were a strong and powerful man. You practically owned the earth. You were thought of as a very honorable person.

**JOB 22:9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.**

Though you were mighty and supposedly honorable, you had no compassion on the widows and the orphans. You sent them away hungry and with broken spirits. Compare here James 1:27.

**JOB 22:10 Therefore snares are round about thee, and sudden fear troubleth thee;**

Eliphaz tells Job God is repaying Job for his lack of love for others. As Job has taken from others, God is now taking from him.

**JOB 22:11 Or darkness, that thou canst not see; and abundance of waters cover thee.**

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Eliphaz feels that the inability of Job to see a way out of his flood of troubles is the direct result of his unwillingness to react to the confusion and troubles of those whom he has ignored or cheated.

JOB 22:12 Is not God in the height of heaven? and behold the height of the stars, how high they are!

Job, you seem to think God cannot see your sins. That is foolish. God dwells above the very stars of heaven and sees all.

JOB 22:13 And thou sayest, How doth God know? can he judge through the dark cloud?

He asks Job if he thinks God cannot see through the clouds. Job did not believe any such thing. But Eliphaz must find some reason for Job's suffering.

JOB 22:14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

Job, do you think God simply parades around in heaven without seeing what takes place on earth? Compare Heb. 4:12.

JOB 22:15 Hast thou marked the old way which wicked men have trodden?

Job is now asked why he has not learned anything from the wicked men of days gone by. Compare Gen. 6:11-13.

JOB 22:16 Which were cut down out of time, whose foundation was overflown with a flood:

The wicked of the time of Noah thought God would not punish them for their folly. They were mistaken. God sent a flood which washed away everything they owned, and even their own lives. Compare Gen. 6:11-13.

JOB 22:17 Which said unto God, Depart from us: and what can the Almighty do for them?

When God caused Noah to preach to those men, they rejected him and convinced themselves God did nothing for them, nor could he do anything to them.

JOB 22:18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.

They were quite wrong. It was God who had given them all they had. As Paul said, it was in God they lived, moved and had their being. Wicked persons counsel among themselves. Such counsel has little to do with the Creator.

JOB 22:19 The righteous see it, and are glad: and the innocent laugh them to scorn.

When the righteous see the punishment God visits upon the wicked, they have a sense of satisfaction. They know God has acted appropriately.

Imagine the feelings of Job at this point. Eliphaz is holding up the well-being of himself and the others as the result of their righteous lives. At the same time, he points



to Job's suffering as the result of his sins. Then he says the righteous and innocent (Job's friends) laugh scornfully at those who think they can get away with sin because God can, or will, do nothing about it (like Job). I would think Job's boiling point must be in sight. It is bad enough to accuse a man of sins which he has not committed. It is worse to say I am glad you are suffering.

JOB 22:20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

Take note of the words **our** and **them**. Job's friends have not had their substance cut down. Job's condition has been devastated. **Our** is the righteous. **Them** is the unrighteous. Job, we are blessed because we are holy. You are suffering because you are unholy.

JOB 22:21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

Eliphaz urges Job to quit being a stranger to God. If he would just make peace with God, all sorts of good things would take place.

JOB 22:22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

Job, you have just not been listening to the Word of the Lord. If you would let his teachings sink into your soul and lay them up in your heart, God would not treat you as an enemy.

JOB 22:23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

Eliphaz advice to Job is to come back to God. He should put sin far away from both himself and his dwellings. If he would do that, Eliphaz promises God will cause him to be built up and to prosper.

JOB 22:24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

Among the things which would happen if Job were to return to God, would be a return of his wealth. God would see that he prospered financially.

How nicely Eliphaz has it all figured out. According to him, Job became rich before by taking advantage of others. Now he promises that if Job will repent, God will give him lasting wealth in great abundance. Compare Luke 12:19.

JOB 22:25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

Robbers had come upon Job and taken his riches. Eliphaz promises that if Job will turn from his sin and turn to God, God himself will be his protector. His gold and silver will then be secure and nobody will be able to take it from him.

JOB 22:26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

When a man is pleased with God, then God is also pleased with him. This means the man can approach unto his Maker. Eliphaz, of course, believes Job has no such avenue. Perhaps these words of Eliphaz are uttered



because of Job's earlier cry that he desired to speak with God and discuss his predicament.

JOB 22:27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Much of what Eliphaz is saying to Job centers around his loss of wealth. Here he is informing Job that his inability to pay his debts or to make plans is because of his alienation from God. Eliphaz would have quoted John 9:31 if it had been available to him. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth (John 9:31). If Job would make friends with God, he would be able to pay his debts.

JOB 22:28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

Under his present conditions, Job could make no plans at all. Eliphaz advises him that upon turning back to God, Job would be able to make plans and carry them out, because God would illuminate and establish his ways.

JOB 22:29 When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

Eliphaz sees Job changing after he returns to the approval of God. He will then help the man who is in dire straits. If Job will but humble himself before God, then God will exalt him. Job will then be able to lift up the humble as God has lifted him.

All of this sounds so good to Eliphaz. There is only one problem. Job does not need to repent! His troubles are for a completely different reason.

JOB 22:30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

God delivers the innocent. If Job will cleanse his soul, God will deliver him. Then, he will be expected to deliver others who are in need.



Chapter 23

JOB 23:1 Then Job answered and said,

Job is by now becoming very weary of hearing the empty words of Eliphaz, Bildad and Zophar. Only occasionally does a new thought appear. Most of what they say is repetition.

JOB 23:2 Even to day is my complaint bitter: my stroke is heavier than my groaning.

Job admits that he has complained bitterly. He believes his complaints are justified. He would go further. His complaints were not as loud as his burden is heavy.

JOB 23:3 Oh that I knew where I might find him! that I might come even to his seat!

Over and over again he expresses his desire to speak personally with Jehovah. The most difficult part of his misery is that God is not present where he can ask for an explanation of what is truly happening to him. Indeed, most of us have experienced similar feelings at one time or another.

JOB 23:4 I would order my cause before him, and fill my mouth with arguments.

Job would like to organize his case before God and present things as he sees them. He knows God is much wiser than he; yet, he needs desperately to know just how God does see his situation.

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**JOB 23:5 I would know the words which he would answer me, and understand what he would say unto me.**

What would Jehovah say in response to Job's presentation of his case? Job is not afraid to meet God. It is just the opposite. He wishes to and cannot.

**JOB 23:6 Will he plead against me with his great power? No; but he would put strength in me.**

Job's friends had spent much time and energy running down his character. Job was convinced God would not follow that plan of action. Rather, God would encourage him and give him the power to overcome his difficulties.

**JOB 23:7 There the righteous might dispute with him; so should I be delivered for ever from my judge.**

Some students of the Hebrew language believe the word "dispute" is a little strong to translate the original Hebrew word. They think the word "plead" conveys the original meaning better. It is doubtful that Job would have had the boldness to think he could "dispute" with God.

Job does believe that coming before God would clarify his troubles. He could then overcome them and find peace.

**JOB 23:8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:**

He has looked in vain for God. He can find him nowhere. The combination of verses 8 and 9 show that



Job feels he has exhausted every avenue of search without any success. Forward, backward, left and right. He might have added, inside, outside, up and down.

**JOB 23:9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:**

**JOB 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.**

Although I cannot see him, I know that he sees me. I am being tested and tried. When all is finished, I will be found true to him.

What a beautiful example of faith under trial! I am reminded of the song, Faith is the Victory That Overcomes The World. How Satan must have cringed at these words from the man of God! Satan had taken his possessions, his friends and his reputation. Yet, Job will not curse God and die. He may die the first death. However, he is building immunity against the second death.

**JOB 23:11 My foot hath held his steps, his way have I kept, and not declined.**

What confidence! Job was not afraid to meet God. He had tried to follow his ways and walk his paths. Paul expressed some of the same sentiments when he said he had fought the good fight and finished the course. We need to live life in such a way that we can also have confidence that God will someday say, **“Well done, good and faithful servant.”**

**JOB 23:12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.**

Jesus said, **I am the bread of life.** The statutes and commandments given from the divine mind are spiritual strength and nourishment. They are far more important than the fats, proteins and carbohydrates we ingest daily. Job had made wise decisions when he cherished the Word of God above his very food.

**JOB 23:13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.**

If God desires to test and try me, there is nothing I can do to alter his purposes. When he decides to bring a thing to pass, it will be done, in spite of all opposition.

Job knew he could not change God's actions, even if he could talk with him. It was not Job's wish to change God's purposes. He only wished he knew more of how those purposes were being unrolled.

**JOB 23:14 For he performeth the thing that is appointed for me: and many such things are with him.**

God was doing those things which were best for Job, and he knew it. Every man has a reason for being alive. Dr. J. Ridley Stroop wrote a series of books entitled, God's Plan and Me. Batsell Barrett Baxter spoke of "A Plan For Every Man." We must place ourselves at the disposal of our Maker, in order that he may use us to accomplish his eternal goals.

**JOB 23:15 Therefore am I troubled at his presence: when I consider, I am afraid of him.**

When Job considered his own feeble abilities to understand his trouble, he realized full well how much

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more God knew than he. He also knew God might even have more testing ahead. It was a fearful thought.

JOB 23:16 For God maketh my heart soft, and the Almighty troubleth me:

God causes various conditions in the hearts of men. Sometimes he hardens them, as in the case of Pharaoh. Sometimes he opens them, as in the case of Lydia. Sometimes he causes them to be pricked or cut, as in the case of those converted at Pentecost. In this case, he had made Job's heart soft. No doubt Job means to say that he has lost his spirit of resistance. He does not know how to make any firm plans. He is in a state of confusion.

JOB 23:17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

Job wonders why he has been allowed to live until he was overwhelmed by the mysteries of his present condition. Why did God not prevent this confusion from causing him to be so bewildered?

Chapter 24

JOB 24:1 Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

Job knows that God is constantly aware of all that takes place. He can see from before the beginning to after the end; past, present and future. Why then, if God sees all so clearly, does he not share that information with his children? Why does he not make them closer partners in his ventures?

JOB 24:2 Some remove the landmarks; they violently take away flocks, and feed thereof.

Now Job is again going to launch into his ever present concern over the prosperity of the wicked and the suffering of the righteous. Some steal the livestock and the food the livestock would have eaten. Obviously, Job has no trouble remembering his own thousand of sheep, etc. which were taken from him.

JOB 24:3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

These wicked persons not only steal from the able bodied and self-sufficient. They plunder the homes and possessions of the defenseless widows and orphans.

JOB 24:4 They turn the needy out of the way: the poor of the earth hide themselves together.

They are completely selfish. They refuse to share with those in need, and cause the poor to hide from them lest they lose what little they have.

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**JOB 24:5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.**

These persons are as independent as the wild asses. The Bible uses the wild ass on more than one occasion to speak of high spirited selfishness. Like the wild ass, these evil ones go about searching for any possessions and prey they may find. They are interested only in themselves and their children.

**JOB 24:6 They reap every one his corn in the field: and they gather the vintage of the wicked.**

These evil men are sure to gather that which they have cultivated. Then they move into the field of the others. The crop of the wicked is anything he can obtain by any means, fair or foul.

Job has been desirous of presenting his case before God. It seems likely that the evidence given now concerning the present and future condition of the wicked and evil persons is the heart of what he would put before God. From this point to the end of the chapter, he shows that the wicked get away with their inconsiderate manners while living; but that they will ultimately be punished for their rebellion.

**JOB 24:7 They cause the naked to lodge without clothing, that they have no covering in the cold.**

What difference does it make to such individuals whether or not another human is naked and cold? They not only fail to worry about him. They cause his nakedness by taking from him.

**JOB 24:8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.**

It is not the wicked who are wet with the showers, etc. It is the unfortunate souls who have been plundered by the wicked. They find themselves without shelter and exposed to the elements.

**JOB 24:9 They pluck the fatherless from the breast, and take a pledge of the poor.**

One of the most hideous crimes men commit is the stealing of children for the purpose of selling them. In days gone by, it was often done with the intention of reducing them to slavery. It has been done in later times to profit from the desire of couples to have children when they were unable to have their own, and were denied the permit to adopt.

What does it mean to take a pledge from the poor? One example will make it clear. There is a song which says, I Owe My Soul To The Company Store. The song tells of the plight of the coal miner who does not have enough money to pay for the groceries needed to sustain the life of himself and his family. The owners of the mines also owned the store. The man literally becomes a lifelong slave of the mine owner because he is so far in debt he will never pay his way out. Unscrupulous men have always found ways by which they can profit by bringing others into debt toward them.

**JOB 24:10 They cause him to go naked without clothing, and they take away the sheaf from the hungry;**

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They could care less that those they oppress are cold and hungry. They live in luxury. Let the cold and hungry care for themselves.

JOB 24:11 Which make oil within their walls, and tread their winepresses, and suffer thirst.

The oppressed are forced to operate the oil presses owned by the wicked. They work in treading out the grapes, and do so while hungry. God had commanded quite the opposite. Even the ox which tread out the corn was not to be muzzled.

JOB 24:12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

Large cities have always had sizable sections in which poverty is almost indescribable. Malnutrition, lack of sanitary facilities, disease, and ignorance are the rule rather than the exception. Part of this is due to the lack of judgment of these wretched persons. Sad to say, there are other causes. Greedy landlords and politicians are responsible for much of the grief. Wars are all too often fought for the interests of the nobility. Taxes to pay for them are extracted from the common man. Landlords add house to house, caring little for the upkeep and maintenance of those they own.

All of this has not gone unnoticed by Job. Why does God not execute his wrath upon those who are responsible for such cruelty? It appears that God does not call them account for their foolishness.

JOB 24:13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

Light is opposed to darkness. Light represents the good, and darkness the evil. The wicked fight against the light. They do not wish to learn righteous ways. If they did understand them, they would not walk in them. They would rather by far to live in the darkness.

JOB 24:14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

They rise up early, but not to do an honest day's work. Their purpose is to gain everything they can at the expense of others. They kill and steal to get that which they desire.

JOB 24:15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.

God has commanded that “**Thou shalt not commit adultery.**” But the lust filled heart of the wicked can hardly wait until the night falls so he can seek out the bed of the adulteress.

JOB 24:16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

During the daylight, they decide which houses they will rob during the dark hours of the night. Life is filled with plans for obtaining that which rightfully belongs to others.

JOB 24:17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.



It is possible that verses fifteen through seventeen all refer to the actions of the adulterous man. He carefully decides which house contains a woman who will lie with him. Then he disguises himself so he will not be recognized by any who might know him. He goes to the house during the night; then rises in the morning to the dangers of death. It is not unlikely that the shadow of death which he fears is due to his concern that the woman's husband will find out what has taken place.

JOB 24:18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

With the discussion of the adulterer's fear, the tone of Job's speech begins to change. Up to that point, he had shown the wicked in control. Now he will consider the later consequences of committing the sin. The wicked man will find troubles on both sea and dry land.

JOB 24:19 Drought and heat consume the snow waters: so doth the grave those which have sinned.

The snow lies deep in the winter and the waters flow freely from it in the spring. Later in the heat of the summer, the water dries up and disappears. So it is with the sinner. He may flourish in this physical life. Nevertheless, there comes a time when the grave will claim him and he must give answer.

JOB 24:20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

His own mother will be repelled at his actions. His body will rot and return to the dust of the earth. His departure from among men will not be grieved. His wickedness will come to an abrupt end.

JOB 24:21 He evil entreateth the barren that beareth not: and doeth not good to the widow.

His respect for womanhood leaves much to be desired. He asks for sexual favors from the barren woman, and withholds support for the widow whose children need assistance.

JOB 24:22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.

The wicked man attempts to control everyone with his power. He promotes those who agree with him and is ready to take the life of those who would oppose him. No man is safe from his covetous eye.

JOB 24:23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

This is a difficult verse. I am not certain of its meaning. It may be speaking of personal bodyguards. Though this guard surrounds him for safety's sake, and though he depends upon it for his security, he still watches carefully to see that those same guards do not plot to overthrow or kill him. The Bible tells of many just such happenings.

JOB 24:24 They are exalted for a little while, but are gone and brought low; they are taken out



of the way as all other, and cut off as the tops of the ears of corn.

His friends had drawn conclusions at the end of their speeches. Here is Job's summation. The wicked thrive and flourish for a season. Then they meet the grave. The corn grows and ripens, only to be cut off in the harvest. The wicked will not abound forever.

JOB 24:25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

Job is certain he has spoken the truth. If there be any who can show faulty reasoning, let them speak up. He is confident that man will be forced to agree, and that God will not disagree. Since he cannot persuade God to make an appearance, this is the best he can do at the moment to present his case before him.

His friends had drawn false conclusions at the ends of their speeches. Here is Job's summation. The wicked thrive and flourish for a season. Then they meet the grave. The corn grows and ripens, only to be cut off in the harvest. The wicked will not abound forever.

