



The Book of Job

An Outline Study

When he prayed for his friends . . .

By Pastor Dr. Ronnie Wolfe - © 2010

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Spiritual Health For Hurting People

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Introduction to the Book of Job

I. READING THE BOOK

- A. The reading of the book of Job will prove to be a milestone to the reader.
- B. This book is unique to all the other books of the Bible – the author spends the entire book showing the sovereignty of God, the suffering of the saint, and the patience, mercy and grace of God.
- C. We can all understand somehow that a person may through sin lose his fellowship with God, but it is very difficult for us to understand how and why God seems so far away from a man who is upright and turns from evil.
- D. In Job 23:3 we read *Oh that I knew where I might find him! That I might come even to his seat!*. Then he admits later in Job 37:23, *Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.*
- E. We might call this book “The Mystery of God.”
- F. We are struck at Job’s determination to get to God. It is almost like Solomon’s attempt at trying to do the right thing in life, and in the end Solomon says in Eccles. 12:13 *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.*
- G. Does Job sometimes seem skeptical of what God is doing and what he will do? Of course, he is. He is like the man in Mark 9:24 *And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.*
- H. There are six reasons to read this book:
 - 1. A believer is out of fellowship with God.
 - 2. A believer has fallen in love with the world.
 - 3. A believer is waiting for the right mood to speak to God.
 - 4. A believer desires to be on good terms with God.
 - 5. A believer is baffled by life itself.
 - 6. A believer is in spiritual poverty.
- I. This is a book about spiritual growth (health, if you will).
- J. One writer says this book’s theme is “Progress in the knowledge of God.”
 - 1. God is offering the believer better things than in the beginning of his spiritual journey.
 - 2. Psalm 126:6 *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*
- K. Job is encouraged to look to creation to find God (Chapters 38-41).
 - 1. When we look at creation, we are not to see simply scientific processes; we are to see a Person, God.

- L. The book of Job is both modern and timeless, speaking of things that have only recently been discovered to be true—illustrations will be shown throughout the book.
- M. This book is written for those who are still under the tyrannies of the earth, but it infers our continued fellowship with God after this earth is over. Therefore, the question is asked in Job 14:14 *If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.*
- N. The book of Job is clear in its message of redemption. Just as Isaiah 53 tells us of the Messiah, so Job speaks to us in clear and undeniable words: Job 19:25 *For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:*
- O. And of Job himself, God said, Job 1:8 *And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?*
- P. A. B. Davidson, 1862, says in his commentary on Job, “. . . it is wrong to consider the book as intended to teach any particular truth: it teaches nearly all truth. It is a life-history, a life-drama; all that is necessary for life and godliness comes to light in it.”¹
- Q. This book is to be read in sections, not simply one chapter at a time; although any reading of it will deem profitable to the reader.
- R. We have in this book an apology of the most basic of doctrines: our unity with Christ and the fellowship of the believers.
- S. We have several speakers in this book, and we must look at the specific argument of each as it plays into the entire scheme of Job’s looking for God and seeking his pleasure in his life and answers to life’s most perplexing questions.
 - 1. God speaks
 - 2. Job speaks
 - 3. Job’s three friends speak
 - 4. There are cycles of speeches as in a proper public debate.

II. SPECIAL FEATURES OF THE BOOK

- A. The book seems to be patriarchal
 - 1. Riches counted in cattle
 - 2. Head of the house acts as a priest
 - 3. No mention of Israel, Moses’ Law, the priesthood, the tabernacle or temple.
 - 4. Job’s long life shows that this book is patriarchal (Job 42:16).
- B. Job is widely known through the Bible
 - 1. Eze 14:14 *Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.*
 - 2. James 5:11 *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*
 - 3. The Lord quotes from Job

¹Davidson, A. B., *Commentary grammatical and exegetical on the Book of Job*. Vol. I (chaps 1-14), Williams and Norgate, London, 1862.

- a. Matt 24:28 *For wheresoever the carcase is, there will the eagles be gathered together.* (See Job 39:27-30)
- C. The book has no ancestors or descendants.

