

Twenty

THE PROUD AND LOFTY

After showing Job all this, God looks to Job for a response:

40: 1 And the LORD said to Job:

2 'Shall a faultfinder contend with the Almighty?

Anyone who argues with God must respond.'

Just look back to 38:1, when God first addressed Job:

Then the LORD answered Job out of the whirlwind:

'Who is this that darkens counsel by words without knowledge?'

We have seen now how God has shown Job that there is so much that Job does not know, that Job can never know, and that Job does not need to know, because God knows it, and He has it all in His hand. That is not to put Job down. God is simply saying: 'Job, this is the way it is. This is how I am, with my whole creation.' In actually opening all this out to Job, God is admitting Job into some of those great mysteries that are God's. There is a great ennobling and a wonderful privilege in that. As God says to Job, 'Gird up your loins like a man; I will question you, and you declare to me.' This is standing Job upon his feet, not putting him down. God is simply stating what the situation actually is.

THE FAULTFINDER

But now God says: 'Shall a faultfinder contend with the Almighty?' In what sense is Job 'a faultfinder'? We have looked before a number of times at 42:7, where God says to the friends: 'You have not spoken of me what is right, as my servant Job has'. We have been saying all through that Job has been speaking right of God in the things that he has been saying. And yet God here calls Job 'a faultfinder'. There have been times when Job, under the pressure of his suffering has made some ill-advised statements: things which, in his more lucid moments, he might have thought the better of. That is not to excuse Job. We are all responsible for what passes our lips. Whatever pressures we are under, we are responsible for what we say. God certainly holds Job to what he has said.

What comes out under pressure is often what is really there underneath, which needs to be rebuked and dealt with. That is what God is doing here. What might some of these things have been where Job perhaps overstepped the mark? Look back at 7:19, where Job was saying to God: 'Will you not look away from me for a while, let me alone until I swallow my spittle?' Job was saying to God: 'Just leave me alone! Why are You going to all this trouble, and bringing all this against me?' There is an unanswered question there, which we gave the answer to at the time: that God takes all this trouble over us, even in the matters of suffering, because we are so important and special to Him. But Job there was just wanting to be released from it all. Another place is 9:14-24:

How then can I answer him,

choosing my words with him?

Though I am innocent, I cannot answer him;

I must appeal for mercy to my accuser.

If I summoned him and he answered me,

I do not believe that he would listen to my voice.

For he crushes me with a tempest,

and multiplies my wounds without cause;
he will not let me get my breath,
but fills me with bitterness.
If it is a contest of strength, he is the strong one!
If it is a matter of justice, who can summon him?
Though I am innocent, my own mouth would condemn me;
though I am blameless, he would prove me perverse.
I am blameless; I do not know myself;
I loathe my life.
It is all one; therefore I say,
he destroys both the blameless and the wicked.
When disaster brings sudden death,
he mocks at the calamity of the innocent.
The earth is given into the hand of the wicked;
he covers the eyes of its judges—
if it is not he, who then is it?

We saw there that Job was right in that he was attributing all of this to God. The sense that comes through that of Job's underlying feeling, however, is: 'God is bigger than me' (which is true), 'so what hope have I got? It's not fair!' (which is false). It may be that God here is picking him up on that.

In 19:5–7:

If indeed you magnify yourselves against me,
and make my humiliation an argument against me,
know then that God has put me in the wrong,
and closed his net around me.
Even when I cry out, 'Violence!' I am not answered;
I call aloud, but there is no justice.

Again, we made the point that what is happening to him is the action of God. But is it really God putting Job '*in the wrong*'? Is it that there is no justice? Or has Job gone too far in saying that? We know that God was not putting Job in the wrong, but was in fact upholding his righteousness and integrity.

STUBBORN SELF-WILLED SELF-DETERMINATION

In these ways, Job was tending to find fault with God, but perhaps this was indicative of something deeper in Job, which was not just Job's problem, but is ours as well. How does Job respond to the Lord?

40:3 Then Job answered the LORD:
4 'See, I am of small account; what shall I answer you?
I lay my hand on my mouth.
5 I have spoken once, and I will not answer;
twice, but will proceed no further.'

