

# 18. Job

1. **Overview:** The Book of **Job** captures a lengthy conversation between a man named **Job** and his four friends. Written like a play, the book begins with a brief prologue to introduce the characters and set the stage, then the vast majority of the book focuses on the conversation before quickly ending with a short epilogue to reveal what happens after the conversation. The conversation is a debate about why Job is experiencing an extreme level of suffering. Three of the friends believe that God must be punishing Job for some secret sin and attempt to convince him to repent from that hidden Job. Job adamantly denies any wrong doing and goes as far to take the position that God is wrongfully punishing him. After three rounds of going back and forth, the three friends and **Job** finally all fall silent, and a 4<sup>th</sup> friend speaks for the first time. He delivers a blistering monologue rebuking **Job** for justifying himself and claiming that **God** has been unjust to him, while chastises the three friends for condemning **Job**. Finally, **God** himself enters into the conversation speaking in an audible voice out of a whirlwind. **God** ends the argument and humbles **Job** and his three friends.

2. **A Note of Caution: Readers must be very careful when reading and quoting the Book of Job as authority because Job and his three friends will each articulate numerous positions that sound reasonable, but they are often mixtures of truth and error.**

### 3. Key Figures:

a. **Job:** A righteous man, who is extremely wealthy, and described as *the greatest man of the east* before **God** tests him and takes away all his worldly blessings: his children, wealth and health. The word **Job** means “Hated/Persecuted” and he feels greatly persecuted by **God** and will complain of his unfair treatment by accusing **God** of injustice before eventually humbling himself before **God**. Afterwards, **God** restores to **Job** twice as much he had before the sufferings. The patience of **Job** will be noted in the New Testament in James 5:11.

b. **Friend 1: Eliphaz, the Teman-ite: Eliphaz** means “god of gold.” **Teman** is the grandson of **Esau** (**Jacob’s** Brother and the Father of the nation of **Edom**) and there is a region, or city, located in **Edom** named **Teman**. **Teman’s** father was **Eliphaz**, and it appears that this friend of **Job** is a descendent of **Teman** and is named for **Teman’s** father, which would put the events in the book at least five-generations after **Abraham**. (See Gen 36:10-11 & 36:34)

c. **Friend 2: Bildad, the Shuh-ite.** The name Bildad does not appear in any other book of the Bible nor is it clear what it means. A **Shuhite** appears to be a descendent of **Shuach aka Shuah**, who is a son of **Abraham** that was born by his second wife **Keturah** (after **Sarah’s** death). The children of **Keturah** were given presents and sent away *eastward, unto the east county* because they would not get a portion of the inheritance of Abraham, which was exclusively for Isaac. (See Genesis 25:1-2 & 25:6)

d. **Friend 3: Zaphar, the Naamath-ite.** Zaphar means “departing” and this name does not appear in any other book of the Bible. There is a city named Naamah in the region is described in Judah’s territory. (See **Joshua** 15:41.)

e. **Friend 4: Elihu, the Buz-ite. Elihu** means “**God** of him.” A Buzite appears to be a descendent of **Buz**. **Buz** is the name of the 2<sup>nd</sup> son of **Abraham’s brother- Nahor**, which would make him **Abraham’s** nephew. **Elihu’s** presence is not revealed until all the other men have finished speaking. **Elihu** is significantly younger than **Job** and his three friends, which is why he refrains from speaking until they have finished, but his speech seems to be the most trustworthy, since **God** does not rebuke him.

4. **Writer:** Uncertain. The writer may be the **Friend 4-Elihu**, based on **Job** 32:16, where the narrator seems to use the first person pronoun to describe himself: *When I had waited, (for they spake not, but*

*stood still and answered no more;)* *I said . . .* The writer prophetically describes events that take place in the presence of **God** and **Satan**, which occurred outside the view of mortal men. It was likely written significantly after the conversation between **Job** and his friends, because the epilogue reveals **Job**'s restoration and his eventual death 140 years later, unless those details were also prophetically revealed to the penman. (**Job 42:16**)

5. **Time Period:** The precise time of the events in **Job** is difficult to determine. There is a wide spectrum of opinions with some people setting it as early as during the time of **Abraham** and others setting as late as during the Captivity of the Nation of Judah. Both extremes seem unlikely.

Context Clues:

- a. **Noah's** flood is mentioned so it is clearly in the Post Flood. (**Job 22:15-16**)
- b. **Friend 1-Eliphaz** is both already an old man and a descendent of **Teman** (**Teman** was the **great-great grandson of Abraham and grandson of Esau**). **Esau** was only 15 years old when Abraham died so it seems highly unlikely that **Job** lived at the same time as **Abraham**.
- c. The Prophet **Ezekiel** writes of the righteousness **Job** before **Judah** completely goes in Captivity (See Ezekiel 14:14-21).
- d. Given Job's long life (He was old man at the conversation plus another 140 years), it seems probable that the events were closer to the times of **Abraham** when it was more common to live longer than in the days when Kings ruled in Israel. (See Genealogy Chart 1- Adam to Joseph to see the rapid drop off in Life Span after the flood. See also **Moses's** reference to life spans in Psalm 90.)
- e. **Job** and his friends do not reference to any written scripture as authority, which suggests either that much of the scripture had not been written yet; or if it was, it was not widely available outside of Israel as **Job** and his friends are all Gentiles (Non-Jews).
- f. There is one clue that suggests the events in **Job** were after the nation of Israel left Egypt, which is the use of the word **Jehovah** by both **Job** and the narrator. **God** first revealed his name **Jehovah** to **Moses** in the burning bush and **God** also noted that **Abraham** and **Isaac** didn't know **God** by the name **Jehovah**. (See Exodus 6:3)

6. **Location:** **Job** is from the Land of Uz. Not much is revealed about where Uz is located, other than it is in the land of the east. There are only two other references to the land of Uz, once in Jeremiah, but there it is included in a long list of diverse nations and regions, which isn't particularly helpful for narrowing down a particular location for Uz. (Jeremiah 25:20) The other reference is Lamentations 4:21, when the prophet Jeremiah refers *to the daughters of Edom that dwellest in the land of Uz*. The nation of Edom is to the south and southeast of Israel so Uz may be near Edom or the inhabitants of Uz may have simply taken some Edomites captive, which was not uncommon practice. The only other context clue is that **Job's** camels are stolen by three bands of Chaldeans (raiding parties). **Abraham** left the Chaldean city of Ur to travel to Canaan. The area of the Chaldeans is to the northeast of Israel primarily on the northern side of the Euphrates River and extending to the east to their major city of Babylon.

## 7. Chapter by Chapter:

### Chapter 1: Setting the Scene

1:1-5: The narrator immediately introduces the central figure of this story: **Job**, who is described as a perfect man (meaning complete - it does not mean sinless), upright (one of integrity), and one that feared **God**. (These are not idle compliments or opinions as they are the exact words used by the **LORD** to describe **Job** in verse 7). **Job** had 10 children (7 sons and 3 daughters) and **God** had blessed him with great material wealth so much that *he was the greatest of all the men of the east*. **Job's** children were grown and had their own homes, but they would gather together each day to eat in the home of a different son each day. **Job** would offer daily sacrifices to the **LORD** for his children, just in case one of them had sinned and secretly cursed **God** in his heart.

## A Conversation between God and Satan

1:6: The narrator jumps forward to a certain day when **God's** angels come and appear before the **LORD** (The phrase used is "*sons of God*." The Hebrew word for son is Bane, which literally means "a builder" and in other parts of the Bible is it translated as servants or stewards. See Strong's Concordance Number 1121. This passage is almost certainly referring to the congregation of **God's** servants: the angels) (Note the usage of the all caps **LORD**, which is the Hebrew word *Jehovah*.) In addition to the angels, **Satan** also shows up. (**Satan** literally translates to "the adversary or opponent- Strongs 07854. While the same Hebrew word appears multiple times in the earlier books of the Bible, it is almost always used as a general reference to human adversaries. This is only the second time it is used to refer to the specific fallen angel: **Satan**. The first reference was back in I Chronicles 21:1, when **Satan** stirred up King **David** to number the people of Israel.)