III. JOB IS A WISDOM BOOK, BUT IT IS ALSO THEOLOGICAL

- A. Christ suffered before he could see the “glory that should follow.” (1 Peter 1:11)
- B. Davidson said, “What Job craved for, a sovereignty that was not merely of wisdom and of power, but of righteousness with peace and joy as its attendants, was what the Son of God brought to light (Rom. 14:17).”
- C. Job, in his troubled mind, demanded to know the character of God just as we should today.
- D. In the end Job was both rewarded and satisfied
 - 1. He was rewarded with great wealth and more children
 - 2. He was satisfied in God’s spiritual deliverance – Job 19:26 *And though after my skin worms destroy this body, yet in my flesh shall I see God:*
 - 3. The book ends with “So Job died, being old and full of days” (42:17)
 - 4. It is interesting to note that the very next verses in your Bible is Psalm 1:1-2, which say, *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.*
 - 5. Maybe this is the message for us today.
- E. There is no atheism in this book. Never does Job or his friends claim not to believe in God; they continually reached to God for answers.
- F. We shall learn from this book:
 - 1. The Patience and Righteousness of Job
 - 2. The Weakness of Carnal Debate - God did not involve himself with their debate.
 - 3. The Faithfulness of God
 - 4. The Absolute Sovereignty of God
 - 5. The Longsuffering and Graciousness of God
 - 6. The True Nature of Believers
- G. The most prominent theology that we find in this book is called Theodicy (from Latin *Theo* and Greek *dike*—God’s judgment). The definition of this word is found in the phrase “Why do bad things happen to good people?”
 - 1. This is the question that Job is seeking to be answered.
 - 2. Job did not have the luxury of knowing, as we do, what God was planning and what Satan had done, so he is searching out God and the reason for his actions.

Outline Of The Book of Job

Outline Taken From www.ovrlnd.com/outlinesofbooks/Job.html

- I. THE DILEMMA OF JOB (1:1-2:13)
 - A. His Circumstances - 1:1-5
 - B. His First Assaults By Satan - 1:6-22
 - C. His Second Assaults By Satan - 2:1-10
 - D. His Friends' Arrival - 2:11-13

- II. THE DEBATES OF JOB (3:1-37:24)
 - A. First Cycle of The Debate (3:1-14:22)
 - 1. Job's First Speech - 3:1-26
 - 2. Eliphaz's First Speech - 4:1-5:27
 - 3. Job's Response To Eliphaz - 6:1-7:21
 - 4. Bildad's First Speech - 8:1-22
 - 5. Job's Response To Bildad - 9:1-10:22
 - 6. Zophar's First Speech - 11:1-20
 - 7. Job's Response To Zophar - 12:1-14:22
 - B. Second Cycle of The Debate (15:1-21:34)
 - 1. Eliphaz's Second Speech - 15:1-35
 - 2. Job's Response To Eliphaz - 16:1-17:16
 - 3. Bildad's Second Speech - 18:1-21
 - 4. Job's Response To Bildad - 19:1-29
 - 5. Zophar's Second Speech - 20:1-29
 - 6. Job's Response To Zophar - 21:1-34
 - C. Third Cycle of The Debate (22:1-26:14)
 - 1. Eliphaz's Third Speech - 22:1-30
 - 2. Job's Response To Eliphaz - 23:1-24:25
 - 3. Bildad's Third Speech - 25:1-6
 - 4. Job's Response To Bildad - 26:1-14
 - D. Final Defense of Job (27:1-31:40)
 - 1. Job's First Monologue - 27:1-28:28
 - 2. Job's Second Monologue - 29:1-31:40
 - E. Solution of Elihu (32:1-37:24)
 - 1. Elihu Intervenes In The Debate - 32:1-22
 - 2. Elihu's First Rebuttal - 33:1-33
 - 3. Elihu's Second Rebuttal - 34:1-37
 - 4. Elihu's Third Rebuttal - 35:1-16
 - 5. Elihu's Conclusion - 36:1-37:24

- III. THE DELIVERANCE OF JOB (38:1-42:17)
 - A. First Controversy of God With Job (38:1-40:5)

1. God's First Challenge To Job - 38:1-40:2
2. Job's First Answer To God - 40:3-5
- B. Second Controversy of God With Job (40:6-42:6)
 1. God's Second Challenge To Job - 40:6-41:34
 2. Job's Second Answer To God - 42:1-6
- C. Deliverance of Job and His Friends (42:7-17)