In a sense, Job was right: 'Having seen all that, I have nothing I can say'. But I am not sure he is saying that particularly willingly. Maybe he is saying it in the sense: 'OK, You win! You are right! I won't say anything more.' When we say, 'OK, you win!', we are really wanting to win ourselves. Job is also saying perhaps: 'Well, I have said all I want to say—I don't need to say any more. I have stated my case.' He still has his mind fixed back on that, even though he has had these wonders opened out to him.

Ever heard the story of the little boy whose teacher told him to stand up, and he refused? The teacher said: 'I said, Stand up!'. The boy still would not, and remained sitting

there. The teacher said, 'Now listen: you stand up, *now!*' The boy stood up, and he said, 'I'm standing up on the outside, but I'm sitting down on the inside!' We do a lot of that, because, at the core of every human being, there is an inner, self-willed self-determination, which is at the heart of our problem. Job is no exception to that. He is a sinner, like the rest of us. This self-willed self-determination is challenged and exposed whenever God comes near to us by His word.

There are times when I have thought I am sailing along happily, at peace with God, at peace with the world, at peace with everything, and then someone comes and preaches or speaks God's word in some way, and something happens in me that exposes again that stubborn 'standing up on the outside but sitting down on the inside'. Job is not free of that, when God has spoken to him in this very direct way.

THE ULTIMATE ISSUE

This is what God now addresses—the thing that He must really get to in Job:

40:6 Then the LORD answered Job out of the whirlwind:
7 'Gird up your loins like a man;
I will question you, and you declare to me.'

Still God is not putting Job down. He is getting him to stand on his feet. God is still ennobling Job. He is suggesting that in being self-willed in this way we are demeaning ourselves, we are being something *less* than human. God is saying: 'Come on—I want to speak to you Man-to-Man'—if God can do that! As He spoke to Moses 'face to face, as one speaks to a friend' (Exodus 33:11). God says to Job: 'No. That kind of attitude still is not good enough. Come on! Be a true human person, with your God! Stand up! With no reservations, or distancing of yourself towards me. Let us have it out together.'

What is really at issue here comes out in the next two verses:

40:8 Will you even put me in the wrong?
Will you condemn me that you may be justified?

What is really at stake when we fix on that self-determination—which was never meant to be a part of the human heart: we were always meant to be open to God, with no reservations at all—when we fix on that self-determination inside, we are 'Godding it'. We are putting ourselves in the place of God. It has got to be God, or us. Ultimately, that is the great issue.

That is the great issue that came to a head on the Cross: God, or us. We ourselves will kill the Son of God, if we want to carry this confrontation right through. But who will win, in the outcome of that?

That is what God is coming to here, with Job. But He does it with such great tenderness and strength:

40:9 Have you an arm like God,
and can you thunder with a voice like his?

He goes on to say: 'If you want to be God, then let me show you what that involves, and then tell me if that is still the way you want to go':

40:10 Deck yourself with majesty and dignity;
clothe yourself with glory and splendour.
11 Pour out the overflowings of your anger,
and look on all who are proud, and abase them.
12 Look on all who are proud, and bring them low;

- tread down the wicked where they stand.
13 Hide them all in the dust together;
bind their faces in the world below.
14 Then I will also acknowledge to you
that your own right hand can give you victory.”

It is ironic, in a way. He is saying to Job: ‘If you were God, this is the way you would go about it’. We may wonder if that is really the way God goes about it. God says: ‘If you can do that’—which Job of course does not have a hope of ever doing anyway. God is saying: ‘Here is a proud one, that I must deal with, but perhaps I will not deal with him in quite the way you would’.

GOD IS LORD OVER POWERS OF EARTH AND SEA

Then God goes on, for the rest of chapters 40 and 41, to speak about two more creatures. Both of them, particularly the second one, take up a great amount of God’s attention. One is a land-creature, ‘Behemoth’, to the end of chapter 40; and the whole of chapter 41 is about ‘Leviathan’, who is a sea-creature. In some translations, ‘Behemoth’ is interpreted as being the hippopotamus, and there are certain features of the description here that fit a hippopotamus, although there are certain features that do not quite fit. ‘Leviathan’ is interpreted as being a crocodile. Again, there are some things about the description that fit the crocodile, but there are lots of things that do not. Leviathan has also been identified as the great whale. If you have ever read the famous American novel *Moby Dick* in its full unabridged version, you will see what Herman Melville makes of the whale, and of these passages concerning Leviathan—the wonderful descriptions of Leviathan and the whale and the whole massiveness and untamedness of these great creatures.