Chapter 25

JOB 25:1 Then answered Bildad the Shuhite, and said,

This will be the last of the speeches of Job's three companions. Eliphaz and Bildad will have spoken three times each. Zophar will not present a third speech.

Bildad almost has nothing to say this time. What he does say is meaningless. He tries to refute Job's confident statement that if he could present his case directly to God, he would not be found so guilty as to have been punished as severely as he had been. Bildad will try once more to show Job is guilty.

JOB 25:2 Dominion and fear are with him, he maketh peace in his high places.

Bildad is amazed that Job would even consider pleading his case before God. God rules over all things. He keeps order both on earth and in heaven. It is wise to be in awe of him.

JOB 25:3 Is there any number of his armies? and upon whom doth not his light arise?

God has his own kind of horses and chariots. He has armies of angels at his beck and call. He sees and supervises the entire cosmos. It was once said that the sun never sets on the British Empire. Whether or not that was true, it is true that it never sets on the kingdom of God.

JOB 25:4 How then can man be justified with God? or how can he be clean that is born of a woman?

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It is Bildad's claim that no man can stand justified before the perfect purity of the Living God. In that statement Bildad is correct. Without the blood of Christ, no man is clean. But Job had not made the claim that he was perfectly innocent. In fact, he had admitted he had sinned. Job merely contended that he had not sinned so hideously as to have brought on the horrors he had experienced.

**JOB 25:5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.**

If one looks toward the glory of the moon and the stars, they fall short of the glory and the perfection of the Almighty.

I cannot help but think of Romans 8:19-22 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.

I believe Romans 8:19-22 teaches that when man sinned, a curse was placed upon the whole of creation. It fell under the bondage of corruption. As grand and magnificent as they are, the sun, moon and stars have been demoted from the ideal state of their creation when God pronounced all things to be good.

**JOB 25:6 How much less man, that is a worm? and the son of man, which is a worm?**

Bildad sees man as having little room to contend with God if even the glorious objects of heaven must dim before the might of Jehovah.

Bildad has things reversed. The soul of one man is worth more than all the material things on earth. There is no reason not to include the heavenly objects also. Both the heaven and the earth will pass away. The soul of man will exist forever. We have been made only a little lower than the angels.

Bildad has now concluded his last remarks.



## *Chapter 26*

### **JOB 26:1 But Job answered and said,**

Job is not very grateful for the advice of Bildad. He had little reason to be.

### **JOB 26:2 How hast thou helped him that is without power? how savest thou the arm that hath no strength?**

Job admitted his insignificance before the God of heaven. He well knew he had little power and little strength compared with Jehovah. But his question to Bildad is, "Just how do you think you have helped me? It was not help to tell me I am weak and powerless. I knew that already."

### **JOB 26:3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?**

Job also admitted his foolishness before the wisdom of God. Still, that did not provide him with a path of action. He wondered how Bildad could really believe he had presented an accurate picture of what was really taking place.

### **JOB 26:4 To whom hast thou uttered words? and whose spirit came from thee?**

Job asked Bildad, to whom he had been speaking. It was certainly not to Job. He well knew of the glory, power and wisdom of God. One thing seemed certain to

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Job. The words of Bildad were not those of the spirit of God. They contained falsehood and, therefore, were either from Bildad or from other men.

Job will now proceed to show that he has a far higher understanding of the power and glory of God than any of his three companions. His previous speeches have covered from one to two chapters. This one will extend for six chapters. It begins here and continues through chapter thirty-one.

I am reminded of the debate between Alexander Campbell and Robert Owen. Owen was a famous atheist from England. After several speeches on each side, Owen said that he had presented all the information he felt was necessary. He invited Campbell to speak on for as long as he wished. Campbell continued for about six two hour sessions before presenting all of the information he had prepared for the debate.

JOB 26:5 Dead things are formed from under the waters, and the inhabitants thereof.

The idea in the next few verses is that nothing occurs without the knowledge of God. In this verse, the events taking place in the depths of the sea are discussed. The things that die in the sea are known to Jehovah. He also has a complete knowledge of those who come into being and live there.

JOB 26:6 Hell is naked before him, and destruction hath no covering.

The word translated as “hell” here is sheol. It corresponds with Hades in the New Testament. It is not the place of the eternal lake of fire and brimstone. It is

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the abode of the dead before the judgment. The point Job is making is that God has a perfect knowledge of death, and the grave.

**JOB 26:7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.**

The scientific foreknowledge contained in this verse makes it one of the most amazing passages in the Bible. There are some who believe the empty place is a region of the sky in which there is an absence of stars. The suggestion has also been made that it refers to the vast regions of the north where snow and ice predominate and vegetation is sparse. I think it may simply have reference to the vast regions of space which man, even today, has not explored.

All kinds of speculation abounded in ancient days as to what supported the earth. Did it rest upon the back of a giant elephant? Did Atlas support it upon his shoulders? It was inconceivable that it just hung there, not resting upon anything. When the first explorers circumnavigated the globe, men caught up with the knowledge of Job in this specific area. Truly, he has hung the earth upon nothing. It maintains its position through the force of gravity.

I must add one more note. To say that gravity holds the earth in position is far from an adequate explanation. At the time Einstein was eight years of age, he was given a compass by his uncle. His father and his uncle found him awake long after bedtime wondering about the behavior of the compass. Decades later, he was still trying to understand the forces of nature. At the close of the twentieth century, we still have some things to

learn about what takes place when God hangs the earth upon nothing.

**JOB 26:8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.**

The storm clouds hold millions of gallons of water suspended in the sky. Job is amazed that they remain there. What is it that keeps them from falling out of the clouds and descending to the earth. When God desires that they do so, the rain comes. Again, we must marvel at the scientific principles at work here. We have had very little success in controlling the weather. It is now possible to seed clouds with iodide crystals, providing a core for the condensation of the water in clouds and causing the precipitation of the water. However, that does not mean we have complete understanding of the entire phenomena.

Notice the depth of Job's thought processes. He is demonstrating a tremendous understanding of the wonders of the universe. We will refer back to this fact when we look at what takes place when God grants Job's wish to meet with him for discussion. Job will be humiliated when **God** starts asking **him** questions.

**JOB 26:9 He holdeth back the face of his throne, and spreadeth his cloud upon it.**

If men were doing all the things Job discussed, we would see them. It is not so with God. His presence is hidden. To spread the cloud upon the face of his throne is just a way of saying God has arranged it in such manner that he cannot be seen.

**JOB 26:10 He hath compassed the waters with bounds, until the day and night come to an end.**

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As long as day and night follow each other, and until time shall be no more, God has arranged it such that the seas and the dry land have their places. The water of the seas does not overflow the land, nor do the seas vaporize and disappear. Some day there will come a time when the heaven and earth flee away, and there will be no more sea.

JOB 26:11 The pillars of heaven tremble and are astonished at his reproof.

Thunder and lightning are awesome events. I have seen the time when, as a boy, I wished there was someplace I could go to escape the noise of the thunder. It was so loud the house trembled. Lightning carries unbelievable energy. The damage it can inflict is great and varied. It is no exaggeration to say God is able to make the pillars of heaven tremble.

JOB 26:12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

Is this verse an indication that Job lived after Moses, rather than before? It seems more than coincidental that he connects the dividing of the sea with the smiting of the proud. That is exactly what happened when proud Pharaoh was smitten after Moses and the Israelites had passed through the divided waters of the Red Sea.

The word which is translated “proud” here is **Rahab**. Some of the commentators who believe Job lived before Moses would translate this verse as “Sea Monster.” The verse would then mean God had complete control of the raging sea and the impressive forms of life which live with it.

JOB 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

The body without the spirit is dead. The spirit of man allows him to use his body as an instrument for accomplishing his will. It is the same with God. In the beginning, when God created the heaven and the earth, the Spirit brooded upon the face of the deep. When the will of God was expressed, the Spirit of God caused his will to be enacted.

The crooked serpent could be the constellation Scorpio, or some other. God created the heavens by his wisdom and power, and placed each of the heavenly host in position.

JOB 26:14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

Job knew he had described only a small portion of the wonderful works of God. The part he had described was like a whisper compared with thunder when compared with the entire works of the Almighty. No one could understand the whole of it.



Chapter 27

JOB 27:1 Moreover Job continued his parable, and said,

Job was far from through. He has much to say yet.

JOB 27:2 As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;

In spite of Job's repeated requests that God allow him a hearing, God has seen fit to remain in the background. Job was certain that if God desired, his misery could have been halted. Nevertheless, he still believed God lived and could take control at any time he chose.

JOB 27:3 All the while my breath is in me, and the spirit of God is in my nostrils;

Paul stated on Mars Hill that it is in God that we live and move, and have our being. Job agreed. The very breath in his nostrils was dependent upon the supernatural power of Jehovah. This verse is no doubt a reference to the creation of Adam, at which time God breathed into his nostrils and Adam became a living soul.

JOB 27:4 My lips shall not speak wickedness, nor my tongue utter deceit.

As long as God continued to allow him to live, Job would not allow evil to overcome him. His three companions had accused him of unrighteousness. He denied that accusation. He had not used his tongue in a wicked and deceitful manner.

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**JOB 27:5 God forbid that I should justify you: till I die I will not remove mine integrity from me.**

Job contended that if he were to speak or act in a wicked manner, his friends would be justified in accusing him. Since he had not done so, they were wrong. As long as Job lived, he expected to remain true to the will of God.

**JOB 27:6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.**

Job did not have the book of Hebrews to encourage him. But how close he comes to the truth expressed in Hebrews 2:1-3; Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Satan had been allowed to cast all the fiery darts in his possession at the heart of God's servant. Job had so far warded off each and every one of them. Satan must have been shaken severely by now. Far from cursing God, Job was glorifying and praising him.

**JOB 27:7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.**

Job knew he had a choice. He could cast his lot with the wicked and the unrighteous, or he could cast it with the good and the righteous. He was determined that he



would be found on the side of righteousness. That would mean that any who opposed him would be among the unrighteous. Jesus once said, **He that is not with me is against me.**

**JOB 27:8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?**

The hypocrite may see gain for a short while as he lives in this present world. When God separates his soul from his body, any gain in this temporal world will have ceased to be. **What shall a man profit if he gain the whole world and lose his own soul?**

**JOB 27:9 Will God hear his cry when trouble cometh upon him?**

To ask this question is to answer it. Of course, God will not hear when those who have turned away from him cry out in misery. His face is toward them that do righteousness. His ear is open to their cry. But his face is against them that do evil.

**JOB 27:10 Will he delight himself in the Almighty? will he always call upon God?**

The evil man will not delight in serving God. He will not call continuously upon God by doing his will. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night (Psa. 1:1-2).

**JOB 27:11 I will teach you by the hand of God: that which is with the Almighty will I not conceal.**

Job felt that his own experience should have been a lesson to his three companions. He knew he was teaching the truth of God. He was not a hypocrite and was not speaking deceitful and wicked words. The things he was telling them were not his own ideas. They were God's truth.

**JOB 27:12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?**

Why could they not see that righteous men often suffer? Why did they insist upon speaking vain and empty words? The righteous do suffer at times. The wicked do prosper on occasion.

**JOB 27:13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.**

Even though the wicked do prosper for a time, it will not last. Job now presented the picture of what finally comes to the wicked.

**JOB 27:14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.**

The wicked man may have many healthy children. However, they will end up by being slain with swords in battle. His children may have bread. However, they will

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always long for more than they have. Their greed will leave them unsatisfied.

JOB 27:15 Those that remain of him shall be buried in death: and his widows shall not weep.

In the end, death will claim all of the children of the wicked. Moreover, when the wicked man dies, his widow will say, “Good riddance.”

JOB 27:16 Though he heap up silver as the dust, and prepare raiment as the clay;

The wicked man may gain riches until he is unable to count them. He may have innumerable fine garments.

Job knows of what he speaks. Even today, the rich and powerful love to accumulate fine garments. The wife of one notable ruler in the present day was found to have literally thousands of pairs of shoes in her closets.

JOB 27:17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

In the end, the just will receive the reward. The righteous will have far more than silver and gold. The evil will be cut off and the righteous will inherit the earth. There are many such passages in the Bible. I have referred to Psalm 37 before. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD: and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the LORD,

and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth (Psa. 37:3-9).

JOB 27:18 He buildeth his house as a moth, and as a booth that the keeper maketh.

The house of the moth is short lived. It may be beautiful, but it soon comes to destruction. The booth used by the keeper of the vineyards is also useful only for a season. Then it falls to the ground and another will be built in its place.

Job is turning the arguments of the three companions against them. They have said he suffered because of his evil. They pointed to their own prosperity as proof of their righteous conduct. Job says, give us a little time and see what happens. God will be just when his ways are completed.

JOB 27:19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

When the wicked rich dies, he will not be gathered into the garner of the Lord. He will find that all of his previous abundance has melted away. See Numbers 20:22-26.

JOB 27:20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

In the morning of the resurrection, the wicked rich man will find himself in the greatest of terror. In the blink of an eye, his goods will have been removed from him.

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**JOB 27:21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.**

In the area of the earth in which these words were written, the east wind was a dreaded storm. It came suddenly, like a blistering cyclone, off the desert and left the land baked and blasted. Just as quickly, the evil man would find his comforts had been blown away.

**JOB 27:22 For God shall cast upon him, and not spare: he would fain flee out of his hand.**

The wrath of God would come upon him in full force. The consequences would be so terrible, the wicked would strive desperately to escape, but would not be able.

**JOB 27:23 Men shall clap their hands at him, and shall hiss him out of his place.**

While men once clapped their hands in praise to honor his success, men would later clap their hands in derision and show their disdain by hissing at him. Hissing was a means of showing disrespect in Biblical times. See Jer. 25:9, 18; Jer. 29:18. Men boo or whistle today at athletic heroes who have fallen from their pedestal.

## *Chapter 28*

**JOB 28:1 Surely there is a vein for the silver, and a place for gold where they fine it.**

Job continues to show the weakness of the wisdom of men when contrasted with that of God. The first portion of chapter twenty-eight deals with the wonders of the earth. Here is geology long before the modern geologists dreamed of a so-called geological column.

It is truly amazing that gold and silver are found in veins of the earth. It is as though God had purposely arranged it that man could discover it, remove it and refine it.

**JOB 28:2 Iron is taken out of the earth, and brass is molten out of the stone.**

Iron and copper may also be mined from the ground. Man can remove them; but, he can only guess as to how they were formed there. I have suggested copper rather than brass, because brass is an alloy manufactured by man. I believe the original Hebrew word which is translated into the English word brass probably meant copper instead. Some of the translations render the word as copper.

**JOB 28:3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.**

This verse indicates the perfect knowledge of God. He understands the mysteries of the earth perfectly. This is true in the case of his knowledge of the means by which

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gold, silver, iron and copper were formed in the earth. It is also true with respect to life and death. Without the help of God, man can only speculate about these things.

JOB 28:4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

There is an enormous quantity of underground water. Modern science suggests that, other than the seas, there may be more underground water than lies upon the surface.

To be forgotten of the foot would perhaps mean that this water has passed from the surface to the depths where man no longer is able to trace it. It lies beyond his sight.

JOB 28:5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.

How is it that the earth is capable of supporting plant life such as wheat and corn which can be ground into bread for human consumption? Let man explain, if he can, how a plant takes in nutrients from the air and the soil and converts them into human food.

Even in the time of Job, it was evident that there is much heat inside the earth. Volcanos have erupted from the earliest times of man. The fire and brimstone, or burning sulfur which belches forth has led some ancient people to visualize hell as being located in the center of the earth. Job considers this also to be evidence of the immense wisdom of the Almighty.

JOB 28:6 The stones of it are the place of sapphires: and it hath dust of gold.

Sapphires, diamonds, emeralds, rubies and other precious gems which can be cut and polished to splendid beauty are removed from their secret places in the earth.

JOB 28:7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:

Even in the twentieth century, the depths of the earth are unknown to man or beast. We know more about the stars thousands of miles out in space than we do of the earth just ten miles from the surface.

There are portions of the highest heaven which the birds have never traveled, and also which man has never passed through.

JOB 28:8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

There are portions of the deepest earth which even the wild animals of the jungle have never seen nor set their feet upon.

JOB 28:9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

It is different with God. He created the heaven and the earth. He established the forces and relationships which maintain them. He understands both the volcanos and the earthquakes. He can turn a mountain upside down.

JOB 28:10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

God would not be mystified by the wonders of Grand Canyon. He knows just how the river flowing at the



bottom of the canyon came to be there. He understands erosion by wind and water.

God is aware of every element of nature. Neither the mud nor the precious gems escape his all-seeing eye.

JOB 28:11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

If God chooses, he can either prevent the floods from occurring or bring them into being. He proved this through his actions in rolling back the waters of the Red Sea that the Israelites were able to pass through and then allowing them to return and drown the Egyptians who pursued them.