The Dilemma of Job

Job 1:2-2:13

- I. JOB'S LIFE (1:1-12)
 - A. We know this story is about a man: "There was a man"
 - 1. This man's name is Job, which has a mysterious meaning. ISBE says it may mean "object of enmity."
 - 2. Others say it may mean "he who turns."
 - B. We know he was from Uz. I used to tell this story to children as "The Wizard of Uz."
 - 1. The land of Uz is spoken of in the Bible more than once.
 - 2. See Job 1:1; Jeremiah 25:20; Lam. 4:21
 - 3. This land was north in Israel not far from the Chaldeans, for the Chaldeans came to destroy Job's camels (1:17).
 - C. He was an upright man
 - 1. This does not mean that he was not a sinner: See Job 7:20; 13:26; 16:16-17
 - 2. His being upright means that he was a good servant of God.
 - 3. Notice that, in all of his talking, Job never complains about the loss of his wealth and his family.
 - D. Job had ten children. We are not given their names, but I would say his quiver was full, 1:2.
 - 1. Job's children were no different from children today.
 - 2. They had days of feasting, perhaps birthdays, 1:5
 - 3. Job prayed and interceded to God for his children, 1:5
 - E. Job also had many animals, 1:3.
 - F. Satan's Presentation Before God, 1:6-12
 - 1. There was an appointed day that the angels (sons of God) came to present themselves before the Lord, 1:6.
 - 2. This may have been a regular day that took place from time to time.
 - 3. Satan was among the angels, because he was the bright angel who was over all the other angels.
 - 4. His name is Tempter (Matt. 4:5; 1 Thes. 3:5)
 - 5. His name is Beelzebub (Matt. 12:24)
 - 6. His name is Enemy (Matt. 13:39)
 - 7. His name is Evil One (Matt 13:19; Matt 13:38; 1 John 2:13; 1 John 5:18)
 - 8. His name is Belial (2 Cor. 6:15)
 - 9. His name is Deceiver (1 Peter 5:8; Rev. 12:9)
 - 10. His name is Dragon, the Great One (Rev. 12:3)
 - 11. His name is Father of Lies (John 8:44)
 - 12. His name is Murderer (John 8:44)
 - 13. He is a Sinner (1 John 3:8)
 - G. The Discourse Between God and Satan, 1:7-12
 - 1. God: Where did you come from?, 7
 - 2. Satan: From going to and fro in the earth . . . , 7 (See 1 Peter 5:8)

3. God: Have you considered my servant Job?, 8
4. Satan: “Doth Job fear God for nought?,” 9
 - a. Have you not made a hedge about him? 10 – The Hebrew word for “hedge” is SOOK, a thorny hedge or literally an entwining, Strong says.
 - b. Touch all that he has, and he will curse you to your face, 11
5. God: “All that he hath is in thy power: only upon himself put not forth thine hand,” 12
6. Remember that our lives are like this. God is watching everything that goes on in our lives, and he guides every providence that comes our way. God sends evil as well as good to us: why should we have one without the other? (2:10).

II. JOB’S LOSS (1:13-19)

- A. Destruction By The Sabeans, 1:13-15 – Slew servants
- B. Destruction By The Fire From Heaven, 1:16 - Sheep & Servants
- C. Destruction By The Chaldeans, 1:17 - Camels & Servants
- D. NOTE: Sometimes we feel that the whole world is falling in on us. A little boy sent me an Instant Message on Facebook the other day and said hello. I answered back, “How are you doing?” He said, “I am still sad.” I answered, “About what?” He said that one of his classmates had just killed himself the day before. I know that this little lad’s heart is broken, so I tried to encourage him. We feel the same way sometimes. Wonder what Job felt as he heard one message of bad news after another?
- E. Destruction of Sons (and probably his daughters), 1:18-19 - A Great Wind

III. JOB’S LOVE (1:20-21)

- A. Unlike many of us today, Job fell down upon the ground and worshiped. The text does not say, but we know he worshiped God, 20
- B. Then Job made one of the most profound statements that has ever been spoken: “The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.” 21

IV. JOB’S LOYALTY (1:22)

- A. This verse speaks for itself.
- B. Job sinned not – The Bible speaks several times to say “sin not.”
 1. Psalm 4:4 *Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.*
 2. 1 Cor 15:34 *Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.*
 3. Eph 4:26 *Be ye angry, and sin not: let not the sun go down upon your wrath:*
 4. 1 John 2:1 *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*

V. THE RENEWED ASSAULT (2:1-8)

- A. The Appointed Day, 2:1 (Satan before God)
- B. The Lord Asked The Same Questions, 2:2-3
- C. Satan: “Skin for skin, yea, all that a man hath will he give for his life.”, 2:4; but touch his

bone and his flesh, and he will curse you, 2:5.

D. God: “he is in thine hand, but save his life,” 2:6

1. The word “life” here is Hebrew NEPHESH

2. The root word for this means “to breathe.”

3. In other words, Satan was not to kill him.

E. Satan gives Job boils from top to bottom of his body, 2:7

F. Job was in such misery that he took a broken piece of pottery (potsherd) to scrape himself and sat in the ashes for some relief of the pain, 2:8

VI. THE RETAINED INTEGRITY (2:9-10)

A. God may have left Job’s wife with him simply to antagonize him, but we all know also that he had ten more children in the latter part of his life.