1:7-12: The **LORD** and **Satan** begin a dialogue with the **LORD** asking where **Satan** came from and **Satan** responds that he has been traveling and walking about the earth. The **LORD** then asks **Satan** *Hast thou considered my servant Job* and proceeds to list **Job's** notable character traits.

**Satan** asserts that the only reason **Job** fears **God** is because:

- (i) **God** has placed a supernatural protective barrier around **Job** (imagine a fence or hedge row around a pasture that keeps out dangerous beasts) and,
- (ii) **God** has blessed everything that **Job** has done so that he has become very rich.

**Satan** challenges that if **God** were to remove his hand of protection from **Job** and would instead strike his wealth, then **Job** would curse **God** to his face. The **LORD** gives **Satan** the power to destroy all of **Job's** earthly blessings, including his children and wealth, but prohibits **Satan** from touching **Job's** physical body or life.

### Job's Sufferings Begin.

1:13-19: In one day, everything is taken from **Job**. In rapid succession, he receives a series of messages, each from the sole surviving servant who has come to deliver the bad news:

- ii) **Job's** 500 pairs of oxen and 500 female donkeys have all been stolen by the Sabeans and all the other servants have been killed;
- iii) **Job's** 7,000 sheep have been all killed along with all the other servants when fire rained down from heaven;
- iv) **Job's** 3,000 camels have been stolen by raiding parties of Chaldeans and all the other servants have been killed; and
- v) **Job's** 10 children have all been killed by a great gust of wind knocking down the eldest son's house and crushing them all.

1:20-22: **Job** reacts to all this devastation in probably the best possible manner. He rips his clothes and shaves off his hair (both common outward customs of mourning), and **Job** falls to the ground worshipping and blessing **God**. **Job** acknowledges that he came into the world with nothing and upon his death, he will leave with nothing and that the **LORD** is to be blessed both when he gives blessings as well as when he takes them away. (Note again the use of the word **LORD-Jehovah** by **Job** himself.) The narrator sums up that **Job** did not sin or accuse **God** foolishly. **Satan's** charge that **Job** would curse **God** to his face proved to be wrong.

## Chapter 2: Satan's 2<sup>nd</sup> Charge – Take Away his Health

2:1-6: Sometime later, **Satan** appears before the **LORD** again and the **LORD** remarks that **Job** has held fast to his integrity despite all his adversity. **Satan** charges this time that if **God** would only remove his hand of protection from **Job's** own healthy body, then **Job** would curse **God**. The **LORD** permits **Satan** to attack **Job's** physical body, but he is not permitted to kill **Job**.

### Job's Health is Afflicted.

2:7-10: **Satan** departs from the **LORD's** presence and strikes **Job** with boils (burnings/inflammation/ulcers) from the bottoms of his feet all the way to the top of his head. **Job** is so miserable he can only sit down in a pile of ashes and scratch his sores with a piece of broken pottery.

**Job's** wife, who is plainly discouraged by all the misfortune that has befallen them, bitterly asks **Job** why he doesn't just curse **God** and die. Even here when goaded by the scornful counsel of his own wife, **Job** doesn't give in to sinning with his mouth against **God**.

### **Introduction of Job's Friends and a Week of Silence**

2:11-13: Sometime later, the news of **Job's** plight has traveled far to reach **Job's** three friends from their various cities and regions. They agree to meet together to come to **Job** for the purpose of (i) mourning with him and (ii) comforting him. We are introduced to them:

Friend 1: **Eliphaz** the **Teman-ite**;

Friend 2: **Bildad** the **Shuh-ite**, and

Friend 3: **Zaphar** the **Naamath-ite**.

When the three friends arrive, they don't recognize **Job**, who is quite disfigured and altered by his physical afflictions. (We will learn later than **Job** is also quite emaciated) The friends rip their clothes, weep loudly, and sit down with dust sprinkled upon their heads (Again, all common outward manifestations of mourning). They remain there, sitting on the ground next to **Job**, for 7 days straight without speaking a single word because they saw **Job's** grief was great. (Noteworthy: There is also a 4<sup>th</sup> Friend present at this time named **Elihu the Buzite**, who will listen to the whole ensuing conversation, but his presence will not be revealed until Chapter 32)

### **Chapter 3: Job Breaks the Silence and Curses the Day He was Born and Desires Death.**

3:1-9: After sitting silently on the ground for a week with his friends around him, **Job** finally breaks the silence and curses the day he was born. His curses include having that day cease to exist all together such that **God** would no longer consider it, that it should be removed from the calendar, and that the whole day and night be shrouded in darkness so it isn't visible.

3:10-19: **Job** explains that his birthday should be cursed because he did not die that same day. He lays out the benefits of death - that great equalizer. Rich men, nobles, and infants who died in miscarriage are all at rest in death. They are all free from the trials, troubles, and the wickedness of the world. In death, prisoners are no longer oppressed and servants are free from serving their masters.

3:20-26: **Job** begins to lament that he is still alive, given how miserable he is, and how much he longs for death. But, he continues, he is still being given more light (sunrises/days to live). He wants to know why should more days be given to someone whom **God** has both blocked his path forward and hedged him in tightly on all sides so he can't escape his troubles. **Job** admits that his previous fears of trouble coming upon his blessed life have finally come true.

### **Round I - 3 Friends vs Job**

#### **Chapters 4 – 5 Friend 1- Eliphaz Speaks: God must be Judging Job for Some Sin.**

4:1- **Eliphaz** begins by asking if he attempts (assay) to talk with **Job** will it grieve or tire him, but seemingly without waiting for any response, **Eliphaz** proceeds on that he really can't remain silent any longer.

4: 2-5 **Eliphaz** reminds **Job** of the past where **Job** had been there to lift up and strengthen others who had been going through troubles. Then, **Eliphaz** chides **Job** that now that the troubles have come upon **Job**, he is not able to bear them. (This seems a cruel comment.)

4:6 **Eliphaz** asks doesn't **Job's** confidence, hope, and uprightness all stem from his fear (reverence) of **God**. (I think he is implying the question 'what has changed?' – **Satan** had asserted that **Job's** fear of **God** was just the product of receiving manifold blessings. Has that fear of **God** changed now that all those blessing have been removed?)

4:7-11 **Eliphaz** states his understanding that righteous men are not punished or destroyed, but rather misfortunes are sent as the due rewards of wickedness. (This will be the theme **Eliphaz's** argument, which I would rephrase briefly as '**Job**, all these bad things are being sent by **God** as punishment for something wicked that you have done so just go ahead and admit it.')

4:12-17 **Eliphaz** relays a vision or dream that he experience where a spirit of an indefinite form appeared before him and posed the following question: “*Shall mortal man be more just than God? Shall a man be more pure than his maker?*” (The answer is, of course, No.)

4:18-21 To expand on the idea that men cannot be more just than **God**, men are compared with angels. We are told that even the angels (that do not die) are not trusted by **God**, and that they are apparently charged with folly (or stupidity). (What folly is referenced I don't know. We do know that at least some angels ‘fell from their first estate’ in serving **God** and now serve **Satan**. See Jude 1:6). Given that angels aren't trusted, how much less trustworthy and unjust are mortal men, who are made from clay (a reference to **Adam** being made of dirt in the garden) and who will die without wisdom. (It is not clear to me if these verses are still the Spirit of the vision speaking or if **Eliphaz** is just providing his own commentary.)

5:1- **Eliphaz** gives **Job** a rhetorical opportunity to call for a witness to speak on **Job's** behalf (I suppose to testify that **Job** is indeed as innocent and upright as he claims).

5:2-5 **Eliphaz** rapidly moves on and calls himself as a witness and asserts that he has seen with his own eyes the destruction that comes upon foolish (perverse) and silly (simple minded or deluded) men.

5:6-7 **Eliphaz** asserts that trouble does not come from nowhere, but men are carried into trouble the same way that sparks from a fire are carried up into the sky.

5:8-16 **Eliphaz** recommends that **Job** turn back to **God** because **God** helps the humble and will defeat the crafty. (**Eliphaz** is assuming that **Job** has turned away from **God**.)