In each of these descriptions of Behemoth and Leviathan, they seem to go beyond the ordinary hippopotamus or crocodile or whale, or whatever. They may be simply poetic embellishments, or they may be talking about something more. In every culture there is the sense of a great land-monsters, and great sea-monsters, or dragons! On the ancient maps, in the unexplored areas, they put: ‘Here be Dragons!’ The description of Leviathan, particularly, fits better a sea-dragon than either a whale or a crocodile. And perhaps Behemoth is really what the Australian aboriginal people called a ‘Bunyip’! You can take your pick.

The thing about this is that there is the land-monster and there is the sea-monster, and they both have a wonderful freedom and vitality, and God is in control of both of them. It is a bit like when, in Revelation 10:1–3, a great angel comes down:

I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head; his face was like the sun, and his legs like pillars of fire. He held a little scroll open in his hand. Setting his right foot on the sea and his left foot on the land, he gave a great shout, like a lion roaring. And when he shouted, the seven thunders sounded.

This mighty angel puts his right foot on the land, and his left foot on the sea. So he has control of both the land and the sea. That is something like what God is saying here: whether it be the land, with all its threatening elements, or the sea, with all its uncontrollable forces—whether it be the land-monster or the sea-monster—they are under my purvey, and own my sway.

Indeed, in some of the residual elements of creation mythology found in the Bible, ‘Rahab’ and ‘Leviathan’ are nominated as the chaos-monsters, signifying the dark, unruly powers that seek to disrupt and destroy, over which we have no control. God’s subduing of these horrific forces in creation is also associated with His power over the Red Sea in the exodus and His conquest of the enemies of His people, in saving them:

Was it not you who cut Rahab in pieces,
 who pierced the dragon?
Was it not you who dried up the sea,
 the waters of the great deep;
who made the depths of the sea a way
 for the redeemed to cross over? (Isaiah 51:9–10)

On that day the LORD with his cruel and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will kill the dragon that is in the sea (Isaiah 27:1).

In Job 3:8, Job spoke of ‘those who are skilled to rouse up Leviathan’—suggesting some kind of supernatural forces. Psalm 74:12–14 indicates that God is well and truly in command of these:

Yet God my King is from of old,
 working salvation in the earth.
You divided the sea by your might;
 you broke the heads of the dragons in the waters.
You crushed the heads of Leviathan;
 you gave him as food for the creatures of the wilderness.

THE GREAT LAND-MONSTER

40:15 Look at Behemoth,
 which I made just as I made you;
 it eats grass like an ox.
16 Its strength is in its loins,
 and its power in the muscles of its belly.
17 It makes its tail stiff like a cedar;
 the sinews of its thighs are knit together.
18 Its bones are tubes of bronze,
 its limbs like bars of iron.

This makes me think of a charging rhinoceros, as much as the hippopotamus, who is rather more cumbersome. Whatever it is, God regards it as one of His prime creatures:

40:19 It is the first of the great acts of God—
 only its Maker can approach it with the sword.
20 For the mountains yield food for it
 where all the wild animals play.
21 Under the lotus plants it lies,
 in the covert of the reeds and in the marsh.

That is also what makes me think it is like a monster of some kind—the Australian Bunyip is said to reside in the swamps:

40:22 The lotus trees cover it for shade;
 the willows of the creek surround it.
23 Even if the river is turbulent, it is not frightened;
 it is confident though Jordan rushes against its mouth.
24 Can one take it with hooks
 or pierce its nose with a snare?"

Job could not bring a sword to Behemoth, to capture or tame it. Yet this is ‘the first’ of God’s great creatures. Look at the great strength and freedom and vitality in which it lives! God rules over this one.