There is no secret so deep that God does not understand it. Things which are hidden to man are open to the eyes and mind of he who made all things. See Jeremiah 5:22.

JOB 28:12 But where shall wisdom be found? and where is the place of understanding?

Ultimate knowledge is not possible for man. One famous poet has said, **Poems are made by fools like me, but only God can make a tree.** The poet was a wise man. Man may spend vast amounts of time and effort in the analysis of the tree. However, there comes a time when he must admit his limitations and frankly admit that he has reached his bounds. Another poet spoke of the **flower in the crannied wall.** He declared that if he could understand the flower, root, stem, leaf and all, he would know what God and man is. Such will never happen.

Where is wisdom found? It is found with God. Where is the place of understanding? It is the same.

JOB 28:13 Man knoweth not the price thereof; neither is it found in the land of the living.

Man does not have the power of mind nor the money to buy ultimate wisdom and understanding. No living thing, either human or non-human, can fully comprehend it.

JOB 28:14 The depth saith, It is not in me: and the sea saith, It is not with me.

The end of wisdom and understanding cannot be discovered in the sky, the earth or the sea.

JOB 28:15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

There is not enough gold or silver in the universe to buy the wisdom of God.

JOB 28:16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

JOB 28:17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

JOB 28:18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

JOB 28:19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

I have no comment to add on verses sixteen through nineteen. They are a climax to the thought Job is expressing so beautifully. If Eliphaz, Bildad and

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Zophar thought Job had developed an attitude of pride and disrespect for Jehovah, they should have been overwhelmed with their error by the time Job reached this point in his speech.

**JOB 28:20 Whence then cometh wisdom? and where is the place of understanding?**

If wisdom and understanding at the highest level cannot be found anywhere in the universe by human effort, then what is its true source? How did it come to exist? Jesus was once asked, "What is truth?" There are those who are convinced there is no such thing as absolute truth. They are **dead** wrong. There is truth. There is wisdom. There is understanding. I am the way, the truth and the life (John 14:6). Job did not know of the words of the Son of God. He did know true wisdom and understanding are divine.

**JOB 28:21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.**

Job repeats that nothing alive, either man, animal or plant, possesses such knowledge.

**JOB 28:22 Destruction and death say, We have heard the fame thereof with our ears.**

Now, he adds that the mineral world also must admit its limitations. Its confession must be, "We know ultimate wisdom and knowledge exist, but we do not fully comprehend them."

**JOB 28:23 God understandeth the way thereof, and he knoweth the place thereof.**

It is God who is omniscient. It is God who knows the end of all things. It is God who has existed from before the beginning until after the end.

**JOB 28:24 For he looketh to the ends of the earth, and seeth under the whole heaven;**

Only the eye of God has seen from the center of the earth to the end of the starry skies. From the tiniest part of an individual atom, to the whole of the entire creation, God knows and understands.

**JOB 28:25 To make the weight for the winds; and he weigheth the waters by measure.**

Today, we know the weight of air. In the day of Job that was not true. But Job knew God knew. To this day, man cannot tell you to the nearest pound the weight of either the air, the sea or the earth. God can!

**JOB 28:26 When he made a decree for the rain, and a way for the lightning of the thunder:**

There was time when there was no rain, no lightning and no thunder. Man did not bring these things into existence. God did. Man has been trying to understand these matters for centuries. God does not have to!

**JOB 28:27 Then did he see it, and declare it; he prepared it, yea, and searched it out.**

Since God created all things, he has known their structure and behavior from the beginning. Anything he chooses to reveal to man, he can reveal. There are some

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things he has chosen to reveal. There are others he has caused to remain hidden. See Deut. 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

JOB 28:28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

What a tremendous conclusion to this portion of Job's speech! What is man's relationship to God with respect to wisdom and understanding? Man will only find wisdom in becoming a disciple of Jehovah. Man will only find understanding when he turns from evil and walks the paths God has laid before him!

See I Cor. 1:17-31 and Prov. 8:22.

O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps (Jer. 10:23).

In all thy ways acknowledge him, and he shall direct thy paths (Prov. 3:6).

Chapter 29

JOB 29:1 Moreover Job continued his parable, and said,

Job has finished his praise for the power, wisdom and glory of God. He will return in this chapter to a consideration of his own condition.

JOB 29:2 Oh that I were as in months past, as in the days when God preserved me;

By no means does Job even consider denying the existence of God. He has often wondered why God did not protect him from the horrors that had been heaped upon him, but he has never harbored atheistic thoughts in his mind.

He longs to return to the times when all was well with him. Like many of us, Job could not make a proper judgment as to what his true condition was in the sight of the Lord. As we look at the picture, having the explanation given by the first chapter of Job, we can see that the man is standing up admirably under the attacks of Satan. God must have been proud of Job, and when God is proud of a person, that person's condition is excellent. Let the sorrows and the suffering come. It is the soul that really matters. The soul of Job was prospering and in good health.

JOB 29:3 When his candle shined upon my head, and when by his light I walked through darkness;

He feels that the darkness has closed about him now. There was a day when he only knew darkness existed.

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At present, he cannot see through the gloom which surrounds him. The future is so uncertain for him that he can make no plans, nor does he have any hope.

**JOB 29:4 As I was in the days of my youth, when the secret of God was upon my tabernacle;**

It is the secret of God which rested upon his dwelling place because Job really did not know precisely how his blessings rained down upon him. Those were the glorious days when he was amassing his wealth and reputation.

**JOB 29:5 When the Almighty was yet with me, when my children were about me;**

His children were very precious to him. He is devastated by the loss of them. At that time, it appeared that God was with him constantly.

**JOB 29:6 When I washed my steps with butter, and the rock poured me out rivers of oil;**

His flocks and herds of sheep, camels and asses multiplied freely and produced a bounteous supply of milk and butter. His olive trees had returned a full harvest of valuable oil.

**JOB 29:7 When I went out to the gate through the city, when I prepared my seat in the street!**

Job had been recognized as a wise man at the gates of the city. We must recognize the difference between his culture and ours. In his time, people came to the gates of the city for judgments in personal conflicts. The reader

will perhaps remember that Absalom went to the gates of the city to gain the hearts of the people in opposition to his father, King David. Wise men were recognized and were given authority to make decisions which affected the lives of others. Job had been recognized as one who could sit in the seat of judgment with distinction.

**JOB 29:8 The young men saw me, and hid themselves: and the aged arose, and stood up.**

It was one thing for the young men of the land to humble themselves before Job. It was even greater that the aged men rose when Job found his seat at the gates.

**JOB 29:9 The princes refrained talking, and laid their hand on their mouth.**

Even the most important men of the land hushed to hear the wisdom of Job. This is but one instance of this action in the book. The reader will find it used in 21:5 and 40:4. It simply means to quit talking due to respect.

**JOB 29:10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.**

The verse repeats the idea presented in the previous verse. There is a similar reference to the tongue cleaving to the roof of the mouth in Psalm 137:6.

**JOB 29:11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:**

In the days of Job's prosperity, men were eager to see and hear him. They asked for the blessings of God to rest

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upon him and they talked among each other about what a fine person he was.

JOB 29:12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

Job is producing evidence that his friends were wrong when they said he had accumulated his wealth at the expense of others. It was well known that when he saw those who were poor he responded to their needs. When he found orphans with no means of support, he reached out to them and shared his blessings. See 22:5-7.

JOB 29:13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

Because Job had aided the poverty stricken, they blessed him. Because he provided for the widow and her children, her heart was happy. These were all persons who would have to lie if they now agreed with Job's companions that he suffered because of his callous and indifferent nature.

JOB 29:14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

Numerous times the Bible speaks of the good man as being clothed with righteousness. When the Christian is baptized into Christ, he is said to put off the old man and put on the new. It is as if he removed an old garment and replaced it with a new one. See below and also Rom. 6:15-19 and Rev. 6:11.

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels (Isa. 61:10).

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints (Rev. 19:8).

JOB 29:15 I was eyes to the blind, and feet was I to the lame.

The lame and the blind had reason to rejoice when Job appeared. He would aid the infirm in any way he could do so. This placed him in the company of the Son of God who came to make the blind to see and the lame to walk.

JOB 29:16 I was a father to the poor: and the cause which I knew not I searched out.

He did not wait for the poor to come to him for assistance. He actually went out searching for those in need.

How it must have pierced the heart of this good man when his companions accused him of robbing from the poor and treading down the weak. He had done just the opposite.

JOB 29:17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

In addition to his support of the needy, Job stood up in opposition to those who would oppress them. When he

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observed others acting selfish and greedy, he used his influence to resist them.

**JOB 29:18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.**

He felt that God would reward him for his righteous life. Surely, his own home would be secure and his life would be long and happy.

**JOB 29:19 My root was spread out by the waters, and the dew lay all night upon my branch.**

Job saw himself as being like a tree planted by rivers of water, with his roots drawing from the goodness of God. As the dew of the morning refreshed the leaves of the tree, Job felt that God would constantly send his refreshing blessings upon the life of his servant. See Job 18:16.

**JOB 29:20 My glory was fresh in me, and my bow was renewed in my hand.**

As Job looked at his present body, he saw boils from head to toe. His eyes were no doubt peering out from darkened shadows around them. His face was gaunt and his body thin and emaciated. He could remember when his appearance was attractive and his energy abundant. For his bow to be renewed in his hand was to say that he obtained that for which he hunted. This need not refer to wild game. It can refer to any goal which Job set up for himself.

**JOB 29:21 Unto me men gave ear, and waited, and kept silence at my counsel.**

**JOB 29:22 After my words they spake not again;  
and my speech dropped upon them.**

**JOB 29:23 And they waited for me as for the  
rain; and they opened their mouth wide as for the  
latter rain.**

Verses twenty-one and twenty-two repeated former statements. This verse adds a new thought. Men not only listened when Job spoke. They were thirsty for his advice. They craved it like the plants crave the rain.

**JOB 29:24 If I laughed on them, they believed  
it not; and the light of my countenance they cast  
not down.**

To laugh on them was to smile upon them, or to look upon them with approval such that they might expect good things to follow. When Job smiled, everyone smiled.

**JOB 29:25 I chose out their way, and sat chief,  
and dwelt as a king in the army, as one that  
comforteth the mourners.**

Job was able to direct others in their affairs. As the people obey the orders of a king or general in the army, Job's admirers had followed his advice and directions.





## *Chapter 30*

**JOB 30:1 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.**

Chapter twenty-nine spoke of things as they once were. This chapter will make a contrast between those wonderful days and the pitiful condition of Job as he is at the time he speaks.

Even the young men look upon him with disdain. These were men who were so much lower in prestige and ability that the time was when Job would not even have trusted with the care of the dogs which guarded his flocks and herds. What a change this is!

**JOB 30:2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?**

Those were men who were worth very little. Neither in their youth nor in their old age did they have anything to offer Job.

**JOB 30:3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.**

These were men who had so little they had to scrounge around looking for food and clothing enough to keep alive and warm.

**JOB 30:4 Who cut up mallows by the bushes, and juniper roots for their meat.**

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They searched for wild plants to provide them with food. They dug up roots of plants to eat.

JOB 30:5 They were driven forth from among men, (they cried after them as after a thief;)

They were so worthless, they were cast forth from the public mainstream. Others despised them as one would a thief.

JOB 30:6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

They were homeless. They were forced to search out the caves and cliffs to provide them with shelter from the elements.

JOB 30:7 Among the bushes they brayed; under the nettles they were gathered together.

They were like wild asses who huddled together among the bushes and brayed because they looked for food.

JOB 30:8 They were children of fools, yea, children of base men: they were viler than the earth.

Their mothers and fathers were unable to make decisions. They were lowly and worth less than dirt.

These several verses all describe the lowly nature of some of those who now passed by Job in mockery

JOB 30:9 And now am I their song, yea, I am their byword.

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Men use songs for many purposes. They are used in worship. They are used to teach. They may stir men to enter into battle. But, sadly, they are sometimes used to make fun of others. Job was the target of the latter.

To be a hissing and a byword was to be reduced to receiving sarcasm and ridicule.

**JOB 30:10 They abhor me, they flee far from me, and spare not to spit in my face.**

The very men whom Job could have held in derision in the past now despised him. In the past, they would have begged him for his blessing. Now they spit in his face.

**JOB 30:11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.**

God had kept Job secure in the early days. Now that he had removed that security, at the request of Satan, Job was vulnerable. Those who formerly admired and respected him now charged at him like unbridled horses.

**JOB 30:12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.**

Men were abusing him on every side. They knocked him down and tried to destroy him.

**JOB 30:13 They mar my path, they set forward my calamity, they have no helper.**

Instead of making his way easier, they made it harder. They caused his grief to be even more heavy. There was not a single one of them ready to help Job.

**JOB 30:14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.**

They were coming in on Job like water which has broken through a dam. As they passed by, they left him feeling desolate and ruined.

**JOB 30:15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.**

Job's mockers turn his life into terror. They look at his soul as a thing to be blown away. All that he had was being taken from him. Nothing was left.

**JOB 30:16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.**

We would probably say, "I am completely drained." As a result of his torment, Job feels that he is no longer in control of his destiny. His troubles are overwhelming.

**JOB 30:17 My bones are pierced in me in the night season: and my sinews take no rest.**

Both his bones and his muscles are racked with pain. There is no rest from it, either day nor night.

**JOB 30:18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.**

This could mean that his clothing now sticks to the corruption from the sores on his flesh, causing it to cling



to his body. It could also mean that his disease has completely covered his body like a garment. It chokes him like the tight collar of a shirt or coat.

**JOB 30:19 He hath cast me into the mire, and I am become like dust and ashes.**

He feels as if God has attacked him and thrown him down into the mud and mire of the ground. He feels that his appearance would be difficult to distinguish from the dirt.

**JOB 30:20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.**

What was the reason God would not hear when he cried out in prayer? God had always been known as hearing the prayers of his people. Yet, it seemed as if, no matter what Job did to get his attention, God ignored his pleas.

**JOB 30:21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.**

Could a God of love be cruel? Job cannot understand. God was acting as if Job was his enemy. It was difficult to stand up before the mighty hand of God. Job, of course, did not realize it was really the hand of Satan which oppressed him.

**JOB 30:22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.**

It was as if God had held Job up in the midst of a raging wind and allowed it to blow away everything he had.

**JOB 30:23 For I know that thou wilt bring me to death, and to the house appointed for all living.**

There seemed to be no doubt that the end of the trials would be the grave. It is common for all men to die. But Job sees his entry into the grave as coming early.

**JOB 30:24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.**

He feels that the grave will cause an end to his suffering. God will surely not reach into the grave itself to extend his troubles beyond death. A man may cry out during death, but the end of life should mark the end of the kind of difficulties Job faced. In the grave, he looked forward to rest.

**JOB 30:25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?**

It was a matter of record that Job had wept with those who wept and grieved over the unhappiness of those who were poverty stricken. See I Cor. 11:9.

**JOB 30:26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.**

Now, when Job looks for someone to bear him up in the time of trouble, there is no person willing to help him. Instead of providing a way out, the darkness of despair only became more dense.

**JOB 30:27 My bowels boiled, and rested not: the days of affliction prevented me.**

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It is probably true that both Job's physical bowels and his emotional bowels boiled. It would be understandable if he was plagued with constant indigestion which would cause his stomach and intestines to rumble and gurgle. It would also be understandable if his deepest feelings were in a state of upheaval.

JOB 30:28 I went mourning without the sun: I stood up, and I cried in the congregation.

I do not know the meaning of this verse. Perhaps this is a follow-up of his previous remarks about looking for light but finding only darkness. If so, it could mean that in the middle of all of his mourning, he looked for a light to lead him out of his despair, but found none. To stand up and cry out in the congregation would be to seek help from his fellow man, without finding it. See Lamentations 3:1-2.

JOB 30:29 I am a brother to dragons, and a companion to owls.

The word dragon here could be translated as ostrich. Owls and ostriches are known for living in unpopulated areas. Job feels that he has been isolated from the human race

JOB 30:30 My skin is black upon me, and my bones are burned with heat.

It appears that the scabs from his boils have crusted the surface of his body with an ugly black color. His bones burn with pain and agony.

JOB 30:31 My harp also is turned to mourning, and my organ into the voice of them that weep.

No longer will his voice utter the songs of joy and gladness which once came forth. Now the only sounds he can make are groans and sobbing.



Chapter 31

JOB 31:1 I made a covenant with mine eyes; why then should I think upon a maid?

Job will now present a picture of his soul as he sees it. He will not attempt to prove he is sinless. He will contend that he is of high character.

He begins with a problem which faces nearly every man alive. If there were no attraction for the opposite sex, marriage and reproduction would take a place of far lesser importance in the lives of mankind. It is quite natural for women to make themselves attractive, and for men to be attracted to them. For most men, this presents a temptation which must be bridled. Christ recognized this when he stated that when a man lusts after a woman, he has committed adultery with her in his heart.