5:17-27 **Eliphaz** states that **Job** really should be happy that **God** is correcting him, and he should not be upset with the correction process. **Eliphaz** asserts that **God** will again bless **Job** in all situations after the correction process has run its course. (This is a rebuke for **Job** complaining about his condition and desiring death as an escape. Noteworthy: Eliphaz is not wrong regarding an admonition not to be upset when **God** is correcting his children because it is an evidence of his love for us. See Proverbs 3:11-12 *My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth*. See Also Hebrews 12:1-12)

### **Chapters 6-7 Job's Rebuttal to Eliphaz: An Attempt to Justify for His Desire for Death**

6:1-7 **Job** responds that the sheer magnitude of his griefs and troubles are so great that if they could be weighed on a scale then they would be heavier than all the sand by the sea. **Job** notes that the wild asses and oxen both cry out when they are in distress and lack their food. **Job** complains that his only food are things that before he would not have even touched. (Basically, things are so bad that it is understandable for me to complain and desire death.)

6:8-13 **Job** restates his desire for **God** to grant his request to die and notes that he doesn't have sufficient strength in himself to continue to bear up. (This true for all of us – We should not try to lean on our own strength and understanding. See Proverbs 3:5-6)

6:14-23 **Job** rebukes **Eliphaz** for being an unfaithful friend. **Job** compares **Eliphaz** to a little brook (a small creek) that can't be found in the hard winter because it is so small it freezes solid and is covered over by snow nor can it be found in the heat of summer because it just dries up. A brook to which people will travel hoping to find water and refreshment, but instead find only disappointment. **Job** challenges his friends that he did not ask them for money nor did he ask them to deliver him from the hand of **God**.

6:24-30 **Job** challenges his Friends to tell him what is the sin that he has supposedly committed that caused all this calamity. So far, **Eliphaz** has only called out **Job** for his complaining, but that alone, which is occurring after the troubles, cannot be the sin that prompted the troubles. **Job** invites them to look upon him closely to see that he is not lying and that he is still righteousness/innocent.

7:1-16 **Job** turns his attention back to death by noting that each man has an appointed time to die and he is looking forward to his death the same way that a man laboring in a field in the hot sun will look forward to the shadow of the trees at the edge of the field for rest and relief. **Job** describes his nights as long and restless, and his body is in a gross and nasty condition, and he has lost hope that things will get better. Not to mention, any thought he had of finding comfort in sleep has now been further hindered by **Eliphaz's** story of spirits and visions that are terrifying to **Job**.

7:17-21 **Job**, no longer talking to his friends, speaks to **God** challenging him with a series of questions (which do not seem to be asked in a humble or reverent manner). The gist being:

Since, man is so insignificant, why does **God** even take notice of him and test him daily?

When is **God** going to leave **Job** alone?

**Job** defiantly admits that he is a sinner (which is True - ALL humans are sinners. See Romans 5:12), but then asks what can he do about it. (To paraphrase, **Job** is asking, '**God**, why are you picking on me, and why don't you just forgive my sins and leave me alone since I going be dead soon anyway.)

### Chapter 8 - Friend 2- Bildad Strikes a Low Blow against Job's Children.

8:1-3 **Bildad** begins by asking when is **Job** going to just be quiet. Then he asks, rhetorically, if **God** ever perverts justice, which is a backwards way of expressing that **God** is always just. (Which is true.)

8:4 – 7 **Bildad** suggests that perhaps **Job's** children had sinned against **God** and that **God** killed them and has plagued **Job** for their sins. **Bildad** continues, if that is the case and if **Job** really is pure and righteous (like he claims), then **Job** should be able to pray to **God** for deliverance and he would then make **Job's** life prosperous again. (Given that some time has passed since the children have died and **Job's** situation has continued to get worse, I think Bildad is suggesting that **Job** is really a lying hypocrite for still claiming to be righteous since **God** obviously hasn't blessed his life again yet.)

8: 8-22 **Bildad** points to previous generations and history to support his argument that **God** destroys all hypocrites and does not cast off a perfect/righteous man.

### Chapter 9-10 Job responds to Bildad and has a hypothetical conversation with God.

9:1-11: **Job** admits to **Bildad** that **God** is Just, but then asks how can man be just with **God**? (I think he is asking 'How can man justify himself or prove that he is just to **God**?') **Job** proceeds to lay out the difficulties of trying to argue a case with **God**. First, Man and **God** are not on equal footing in knowledge and power. **God** could ask a man 1,000 questions and a man (with his limited knowledge) might only be able to answer a single one. A man simply cannot stand and argue before the all wise and almighty **God** of all Creation, whose works are so great and beyond finding out.

9:12: **Job** acknowledges **God's** sovereignty (absolute power and authority) by observing that no man can hinder **God** from completing his plans or even has the right to dare ask **God** 'What are you doing?' (This is certainly true, and yet coming from **Job**, it is an ironic statement since **Job** will continue throughout the book challenging **God** and trying to ask him 'Why are you doing all this me?')

9:13-21: Under **God's** chastening hand the proud are humbled, so **Job** does not dare to attempt to justify himself to **God** yet because of the great affliction that he is still enduring. Nor would he really believe that his prayers had been answered, even if he heard an audible voice of **God** in response because he has not had any relief from his afflictions. Even if he could justify himself and claim to be righteous, **Job** acknowledges that just a claim would be an admission of his ignorance of his own soul. (For there is no sinless man, which makes it strange that **Job** will continue to so fervently claim to be righteous.)

9:22-24: **Job** asserts that **God** causes troubles to come upon both the just and the unjust. (Refuting the claims of his friends that troubles only come upon the wicked.) **Job** knows of the prosperity of the wicked in the world and how judges seem to have blinded their eyes to justice.

9:25-31: **Job**, focusing back on himself, comments how short life is and how the days pass quickly away. **Job** notes that even if he were to stop complaining of his troubles, he would still be afraid of his sorrows and his friends would still think that he is a sinner. He vents, in frustration, that if he really were unjust, then why would he be trying so hard to prove his righteousness. He gives an illustration that even if he could wash himself perfectly, then his friends would still want to push him into the mud and attempt to smear him with the all the sins that they suspect him to have committed.

9:32: Shifting back to the futility of attempting to argue a case with **God**, **Job** notes that **God** is not a man. A man can be brought to the judgment seat (courthouse) and there they can each argue their case and the judge will decide who is in the right. **Job** remarks that there is not a *daysman* between man and **God**. (A daysman is a neutral party that can act as a judge and/or mediator. This is the role that Jesus eventually fills after his resurrection when he became the bridge between **God** and Man and made peace between the two.)

9:33: **Job** makes two demands of **God** that must be accomplished before **Job** will be ready to answer **God** and defend himself:

- (1) **God** must take away **Job's** afflictions; and
- (2) **God** must take away **Job's** fear/terror of **God**.

10:1-3: **Job**, seemingly despondent and not caring if **God** destroys him for speaking inappropriately, speaks out of the bitterness of his soul by reciting what he would say to **God**, if he did have an audience.

- (1) **Job** would tell **God** not to condemn him.
- (2) **Job** would ask **God** to specifically reveal why **Job** is being troubled. (See back to 9:12 about the right to ask **God**- What are you doing?)
- (3) **Job** would challenge whether **God** is really being good by oppressing one of his own creation, who is not wicked. (This is serious charge. **Job** is accusing **God** of being unjust, while claiming that **Job** is righteous. **God** is going to take him to task for it towards the end of the book.)

10:4-7 **Job** asks, rhetorically, if **God's** vision is limited like a man's such that he would have investigate and attempt to find out **Job's** sins. (Like **Job's** three friends are trying to do.) **Job** states that **God** knows that **Job** is not wicked and no one (other than **God**) will be able to deliver **Job** out of **God's** hand of affliction.

10:8-17 **Job** notes that **God** created him and is now, seemingly, going to destroy him. **Job** acknowledges that if he had sinned, then **God** would have seen it and his afflictions would be rightly earned. But if he is righteous (which he believes himself to be), then he is just confused because all his afflictions just keep getting worse.