THE GREAT SEA-MONSTER

- 41: 1 Can you draw out Leviathan with a fishhook,
or press down its tongue with a cord?
2 Can you put a rope in its nose,
or pierce its jaw with a hook?
3 Will it make many supplications to you?
Will it speak soft words to you?
4 Will it make a covenant with you
to be taken as your servant forever?
5 Will you play with it as with a bird,
or will you put it on leash for your girls?
6 Will traders bargain over it?
Will they divide it up among the merchants?

So: are you going to tame the sea-monster—are you going to make it your pet, or your servant? Yet there is a sense in which it is God’s pet. God does all those things with it, but lets it range free.

- 41:7 Can you fill its skin with harpoons,
or its head with fishing spears?
8 Lay hands on it; think of the battle;
you will not do it again!
9 Any hope of capturing it will be disappointed;
were not even the gods overwhelmed at the sight of it?
10 No one is so fierce as to dare to stir it up.
Who can stand before it?
11 Who can confront it and be safe?
—under the whole heaven, who?
[Or RSV (Hebrew): 10 No one is so fierce that he dares to stir him up.
Who then is he that can stand before me?
11 Who has given to me, that I should repay him?
Whatever is under the whole heaven is mine.]

We might think that God has dealt with Leviathan now, and made His point that no one could take on Leviathan, so why would you ever think you could take on God? But there is something about Leviathan—God says: ‘No, I’ve still got more to say. I just can’t keep silent!’:

- 41:12 I will not keep silence concerning its limbs,
or its mighty strength, or its splendid frame.
13 Who can strip off its outer garment?
Who can penetrate its double coat of mail?
14 Who can open the doors of its face?
There is terror all around its teeth.
15 Its back is made of shields in rows,
shut up closely as with a seal.
16 One is so near to another
that no air can come between them.
17 They are joined one to another;
they clasp each other and cannot be separated.
18 Its sneezes flash forth light,

- and its eyes are like the eyelids of the dawn.
19 From its mouth go flaming torches;
sparks of fire leap out.
20 Out of its nostrils comes smoke,
as from a boiling pot and burning rushes.
21 Its breath kindles coals,
and a flame comes out of its mouth.

He may be talking about a crocodile, but this is why I think He is talking about the Dragon!

- 41:22 In its neck abides strength,
and terror dances before it.
23 The folds of its flesh cling together;
it is firmly cast and immovable.
24 Its heart is as hard as stone,
as hard as the lower millstone.
25 When it raises itself up the gods are afraid;
at the crashing they are beside themselves.
26 Though the sword reaches it, it does not avail,
nor does the spear, the dart, or the javelin.
27 It counts iron as straw,
and bronze as rotten wood.
28 The arrow cannot make it flee;
slingstones, for it, are turned to chaff.
29 Clubs are counted as chaff;
it laughs at the rattle of javelins.
30 Its underparts are like sharp potsherds;
it spreads itself like a threshing sledge on the mire.
31 It makes the deep boil like a pot;
it makes the sea like a pot of ointment.
32 It leaves a shining wake behind it;
one would think the deep to be white-haired.
33 On earth it has no equal,
a creature without fear.
34 It surveys everything that is lofty;
it is king over all that are proud.”

‘King over all that is proud’—Job included, and you, and me. And it is a creature *of God*. In Psalm 104, there is another of the magnificent descriptions in the Bible of the great works of creation. That culminates also with Leviathan:

- O LORD, how manifold are your works!
In wisdom you have made them all;
the earth is full of your creatures.
Yonder is the sea, great and wide,
creeping things innumerable are there,
living things both small and great.

I was on holidays at Aldinga beach, where the sea was great and wide and calm, and I went splashing into it. I looked around, at the cliffs and the hills and the sea stretching out to the horizon, and I thought: ‘Here is the great and wide sea also, in which teem living things innumerable, both small and great beasts. And I am one of them!’—one of the smaller variety. The psalmist goes on to say:

- There go the ships,
and Leviathan that you formed to sport in it.

Why did God form this great monster for the seas—the largest of all the creatures? To ‘sport’ in the deep. One of God’s great playfellows, in whom He delights.