Job had met the problem head on. He had determined that he would attempt to avoid looking upon women in lust. That set Job apart from many men who never even attempt to fight this battle. See Matt. 5:28.

JOB 31:2 For what portion of God is there from above? and what inheritance of the Almighty from on high?

It did not seem to Job that God had noticed his effort to be pure in mind. Rather than seeing that he was rewarded, God had allowed him to suffer.

JOB 31:3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

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It should be the wicked who suffer, not the righteous. It would seem that punishment should be laid upon the evil man.

**JOB 31:4 Doth not he see my ways, and count all my steps?**

Surely God has seen his actions and read his thoughts. Job asks the question as to whether God has seen his ways and observed his pattern of life, yet he knows full well that he has.

**JOB 31:5 If I have walked with vanity, or if my foot hath hastened to deceit;**

This is the first of ten **if's** in this chapter. Job is not fearful of placing his manner of life before God's bar of judgment. He welcomes being called to account.

**JOB 31:6 Let me be weighed in an even balance that God may know mine integrity.**

Does the bad in Job's life outweigh the good, or vice versa? Job contends that the good is in the majority. God, being both perceptive and fair, will declare him a good man.

**JOB 31:7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;**

He does not believe he has left the paths of the Lord and followed his own selfish ways. And he does not believe his hands are stained with grievous sins.



**JOB 31:8 Then let me sow, and let another eat; yea, let my offspring be rooted out.**

Job is quite willing to take the consequences for any such wrong doing. He agrees that this would justify taking that which belonged to him and giving it to others, or even difficulties for his children.

**JOB 31:9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbor's door;**

He seems offended by even the thought that he might have sought adulterous relations with another man's wife.

**JOB 31:10 Then let my wife grind unto another, and let others bow down upon her.**

A just punishment for stealing another man's wife would be to see his own wife stolen by another man. This does not necessarily mean Job's wife had actually forsaken him and turned to other men as a result of his misfortune. He is only saying that it would be an appropriate punishment for such a sin.

**JOB 31:11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.**

He recognizes the seriousness of adultery. The adulterer should receive punishment at the hands of the courts.

**JOB 31:12 For it is a fire that consumeth to destruction, and would root out all mine increase.**

Adultery is a sin which destroys lives. Both parents and children suffer beyond measure from such infidelity. Job is not afraid to make such bold statements because he knows his life has not been controlled by womanizing.

**JOB 31:13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;**

He had exerted much power of large numbers of servants. He does not believe he has ignored the complaints of those servants. He thinks he has treated them with the dignity they deserve.

**JOB 31:14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?**

Treating his servants with disdain would have invited God to treat him in the same manner. If the servant had been ignored, he could hardly expect God to honor him with a listening ear. The implication is that he had not so ignored his servants.

**JOB 31:15 Did not he that made me in the womb make him? and did not one fashion us in the womb?**

He recognized that the same God who created him created his servant. Both were made in the image of the Creator.

**JOB 31:16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;**



**JOB 31:17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;**

**JOB 31:18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)**

**JOB 31:19 If I have seen any perish for want of clothing, or any poor without covering;**

**JOB 31:20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;**

**JOB 31:21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:**

These are all repetition of previous remarks. He has not harmed others. He has not taken advantage of others. Instead, he has aided and comforted them when they were in need.

**JOB 31:22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.**

This is severe punishment. An arm that had failed to help another deserved to be removed from the socket. It deserved to be rendered useless, since it failed to do that for which it was made.

**JOB 31:23 For destruction from God was a terror to me, and by reason of his highness I could not endure.**

One of the things that had kept Job from mistreating others was his knowledge that God could do the same to him. Knowing the power of God to punish him for such sin, Job had been careful not to damage his fellow man. In fact, he dared not do so.

**JOB 31:24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence;**

It is difficult for a rich man not to put his trust in riches. In most cases, it was an obsession with riches that led to the accumulation. Jesus said it was harder for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.

Job's companions had expressed their view that Job had concentrated on riches without consideration for others. He denies this emphatically.

**JOB 31:25 If I rejoiced because my wealth was great, and because mine hand had gotten much;**

He had felt no excessive pride in his possessions, nor in his ability to gather such an abundance. He was quite different from proud Nebuchadnezzar who walked in the gardens of Babylon and revelled in his mighty accomplishments.

**JOB 31:26 If I beheld the sun when it shined, or the moon walking in brightness;**

God had made it very clear that he did not appreciate men worshipping the sun, the moon and the starry host of heaven. These heavenly bodies are great wonders and in spite of God's commands against their worship, men of many times and nations have worshipped them.

Job had admired their beauty. He had not bowed before them.

**JOB 31:27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:**



He had not been tempted to worship the heavenly host. When other men kissed their hands as a form of worship to these objects, Job had refrained from doing so.

**JOB 31:28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above.**

Those who do such things are worthy of condemnation. They have denied the God who created heaven and earth and have worshipped the creation rather than the creator. See Romans 1:20-25, also Jer. 44:16-17 and Ezek. 8:16-18.

**JOB 31:29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:**

It is not too difficult to forgive those who love us. It is very difficult to forgive those who have hated us and tried to harm us. Even when faced with the command of Jesus to pray for those who spitefully use us, we still have to fight off the feeling of satisfaction which comes when an enemy comes to harm.

Job's claim is that he has not rejoiced when his enemies experienced troubles.

**JOB 31:30 Neither have I suffered my mouth to sin by wishing a curse to his soul.**

He adds that he did not even utter a wish that such enemies would come to destruction.

It is not difficult to see why some have said Job was not a real man, but only a composite picture of the suffering man of faith. It is difficult to believe that any man could honestly make the statements Job made. Had

he really never had a feeling of joy when an enemy became uncomfortable, and had he never spoken of a desire for them to reap as they had sown? If so, he was a man of gigantic character. I know of no such man today.

**JOB 31:31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.**

Job claimed that the servants in his household could not say he had eaten meat while they were hungry. His flesh is not speaking of Job's own body. It refers to the meat which was served at his meals.

**JOB 31:32 The stranger did not lodge in the street: but I opened my doors to the traveller.**

In ancient times, travelers did not have motels and hotels for staying overnight. They were invited into the homes of the people of the land through which they passed. The society was such that the traveler was housed and the host was safe. It would be much more dangerous today to invite complete strangers in for the night.

Job was not selfish. He was willing to share what he had with others. He was given to hospitality.

**JOB 31:33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:**

His companions had accused Job of hypocrisy. They claimed he must have had hidden sins which he was unwilling to admit. Job said that was not true. He knew of the consequences suffered by Adam and Eve when they attempted to hide their sin from God. He would not do the same.





**JOB 31:34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?**

We sometimes do that which we know not to be right because the crowd is doing it. We sometimes fail to do that which we know to be right because the crowd will not do it. Peer pressure is a powerful force. Job contends that he did not cave in to the multitude. He was brave enough to follow righteousness, even when the multitude did not. See Exodus 23:2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

**JOB 31:35 Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.**

How many times had Job made some variation of this plea? When would he ever hear the other side of the story? Why did God not allow him the privilege of knowing what was behind the scenes? If God did not wish to appear in person, at least he could have caused something to be written that would explain Job's condition. We are more fortunate than Job, in that we do have a book which God has written, explaining some of the very mysteries over which Job puzzled.

**JOB 31:36 Surely I would take it upon my shoulder, and bind it as a crown to me.**

If God would write down the charges against Job, he would be glad to do whatever was necessary to make things right. He would cherish the information and keep it before

him continuously. As it was, he did not even know what to change in his life in order that the misery be removed.

**JOB 31:37 I would declare unto him the number of my steps; as a prince would I go near unto him.**

Job was not fearful of revealing his life before the eye of God. He would stand before the Judge and take his medicine like a noble man.

**JOB 31:38 If my land cry against me, or that the furrows likewise thereof complain;**

It was his belief that he had made proper use of the land which had been entrusted to him. He had abused neither the land nor the dwellers on the land.

**JOB 31:39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:**

Queen Jezebel once did just what Job is saying here that he did not do. In order to obtain the vineyard of Naboth, she conspired to have him killed and then took possession of his land. Job denies ever having obtained the fruits of other men's labors unjustly, or of having them murdered to obtain their property.

**JOB 31:40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.**

He is willing to pronounce a curse of thistles and cockleburs upon himself and his land if he has ever done such things.



## *Chapter 32*

**JOB 32:1** So these three men ceased to answer Job, because he was righteous in his own eyes.

We will hear no more from Eliphaz, Bildad and Zophar. They have been persuaded Job's case is hopeless. They have tried as hard as they know how to convince him he suffers because of his sins. He has steadily denied that his sins are serious enough to warrant such torment. His friends have given up on him.

**JOB 32:2** Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

We are made to wonder why Elihu remained silent through all of the previous debate. This will be explained in just a moment. However, it must have been very difficult for this young man to hold his tongue. Elihu is going to side with the three companions, and against Job. He is outraged because Job claims he suffers without sufficient reason. To Elihu, this is as if Job is saying God did that which was wrong.

**JOB 32:3** Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

Elihu was also disgusted with the three companions who had already spoken. He was intelligent enough to know they had condemned Job without presenting evidence that Job deserved what was happening to him.

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JOB 32:4 Now Elihu had waited till Job had spoken, because they were elder than he.

It has long been a custom in the East for the younger to pay high respect to the older. It would have been considered impertinent for Elihu to speak before the other three had exhausted their arguments.

JOB 32:5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

He has finally reached the point where he can no longer contain himself. He must add his thoughts to what has already been said.

JOB 32:6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

Notice how carefully he explains his respect for the age and experience of the three. He felt very uncomfortable in placing his thoughts before these men who should have been wiser than he.

JOB 32:7 I said, Days should speak, and multitude of years should teach wisdom.

He frankly admits the length of their lives should have given them an advantage in making decisions and drawing conclusions. It would be well for young men of all countries and in all ages to be cautious in contradicting their elders.



JOB 32:8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

He now gives the reason that he feels free to speak. Men of all ages have minds capable of evaluating evidence. God sometimes allows young men to understand things their elders do not understand.

JOB 32:9 Great men are not always wise: neither do the aged understand judgment.

Men of great reputation sometimes draw foolish conclusions. Sometimes they judge incorrectly. Of course, he is correct in these statements. However, it will be interesting to see where he tries to improve on the arguments the other three have made.

JOB 32:10 Therefore I said, Hearken to me; I also will shew mine opinion.

He believes he has some convincing arguments which have not been brought forth up to this time.

JOB 32:11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

JOB 32:12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:

Elihu had not just been standing around. He had listened very carefully to all that had been said. Not a one of the three had made a valid argument. Elihu could well understand why Job was still unconvinced.

JOB 32:13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

They had been so busy trying to use their own wisdom, they had neglected to search out the real truth. Elihu contends that Job will have to be answered by the wisdom of God, not that of men.

JOB 32:14 Now he hath not directed his words against me: neither will I answer him with your speeches.

He points out that Job had not been aiming his arguments toward Elihu. This is a new debate. Elihu intends to say something the others have not said. Surely that will be interesting. The other three had repeated themselves until it was boring.

JOB 32:15 They were amazed, they answered no more: they left off speaking.

Elihu notes that all three of the others have said all they have to say.

JOB 32:16 When I had waited, (for they spake not, but stood still, and answered no more;)

He had waited patiently until he saw they had no further evidence to present.

JOB 32:17 I said, I will answer also my part, I also will shew mine opinion.

JOB 32:18 For I am full of matter, the spirit within me constraineth me.



JOB 32:19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

Elihu has restrained himself until he is about to pop wide open. It is impossible for him to contain himself any longer.

JOB 32:20 I will speak, that I may be refreshed: I will open my lips and answer.

It will cleanse his very soul to get what he has been holding back off his chest.

JOB 32:21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

Elihu does not intend to be intimidated by the reputations of either Job or his three companions. He expects to be fair and honest in that which he says.

JOB 32:22 For I know not to give flattering titles; in so doing my maker would soon take me away.

He admits that he is not very good at flattery. Even if he were, he would be afraid to hold back the truth. God would hold him responsible if he did. These are admirable statements. It takes a courageous man or woman to accomplish that which Elihu has set as his goal.

Chapter 33

JOB 33:1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

Job must have been pretty well exhausted by this time. I doubt if he expected Elihu to add anything to the words of the others. Nevertheless, Elihu insists that Job must listen to him with great care.

JOB 33:2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

He had now begun to speak. He is not ready to back off until he has finished.

JOB 33:3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

He promises to speak from a pure heart, and he promises to speak as plainly and simply as he can. I like Elihu's attitude. Still, I wonder how well he will succeed.

JOB 33:4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

Job, God created me and gave me the abilities and opportunities which I have. I am speaking because he has given me the power to do so.

JOB 33:5 If thou canst answer me, set thy words in order before me, stand up.

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Get ready now and see if you have an answer to the things I am going to say. Here are some things you must consider, and to which you must reply.

**JOB 33:6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.**

Elihu had taken notice of Job's repeated plea for God to grant him an appointment to discuss his trials. Elihu will do his best to represent God and thus provide Job an explanation. He is saying to Job that the both of them are creatures. But, he will rise above himself and speak God's truth, not his own.

This is interesting. Elihu is making the same statement we often hear preachers and teachers put forth. They claim not to be teaching their own words, but the word of God. Sometimes they do. Sometimes they don't. What will be the case with Elihu?

**JOB 33:7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.**

He promises Job he will not try to scare him to death. Neither does he expect to try to bully him into submission.

I must say, that was wise on his part. Job had already demonstrated that he did not take very kindly to abusive speech. Elihu had learned that lesson well.

**JOB 33:8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,**

He makes it clear that he has clearly heard Job's speeches. He had no trouble understanding just what Job was saying.

**JOB 33:9 I am clean without transgression, I am innocent; neither is there iniquity in me.**

It is Elihu's contention that Job claimed sinlessness; that there was no sin in him at all. That is not what Job had said. Job had admitted sin. He just did not think it was so monstrous as to bring on his present travail.

**JOB 33:10 Behold, he findeth occasions against me, he counteth me for his enemy,**

Elihu is going to put forth the evidence. Job had said God was looking for chances to punish him. He had said God hated him and treated him as an enemy. To Elihu, these were serious charges against God.

**JOB 33:11 He putteth my feet in the stocks, he marketh all my paths.**

Furthermore, Job had said God had mistreated him by making life difficult. He had watched him all the time to see if there was not something for which he could be tormented.

Some of these accusations ring true. Job had made some unwise statements about what God was doing to him. This will become clear when God speaks to him after Elihu is through.

There is a problem here in Elihu's argument. Job had suffered before he made these unwise statements. They were not the **reason** for his suffering.

**JOB 33:12 Behold, in this thou art not just: I will answer thee, that God is greater than man.**

Elihu accuses Job of not being fair with God. He cannot judge God. God is much too great for man to judge



him. Man has no measuring stick with which to measure the Almighty.

**JOB 33:13 Why dost thou strive against him? for he giveth not account of any of his matters.**

It is not wise that Job should set himself up against God. God does not have to explain to any man why he does what he does. We give an account to God, not vice versa.

**JOB 33:14 For God speaketh once, yea twice, yet man perceiveth it not.**

God speaks when he gets ready, and in the manner he chooses. He does not appear at the beck and call of men, as Job would have it. If Job would listen to God when God speaks in his own way, Job might understand better.

Again, we have a common weakness of men point out. All too often men wish for God to give them a revelation of truth in their terms. Jesus met a suggestion from Satan along this line. Satan suggested that Christ cast himself down from the pinnacle of the temple to see if he would be protected by the angels. Christ indicated that it was not necessary to force God's hand.

**JOB 33:15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;**

Elihu is now going to instruct Job in the manner God uses to make his truths known to men. Sometimes God had spoken through visions and dreams while they were asleep.

Those methods were used in times of old. We must

note that a change was made with the appearance of Christ. Hebrews 1:1-2 explains that he now speaks through the teaching of his Son.

*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (Heb. 1:1-2).*

**JOB 33:16 Then he openeth the ears of men, and sealeth their instruction,**

God has chosen this method of instructing men. He does not do it according to the whims of men like Job. Elihu believed Job had been trying to push God into giving him special treatment.

**JOB 33:17 That he may withdraw man from his purpose, and hide pride from man.**

God deals with men according to his own purposes. If a man finds that he has been turned from his course in life, he must accept it as the wisdom and judgment of God. Otherwise, man would become filled with pride and think himself to be on an equal footing with his Creator.

We will have to admit that Elihu is bringing up some things which had not been discussed before. However, his arguments fall short in that Job's suffering began before he asked God to explain his troubles.

**JOB 33:18 He keepeth back his soul from the pit, and his life from perishing by the sword.**

Elihu believes God uses various means to protect man from destruction. He guides men's lives in such a

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manner that they are preserved, although they may not understand what is happening.