10:18-22 **Job** complains and asks why **God** even allowed him to be born, since it would have been better for him to have just died immediately and skip all these troubles. **Job** pleads that as a mortal, he only has a few days left to live anyway, so **God** really should just leave him alone so he can have a little peace and comfort before he dies.

### **Chapter 11 - Friend 3 - Zophar Joins in the Argument and suggests Repentance.**

11:1-4 Zophar begins by asking rhetorically if he and the other friends should all be quiet and accept what **Job** has said at face value just because **Job** has been long winded. Zophar accuses **Job** of telling lies and mocking **God** in his assertions of self-righteousness; and therefore, he feels obligated to rebuke **Job**.

11:5-6 Zophar craves for **God** to give an audible answer to plainly reveal **Job's** sins. Zophar, using some questionable logical leaps, guesses that since the secret wisdom of **God** is twice as large as all the known wisdom, then **Job's** secret sins must also be much larger than his publicly known sins; and so therefore, logically, **Job's** punishment is really less than he actually deserves. (This is a harsh and merciless statement to make to someone who has already lost almost everything.)

11:7-12 **Zophar** informs **Job** that it is not possible for **Job** to see, or understand, all of **God's** counsel and wisdom, nor can any hinder **God's** actions. (Which is completely true. See Daniel 4:35.)

11:13-19 **Zophar** suggests that **Job** should repent by putting away his iniquity and wickedness, and preparing his heart and hands to reach out to the **Lord**. If he does repent, then once again **Job** would be pure, and free from fear and all his miseries would be forgotten because **God** would hedge him about and protect him from evil.

11:20 **Zophar** ends with an ominous warning that the wicked shall not escape from **God** and that their only hope of escape will be in death.

### **Chapter 12-13 Job Responds to the Three Friends**

12:1-5 Snidely and sarcastically, **Job** retorts that his friends must be the only people to possess wisdom and that when they die, it will be lost to the earth. **Job** defends his own wisdom as not being in any way inferior to theirs. **Job** says this conversation is like a man praying to **God**, who is instead answered by his mocking next door neighbor. He comments that his friends are able to despise his sad condition because they are not similarly situated.

12:6-11 **Job** refutes his friends' assertion that **God** always punishes the wicked by remarking on the existence of robbers, as well as others that provoke **God** with their wickedness, who are still able to gather great wealth. **Job** directs his friends to all aspects of **God's** Creation, and they would all teach the same lesson. That all creation is wrought (made) by **God** and he holds in his hand the soul of every living thing and the breath of all mankind (both Just and Unjust). **Job** notes, in the form of a question, that the

ear tries (tests or discerns) the truth or error in words, in the same way a tongue can taste different foods. (In other words, if you are listening properly, then you'll be able to hear that I'm telling the truth.)

12:12-25 **Job** observes that with the passing of time men gain wisdom and understanding; however, the eternal **God** already possesses all wisdom and understanding, plus he has all strength and power. **Job** gives a lengthy list of examples where **God** performs his will in nature, as well as among men, nations, and governments both to their betterment and their destruction.

13:1-11 **Job** states that he has been an eye witness to those examples of **God's** sovereign will in action and that his wisdom is not less than that of his three friends. **Job** desires to speak directly with **God**, but his friends keep opening their mouth and speaking as if they were in the place of **God**. **Job** suggests that they would be the wisest if they would just remain silent as so far, all their efforts have been faulty, wicked and deceitful. **Job** warns them to "not accept persons." (This expression is often used in the Bible and it refers to the unjust action of showing preference to one person over another because of who that person is... **Job's** warning is basically saying 'Don't assume that because **God** is on one side of the argument that the other party is automatically in the wrong.') **Job** notes that the act of accepting persons is itself wrong and it should give his friends dread at attempting to speak for **God**, while actively sinning. (**Job** is again making some pretty serious charges by alleging that **God** could be in the wrong.)

13:12-16 **Job** declares that his friends' advice, proverbs and arguments are nothing more than ashes - worthless. He asks them to just be quiet, let him speak, and let whatever will come from **God** come upon him. **Job** knows that he is risking his life by continuing to speak, but states that even if **God** does kill him, he will still trust in **God** and **Job** will continue to maintain his case that he is righteous. (A rather conflicting declaration akin to being willing to die to defend his own honor to prove that **God** has been wrong, but yet claiming to still trust **God**.)

#### **Job's Opening Statement to God.**

13:17-22 As if speaking directly to **God**, **Job** states that he has set down the verdict and knows he will be justified in his case with **God**. **Job** claims that he can't remain silent in the argument with **God** any longer or else he will just die. **Job** again asks **God** for two things:

- (1) remove his hand of affliction from him and
- (2) remove the dread of **God** from **Job**.

If he does those things, then either **God** can go first to interrogate **Job** and **Job** will respond; or **Job** will go first to question **God**, and **God** can respond to him.

13:23-25 **Job** begins the 'court battle' with **God** by attempting to examine **God** with questions:

- (1) How many sins have I committed?
- (2) Tell me what they are.
- (3) Why are you treating me like an enemy?
- (4) Why are you wasting your time destroying something as weak and insignificant as

me?

13:26-28 **Job** complains that **God's** actions against him are bitter and make him to possess the iniquities (sins) of his youth. (Perhaps **Job** thinking this may be a long-delayed punishment for sins of his youth) **Job** compares his condition to a man whose feet are bound into the stocks so he cannot escape and that **God** is closely observing **Job**, while **Job** is slow rotting like a piece of bad fruit.

14:1-3 **Job** notes that the life of man is very short- like a flower that blooms and is cut down. **Job** asks **God** again, why does he even notice **Job**, who is an insignificant man, to bring him into judgment. (Shorthand for the judgment seat/courthouse)

14:4 **Job** asks who can bring forth a clean thing out of an unclean thing? He also gives the answer- No one. (Which is true. All men are born in sin and cannot alter themselves so that they themselves could become clean nor can they produce children that are sinless. Psalm 51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.* See also Romans 5:12; Ephesians 2:3)

14:5-12 Given that each man's life has a determined number of days and months known only to **God**, and man has no power to extend his days beyond those boundaries established by **God**, **Job** asks **God** to leave off from afflicting men so that they can rest until they die. Unlike plants which may grow again after they've been cut down, a man once dead will not rise again *till the heavens be no more*. (This is a veiled allusion to the Resurrection of the Dead that shall occur when Christ returns again and all the physical bodies of the dead shall rise again.)



14:13-22 **Job** pleads for **God** to go ahead and smite him to death so he could rest easily in the grave until the time appointed for him to rise again at **God's** call. (See I Thessalonians 4:13-17) **Job** ends his discourse by complaining that **God** has sealed up **Job's** iniquity and transgressions so that they are hidden (presumably even from **Job** himself).

## Round II- 3 Friends vs Job

### Chapter 15 - Friend 1- Eliphaz Seek the Wisdom of the Ancients - Evil Comes to the Wicked.

15:1-13: **Eliphaz** attacks **Job's** assertion that he is wise by asking if a wise person would really utter so many vain (worthless) speeches and be so full of hot air. He charges that **Job's** fear and humble prayers before **God** have been replaced with his strong words and charges against **God** as he desires answers from the Almighty, and in doing so, **Job's** own mouth condemns him. **Eliphaz** continues to attack **Job's** wisdom by asking if he was the first man born, or if he, personally, knows the secrets of **God**. **Eliphaz** asserts that among the three friends, at least some, are older than **Job's** father (implying that they must therefore also have more wisdom).

15:14-16: **Eliphaz** scoffs at the idea that man, who drinks up iniquity like it is water, could ever be clean since **God** does not even trust in his angels nor are the heavens clean in the sight of **God**.

15:17-35 **Eliphaz** appeals to the wisdom of the "ancients" and to his personal experience by again asserting that the lives of the wicked shall be brought down to ruin by **God**. (**Eliphaz** is wrong because he limits **God** by requiring **God** to pay out his wrath and vengeance in this life only rather than in eternity. See Jesus's Parable of the Rich Man and Poor Beggar. Luke 16:25: *Son, remember that thou in thy lifetime receives thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented.*)

### Chapters 16-17 - Job's Rebukes his Friends and Looks Longingly to the Grave.

16:1-8: **Job** retorts that he has already heard, many times, their position that his evils must come from his own wickedness, and he chides that they truly are terrible comforters. If they were in his shoes and in affliction, then **Job** would be attempting to ease their grief rather than heaping up strong words of reproach against them. **Job** laments that he doesn't actually feel any better regardless of whether he defends in himself or remains silent.