Twentyone

‘NOW MY EYE SEES YOU’

God has now shown Job His great delight in and sovereignty over the whole creation and all creatures, small and great, and says, in effect: ‘Well, Job, what do you say to that!?’

JOB’S RESPONSE

42:1 Then Job answered the LORD:
2 ‘I know that you can do all things,
and that no purpose of yours can be thwarted.’

He is not saying this with a bowed head any more. He is not saying, in a resigned tone: ‘Yeah: I know that You can do all things, I suppose; and that no purpose of Yours can be thwarted—OK, You win’. He is saying the one thing that he really needed to know all through this terrible suffering: ‘I KNOW that YOU can do ALL THINGS, and that NO PURPOSE OF YOURS CAN BE THWARTED!’ Is not that the answer to Job’s prayer, and the very thing that we all need to know in these desperate situations? God, You are God! And You can do all things. And there is nothing that You set out to do that will not come to fruition.

So Job then reflects on himself and some of the things that he has been saying, and quotes God (from 38:2):

42:3 ‘Who is this that hides counsel without knowledge?’

He says: ‘You are absolutely right’.

Therefore I have uttered what I did not understand,
things too wonderful for me, which I did not know.

Job is now quite happy to be able to say this. He knows that, if he himself did not know about it, at least God did. He quotes God again (from 38:3 and 40:7)

42:4 ‘Hear, and I will speak;
I will question you, and you declare to me.’

In these words, God had ennobled him by addressing him directly, and seeking a direct response. Standing humbly in this high dignity, Job goes on:

42:5 I had heard of you by the hearing of the ear,

We know how faithful Job had been to the word of God that he had heard, over many years of his life. And now he says what he has longed to be able to say all along:

but now my eye sees you;

‘Now my eye sees You.’ Job had been trusting that he would see God after he died:

after my skin has been thus destroyed,
then in my flesh I shall see God,
whom I shall see on my side,
and my eyes shall behold, and not another (Job 19:26–27)

Now, even before death, Job has been granted this vision of God. God has been saying to Job: 'Come on, I will question you, you answer me, let's have it out, let's talk it over'. But Job realises that he does not need to do that. Because the vision of God that he has now received is totally vindicating and satisfying to him.

I am reminded of when Thomas was wanting to press through to the risen Jesus. He was saying: 'Unless I see the holes in his hands, and where the spear went into his side, I will not believe'. So Jesus comes to him and he says: 'OK, Thomas, here are the holes in my hands, here is where the spear went into my side: touch me, and believe'. I do not think Thomas really took Jesus up on that, because what he saw there fully was more than enough for him. He said: 'My Lord, and my God!' (See John 20:24–29.) God is not averse to us taking Him on, but when He comes to take us on, that is enough, and more than enough, for us. 'Now my eye sees You!'

Some translations have the word 'myself' in the next verse:

42:6 therefore I despise [myself],
and repent in dust and ashes.

That sounds like the kind of abject self-loathing of repentance, which is necessary for us when we come to repentance. We see 'In me lives no good thing', and 'You are all-in-all', even 'I despise myself'. But Job has no need for that at this point, because that is something he has done years ago. Remember how that is what Job's friends were trying to get him to say: 'I despise myself, and repent in dust and ashes'? This he has done already, and he does not need to do that again.

This is different. In fact, that word 'myself' does not appear in the Hebrew. It is often put in by the translators, but the Hebrew simply says: 'I despise'. There is no 'I despise myself'. What is he referring to? I guess he is referring to what he has talked about already in verse 3: the times when I was shooting my mouth off, when I had no right to, and when I was out of order. That is nothing, now. I despise that. 'Therefore I despise'. He is acknowledging that he had spoken out of turn, out of misguided short-sightedness. Now that he has seen God and what God has shown him, he has been put right, and counts all that he said as nothing. Even everything he has said, earlier in the book, he counts as nothing. Because now he has God.

This is a bit like when Thomas Aquinas (c. 1225–1274) wrote his massive works, the *Summa Theologica* and others, which set the agenda for theological study especially in the Roman Catholic church for almost a thousand years, and it was by no means light stuff. As we have seen, what Job said in this book is by no means light stuff. But towards the end of his life Thomas Aquinas said, 'All I have written is straw', because he had a vision of God which was far more than anything he had been able to put into words.