JOB 33:19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

Elihu declares that sometimes God causes men to be racked with pain to the point that they are bedridden, in order that they may be chastened and turned from their wrong ways of life.

JOB 33:20 So that his life abhorreth bread, and his soul dainty meat.

Elihu is carefully matching his statements with the conditions of Job at that time. Job, no doubt, was so filled with agony that his appetite had failed. It is very possible to be so overcome with pain that this happens.

JOB 33:21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

Elihu is telling Job his emaciated condition is all a part of God's plan for bringing him to a better way of life. It is all a means of correction.

JOB 33:22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

Sometimes, Elihu says, it becomes necessary for God to take a man to the very doors of death to bring him around. Sometimes, he must be delivered to those who would torment him as Job's enemies had done.

JOB 33:23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

These are all means by which God sends messages to men that they might learn of their sinful condition.

JOB 33:24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

When men repent under the chastisement of God, he will then accept their penitence as a ransom and deliver them from death and destruction.

JOB 33:25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

Elihu believed that if Job would repent, his boil covered flesh would heal and become as clear as that of a youth.

JOB 33:26 He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

He believed that if Job would repent and pray for forgiveness, God would hear his prayer and turn his face toward him. If Job would become righteous, God would cause him to prosper according to his righteousness.

JOB 33:27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;

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Elihu is certain that God knows who is penitent of his sins and who is not. He is just as certain that if Job would admit his perverted and sinful nature, God would respond to his repentance.

**JOB 33:28 He will deliver his soul from going into the pit, and his life shall see the light.**

God would see that he did not die. His life would be turned from the darkness of despair to the light of joy and gladness.

**JOB 33:29 Lo, all these things worketh God oftentimes with man,**

The things which were taking place in the life of Job were just God's way of dealing with sinful men. Job should be grateful rather than criticize Jehovah.

**JOB 33:30 To bring back his soul from the pit, to be enlightened with the light of the living.**

God is only trying to prevent Job from slipping into the pit of destruction. He desires that Job be guided from the way of death to the way of life. Job must have patience and yield to the will of the Lord.

**JOB 33:31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.**

Elihu apparently feels that Job might take his words lightly and dismiss them without applying them. He tells him to listen well. He still has some things to say.

**JOB 33:32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.**

He invites Job to have an answer ready when he concludes his speech. He is not trying to condemn Job. He truly desires that Job recognize what is wrong and do something about it so he can be healed of his troubles.

**JOB 33:33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.**

If there is an answer, he requests that Job present it. Otherwise, he urges that Job listen quietly and put his words into action.





## *Chapter 34*

**JOB 34:1 Furthermore Elihu answered and said,**

**JOB 34:2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.**

Elihu continues to speak. I do not think he is speaking just to the three who have spoken earlier. I believe he addresses his words to any who consider themselves as wise individuals.

**JOB 34:3 For the ear trieth words, as the mouth tasteth meat.**

Ears are made to hear with, just as mouths are made to taste with. Elihu encourages those who hear him to use their ears.

**JOB 34:4 Let us choose to us judgment: let us know among ourselves what is good.**

It is time to use a little common sense. Think about this matter a little closer. We can determine what the truth is.

**JOB 34:5 For Job hath said, I am righteous: and God hath taken away my judgment.**

Elihu thinks Job has claimed perfection, and that he has accused God of not treating him fairly.

**JOB 34:6 Should I lie against my right? my wound is incurable without transgression.**

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These are still words Elihu believes Job has spoken. He has said it would be a lie if he were to admit great sin. He also believes Job said he had incurable sores without having done anything which deserved them.

JOB 34:7 What man is like Job, who drinketh up scorning like water?

Elihu simply cannot believe there is another man on earth who absorbs criticism like a sponge soaks up water. It had done no good whatsoever for them to point out his sins to Job. He continued to deny his sinfulness.

JOB 34:8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

He claims Job is walking in the ways of evil men. He is a wicked and sinful person. He keeps company with the wicked by his criticism of God.

JOB 34:9 For he hath said, It profiteth a man nothing that he should delight himself with God.

He tries again to support his accusation with evidence. Job had said that it did not pay to serve God and try to please him.

This is a serious charge. Job had indicated he felt that way. He had talked about the wicked prospering and the righteous suffering.

JOB 34:10 Therefore hearken unto me ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

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This would be partiality on the part of God, says Elihu. God does not sin by showing partiality. He does not do wicked things such as this.

**JOB 34:11 For the work of a man shall he render unto him, and cause every man to find according to his ways.**

God is perfectly fair. He punishes and rewards according to men's works. The wicked suffer and the righteous prosper. Job accuses God improperly.

**JOB 34:12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.**

**JOB 34:13 Who hath given him a charge over the earth? or who hath disposed the whole world?**

God has charge of the entire creation. He supervises all of the events throughout the world. Job would do well to respect him, according to Elihu.

**JOB 34:14 If he set his heart upon man, if he gather unto himself his spirit and his breath;**

If God sets his heart upon a man, he will protect and guide the life of that man until he is gathered into God's presence.

**JOB 34:15 All flesh shall perish together, and man shall turn again unto dust.**

Those who depend upon the flesh will perish and see corruption in the dust.

Elihu is warning Job that if he does not change his ways, God will see that his life comes to an end.

**JOB 34:16 If now thou hast understanding, hear this: hearken to the voice of my words.**

Elihu takes a great deal of effort to make sure people listen to what he says. Perhaps, he is still somewhat in awe of the age of those who had spoken before him.

But he is firmly convinced he is right. He calls for attention.

**JOB 34:17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?**

He has an important question. Will it be God who governs, or will men, such as Job, pretend to govern the affairs of the universe? Who has a right to accuse God of being unjust?

**JOB 34:18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?**

Who is it that dares to stand up before the highest ruler of the land and tell him he is unfair, or even make such complaints against the lesser nobles?

**JOB 34:19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.**

If one would not stand up to challenge the rulings of national kings and princes, how is it that Job feels free to challenge the rulership and judgments of the God of heaven? From the least to the greatest, we are but clay in the hands of the Great Potter.

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JOB 34:20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

The life of every man is held in the hand of God. He can give life and he can remove it. At any time of the day their lives may cease. Even the rich and powerful, such as Job had been, are insignificant in his sight, and can lose their lives in a moment.

JOB 34:21 For his eyes are upon the ways of man, and he seeth all his goings.

Elihu is making some indisputable statements. God is capable of knowing anything he desires to know. He does not misjudge the actions of men.

JOB 34:22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

If Job thinks his wicked ways are unknown to God, he is mistaken. He only deceives himself into thinking God will accept his claims to be a good man.

Job has heard much of this from the other three speakers. He will not be impressed with the words of Elihu.

JOB 34:23 For he will not lay upon man more than right; that he should enter into judgment with God.

Elihu goes on to say that God will not place an unfair sentence upon a man. Therefore, there is no need for

Job, or any other, to ask for an explanation of what is happening.

JOB 34:24 He shall break in pieces mighty men without number, and set others in their stead.

God can, and will, bring down the most powerful of men. He will not hesitate to remove them and place others in their place. Job need not think that his former prestige will influence God. God will not be impressed.

JOB 34:25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

God knows the plans of wicked men. At any time he chooses to do so, he can bring those plans to an abrupt end overnight.

JOB 34:26 He striketh them as wicked men in the open sight of others;

God does not bother to conceal his actions. These wicked men will be punished right out in plain sight.

It appears here that Elihu is digging at Job's complaints; that those who formerly came to him for advice, now ridicule and hiss at him as they pass by.

JOB 34:27 Because they turned back from him, and would not consider any of his ways:

It was not because God was unfair that they were punished or overturned. Rather, it was because they would not listen to God's commandments.

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**JOB 34:28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.**

God had commanded that men have compassion upon the less fortunate. These wicked men ignored that commandment. They deprived the poor to such an extent that their cries came up before God.

**JOB 34:29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:**

If God desires calm, no man can disturb things. If God sends trouble, no man can avoid that trouble. If God decides not to appear in answer to charges such as those of Job, who will force him to make an answer? Neither men, nor nations, have the power to call God into account for his actions.

**JOB 34:30 That the hypocrite reign not, lest the people be ensnared.**

If hypocrites were to hold power, the people would be in very grave difficulties. One could believe nothing they said. Elihu is telling Job that he has been reduced to his present condition because he hid the sin in his life. Although his fellow men could not see it, God could. Job had been removed from influence to protect the people from him.

**JOB 34:31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:**

He suggests that the proper thing for Job to do is accept the chastisement God has placed upon him and decide to live a better life.

**JOB 34:32 That which I see not teach thou me: if I have done iniquity, I will do no more.**

He believes Job should ask God to continue correcting him so he will know what his sins are. Then, when told what they are, he should turn from them.

Although Elihu had claimed to hear the speeches of Job, he had really not listened very well. Job had begged God to let him know if there were sins which he should remove from his life. God had not answered his request as yet.

**JOB 34:33 Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.**

Job should not expect God to correct him according to his own evaluation. But, whether Job refuses to repent, or decided to repent, he will have to make up his own mind. Elihu cannot repent for him. It is time for Job to make the choice and reveal the things he has hidden.

**JOB 34:34 Let men of understanding tell me, and let a wise man hearken unto me.**

Elihu is saying, he is willing to listen, if wise men can tell him where he is wrong. However, if he is right, they should pay attention to what he has said.

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JOB 34:35 Job hath spoken without knowledge, and his words were without wisdom.

He is drawing to the end of this section of his remarks. He comes out strong on his conclusions. First, Job has spoken when he should have been listening. His words were ill-chosen.

JOB 34:36 My desire is that Job may be tried unto the end because of his answers for wicked men.

This statement is in line with the entire speech. Elihu cares little about helping Job. He is much more concerned that Job be required to pay dearly for questioning God's right to judge. It is Elihu's position that Job's attitude encourages all evil men to continue in their rebellion.

JOB 34:37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

Job must have become pretty active in some of the things he had said. Elihu's remark about clapping his hands indicates he had slapped his hands together in making points. Between doing that, and speaking for as long as he had, Elihu decided Job was showing complete rebellion and disdain for the wisdom and justice of God.

Chapter 35

JOB 35:1 Elihu spake moreover, and said,

Job had spoken for a long while. Elihu will also multiply words. He will add little that is new to the arguments that have already been presented.

JOB 35:2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?

This is a false accusation. Job had never said he was more righteous than God. He had spoken some unwise things, as God will point out to him later. However, Elihu had no right to make the above statement.

JOB 35:3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin?

Elihu is not claiming that Job made the statement directly. He is claiming that when Job said the righteous often suffered along with the wicked, he was saying he had no sin at all and therefore any suffering he endured was unfair.

JOB 35:4 I will answer thee, and thy companions with thee.

Elihu was very unsatisfied with the efforts the other three had made to prove Job needed to repent. He, therefore, set out to put them straight as well as Job.

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**JOB 35:5 Look unto the heavens, and see; and behold the clouds which are higher than thou.**

Job was advised to look up into God's heaven and observe the vast gap between the limited power and knowledge of men, and the infinite power and knowledge of God.

**JOB 35:6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?**

It did not harm God if Job opposed him. If he thought he could make any difference in the welfare of Jehovah, he was wrong.

**JOB 35:7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?**

God did not have need of anything Job was able to do for him. Job's good deeds were not anything God would profit from. Compare here Acts 17:24-25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

**JOB 35:8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.**

Elihu felt that Job thought he did damage to God when he stood up against him, and that he gave God some

advantage when he acted righteously. He was certain neither of these attitudes were true.

The phrase “son of man” is not capitalized here. It does not refer to Jesus Christ. It is talking about those who are born of man, as Ezekiel was called the son of man.

**JOB 35:9 By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.**

Elihu saw Job as an oppressor, who caused the weak to cry out in despair over the things he had done to them. Job had been very powerful. Elihu thought he had misused that power in his treatment of the helpless.

**JOB 35:10 But none saith, Where is God my maker, who giveth songs in the night;**

He felt that Job had not had respect enough to turn to God and depend upon him. If he had done that, he would have been filled with songs and a joyful heart.

**JOB 35:11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?**

God has made us wiser than the beasts and the birds. In spite of that, men insist on ignoring him and directing their own ways. Isaiah said, The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider (Isa. 1:3). Elihu believed Job had been ungrateful and forgotten the God who made and sustained him.



**JOB 35:12 There they cry, but none giveth answer, because of the pride of evil men.**

When evil men, such as Elihu believed Job to be, cry out to God, there will be no answer from him. The reason he will not answer is that he does not respect evil men.

**JOB 35:13 Surely God will not hear vanity, neither will the Almighty regard it.**

Vanity is emptiness. God should not be expected to listen to his foolishness. It might be expected that he would pay no attention.

**JOB 35:14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.**

Elihu criticized Job for demanding that God allow himself to be seen. Even though Job could not see him, God was judging him. What he should do is to place his life in the hand of the Lord and trust him without doubt.

**JOB 35:15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:**

Elihu was certain that Job had not trusted God. That was the reason he had brought these terrible things upon him. God was angry at Job for his pride and independence. Even though God has punished him so severely, Job fails to acknowledge his wickedness.

**JOB 35:16 Therefore doth Job open his mouth  
in vain; he multiplieth words without knowledge.**

Job can talk until doomsday in his defense. His words are but foolishness and God will pay no attention to them.



## *Chapter 36*

**JOB 36:1** Elihu also proceeded, and said,  
**JOB 36:2** Suffer me a little, and I will shew thee  
that I have yet to speak on God's behalf.

Elihu is not through yet. He urges Job to continue to listen to him. God may not be there to talk with Job personally. That does not matter. Job will do it for him.

**JOB 36:3** I will fetch my knowledge from afar,  
and will ascribe righteousness to my Maker.

Elihu is indirectly accusing Job of being short-sighted. If he had looked around a little, he would speak wiser words. Elihu implies he has looked into the matter much farther than Job had. When he did that, he found God to be absolutely righteous—not unfair.

**JOB 36:4** For truly my words shall not be false:  
he that is perfect in knowledge is with thee.

Since I speak for God, my words are perfectly true. God is not here himself. However, I will deliver his truths to you.

**JOB 36:5** Behold, God is mighty, and despiseth  
not any: he is mighty in strength and wisdom.

Though God is powerful, he does not oppress the weak. His power and wisdom is not utilized in hurting good men.

**JOB 36:6** He preserveth not the life of the  
wicked: but giveth right to the poor.

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Wicked men like Job will not be protected. God will support the poor, whom the wicked misuse.

JOB 36:7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

God constantly sees the needs of the righteous and never forsakes them. Even though poor, they are truly reigning with God on his throne. They will be lifted up and supported without fail.

Once again, the words have much truth in them, but they are misapplied when they imply Job would be happy and powerful if he would but repent.

JOB 36:8 And if they be bound in fetters, and be holden in cords of affliction;

It is true that men sometimes find themselves in bondage and affliction. But these are not the righteous. These are the wicked.

JOB 36:9 Then he sheweth them their work, and their transgressions that they have exceeded.

When they suffer, God is showing them the error of their ways. They have transgressed against his commandments and he is correcting them.

Elihu has discussed one of the most difficult matters men face. All of us sin and come short of the perfection God places before us. It is difficult to determine whether one is being chastised for his sins, or tested in his faith. Job's faith was being tested as a lesson for the Devil.



JOB 36:10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

God is trying to get you to listen, Job. He has given certain commands and you have disobeyed. He is trying to get you to abandon your evil pathways.

JOB 36:11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

Here is the “gospel of prosperity” in a nutshell. It is not always true that the righteous prosper and the wicked suffer. God does promise a reward for a faithful life. However, we live in the midst of a sin-stained world. When we leave this world, the rewards and the punishments will fit the life which has been lived. Someone has said, **“God does not settle all of his accounts in September.”**

JOB 36:12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

Those who disobey will be allowed to die at the hands of men. They will die because they have shunned the truth of God.

JOB 36:13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

Hypocrites like you, Job, do not mend your ways. All you do is cry out that God is unfair. You do not cry out to him in repentance when you are punished.

JOB 36:14 They die in youth, and their life is among the unclean.

Evil hypocrites will die early. They will live in the most filthy conditions and will soon pass into the grave. Of course, as Elihu speaks, Job is sitting in ashes and feels he is about to pass through the valley of the shadow of death.

JOB 36:15 He delivereth the poor in his affliction, and openeth their ears in oppression.

While you are suffering, Job, God is busy helping the poor and afflicted. He hears their cries. He would hear yours if you would obey him.

JOB 36:16 Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

If you had repented, God would have taken away all of these terrible things which are happening to you. There would be no more suffering. All would be plenteous and abundant.

JOB 36:17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.

Job, you have filled up the cup of God's wrath. Since you are wicked, God is pouring out judgment and justice upon you. You are getting just what you deserve.