16:9-17: **Job** vividly describes the anguish of his situation. He is physically disfigured with his body withering away- emaciated. His enemies are taking advantage of his weakness by gathering together against him and physically abusing him. **God** has broken him, picked him up by the scruff of the neck and shaken him violently, and then set targets upon **Job** to be the aim of **God's** divine arrows. For all this, **Job** has worn clothing of sackcloth and placed his face in the dust in humility before **God**; and yet, there is no end to the afflictions. **Job** doggedly maintains his innocence and claims that his prayers to **God** are pure (not those of a hypocrite, who has secretly sinned, as his friends repeatedly suggest).

16:18-22: **Job** cries that the earth would not hide his blood if he dies from this affliction. He wants the record to show that he was innocent, and just, and all these afflictions were unmerited. Again, he desires that he could plead his case with **God** in the same way he could take a neighbor to court over a dispute. Just a few more years shall come and then **Job** shall finally die.

17:1-7: **Job** grieves that his very breath is now corrupt, and his days are almost extinguished, and now he sits surrounded by 'friends' who mock and scorn him with their suspicions. He asks who is willing to strike hands and be surety for him. (A surety is one who pledges to fulfill the obligations of another. None of his friends would be willing to fill this role.) **Job** remarks that his name was once like a musical instrument among the people; and now, his name is a byword (a curse word or an insult). He also can't see well any more for all his weeping, and his body has been reduced to a shadow of man.

17:8-16: **Job** supposes that truly upright men would be astonished at the treatment that **Job** has received both from **God** and his friends, but clearly his friends are neither upright nor wise men. **Job's** hopes and purposes have all been dashed, and now he just wants to die and be at rest.

### Chapter 18 - Friend 2 Bildad- Reasserts the Certain Destruction of the Wicked.

18:1-4: **Bildad** commences his second address by snarkily asking how much longer is **Job** going to talk and why is **Job** speaking of them as if they were dumb animals and wicked persons. He

questions why exactly **Job** thinks that he is so important- does he really think that the earth will be forsaken for **Job's** sake?

18:5-21- **Bildad** again argues that the light of the wicked shall be put out. Bildad gives a lengthy list of terrors that will befall the wicked. (Presumably, **Bildad** is including **Job** into this group of the wicked.)

### **Chapter 19 - Job objects to his Friends Repeated Reproaches; Expounds Upon his Misery, and Looks to the Resurrection of the Dead.**

19:1-6 **Job** asks how much longer will his 'friends' distress him and try to break him into pieces with their strong words accusing him of doing evil. **Job** suggests that even if he did sin, his sin remains within himself (and possibly hidden from even **Job**).

19:7-20 **Job** elaborates on all the ways **God** has caused him distress in every aspect of his life:

- (i) his family, close friends, and even general acquaintances have all abandoned him;
- (ii) those few living servants in his household, no longer recognize or treat him as their master;
- (iii) his wife treats him like he is stranger (probably blaming him for the death of her children even though he offered daily sacrifices for his children's sake);
- (iv) even young children will openly disrespect him; and
- (v) beyond just the boils, he is so skinny that his bones are all visible.

19:21-22- **Job** pleads with his friends to have pity upon him rather than continuing to persecute him as if they were **God**.

19:23-27 **Job** again looks forward to the bodily resurrection of the dead and seeing his redeemer (Jesus) with his own physical eyes even though he knows that his body shall die and be consumed by worms before his redeemer appears in the latter days. (See again Chapter 14)

19:28-29 Shifting his attention back to his friends, **Job** instructs them that they should leave off their persecution of him since the real problem is with them. (He accuses them of unjustly judging and condemning their friend, and declares that they will be judged for it by **God**.)

### **Chapter 20: Friend 3- Zophar's Final Word- The Wicked May Prosper, but Only for a Moment.**

20:1-3 Zophar seems to interrupt **Job** by admitting that he has heard **Job's** chastisement against his reproaches, but he has thought of something and wants to quickly put it out there.

20:4-29 Zophar admits that the wicked can both triumph and have joy, but he asserts that it will only last for a short time. Zophar spends the remaining portion of his speech laying out all the evil and retribution that will come surely upon wicked persons. (All three friends share this common assumption that **God** will show his wrath upon the wicked during the lifetime of the wicked- rather than understanding that a man's entire life is just "a moment" when set against the magnitude of time in eternity.)

### **Chapter 21: Job**

21:1-5 **Job** requests his friends to remain silent while he finishes his thoughts, and then they can continue their mocking.

21:6-21 **Job** points out the flaw in Zophar's argument that the joys of the wicked are just for a moment because **Job** has seen many examples of wicked person living out their entire lives without fear, enjoying their prosperity, and dying peacefully. These same persons have openly mocked **God** saying 'What is the point of serving **God** or praying to him when we already have everything we want'. He notes that sometimes the punishment will fall on the wicked person's children.

21:22-26 **Job** points out that **God** is all knowing (no man's sins are hid from him) and he judges all people, and yet some people will die after a life of rest and ease and others die after a bitter life without ever knowing pleasure. (See again Jesus's Parable in Luke 16)

21:27-34 **Job** anticipates and preemptively responds to his friends' likely objection that **Job** should show them where these wicked persons are purportedly residing in comfort. **Job** snorts that they should ask the wicked persons directly, and they should be able to recognize them by their works. (*Ye shall know them by their fruits.* Matthew 7:16) **Job** points out that the wicked are reserved to be judged in the day of destruction, even if they have lived and died peacefully. (The second coming of Christ and the last Judgment. See Matthew 25:31-46)

## Round III- 3 Friends v. Job

### Chapter 22: Friend 1- Eliphaz's Final Word. Sling Baseless accusations and Urges Job to Repent.

22:1-4 Eliphaz tries to undermine **Job's** desire to still claim to be righteous by asking 'What is the point? Does it really please or help **God** in anyway if **Job** is righteous?' (Eliphaz seems to be implying that it does not please **God** if one lives righteously, which is not accurate. It is true that no man can live so righteously as to win the approval of **God** on his own merits and righteousness; hence, the need for our Savior Jesus Christ to redeem us from our sins by his grace and not according to our works. However, every child of **God** is called to put off ungodly behavior and the pursuing of worldly lusts, and to instead live soberly, righteously and godly in this present world and our obedience to that call does please the Lord. See Titus 2:12-14 and I Chronicles 29:17. *I know also, my **God**, that thou triest the heart, and hast pleasure in uprightness.*)

22:5-20 Eliphaz accuses **Job** of numerous terrible sins, with no basis to support his charges, including, but not limited to, mistreating the poor and needy, withholding aid from those in need, and stealing from widows and orphans. These crimes, Eliphaz claims, are the reason that **Job** has been afflicted and **Job** must have thought that **God** wouldn't see his crimes. Eliphaz again asserts that the wicked shall lose their blessings in this world as punishment for their wickedness. (Note: The reference to the flood that destroyed the wicked in Verse 16.)

22:21-30 Eliphaz urges **Job** to repent and seek the Lord, and if he does, then **God** will surely restore peace to his life again, including specifically, giving **Job** plenty of silver and gold. (Again, Eliphaz assumes that **God's** lifting up of the humble must happen in this life and that the lifting up will take the form of material blessings. A word of caution against thinking that gaining material blessings is the same thing as being godly. I Timothy 6:3-12)

### Chapter 23-24 Job renews his desire to Plead with God,

23:1-7 Though **Job's** complaining is bitter, he states that the strokes (like those received with a rod of correction) he continues to receive are even worse than his complaints describe. **Job** desires to be able to question **God** face to face and to get some answers from him on why he is being punished.