Maybe that is Job's experience here, too. 'Therefore I despise.' 'Whatever I might have said, that doesn't matter any more. I have no need of that. I count it as less than nothing. For now my eye sees You.' We would say the same, of all that we have held dear, if we were face to face with God, as Job is here.

What about 'and repent in dust and ashes'? Job is not putting himself down there either. He is just making an acknowledgment of the way things really are. Rather like the great Abraham, when he sought to approach God in prayer, over the matter of the destruction of Sodom and Gomorrah, in Genesis 18:27:

Abraham answered, 'Behold, I have taken upon myself to speak to the Lord, I who am but dust and ashes.'

Abraham was not crawling to God here. He was just acknowledging what he was made out of anyway, and Who has made us out of that. Remember Genesis 2:7: 'the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.' That is what we are. To be 'dust' before the Creator who has made us as human beings is no mean thing, especially considering the glory He is taking us to. That whole pressing though to God that Abraham did, in Genesis 18, seeking out God's justice, seeking out who He really is, and how He really operates, is very like the same sort of thing that Job was trying to do, right through this book. Finally he is rewarded, as Abraham was, by being shown all that God Himself is doing.

GOD, JOB, AND HIS FRIENDS

42:7 After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: 'My wrath is kindled against you and against your two friends; for you have not spoken of me what is right, as my servant Job has. 8 Now therefore take seven bulls 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 I will accept his prayer not to deal with you according to your folly; for you have not spoken of me what is right, as my servant Job has done.' 9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the LORD had told them; and the LORD accepted Job's prayer.

We have looked at this before, several times. We have seen that Job was a great man of prayer. In fact, his reputation as a man of prayer is referred to in Ezekiel 14, where God says: 'I am bringing my judgments upon Israel, and even if these three people, Noah, and Daniel, and Job—three great pray-ers—were there, they would not be able to save even their own children by their prayer; they would only save themselves by their righteousness'. Job is such a great man of prayer, when bidden by God to offer sacrifice on behalf of his children, and to pray for his friends. Yet there comes a time when not even Job could save us from God's judgment. There must be a greater than Job who comes to do that. It is by virtue of that one, Jesus, that Job, and the rest of us, are able to pray in sacrifice to God and be heard.

JOB'S RESTORATION

42:10 And the LORD restored the fortunes of Job when he had prayed for his friends; and the LORD gave Job twice as much as he had before.

There is a bit in Exodus 22:4, in the laws of God, that if a thief steals something, and is found out, he has to pay it back double: 'When the animal, whether ox or donkey or sheep, is found alive in the thief's possession, the thief shall pay double'. God is virtually saying: 'I have taken all this off Job, and I had no good reason to do that, so now I will pay him back double! You have caught me!' God keeps His own laws. Jesus called himself 'a thief in the night' also (see Matthew 24:43, 1 Thessalonians 5:2)!

42:11 Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the LORD had brought upon him; and each of them gave him a piece of money and a gold ring.

A lovely coming-together of the family.

42:12 The LORD blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand donkeys.

This is indeed double: in 1:3 he started out with ‘seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred donkeys’.

42:13 He also had seven sons and three daughters.

These replace the same number of children that he had before. It is the daughters who get particular attention here:

42:14 He named the first Jemimah, the second Keziah, and the third Keren-happuch. 15 In all the land there were no women so beautiful as Job's daughters; and their father gave them an inheritance along with their brothers.

This was very enlightened for those days. They were special girls—real gifts from God. Remember also that Job had seen God, and that always makes a difference to how we treat others.

42:16 After this Job lived one hundred and forty years, and saw his children, and his children's children, four generations. 17 And Job died, old and full of days.

What a wonderful blessing that was. But the most wonderful blessing was the revelation that Job had received.

Something of what we can learn from this is told in James 5:7–11:

Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble, brethren, against one another, that you may not be judged; behold, the Judge is standing at the doors. As an example of suffering and patience, brethren, take the prophets who spoke in the name of the Lord. Behold, we call those happy who were steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

In these studies on Job, ‘You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful’.