JOB 36:18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

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Job, you may wait too long. Be careful that you do not cause God to punish you to death itself. If that happened, nothing could be done to save you.

**JOB 36:19 Will he esteem thy riches? no, not gold, nor all the forces of strength.**

You are wrong, Job, if you think your riches will impress God. Nor can you expect to be delivered by reason of your power. There is not enough gold or power to rescue you from the wrath of the Lord.

**JOB 36:20 Desire not the night, when people are cut off in their place.**

The night here is death. Job had wished to die. Elihu warns him that his wish was unwise. Death would cut him off and into a condition which he might well find less desirable than his present condition.

**JOB 36:21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.**

Job, you are about to ask God for something you would rather not have. You have chosen to die rather than to be corrected. Do not wish to die. Determine you will live righteously.

**JOB 36:22 Behold, God exalteth by his power: who teacheth like him?**

God is attempting to lift you out of your sinful condition. There is no finer teacher than he. If you will hear and obey, he will raise you up from this horror.

**JOB 36:23** Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

Nobody can teach God the way he should act. Nobody can point out his sin to him. You have tried to do both.

**JOB 36:24** Remember that thou magnify his work, which men behold.

If you would honestly look at the work of God's hand, you would know of his glory. It is there for all to see. You may not see him; however, you can certainly behold his Creation.

**JOB 36:25** Every man may see it; man may behold it afar off.

The Psalmist put it this way.

*The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge (Psa. 19:1-2).*

**JOB 36:26** Behold, God is great, and we know him not, neither can the number of his years be searched out.

How can Elihu be so lacking in understanding as to try to teach Job of the magnificence of God after the wondrous speech Job had just completed. After hearing the words expressed in the twenty-eighth chapter, I think Elihu would have been well-advised to listen to Job rather than try to instruct him concerning the grandeur of God.



**JOB 36:27 For he maketh small the drops of water: they pour down rain according to the vapor thereof:**

Nevertheless, Elihu will try to do so. God makes it rain.

**JOB 36:28 Which the clouds do drop and distil upon man abundantly.**

The rain, which God causes to fall from the clouds, brings abundance to man's table.

**JOB 36:29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?**

No man completely understands the pattern of the wind and the movement of the clouds. We are closer than was true in the days of Job. Yet, even with our lightning fast computers, we have difficulty predicting the weather.

The noise of his tabernacle is probably the thunder which is heard when the clouds roll across the sky.

**JOB 36:30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.**

The lightning flashes across the heaven from the east to the west. He has poured the water into the sea basins and thus brought the oceans into being.

**JOB 36:31 For by them judgeth he the people; he giveth meat in abundance.**

Through God's knowledge of nature, he can bring punishment upon the wicked and he can bring abundance to the righteous.

**JOB 36:32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.**

What man can cover the sky with clouds that the sun does not shine through? God can do this with ease.

**JOB 36:33 The noise thereof sheweth concerning it, the cattle also concerning the vapor.**

As the clouds appear, the lightning flashes and the thunder claps, both man and beast should recognize the power of God's wrath and fear him.

## *Chapter 37*

**JOB 37:1 At this also my heart trembleth, and is moved out of his place.**

Elihu confesses that when he hears the thunder and sees the lightning, he is scared. It sounds to him like the voice of an angry God.

**JOB 37:2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.**

He suggests that it would be wise for Job also to give respect to his Maker when he observes the stormy sky. This is God speaking. Job had wanted to hear him speak. This is his chance, if he will just listen.

**JOB 37:3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.**

Everything about the storm is in the hands of God. The wind, the lightning and the thunder are dispensed at his command.

**JOB 37:4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.**

We hear the whisper of the breeze. We hear the patter of the raindrops. Both are soothing and speak of the comfort of God. It is not so with the thunder. It declares the power of the Almighty. No man can prevent the lightning and the thunder from acting at God's command. Men ought to listen and obey.



**JOB 37:5 God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend.**

Elihu presents the thunder as the voice of God. This is not the only place where such an idea is found. At one time, God spoke to Jesus. When the men close by heard it, they decided it had thundered. This is but one of the things God can do that man cannot.

**JOB 37:6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.**

Not only can God cause the clouds, the thunder and the lightning, he can cause the snow to fall. He can bring about the downpour or the sprinkle. All that is necessary is for him to speak and it takes place. This is to be expected. In the beginning, God said, let there be—and there was.

**JOB 37:7 He sealet up the hand of every man; that all men may know his work.**

Elihu seems to be speaking about the winter season here. When the snow falls and freezing weather occurs, men are often forced to retire to the house and wait for better weather. This should teach men of their small power, compared with that of God.

**JOB 37:8 Then the beasts go into dens, and remain in their places.**

In the winter, some of the animals hibernate and no longer venture out. Man does not completely understand the hibernation process.





**JOB 37:9 Out of the south cometh the whirlwind:  
and cold out of the north.**

Among the phenomena which God controls are the hurricanes and the tornadoes. Blasts of cold air come from the north at the hand of nature's forces, which God regulates.

**JOB 37:10 By the breath of God frost is given:  
and the breadth of the waters is straitened.**

The wind, produced by God, can cause frost to form, and water to freeze or thaw.

**JOB 37:11 Also by watering he wearieth the  
thick cloud: he scattereth his bright cloud:**

When the water falls from the sky, the clouds which were thick and dark are replaced by those which are white and fleecy, spread about the sky.

**JOB 37:12 And it is turned round about by  
his counsels: that they may do whatsoever he  
commandeth them upon the face of the world in  
the earth.**

All of the wonders of the weather obey his command. No matter when or where, God is at the helm.

**JOB 37:13 He causeth it to come, whether for  
correction, or for his land, or for mercy.**

Sometimes these things take place in order that men may be corrected. Sometimes they take place for the

welfare of the land. Sometimes they are a demonstration of God's mercy and blessing. In all cases, they await God's will.

**JOB 37:14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.**

Elihu has not listened to Job. If he had, he would have known that Job knew more of the magnificent power and wisdom of God than Elihu did. In his ignorance, he commands Job to stop for awhile and take notice of these things.

**JOB 37:15 Dost thou know when God disposed them, and caused the light of his cloud to shine?**

Does Job know how God caused all these events? Does Job know why the clouds shine after the rain while they were dark and thick before? Job knows they shine when the rays of the sun strike them. He does not know what light is. Light is still one of the greatest mysteries in science. We know more than did Job. We know much less than we would like to know.

**JOB 37:16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?**

All of these things indicate God's knowledge to be perfect. His thoughts are higher than our thoughts, and his ways are higher than our ways.

**JOB 37:17 How thy garments are warm, when he quieteth the earth by the south wind?**

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Elihu pointed out to Job that when the north winds of the winter were replaced by the south wind, the garments seemed warmer. But why? What is heat and cold, and how does one change to the other?

JOB 37:18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass?

Two people stand on each side of a bed and spread out a sheet or a blanket across it. Can a man stand on one side of the sky and help God spread out the sky over the earth? Can you place such objects as the clouds and the stars in the sky, as God does, so that it is as if one were gazing into a looking glass?

JOB 37:19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

Light is knowledge. Ignorance is darkness. We find ourselves in the dark when we try to explain the handiwork of God.

JOB 37:20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

Man should be humbled before God. If God finds out that a man has presumed to compare his own wisdom with that of his Maker, he is in grave danger of destruction.

Elihu felt Job had done just that.

JOB 37:21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

When the wind has passed through and cleared the sky of clouds, a man may be blinded when he looks in the direction of the bright light of the sun.

JOB 37:22 Fair weather cometh out of the north: with God is terrible majesty.

I do not know the meaning of this verse. It may be that the country in which the book of Job was written had a pattern of air movement which resulted in north winds bringing fair weather. This verse may be directly connected with the one just before it where the clouds are cleared from the sky by the passing wind.

JOB 37:23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

Elihu is drawing toward the conclusion of his remarks. Much of what he had said concerned the greatness of God when compared with the smallness of man.

But Elihu wished to make sure Job was left with the thought that God would never render improper reward and punishment. He would not punish the righteous, regardless of what Job thought.

JOB 37:24 Men do therefore fear him: he respecteth not any that are wise of heart.

This verse reminds us of the words of Solomon, the wisest of all men. **Fear God and keep his commandments, for this is the whole duty of man.**



Chapter 38

JOB 38:1 Then the LORD answered Job out of the whirlwind, and said,

It would have been interesting to have counted the number of times Job said he desired to have an audience with God. It is now about to happen. Job will not be quite as comfortable with things as he thought he would.

Job's friends had pretty well agreed with Satan. Man serves God solely in order to become prosperous. They were all wrong. A very important part of man's reason for serving God is his love of God and his conviction that God knows what is best for him.

Job had pointed out that the wicked sometimes prosper while the faithful sometimes suffer. He was absolutely right. In the meantime, however, Job had implied that God had acted unfairly in his case. God will now provide Job an answer to this difficulty.

JOB 38:2 Who is this that darkeneth counsel by words without knowledge?

God first asked Job who in the world he thought he was that he could muddle up things by speaking unwisely. Job had created confusion by misrepresenting Jehovah. In plain English, Job did not know what he was talking about.

I cannot help but feel a little sorry for Job. He was not able to see behind the scenes in order to unravel the mysteries of his condition. He did not know of the confrontation between Satan and God. Things would have been much more clear if he could have known. This is not to accuse God. If Job had known all of the details,

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the lesson to Satan would have lost its edge. God was correct in keeping Job uninformed.

**JOB 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.**

This is going to put Job between a rock and a hard place. He is just a man. When God demands that he gird himself and answer like a man, that is all Job can do. He cannot answer God from either omniscience or omnipresence. His answers will, therefore, be imperfect and filled with human error. This could become embarrassing.

**JOB 38:4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.**

God begins by pointing out to Job that Job is not an eternal being. He began his life on this earth long after God created it. The question is interesting in that it is the same question children sometimes ask their parents. "Where was I before I was born?" How is it that a human being may come into existence? What are the principles which are in action in bringing about a conscious baby from the union of a mother and father?

**JOB 38:5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?**

Construction is always planned. Job is requested to give an explanation for the plans of the earth. He is to explain to God just how the original measurements were arranged. Job will be obliged to admit his ignorance. That will place him alongside a host of modern day



scientists who, if they were honest, would have to admit their ignorance of the same matters. There is a ton of speculation. There is very little solid knowledge concerning the origin of the earth.

**JOB 38:6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;**

Job is to explain upon what the earth rests. Job had indicated a partial answer to this question in Job 25:7. He hangeth the earth upon nothing. Neither Job or any other man could answer that question, either in his day or ours. The answer demands a perfect knowledge of the force of gravity. Einstein spent the major part of his life trying to comprehend it. The physical scientists who have followed him have struggled in the attempt to understand the nature and relationship of the various kinds of forces. They do not have the answers.

Einstein predicted that when men could explain the relationship between the different kinds of forces in a unified field theory, the world would see a change even greater than it saw with the entrance of the atomic age. Poor Job! He was asked to explain such mysteries **thousands of years ago!**

**JOB 38:7 When the morning stars sang together, and all the sons of God shouted for joy?**

It may be that the singing of the morning stars is pure poetry. However, some have taken this a bit more literally and used it to support the position that the literal sun, moon and stars were created before the earth; otherwise, they could not sing with joy at the creation of the earth. Those who believe in the “Gap Theory” tend to believe this.

We should probably take note of the fact that Christ is called the Morning Star (Rev. 2:28 and 22:16) and is also called the Son of God (John 3:16). Hebrew parallelism may be involved in this verse. The morning stars may be another term for the sons of God.

In the first chapter of Job, we are told that the sons of God had come to present themselves before the Lord, and that Satan came also to present himself before the Lord. This may well mean that Satan was in the same general classification as the sons of God. This would be an indication that the sons of God, as discussed in this verse were spiritual beings who were responsible for the welfare of God's creation, including mankind.

It is quite possible that Satan is a fallen angel who rebelled against God and, being lifted up with pride, led a host of other angelic beings away from their true dominion and responsibilities. If Satan and his angels were at one time charged with enlightening man, we can see how they might be described as sons of God and morning stars. Sons follow their father's directions. Morning stars herald the coming of the light of day.

When all is said and done, I do not know for certain who either the morning stars or the sons of God in this verse are. I presume Job at least understood the question and did know what they were, even if he could not tell God where he was when creation occurred.

**JOB 38:8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?**

The questions in this chapter are almost as hard as the answers. What is this verse talking about when it speaks of the sea braking forth as if it had issued out of





the womb? The real question being asked is, “Who kept the sea from going everywhere”? The question as to when it brake forth must be answered before the latter question can be considered.

I believe the verse is talking about the time when God gave birth to the seas, as recorded in Genesis 1. If that is the case, the question is, “When the seas came into being, why did they not cover the entire earth rather than being found separate from the dry land”?

Job had previously stated that it was God who had accomplished these wonders. What Job had not tried to do was explain why these things occurred as they did. Would Job be able to duplicate this feat? Not by any means.

Scientists today speak of surface tension. This causes the raindrops to take the form they do. It causes waterbugs to be capable of skimming over the surface of a pond. It is at least part of the reason why water has a demarcation line between the water in a glass and the air above it. We know a little more than Job about the behavior of the water which fills the seas. We would be just as embarrassed as he to give a complete explanation of the nature of water.

**JOB 38:9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it,**

This verse is still talking about the sea. Where was Job, when God brought the clouds into existence and stretched them through the darkness and over the face of the sea like a belly band around a newborn infant?

**JOB 38:10 And brake up for it my decreed place, and set bars and doors,**

What part did Job have in determining just where the sea would find its place, and in preventing it from exceeding its bounds?

**JOB 38:11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?**

It was God, not Job, who had the power to control the powerful and raging waves of the sea.

The energy contained in an ocean wave is enormous. Concrete piers weighing several tons have been picked up from the bottom of the sea and dropped back down several feet from where they were. Giant ships are heaved about like corks in waves many feet high. Sailors, who pride themselves in being tough and fearless, are made to tremble in terror under the power of the raging sea. Yet, God is infinitely more powerful than all of the ocean waves ever to rear their foamy heads.

**JOB 38:12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;**

Morning and evening have followed one another from the creation week to the present. Man may light a lamp. He cannot change the day and the night. The dayspring is the sun. The positions and the movements of the earth and the sun are in the hands of the Almighty. Job has nothing to do with these things.

**JOB 38:13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?**



Evil is often perpetrated during the darkness of the night. When the day comes, the evil and wicked men are less apt to commit their sinful acts. Thus, as the sun sheds its light upon the earth, the wicked are shaken out like foreign objects are shaken from a sheet or a blanket.

**JOB 38:14 It is turned as clay to the seal; and they stand as a garment.**

When a king used his ring as a seal, or when a seal was pressed down into a clay tablet, the clay would come up around the seal and fill every crevice. Just so, it is with the sunshine as it moves across the land at daybreak. The light wraps the land and pushes away the darkness.

**JOB 38:15 And from the wicked their light is withholden, and the high arm shall be broken.**

The commentators skip verse fifteen. I am not surprised. How is it that the light of the wicked is withheld? Is there any reason to say the sunlight is withheld from the wicked? I think not. Maybe it means the knowledge they have of how to make their way during the night hours is their own form of light. If so, their crafty ways would be rendered useless when the day breaks.

It is easier to see why their strong arm is broken. They are not as able to get away with their wickedness when the sunlight allows them to be seen.

**JOB 38:16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?**

Job, what feeds the water into the sea? Have you observed this? We do know today that there are springs in

the ocean. Fresh water is found in various places, welling up from the depths. This was discovered long after Job was asked these questions.

Job, have you walked from the shore into the deepest parts of the sea? Of course not! The pressures in the depths of the sea are fantastic. Fish used to living in the deeper waters, sometimes explode when brought to the surface because of the decreased pressure around them. We have had great difficulty in building such vessels as the bathysphere which are able to penetrate the waters to some depth. Yet, we are still not able to send men down to the bottom of the sea in its deepest parts. Anything we know of those regions, we have learned by indirect methods.

**JOB 38:17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?**

Job is asked if he has been able to pass beyond the land of the living and observe what takes place there. Christ had such an experience. Job had not. Lazarus returned from the abode of the dead; however, he gave us no record of what took place there. Like Job, we are still speculating about life after death. God has complete knowledge of Hades, paradise, Tartarus, etc.

**JOB 38:18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.**

Here is one question we are presently able to answer. The earth is approximately eight thousand miles in diameter, and twenty-five thousand miles in circumference. This was not discovered until the time of Eratosthenes, who lived about two hundred fifty years

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before Christ. Job could not answer the question. God could.

JOB 38:19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,

What is light, Job? How does it move from place to place? From where does it originate? Light is one of the most fascinating mysteries of science. Galileo, Newton and Einstein all made it a fundamental part of their investigations. None of them completely solved its puzzles.