23:8-12 **Job** is unable to see **God** or understand his ways, but he takes comfort in that when **God** has finished testing him- *I shall come forth as gold.* (There are many scriptures that refer to **God's** testing of his children as form of refinement to purge off the gross and carnal parts (dross) so we become more like Christ. See Proverbs 17:3; James 1:2-4; Zechariah 13:9 and I Peter 1:7. However, **Job** is here, likely, still resting on his own righteousness and thinks that when it is all over his righteousness will be shown to be true.) **Job** again asserts his own righteousness by good works.

23:13-17 **Job** acknowledges again the sovereignty of **God** over all things. *But he is in one mind and who can turn him? And what his soul desireth, even that he doeth.*

24:1-25 **Job** lists off a multitude of sins that are regularly committed, noting that many times the Lord does not punish the offenders before their deaths. . . . *Yet **God** layeth not folly to them.* **Job** challenges for his friends to prove him wrong and show that he is a liar in these things.

### Chapter 25- Friend 2- Bildad's Final Word. Man Cannot be Justified before God.

25:1-6 Bildad agrees that **God** is the all-powerful ruler with unlimited armies, who see everything. (A great definition for Sovereign) Bildad rejects the idea that it is possible for a man to be justified before **God** or that a man could ever be clean. He notes again that even creation itself is not perfect and pure before **God**, much less is man pure. (Bildad is partially correct- at least if you only consider what man can do on his own. **Job** has already admitted in Chapter 14 that a clean thing cannot be produced from an unclean thing, and so **Bildad** is right that **Job** cannot stand justified before **God** based **Job's** own works. See Isaiah 64:6 *But we are all as an unclean thing, and all our righteousnesses are as filthy rags . . . .* Ultimately, **Bildad** is wrong because by the work of Jesus the Christ, all of **God's** children are now justified and pure before the eyes **God**.)

## Job's Closing Statements

## **Chapter 26 Job chides his unhelpful friends and studies God's unsearchable ways.**

26:1-4: **Job** questions how his friends have been of any help to him. (They came with the purpose of mourning and comforting him. They seem to have failed on both accounts.)

26:5-14: **Job** expounds upon a small portion of **God's** mighty ways in creation and notes that men can only see and understand a small part of **God**. (Noteworthy: **Job** mentions how **God** hung the earth upon nothing.)

## **Chapter 27- The Wicked Have No Hope After Death**

27:1-7 **Job** ferociously defends his integrity and swears that as long as he lives, he will not speak any wickedness or lies. (If for no other reason, other than he doesn't want to prove his friends correct in their beliefs about him.)

27:8-23 **Job** desires vengeance against all his enemies that they should receive the punishment of the wicked. **Job** describes the terrible conditions that will be brought upon the hypocrite and the wicked after their death. The key question: What is the Hypocrite's hope, though he has gained much worldly wealth, once the Lord takes away his soul? (Answer: He has no hope.)

## **Chapter 28- God is the Source of Wisdom**

28:1-12 **Job** discusses the sources of Gold, Silver, Brass and Iron in the earth, which though they are hidden they can be discovered. While men can learn certain things about **God's** creation, there is no particular location in the land of the living where men may go to find "wisdom and understanding" nor could we understand the true value of it.

28:23-28 **God** already knows all wisdom. He prepared wisdom and declared it to man. *Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.*

## **Chapter 29- Job Recalls the Glories of his Former Life**

29:1-25 **Job** vividly describes how great his life used to be when just a few months ago he was then the most important man around. Everyone would show him great respect. When **Job** spoke, it was always the final word and accepted by all men. He was known for his acts of kindness and generosity in aiding and comforting the poor and afflicted, as well as for serving punishment to the wicked.

## **Chapter 30 Job's Fall in Society**

30:1-11 Contrasting sharply with Chapter 29, **Job** gives a detailed look at how people treat him now that he has lost his wealth and health. The vilest men in his society now hold him in derision (distain) and will spit upon him. These are men whose fathers **Job** would not have formerly permitted to even sit beside **Job's** dogs with his flocks.

30:12-15 Young people, who used to hide themselves from **Job's** presence for fear, now will physically attack him and will actively terrorize him.

30:16-19 **Job** is unable to sleep at night for the great pains that strike his bones.

30:20-23 Speaking to **God** directly, **Job** accuses him with cruelty for not delivering **Job** from all these afflictions.

30:24-31 **Job** continues to complain of his condition and reminding **God** that **Job** showed sympathy for the troubled and poor. (I think implying that **God** should show him some sympathy). **Job** is utterly lonely with just owls and dragons (monsters or jackals) for companions.

## **Chapter 31 - Job desire to be weighed to show his integrity**

31:1-12 In an effort to demonstrate his integrity, **Job** gives an example of his faithfulness to his wife. Not only would he never cheat on her, but he has restricted his eyes from even looking upon and lusting after other women. (Jesus will later plainly reveal that lusting with the eyes is as a form of adultery. Matthew 5:27-28.) **Job** then states that if he had been an adulterer, then he could not object to a terrible punishment such as his wife being taken away and being made someone else's concubine.

31:13-34 **Job** goes through a series of sins and with each one states that if he had committed that sin, then it would be right for him to be punished for it. (The unspoken theme in this chapter is "But I didn't do it.")

31:35-40 **Job** exclaims how he wishes that **God** would just answer him and that his adversary (**God**) had written a book. (I believe so **Job** could read it and know why he was being afflicted.) **Job** believes that if **God** would answer then he would reveal that **Job** is righteous and **Job** could wear that validation like a crown. Finally, **Job** issues a curse upon his fields that they never grow good fruits if he has done anything wrong in connection with them and then ceases from talking. *The words of Job are ended.*

#### Round IV- Friend 4 Elihu vs Job & 3 Friends Elihu Speaks in God's Stead

##### Chapter 32 - Friend 4 - Elihu gets Angry

32:1-3 Friends 1-3 all remain silent and do not try to give any answer to **Job's** Closing Argument. We are introduced to the 4<sup>th</sup> Friend- **Elihu the Buzite**, who declares that he is angry at **Job** for attempting to justify himself rather than **God**. He is also angry at Friends 1-3 for wrongfully condemning **Job** instead of showing him his error. (**Job's** error was attempting to justify his own righteousness.)

32:4-14 **Elihu**, being the youngest of the group, has waited to speak and was, initially, afraid to give his opinion. He thought that the older Friends 1-3 would teach wisdom, but he realizes that understanding really comes from **God** and that old people are not automatically wise. He has listened patiently, while Friends 1-3 tried to find the right words to respond to **Job**, but they were all unsuccessful for they neither persuaded **Job** nor gave a satisfactory answer to his charges. **Elihu** notes that **Job** hasn't been directing his comments at **Elihu** and **Elihu** won't be following the pattern of the Friends 1-3's speeches.

32:15-16- **Elihu** pauses to see if anyone is going to interject anything else, but they all remain silent. (My reading of these verses is what leads me to believe that **Elihu** is the penman of the book)

32:17-22 Proceeding, **Elihu** explains that he can't hold back any longer because the response that he is compelled to give is about to burst out of him. As if setting some ground rules, **Elihu** states that he will not accept any man's person (showing partiality or favoritism) nor will he be using any flatteringly titles to describe anyone.

##### Chapter 33 - Elihu offers to stand in for God in the Argument

33:1-3 **Elihu** asks **Job** to listen carefully for he is going to speak out of the uprightness of his heart and plainly teach knowledge. (As opposed to the Friends 1-3 who were giving muddled and confusing answers.)

33:4-7 **Elihu** first acknowledges that he was created by **God**, and challenges that if **Job** is able to answer **Elihu's** argument, then **Job** needs to be ready to stand up and have his words prepared. **Elihu** volunteers to stand in for **God** in the argument and notes that the two areas that **Job** repeated expressed concern **Job's** fear of **God** and **God's** continued affliction of Job would not apply to **Elihu**. (**Elihu's** physical presence would not be terrifying nor was **Elihu** involved with **Job's** afflictions.)

33:8-11 **Elihu** summarizes **Job's** basic argument that **Job** believes himself to be clean, pure, innocent, and **God** caused an (unwarranted) breach against him and is treating **Job** like an enemy. (**Job** has accused **God** of wrongfully breaching the peace.)

33:12-30 **Elihu** rebukes **Job** for taking this unjust position and reminds **Job** of an essential truth: **God is greater than man**. Next, **Elihu** asks **Job** a foundational question: Why are you striving (arguing) with **God**? **God** does not give an account (reckoning or explanation) of any of his matter. (In my words, **Job** you are not entitled to any explanation from **God**.) **Elihu** elaborates on some of the mysterious ways **God** can move among the lives of men to prevent them from making certain decisions that would otherwise lead to their own destruction and death. He notes that **God** can use many methods to guide the lives of men ranging from gentle prods to heavy afflictions, as well as sending faithful messengers to rebuke and teach uprightness.

33:31-33 **Elihu** advises **Job** to just stay silent while he continues speaking for **Elihu** desires to justify **Job**, but if **Job** must speak, then to go ahead. (Since **Elihu** continues on, it seems that **Job** remained silent.)

##### Chapter 34 Elihu accuses Job for charging God with injustice.

34:1-9 **Elihu** repeats back **Job**'s own words about the listening ear discerning words. He advises him and his friends to listen closely so they learn to select the correct verdict in this case and to learn what is good. **Elihu** repeats **Job**'s claims that he is righteous and **Job**'s assertion that it profits a man nothing if he is righteous. (This phrasing of the words **Job** claim to be said by wicked persons and **Elihu** seems to be calling out **Job** for associating with such wicked persons to know their expressions.)

34:10-12 **Elihu**, speaks a crucial truth- God will not commit any wickedness or otherwise pervert justice, but he shall render to every man according that man's works and ways. . . . far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. (This rebukes **Job** for charging **God** with injustice, as well as Friends 1-3 for their attempts to dictate how **God** must render justice.)

34:13-15 **Elihu**, through questions and elaborations, begins to draw **Job** to the conclusion that **God** is sovereign. Who put **God** in charge of the earth? (Of Course, No one. If someone did, then they would have authority above **God**.) **Elihu** notes that all life is constantly dependent upon the continued sustaining grace and mercy from **God** himself, and that if he were to remove that sustaining grace, everything would immediately die.

34:16-19 **Elihu** challenges **Job** that if he has knowledge and understanding now, then he should listen closely to this next part. **Elihu** asks him, 'Shall one, who hates what is right, be in charge?' (The answer is No, of course not. See Proverbs 29:2 *When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.*) **Elihu** presses **Job** for attempting to condemn **God**, who is most just, by claiming that **God** is treating **Job** unjustly. **Elihu**, through questions, makes the point that it is not acceptable to tell any common king or prince that 'you are wicked.' How much worse is it to attempt to tell the Almighty **God** of the Universe that he is wicked or has acted wickedly.

34:20-30 **Elihu** notes that **God** is all knowing and all seeing. No sin can be hidden from him. He will not lay upon a man more than is right nor act in a manner that would ever give a man cause to drag **God** to court and accuse him of injustice. **God**'s sovereign actions cannot be hindered or undone by man regardless of whether they are directed at a whole nation or one man alone.

34:31-37 **Elihu** gives recommendation on a humble and godly manner for enduring afflictions: One should say (i) I am enduring the chastening of the Lord and I will not offend anymore (assuming the sin is known); or (ii) if I don't see where I have sinned, then Lord please teach me where I've fallen short so I won't do it anymore. (As opposed to **Job**'s method of assuming that he is completely pure and that any fault in the matter must lie on **God**.) **Elihu** notes that **Job** has spoken many words without knowledge, and has been rebellious against **God**.

### Chapter 35 Elihu: God is Higher than Men.

35:1-8 **Elihu** asks **Job** if he really thinks that it is right to claim to be more righteous than **God**. Then **Elihu** expresses the question that **Job** has implied: 'What is the profit to being righteous?' (See **Job** 9:22 & 10:15.) **Elihu** directs **Job** and Friends 1-3 to look up at the clouds far above them. Just as clouds are so much higher than men, **God** is so much higher than men that a man's sin cannot affect him nor can a man's righteousness give **God** anything. **Elihu** notes that among other men our goodness and evil is able to profit and hurt other men.

35:9-13 **Elihu** points out that men (even unrighteous men) will cry out (pray) under severe afflictions, but they are not really crying out for **God**. (They are desiring for the affliction to end and not truly desiring **God**, himself) These cries of evil proud men will go unanswered because **God** does not hear cries of vanity (evil).

35:14-16 **Elihu** responds to **Job**'s point about not being able see **God**. (See **Job** 23:3,8-9) Even though **Job** can't see **God**, **God** is always able to see all judgment (and justice), and therefore, **Job** should trust him. (**Elihu** seems to be saying that while **Job** has been visited with some afflictions, they are really small compared to the extreme wrath that will one day be poured out on the wicked in the day of the final judgment.)

### Chapters 36-37 Elihu's Final Word- He magnifies God who is Sovereign and Just.

36:1-4 **Elihu** asks for **Job** to allow him to continue speaking for a little while longer on **God**'s behalf because he has a little bit more to say.

36:5-14 **Elihu** acknowledges that **God** is mighty in all strength and wisdom, and he does not respect persons. (The express used is “despise not any”. See James 2:5-6 for example of men showing partiality by despising the poor. The expression does not mean that **God** does not despise wickedness or sin.) **God** keeps his eyes upon the righteous and will correct them to teach them their errors. On the other hand, hypocrites gather wrath unto themselves by not crying out to the Lord when he is chastening them. (See 35:9-13 above.)

36:15-21 **Elihu** notes that **God** delivers the poor (humble) in their afflictions and opens the ears of the poor during oppressions (open ears are ready to hear and learn of him). **Elihu** tells **Job** that **God** has not delivered him yet because **Job** decided to attempt to battle his case out in court, and now both the case and the verdict will take hold of **Job**. **Elihu** warns **Job** to stop desiring death because there is a great wrath and **God** could strike him down in a single stroke; and then there would be nothing that could bail **Job** out. **Elihu** reminds **Job** that he has chosen this course by challenging **God** instead of patiently enduring the afflictions.

36:22-23 **Elihu** magnifies **God**'s sovereignty by a series of questions:

- (1) **God** can lift up other things by his power, but who can teach **God**? (No man. **God** already knows everything.)
- (2) Who can enjoin (prohibit or prevent) **God** from fulfilling his plans? (No man.)
- (3) Who can tell **God** that he has acted unfairly (unjustly)? (No man.)

36:24-25 **Elihu** reminds **Job** that his purpose is to magnify **God**'s works. (Man was put on earth for **God**'s pleasure and for his Glory. See Revelation 4:11 and Matthew 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*)

36:26-33 **Elihu** describes the awesomeness of **God**, who we cannot understand and whose days cannot be numbered. A small portion of **God**'s power is displayed in strong thunder storms.

37:1-13 **Elihu** continues his thoughts on storms by noting the terrifying effect of **God**'s voice in a thunderstorm. (This is leading up to **Job** hearing **God**'s audible voice out of a great storm in the next chapter.) **God** does regularly marvelous things that men simply cannot understand such as causing: snow to fall, light rain showers, strong storms, animals to hibernate in winter, tornados from one direction and cold weather from another direction. **God** even uses weather for his own good pleasure, which can be for the correction of people, or to show mercy, or even for the sake of his land.

37:14-18 **Elihu** advises **Job** to be still and to first think about all the wonderous works of **God**. Then he starts to humble **Job** with a series of big questions:

- (1) Do you know when **God** disposed (created) those works?
- (2) Do you know the balancing (poising) of the clouds, which are a wonderous work of **God** who has all knowledge? (Basically, 'How does **God** get the clouds to stay up in the sky?')
- (3) Do you know why it gets hot when **God** stills the earth with a wind blowing in from the south?
- (4) Did you help **God** spread out the sky, which is strong and like mirror?

37:19-20 **Elihu** gives **Job** a rhetorical opportunity to teach **Elihu** and the others how to properly talk to **God**. (Men are so ignorant compared to God - it is like being in complete darkness when compared to the light of **God**'s perfect and complete knowledge.) If a man were to speak with **God** (to argue his case against **God**), he would be destroyed.