Again and again, God poses questions which are still basic to the understanding of nature. These were not just hard questions. They were questions which go to the very heart of scientific knowledge. It is no accident that the book of Job is included in the sixty-six wellsprings of salvation.

JOB 38:20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

Can you follow the light to the place from which it comes? It is true that we can trace the light of the sun back to its surface. We follow the light of the stars through the telescope. But God is going deeper here. He wishes to get an answer from Job as to the origin of light itself, not just one example of it.

JOB 38:21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

Job was not alive when God uttered those wonderful words, **“Let there be light!”** His days began long after that.

JOB 38:22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

What are the treasures of the snow and of the hail? I suppose God to be asking Job if he can explain the existence and the nature of snow and hail. The treasures are probably the wondrous principles which are involved in the formation and structure of these two.

There are at least two treasures of the snow that we can put forth. First, the snow can increase the nitrogen content of the soil, making it more fertile. Farmers have actually placed a dollar value on each inch of snowfall during a given winter. Second, each snowflake is different from every other flake. Each has six sides; however, the intricate and detailed design of each flake varies. As the flake is driven by the wind, it rises and falls. The different movements of each snowflake cause it to grow in a unique manner. Truly, there are treasures in the snow and the hail.

JOB 38:23 Which I have reserved against the time of trouble, against the day of battle and war?

God actually used hailstones as a weapon to drive out the enemies of Israel before them. There are examples of this in Exodus 9:23 and Joshua 10:10-11.

JOB 38:24 By what way is the light parted, which scattereth the east wind upon the earth?

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God may have been reaching far into the future of science here. It is possible for us to separate light into its individual colors today, and then to recombine those individual colors into white light. Job probably understood what God meant by the parting of light. I cannot be certain. Nor do I know how the parting of light would affect the scattering of the east wind.

**JOB 38:25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;**

Job, do you understand why the water follows the course it takes when the rivers overflow? Do you know why the lightning follows the path it takes?

**JOB 38:26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;**

If man is so intelligent, why is it that it is possible for it to rain when there is no man present? Surely, man is not as important as he might think himself to be. We often say man talks a lot about the weather, but that he does nothing to change it.

Even if we could change it, there is great danger in the attempt to do so. It would be possible for man to divert the English channel from its course between England and the mainland of Europe. This would change the climate of Germany from its present state to one much more like Siberia in Russia. This was contemplated during World War II. The plan was abandoned because it was not possible to predict what effect this would have upon England, Scotland and Ireland.

**JOB 38:27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?**

Without the rain, the ground turns dusty and arid. Famine results. With the rain, the land produces luxurious vegetation. How is Job to explain this in its entirety?

**JOB 38:28 Hath the rain a father? or who hath begotten the drops of dew?**

It is not possible that all of these things just happened by chance. The rain does have a Father who brings it into being. The dew is begotten by the Lord.

**JOB 38:29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?**

The frost and the ice owe their existence to some intelligent cause; however, that cause is not man. Job is helpless to explain the origin of these.

**JOB 38:30 The waters are hid as with a stone, and the face of the deep is frozen.**

What happens when water freezes, Job? They are fluid and pour easily. Then, with the lowering of temperature, they become as firm as stone. The lake upon which the boat was able to move easily from shore to shore now finds itself covered with a thick layer of solid ice. Explain this Job.

The freezing of water is accompanied by strange changes. Most liquids contract when they freeze. Water





is an exception. It increases in volume. This causes ice to be less dense than liquid water, and to float on its surface. If this were not true, the ice would sink to the bottom and the lakes would freeze solid from the bottom upward. Divine intelligence and perfect design are demonstrated in this matter.

**JOB 38:31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?**

Why do the stars remain fixed in their positions? Pleiades and Orion are constellations. Job is challenged to explain why the forces which bind the stars of these constellations in their places act as they do.

**JOB 38:32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?**

The questions continue concerning the host of heavenly bodies. Job can no more answer these questions than he could fly. The position and movements of the bodies in the heavens are God's realm.

**JOB 38:33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?**

Does Job know about the laws of nature that govern the universe? Can he regulate those laws as they operate in nature? NO!

**JOB 38:34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?**

Can Job command it to rain and see it do so? NO!

**JOB 38:35 Canst thou send lightnings, that they may go and say unto thee, Here we are?**

Can Job call for the lightning and have it answer to his command? NO!

**JOB 38:36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?**

What is intelligence, Job? Why is it that a man can think and reason? Who is responsible for the mental capacity of men and beasts? Is it you, Job? Of course not!

**JOB 38:37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,**

Is there any man around who can count all of the clouds in the sky? Is there one who can prevent it from raining when he chooses to?

**JOB 38:38 When the dust groweth into hardness, and the clods cleave fast together?**

When man sees the ground become hard and dry and watches the clods of dirt become like rocks, he may well wish to cause the rain to come. But he cannot.

**JOB 38:39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,**

Job, can you provide food for the wild beasts? Who was it, Job, that made it possible for the various living things to each have enough to satisfy its appetite?

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JOB 38:40 When they couch in their dens, and abide in the covert to lie in wait?

Having found the food, would you have the courage to present it to the fierce animals while they are hungry?

JOB 38:41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Every animal has its own supply of food and God is the one who designed these food supplies, whether it be the lion, the raven, or even man himself.

Chapter 39

JOB 39:1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

Job is asked if he has a complete knowledge of the wildest of animals. Can he say when their labor is to begin? It is said that the wild goats of the Middle East are amazing climbers. They are able to mount cliffs and rocks which have barely enough crevice to hold their hooves. It is not likely that Job had even seen the places where they brought forth their young. He certainly could not know all the details of the bearing of their young. But God knew!

JOB 39:2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

There is more here than just knowing the gestation period of the deer and the wild goats. The questions involve mysteries which no man understands. Why does it take a different amount of time for a wild goat to bring forth young than it does for a human? God has set the time of gestation for each of the animals. Job's wife had given birth to several children. I am sure Job was well aware of the uncertainty of the precise time when her labor pains would begin. Neither husband nor wife has control or knowledge of this. All either of them can do is wait until the birth pangs set in. If we have such little knowledge of our own circumstances, how can we speak with authority about the wildest of animals.



JOB 39:3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

This verse may very well have been made a little more delicate in the translation. It is likely that the original Hebrew was talking about the casting out of the afterbirth. Did Job understand the details of the feeding of the unborn through the placenta, and the fluids which surround the young before birth?

JOB 39:4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

After they are born, the young grow and flourish. They are made in such a way that they become independent of their parents and move out to live adult lives of their own. Did Job understand the development of life as it moved through the cycle from birth to death?

JOB 39:5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

The Bible speaks of the wild ass in other places. It is clear that it was an extremely independent creature, and very difficult to bring under control. Can Job explain why some animals are so wild of nature while others are tamed with no difficulty?

JOB 39:6 Whose house I have made the wilderness, and the barren land his dwellings.

It was God who caused the wild ass to love the open wilderness and the deserted areas. Man in general, and

Job in particular, had nothing to do with the nature of this animal.

JOB 39:7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

The wild ass does not like the crowded city. If he is captured, he rebels against the commands of the man who would break him to the harness. This is the handiwork of God, not man.

JOB 39:8 The range of the mountains is his pasture, and he searcheth after every green thing.

The wild ass does not depend upon man for his food. He lives perfectly well in the mountains, feeding upon the vegetation which grows there.

JOB 39:9 Will the unicorn be willing to serve thee, or abide by thy crib?

Verses like this one, which mention animals we normally meet in mythology, have been made the target of scorn by atheists and infidels. It would be wise for them to investigate a little more before making some of the rash remarks they have uttered.

The unicorn of mythology was similar to a horse, but had one long curled horn growing out of his forehead. It was adopted as a part of the coat of arms of the royalty of Great Britain. To the best of our knowledge, no such animal has ever existed.

The Hebrew word which is translated as unicorn is **reim**. Probably, the animal meant was the rhinoceros.

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The name indicates one horn. The rhinoceros fits this description and in latter times the rhinoceros was still called a reim in parts of the Arab country.

**JOB 39:10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?**

Men do not cultivate their fields with the rhino. He is quite untamable. It would be unthinkable to put a harness on him and domesticate him.

**JOB 39:11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?**

**JOB 39:12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?**

Job well knew that there were animals which were too strong and too wild to use as beasts of burden. Who arranged it such that these creatures were so difficult to tame? God!

**JOB 39:13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?**

The peacock has long been famous for the beauty of its plumage when it spreads its tail feathers. Who is responsible for creating such beauty? Did Job give it to the beautiful bird? Did he understand how such colors were brought about?

The ostrich is also known for its beautiful feathers.

Many a women's hat has been decorated with ostrich feathers. This was not Job's doing.

**JOB 39:14 Which leaveth her eggs in the earth, and warmeth them in dust,**

It is a source of wonder that the ostrich ever raises young. The female lays her eggs in the sand and then goes off without concern for them. Another female may come upon them and hatch them without knowing they are not her own.

**JOB 39:15 And forgetteth that the foot may crush them, or that the wild beast may break them.**

The ostrich mother seems completely unaware of the danger to which she has exposed her eggs. She does not realize they may be stepped on or eaten by other animals.

**JOB 39:16 She is hardened against her young ones, as though they were not her's: her labour is in vain without fear;**

It is almost as if she despised her own offspring. She has no fear that the labor she put into the laying of the eggs will be in vain.

**JOB 39:17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.**

God simply did not endow the ostrich with much insight. Her ability to see the consequences of her actions is almost absent.





**JOB 39:18 What time she lifteth up herself on high, she scorneth the horse and his rider.**

She may be lacking in intelligence, but she can run with the best of them. It is said that high prices were offered for horses that could match the speed of a running ostrich.

**JOB 39:19 Hast thou given the horse strength? hast thou clothed his neck with thunder?**

The strength of the horse has made it a favorite companion of man in time of war. One can only imagine the fear which a footman felt when approached by hundreds of armed riders astride galloping horses. It is interesting that man has been able to domesticate the horse with its enormous strength.

**JOB 39:20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.**

What would Job's feelings be if a horse were to come charging at him with nostrils flaring? This is not talking about the quiet beast of burden. It speaks of the war horse. A grasshopper will jump at the faintest touch. Will the horse do the same? Why not, Job?

**JOB 39:21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.**

Even the tamed horse will soon revert to the description above when he is allowed to roam free for a time. I will remember a team of horses we owned when

I was a youngster. We allowed them to roam in a large pasture through an entire winter. When spring came, we tried to capture them and had great difficulty. Finally, after feeding one apples by hand, I managed to slip a bridle over its head. Having gone this far, I decided to ride it to the barn. That was a mistake. It threw me off its back and pranced away, bridle and all.

The war horse is not awed by a man with spear or arrow. He will charge at them full speed and trample them if they do not remove themselves from his path.

**JOB 39:22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.**

**JOB 39:23 The quiver rattleth against him, the glittering spear and the shield.**

Neither the sword nor the arrow intimidates this horse. It would be well for the reader to consider the picture presented in both the sixth and the ninth chapters of the book of Revelation. In both of these places, horses are used in helping to describe terror coming upon men.

**JOB 39:24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.**

**JOB 39:25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.**

Not only is the horse unafraid of battle, he seems to anticipate it with eagerness. He awaits the sound of the trumpet calling the battle into action. What causes the horse to have this strength and power? Was it Job? No.

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**JOB 39:26 Doth the hawk fly by thy wisdom,
and stretch her wings toward the south?**

The hawk almost floats above the ground as it inspects the ground below for possible food. How is it that it is able to stay aloft while holding its wings nearly motionless? Then, when it catches sight of prey underneath, it swoops down like a falling stone and wraps its talons around the unfortunate victim.

The process of migration now is presented to Job for his explanation. What are the mechanics which result in birds flying south for the winter and then returning in the spring? How is it that some of them are able to come back to the very yard in a village or city where they had their nest the previous year? We could expand this question to cover the migratory patterns of other animals such as the salmon. There was no way Job could explain migration.

**JOB 39:27 Doth the eagle mount up at thy
command, and make her nest on high?**

**JOB 39:28 She dwelleth and abideth on the rock,
upon the crag of the rock, and the strong place.**

What causes the eagle to build its nest in the heights of the cliffs? Has any man commanded that this be the case? The answer is obvious.

**JOB 39:29 From thence she seeketh the prey,
and her eyes behold afar off.**

From the heights the eagle is able to see small animals on the ground. From this comes our proverbial saying, "as sharp as an eagle's eye." Why does the eagle have so much better eyesight than men?

**JOB 39:30 Her young ones also suck up blood:
and where the slain are, there is she.**

Why are some birds and animals eaters of flesh and blood while others are content with the grass of the field? The young eagle needs blood to eat. Jesus made use of the knowledge that eagles feed upon flesh and blood when he stated in Matthew 24:28, For wheresoever the carcass is, there will the eagles be gathered together. He was probably speaking about the bloodshed which would come about when the Roman armies attacked Jerusalem. He may also have been making an indirect reference to Revelation 19 where the fowls of the air feed upon the carcasses of the enemies of God and the Lamb.



Chapter 40

JOB 40:1 Moreover the LORD answered Job, and said,

God is almost through with Job now. He has been doing all the talking. Job had requested over and over again that God speak to him directly. He has been granted that wish. After presenting Job with a host of questions which only the Creator could answer fully, God will ask one last very pointed question.

JOB 40:2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

God's closing question to Job is this. Job, do you still think you have a right to question the supervision of God? If you do, go ahead with your instructions to me.

JOB 40:3 Then Job answered the LORD, and said,

A friend of mine and myself entered a debate tournament. We were paired up against a couple of experienced female debaters. It was our first debate. Before the debate was concluded the two of us were so confused we had actually made points which supported our opponents. I think I understand a little of Job's mental condition when God finished speaking. There was no adequate reply!

JOB 40:4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

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In contrast to the wisdom and purity of God, Job was foolish and filthy. Rather than to make a further mistake, he will simply close his mouth and listen.

**JOB 40:5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.**

Job realizes he has already spoken when he should not have. More than once he has overstepped his limits. He promises it will not happen again.

**JOB 40:6 Then answered the LORD unto Job out of the whirlwind, and said,**

Poor Job, he had already experienced enough trials for several men. God had then overwhelmed him with facts and questions which he was unable to handle. Now God will fire another barrage.

**JOB 40:7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.**

We would say, “Hitch up your belt.” or “Roll up your sleeves.” God is saying, You have already said too much. I will not allow you to get off so easily now. You cannot just back out with grace after all you have said.

**JOB 40:8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?**

God is now agreeing to some extent with Job’s three companions. God had made a judgment as to how Job’s life should be handled. Job felt it was a poor judgment. He had placed his own powers of judgment ahead of



those of God. God now asks him if he thinks that was appropriate.

**JOB 40:9 Hast thou an arm like God? or canst thou thunder with a voice like him?**

Does Job think he has the strength of Jehovah? Does he think the entire earth can be made to tremble at the sound of his voice? If so, God has a job for him.

**JOB 40:10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.**

Job is to put on his finest garments so that he exerts his greatest possible influence on mankind. He is to make himself just as awe inspiring as he can.

This might not be very easy at this point. Job is sick and sore. Even the lowest of men has spit in his face and mocked him.

**JOB 40:11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.**

God continues. Job, I want you to get angry at the most powerful and influential of men. Make these men bow before you and humble them with your power.

**JOB 40:12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.**

God is able to lift up the fallen and to bring down the proud. He can remove evil and wicked men from their high positions.

**JOB 40:13 Hide them in the dust together; and bind their faces in secret.**

Job, if you are able to do anything you wish to do, bring the haughty men down to the grace and cover their faces in the tomb, even as I am able to do.

**JOB 40:14 Then will I also confess unto thee that thine own right hand can save thee.**

Job, if you could do all of these things, then you would not need the power and wisdom of God supervising your life. You could govern the world yourself. If, however, you cannot do these things, you would do well to leave it in my hands.

**JOB 40:15 Behold now behemoth, which I made with thee; he eateth grass as an ox.**

God now asked Job to take a good close look at the behemoth who eats grass.

What is the behemoth? There has been much guesswork. The same word is used in Genesis and is translated as **cattle**. The name itself does no more than to place it in a general class of animals which are normally contrasted with the vicious beasts such as lions, tigers and so forth. All we can do in identifying it, is to look at the characteristics given in the passage.

First, we know it is an herbivorous animal rather than a flesh eater.

**JOB 40:16 Lo now, his strength is in his loins, and his force is in the navel of his belly.**

It is an animal which is enormously strong in its belly and loins. There are still a large number of such





animals. Elephants and the extinct mastodons would fit the description thus far.

**JOB 40:17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.**

Now, we are in trouble with both the elephant and the mastodon. These creatures did not have tails like cedar trees. They have a dinky little rope for a tail. We can rule out both of these. Some have suggested that the animal mentioned here is a hippopotamus. But the hippo also has a very small tail. Behemoth is not the hippopotamus.