37:21-24 **Elihu** notes that men cannot see the light of the sun, while clouds obscure the view, but the wind will eventually blow the clouds away. **God**'s grandeur and majesty are terrifying and awesome. No man can take hold of **God** for he is mighty in power and judgments (verdicts), and abundant in justice. He will not afflict (unjustly) and for all these reasons, men fear (revere) him.

## Round V- Final Round - God vs Job

### Chapters 38 - God Speaks for himself

38:1-3 The **LORD**, himself, speaks to **Job** in an audible voice out of a whirlwind (a great storm). (Note again the use of the word: Jehovah.) The Lord begins by asking 'Who is this that is darkening counsel by words without knowledge' (**God** is saying that **Job**'s speeches have had the opposite effect

of wise words which should enlighten the listeners.) The Lord commands **Job** to gather himself to together like a (valiant) man because **God** is going to demand that he answer **God's** questions.

38:4-41 **God** asks **Job** as series of questions regarding **God's** creation, ordering and maintenance of the universe. The questions demonstrate how little knowledge men (**Job**) really possess and how great are **God's** works.

- (1) Where were you (**Job**) when I laid the foundations of the earth?
- (2) How are the foundations of the earth secured?
- (3) Who laid the cornerstone?
- (4) Who limited the sea so it couldn't pass any further than the shores established by **God**?
- (5) Have you (**Job**) caused the Sun to rise each morning?

**God's** questions start from Creation and then progress to the continuation of some of the cycles that **God** put in place and maintains from the days and nights, the water cycle, the movements of the stars and constellations, and even down to the care of and feeding of individual animals. Noteworthy: Verse 36 reaffirms that **God** is the source wisdom and understanding.

### **Chapter 39 - The LORD continues his examination of Job through a series of questions to highlight Job's incomplete knowledge of animals.**

39:1-4 Do you know when the wild goats and deer will give birth to their young?

39:5-8 Who set the wild donkeys loose to range in the wilderness that are able to survive without men?

39:9-12 Can you tame a unicorn? (Unicorn-a Wild Bull Strong's#7214)

39:13-18 Did you give the peacock his beautiful feathers? What about the ostrich? Did you give her wings and feathers? (**God** reveals that the Ostrich is able to bury her eggs in the sand and abandon them without distress because he has withheld understanding from her.)

39:19-25 Who gave the horse strength? Can you make a horse afraid like a grass hopper? (**God** discusses the qualities that he put into horses so they are able to be ridden into battle without it being afraid.)

39:26-30 Did you give the hawks and eagles the wisdom and commands to fly?

### **Chapter 40-God Challenges Job to Teach God; Job Humbles himself and God Continues to Question Job on his Power.**

40:1-2 **God** asks **Job**- 'Shall the man that is trying to argue with **God** also teach **God** something?' He (**Job**) that is trying to rebuke **God**, let him give an answer.

40:3-5 Humbled, **Job**, responds only that he knows that he is vile (a small trifling thing-Strong's 7043) and he will just lay his hand upon his mouth and speak no more.

40:6-7 **God** is not finished interrogating **Job**. He again demands that **Job** gird himself up and give him an answer to the following questions.

40:8- *Wilt thou disannul my judgment? Wilt thou condemn me, that thou mayest be righteous?* This is a key verse of the book and highlights **Job's** great error because **Job** has been attempted to overturn **God's** judgment, and in the process, has been trying to condemn **God** for being unjust so that **Job** could claim to be righteous.

40:9-14 (Now that **God** has already demonstrated **Job's** lack of Knowledge, **God** shifts to **Job's** lack of Power.) **God** challenges **Job** to demonstrate how much power **Job** possesses through another series of questions.

- (1) Do you an arm like **God**? (The expression the arm of the Lord is often used in connection with demonstrations of **God's** ability to perform his will. See Deuteronomy 4:32 and *Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:* Isaiah 59:1)
- (2) Can your voice sound like **God's**?

**God** challenges **Job** to do the following:

- (1) Put on majesty, excellent, beauty and glory like they were articles of clothing;
- (2) Send a demonstration of **Job's** rage, and
- (3) Cause all those that are proud to be humbled.



Only after **Job** can do all those things, then would **God** admit that **Job** can save himself by his own right hand. (**Job** will never be able to do any of these things, and the point demonstrates the inferiority of man and how man is completely dependent upon **God** for all things, especially for deliverance/salvation.)

40:15-24 **God** directs **Job**'s attention to a particular creature called a behemoth (Strong's 0930- This is the plural form of the root word meaning dumb/mute- a dumb beast). **God** first notes that this creature was made by **God** just like man, but then he begins to list the behemoth's qualities and strengths that are vastly superior to men. (I think **God** is further humbling **Job**. After first showing that **Job** is no match in power for **God**, **God** is now demonstrating that **Job** is not even a match for the power of some of the dumb beasts that **God** created.)

#### **Chapter 41-God uses the Leviathan to humble Job.**

41:1-10 **God** asks **Job** if he has enough power to capture a great creature named the Leviathan. ("A wreathed animal that is a serpent- Strong's 3882) Does **Job** have the power to tame the Leviathan or to sell his pieces? (The answer is apparently, No.) Since no one is fierce enough to stand and fight against this Leviathan, a creation of **God**; there is no one who can dare stand and challenge **God** directly. (**God** is really letting **Job** know how out of line he had gotten by attempting to argue with **God**.)

41:11 **God** asks who came before **God** such that **God** would owe that person something. (The answer: No one.) **God** declares that everything already belongs to him.

41:12-34 **God** reveals more information about the Leviathan about his power and strength. (The description, particularly the passages about breathing out smoke and fire, sound like something that we would describe now as a dragon.) **God** notes that the Leviathan is unique upon the earth, being made without fear, and describes Leviathan as being one who sees all high things and is a king over all the children of pride. (These final verses make me think this language is being used to describe Satan. Elsewhere, Satan is described as the prince of this world (John 12:31 & Ephesian 2:2) and that he has his own children (John 8:38-44 & 1 John 3:10) and they are filled with pride (1 John 2:15-17). In Revelation 12, Satan is described as being a great red dragon.)

#### **Chapter 42- Job is Humbled, God addresses Friends 1-3; and the Epilogue.**

42:1-2 **Job**, speaking for the last time, acknowledges that **God** is Sovereign and he can do anything that he chooses and that **God** has complete and perfect knowledge.

42:3 **Job** repeats **God**'s question of who is darkening counsel by speaking without knowledge and then admits, that it was him. He acknowledges that he spoke about things that he did not truly understand, and admits that they are too wonderful for him.

42:4 Next, **Job** prays (begs) for **God** to hear his request and asks that **God** would instruct him. (The Hebrew word translated 'Demand' in verse 4, literally means 'inquire'. Strong's 7592. I don't think **Job**'s humble words spoken before and after this verse convey a tone of one, who is still defiantly demanding answers from **God**, but rather one who has been humbled and is requesting enlightenment on areas that he now recognizes that he is ignorant.)

42:5-6 **Job** admits that while he had heard something of **God** before today, now that he is seeing **God** (still veiled in a whirlwind), **Job** must thoroughly reject himself (and his own self-righteousness) and repent in dust and ashes.

42:7-9 **God** express his anger against Friends 1-3 because they had not spoken of **God** correctly like **Job** just had. (I suspect that this is the same reason that prompted **Elihu** to be angry that they were not able to correctly answer **Job**. See **Job** 32:3) **God** instructs them to take 7 bulls and 7 rams, and bring them to **Job** so he can sacrifice them on their behalf and pray for them. Friends 1-3 comply and **God** accepts both **Job** and the sacrifices made for Friends 1-3.

42:10-17 After **Job** prays for Friends 1-3, **God** ends the afflictions of **Job** and begins restoring unto him. **God** sends all of **Job**'s family and acquaintances (who had previously abandoned him) to come to comfort **Job** in his home and each brought him some money. Eventually, **God** blesses **Job** with twice as many camels, donkey, sheep, and oxen as he had initially and he is blessed with ten more children- 7 sons and 3 extremely beautiful daughters. After his afflictions, **Job** lives another 140 forty years before dying old and full of days.