**JOB 40:18 His bones are as strong pieces of brass; his bones are like bars of iron.**

His tendons and muscles are strong and his bones are like bars of brass and iron. Whatever the behemoth is, it strikes awe into the hearts of those who look upon it.

**JOB 40:19 He is the chief of the ways of God: he that made him can make his sword to approach unto him.**

He is so strong that men must be cautious about approaching him. Only the God who made him can approach him without fear and trembling.

**JOB 40:20 Surely the mountains bring him forth food, where all the beasts of the field play.**

This animal finds his food upon the mountains. He finds himself at home in areas where many other beasts live.

**JOB 40:21 He lieth under the shady trees, in the covert of the reed, and fens.**

The next few verses indicate that he was also at home in swampy regions. The reeds and the fens indicate a swamp.

**JOB 40:22 The shady trees cover him with their shadow; the willows of the brook compass him about.**

He likes to lie in the shade of the willow trees beside the small brooks.

**JOB 40:23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.**

However, it does not bother him if the small brook turns into a raging river. He is strong enough to handle the situation. Even the swelling of the Jordan would not disturb his confidence. This verse seems to indicate that the animal could be found in the area of the Jordan River.

**JOB 40:24 He taketh it with his eyes: his nose pierceth through snares.**

When the river swirls and rages, the behemoth takes it all in with unconcern. He is too strong to be fearful of a swollen river. It is as if he could drink the whole river and protect himself.

In recent years, there has been a strong attempt to explain the behemoth in this chapter as a dinosaur. There were herb eating dinosaurs. They would have been found



in both mountainous and in swampy ground. They were tremendously strong in the belly and tail portions of their bodies. The main objection comes from those who believe men did not arrive on earth until millions of years after dinosaurs became extinct. There is evidence which the mainstream of the scientific world has refused to admit. It is very possible that some of the dinosaurs lived at the same time, and in the same regions, as men did. I believe it **could have been** the dinosaur. However, I do not think we are safe in saying that it **was** the dinosaur.

Whatever the animal in this chapter was, it was known to Job and God pointed it out to him as an example of something God could create, and man could not.

## Chapter 41

**JOB 41:1 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?**

This entire chapter is given to a discussion of the leviathan. As was true in the previous chapter dealing with the behemoth, men have not reached agreement on the identity of this animal.

The word leviathan is just a transliteration of the Hebrew rather than a translation. The Hebrew word is made up of five letters corresponding to our English sounds l-v-y-th-n. There is difficulty here because the literal meaning of the word is “coupled dragon.” When we begin talking about dragons, we are inviting mockery from the critics of the Bible who think it is filled with mythology. Fire breathing dragons are thought to be figments of the imagination—not matters of fact.

What was the leviathan? The whale has been suggested. The crocodile also fits many of the characteristics mentioned. Again, there are those who see a strong possibility of some form of dinosaur.

The leviathan is mentioned in three other passages of scripture. It is referred to twice in Psalms and twice in a single verse of Isaiah. The verses follow:

*Psa. 74:14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.*

*Psa. 104:26 There go the ships: there is that leviathan, whom thou hast made to play therein.*

*Isa. 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing*

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serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

In each of these passages, it is clear that the thrust of the message is the awesome power and strength of the creature. God is even more powerful in that he is able to break his head in pieces and feed him to people far away from the place where he was captured. He is the one who made him play in his watery home, and he can punish him when the time comes. In the time of Job, this was impossible for men.

In the Isaiah 27:1 reference, he is spoken of as a piercing and crooked serpent. I find it difficult to apply the word serpent to the whale. Though this leviathan is very impressive in strength and plays in the water, I do not believe it was a species of whale.

I think the description most aptly fits the crocodile. However, there are many passages in the Bible where there are spiritual overtones. There is a strong possibility that this leviathan, though an untamable crocodile in the sight of Job, is typical of Satan. Satan is the arch foe of God and man. He was called a serpent in Genesis. He is called both an serpent and a dragon in Revelation. God may be indirectly asking Job is he is able to contend with the strength and power of Satan. With the help of God, Job can do so. Without the help of God, Job would be helpless before the power of Satan.

This would fit in well with the fact that this chapter concludes God's remarks to Job concerning his present miseries. Job has not realized the true reason for his troubles. Satan has him in his clutches. Job has been powerless before Satan's strength. Job had asked repeatedly for an explanation from God as to why he could not escape his tribulation. Now God talks to him about a

terrible serpent whom men are not able to conquer. God may be answering Job by telling him that just as the leviathan is too strong for men, Satan is also. Since that is the case, Job needs the help of Jehovah, which will be forthcoming shortly.

Chapter forty-two then goes on to show what happens when God intervenes by opposing Satan with his own divine power. At that time leviathan, or the Great Red Dragon, Satan, is defeated and Job returns to a condition even more desirable than the one he was in before Satan's onslaught.

I think God would not have devoted a complete chapter of the Bible to describing the difficulties of men in conquering a crocodile, or even a dinosaur. On the other hand, if the crocodile is symbolic of the power and strength of Satan, the amount of space used is perfectly understandable.

**JOB 41:2 Canst thou put an hook into his nose?
or bore his jaw through with a thorn?**

Job knew of some animal called a leviathan. He also knew he would not get close enough to the creature to place a hook in its nose. If the animal is a crocodile, we all know the dangers that face one who gets too close to the snapping jaws.

**JOB 41:3 Will he make many supplications unto
thee? will he speak soft words unto thee?**

This animal does not come begging men to be nice to him. He does not purr like a kitten before the fireplace.

**JOB 41:4 Will he make a covenant with thee?
wilt thou take him for a servant for ever?**

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Unlike the cow, the sheep or the goat, this animal does not form agreements with men such that they feed and care for him, while he provides them with a service or a product.

**JOB 41:5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?**

This animal will not be trained to say “Polly wants a cracker.” He will not be found in the lap of a sixteen year old girl who pats him on the head.

**JOB 41:6 Shall the companions make a banquet of him? shall they part him among the merchants?**

When men get together for a formal banquet, they do not place the meat of this creature on their plates. He is too fearsome to catch and cook.

**JOB 41:7 Canst thou fill his skin with barbed irons? or his head with fish spears?**

While the hide of other animals can be penetrated with spears and hooks, this one is too tough.

**JOB 41:8 Lay thine hand upon him, remember the battle, do no more.**

If you set out to capture him, you will remember the fight and will not try it again.

**JOB 41:9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?**

It is useless to even hope to overcome him. Even the sight of him will strike terror into the observer and paralyze him with fear.

**JOB 41:10 None is so fierce that dare stir him up: who then is able to stand before me?**

This is a key verse in the chapter. If men cannot even contend with the leviathan, how can they hope to stand against the power and wisdom of God?

Thus Job should be careful about his words. He is not fighting against men or wild beasts. He is dealing with far greater forces; Satan and God himself.

**JOB 41:11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.**

God asks Job if there is anyone who can command God to act in a certain manner. God does not have to answer to either men or to angels. Everything in heaven and on earth is subject to him.

**JOB 41:12 I will not conceal his parts, nor his power, nor his comely proportion.**

God will not try to hide from the appearance or the strength of the leviathan. He can look directly upon him and feel no fear.

**JOB 41:13 Who can discover the face of his garment? or who can come to him with his double bridle?**

The garment of the leviathan is his skin. Men cannot pierce his outer covering. They cannot put a bridle on him like one would a horse.

**JOB 41:14 Who can open the doors of his face? his teeth are terrible round about.**





The doors of his face are his jaws. As noted before, men are very cautious in the presence of those powerful jaws, lined with rows of jagged teeth.

**JOB 41:15 His scales are his pride, shut up together as with a close seal.**

This creature is covered with scales. These scales lie so close to one another that they form a continuous protection to him.

**JOB 41:16 One is so near to another, that no air can come between them.**

Not even the air can find its way between them.

**JOB 41:17 They are joined one to another, they stick together, that they cannot be sundered.**

Spears and arrows will not find their way through the scaly surface. It is even reported that bullets have been resisted by the scales of the crocodile.

**JOB 41:18 By his sneezings a light doth shine, and his eyes are like the eyelids of the morning.**

The word neeing is a forerunner of our present English word sneezing. When the leviathan snorts or sneezes, light can be seen. Some believe this refers to the colors of the rainbow which would appear when the sunlight struck the drops of water he sneezed into the air.

**JOB 41:19 Out of his mouth go burning lamps, and sparks of fire leap out.**

The next few verses are difficult. Was there really a fire breathing animal who lived in the time of Job? This and the next two verses would seem to indicate this was so. Could the crocodile possibly fit this description? It seems that it would not.

**JOB 41:20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.**

**JOB 41:21 His breath kindleth coals, and a flame goeth out of his mouth.**

These few verses seem like a description of the fire breathing dragons killed by the knights of storyland. Still, I cannot but wonder if there is some truth behind those ancient stories. Could there have been some large animal which is now extinct, but which was responsible for the present verses of scripture and also for the stories of old? Is it absolutely impossible that an animal might have such internal chemistry that actual fire and smoke would issue from its mouth and nostrils when it became angry? If we knew the answer to this question, we might well find that our scepticism is ill- founded.

**JOB 41:22 In his neck remaineth strength, and sorrow is turned into joy before him.**

His neck is exceedingly strong. The translation of the last part of this verse is questioned by some. Adam Clarke translates the Hebrew into English as follows. **And destruction exalteth before him.** This is almost the opposite of the King James translation. It fits the context much better. Wherever leviathan exerts his strength, destruction flourishes.

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JOB 41:23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

The armor of the leviathan is so dense his scales cannot be separated enough to get between them.

JOB 41:24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

The heart is a vital organ. If one could damage the heart, the animal could be destroyed. But the heart of the leviathan is so well protected, it cannot be damaged.

JOB 41:25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

When the leviathan confronts a man, even the mightiest of men trembles with fear. To purify oneself, may mean to pray for forgiveness in the face of death.

JOB 41:26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

There is no weapon capable of being effective against him.

JOB 41:27 He esteemeth iron as straw, and brass as rotten wood.

He considers weapons of iron and brass to be no more of a threat than a piece of rotted wood.

JOB 41:28 The arrow cannot make him flee: slingstones are turned with him into stubble.

JOB 41:29 Darts are counted as stubble: he laugheth at the shaking of a spear.

JOB 41:30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

He is so well protected on his underside that sharp stones are simply spread around him as he moves forward.

JOB 41:31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

When leviathan moves through the water, it boils like the contents of a pot of boiling water, or heaving chemicals.

JOB 41:32 He maketh a path to shine after him; one would think the deep to be hoary.

One can see the path of a large ship for many feet behind it. As the leviathan passes through the sea, it leaves such a wake after it.

JOB 41:33 Upon earth there is not his like, who is made without fear.

There is no more fearsome animal upon the face of the earth. He fears nothing.

JOB 41:34 He beholdeth all high things: he is a king over all the children of pride.

I believe the primary reference of this chapter is the crocodile. Most of what is said would apply to this animal.

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I also believe God is using the crocodile as a symbol for the terrible pride and power of Satan. This last verse of chapter forty-one calls leviathan the king of the children of pride. That fits Satan like a hand in a glove. The entire book of Job has been an exposition of what can happen to man when God allows him to face Satan unaided by divine power.

## *Chapter 42*

**JOB 42:1 Then Job answered the LORD, and said,**

Before God ever began talking about his ability to control leviathan, Job had been so intimidated that he had said, **“I will lay my hand upon my mouth.”** God did not accept that course of action and insisted that Job give him an answer. Job will now do his best to reply. His words demonstrate his complete humility.

**JOB 42:2 I know that thou canst do every thing, and that no thought can be withholden from thee.**

Job admitted that God knew everything, and could do anything he desired. Even the thoughts of men were not hidden from him.

**JOB 42:3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.**

God had asked Job this question early in his remarks. Job now indicates that he is in agreement. He has spoken and said things which he did not fully understand. His words had been ill chosen and rendered things cloudy rather than clear. He waits for God to advise him further.

**JOB 42:4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.**

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Previously, God had said to Job, I will demand of thee and I will expect you to answer. Now Job returns the words. Probably the word demand is a little strong. Job will beseech God. He will beg for God's help. When God acts, Job will be happy to listen to his judgments.

JOB 42:5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

In the past, Job had read and heard of God indirectly. Now, in some manner, God has communicated with him in a more direct fashion. Perhaps Job saw a vision such as those of Ezekiel or Isaiah. Since God is a Spirit, no man has seen him at any time. Whatever the explanation is, Job's understanding of God had been much increased.

JOB 42:6 Wherefore I abhor myself, and repent in dust and ashes.

Job had dressed himself in sackcloth and sat in ashes from very early in the book. The difference here is that his humility before God has become even greater. Before, he had been ready to question God's handling of things. Now, he knew God was in complete control and that his judgments were not to be doubted.

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

Job was not the only one who had been mistaken. His three friends had made even worse mistakes than he had.

God now turns his attention to Eliphaz and the others. He is angry at them for accusing Job of things which were not true. Job was closer to the truth than they.

JOB 42:8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

They are told to go with a sacrifice and request that Job pray for them. If God were to deal with them as they deserved, he would reject them completely. If they can get Job to pray for them, God will accept their sacrifice.

This must have been a humiliating position for Job's three companions. They had been very certain that their general understanding of his situation was correct. He was suffering for his hypocritical and sin-filled life. Now, they are told they are greater sinners than he and have need that he offer prayer on their behalf.

JOB 42:9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

To their credit, they did as they were told. They could have rebelled and refused to admit the sinfulness of their accusations. We are left with the implication that after Job prayed for them, they were accepted by the Lord. It is said that the Lord accepted Job **also**. It is comforting to know that when men make honest mistakes, God is



willing and anxious to help them to correct those mistakes and stand once more in his grace.

JOB 42:10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

Job is also due great credit. He stood under the vilest attacks of Satan. He said some very foolish things. But he never did that which Satan claimed he would do. He never cursed God. His wife advised him to. Satan tested him in every possible way. Yet, Job stood firm. Now, when God sent his three friends with a request for Job to pray for them, Job did so, without malice in his heart. We are reading the story of one of the great men of all time. We have much to thank him for. The Devil can be withstood!

JOB 42:11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

What are the rewards for having stood against the Devil? We are about to see what it meant in the life of Job.

First, his relatives and friends returned to him. This certainly means that he regained his health and left the sackcloth and ashes. We find him eating with them in his house. His restored friends sympathized with him over his long period of suffering.

It is worth noting that this verse says the Lord brought the ills upon him. This means only that God allowed it to take place when he could have prevented it.

Job's friends brought jewelry as gifts. This was the beginning of a return to his former state of wealth.

JOB 42:12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

In addition to the gold presented by his friends, God caused him to prosper once again. He now had fourteen thousand sheep. This was twice the seven thousand he had beforehand. He now had six thousand camels. This was twice the three thousand he had before. He now had one thousand yoke of oxen where he had five hundred before. He now had a thousand she-asses in place of the former five hundred. In every case, God doubled what he had before the trials began.

JOB 42:13 He had also seven sons and three daughters.

He even had new children to replace the others. One of the most interesting observations I have ever heard was made about this verse. Why did God not double his sons and daughters as he had the livestock? Almost certainly it was because he had not truly lost the children he had beforehand. If they were to find their eternal destiny in the heavenly places, we can add the original seven sons and ten daughters to the ones given to him after his trials and find that in effect God also doubled his children.

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**JOB 42:14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.**

The names of the three daughters are said to have special meaning.

- |                  |            |
|------------------|------------|
| 1. Jemima        | “Fair”     |
| 2. Ketsiah       | “Precious” |
| 3. Keren Happuch | “Plenty”   |

Each of these names reveals something of Job’s pleasant condition after God had restored him.

**JOB 42:15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.**

It is to be expected that this verse refers to their external beauty. The real beauty of a woman is that inner beauty which is far more important. I would like to think that with a father like Job, these three daughters were as beautiful of soul as they were of appearance.

**JOB 42:16 After this lived Job an hundred and forty years, and saw his sons, and his sons’ sons, even four generations.**

Since God doubled so many other of Job’s good things, we may have a clue here as to the age at which he died. It says that **after this**, he lived one hundred forty years. He may have been one hundred forty at the end of his troubles. Adding another one hundred forty would make him two hundred eighty at his death.

**JOB 42:17 So Job died, being old and full of days.**

Whether or not the above is the case, Job did not die in the prime of his life as he had thought he might while he was so sick. He died as an old man, having lived a long time.



## **SOME MAIN POINTS FROM THE BOOK OF JOB**

1. There is much taking place that man is incapable of comprehending.
2. God rules, and his judgments are not to be questioned.
3. Suffering is not always punishment for personal sin.
4. Rewards for faithfulness to God are worth any tribulation endured.

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