B. She told Job to curse God and die, 2:9

1. This word for “curse” is Hebrew BAWRAK, and it can mean to praise or to curse.

2. She is probably saying to him to just go ahead and keep his “stupid” integrity and let God kill him because of his sin, which would mean that she is actually telling that he should repent of his sin. In other words. She is, no doubt, thinking that God would not send such a scorn upon him without his having done some horrible sin—she, then, is much like Job’s friends, which we shall meet soon.

C. Job’s answer is classic: “What? Shall we receive good at the hand of God, and shall we not receive evil?” 2:10. Here we must read Ecclesiastes 3:1-8.

D. Job did not sin; he did not give in to the pressures of Satan or his own wife. This antagonism of his wife was, no doubt, from Satan also.

VII. THE RENOWNED FRIENDS (2:11-13)

A. The Friends Came, 2:11

1. Three friends came from their respective countries. Job probably knew these friends from his commercial connections,

B. The Friends Mourned, 2:12

1. These friends did what was customary in those days: they wept loudly, rent their clothes, and sprinkled dust on their heads in sorrow for their friend, Job.

2. These friends sat in Job’s presence for seven days without saying a word.

The Debates Of Job

Job 3:1 - 37:24

I. FIRST CYCLE OF THE DEBATES (3:1 - 14:22)

A. First Speech of Job - His Cry For Death, 3:1-26)

1. Job curled his day, 3:1-10 -- Does this speech end what we know as the patience of Job? (James 5:11)
2. Job challenged his day, 3:11-19
3. Job craved for death, 3:20-26 - But Job never thought of suicide and wondered why he was ever born and why God has brought this upon him. This is much like the death of Jesus when he cried out “My God, my god, why hast thou forsaken me” (Matt. 27:45-46). Job was innocent, and Jesus was innocent. Why was God doing this? But in asking the question “why?” we must be willing to accept the answer: suffering must come before glory.
 - a. In 2005, which is the latest record of statistics I could find, there were over 32,000 suicides in the United States.²
 - b. 52.1% of these were from guns
 - c. 22.2% were from hanging, strangulation, or suffocation, and poisoning.
 - d. In that same year 1,430 people committed suicide in Ohio.
 - e. Over 10% of the total population of America committed suicide in 2005.
 - f. But Job did not even think of committing suicide. He rather questioned God for what God had done, which is normal for humans who believe in God to do.
 - g. Suicide is not a choice for we who believe in God.
 - h. In this we can see Job’s uprightness.

B. First Speech of Eliphaz - Accusations (4:1 - 5:27)

1. First Accusation - Arrogance, 4:1-3
 - a. The story is told of Judge Roy Bean a.k.a. “the hanging judge.” Once when conducting a murder trial, the jury returned a verdict of not guilty. Once declared innocent and knowing that he could not be tried a second time for the same offense, the defendant allegedly stood up and mocked the jury telling them that he was indeed guilty. Unfazed, Judge Bean allegedly rapped his gavel, told the former defendant that he found him to be in contempt of court, and promptly sentenced him to hang for his offense.
2. Second Accusation - Weakness, 4:5-7
 - a. Hudson Taylor, founder of the China Inland Mission, knew the secret of strength through weakness. Complimented once by a friend on the impact of the mission, Hudson answered, “It seemed to me that God looked over the whole world to find a man who was weak enough to do His work, and when He at last found me, He said, ‘He is weak enough—he’ll do.’ All God’s giants have been weak men who did great things for God because they reckoned on His being with them.”

²<http://www.suicide.org/suicide-statistics.html> (4/9/2010)

3. Third Accusation - Wickedness, 4:8-16
 - a. Here Eliphaz gives a dream and a vision
 - b. Which Job admits scared him, 7:14
 - c. Oliver Wendell Holmes, Sr., was a physician, and he used ether for his patience. He decided to give ether to himself to see how it felt. Just before he went to sleep, he had the profound thought that he had unraveled the key to the universe. When he woke up, he could not remember what the key was. So, he took the ether again, and this time he had a stenographer sit by him and record the words that he said. Just before he went to sleep he said, "The entire universe is permeated with a strong odor of turpentine." That is how much you can depend upon dreams.
4. Fourth Accusation - Hypocrisy, 4:17-19
 - a. Mark Twain said, "We're all like the moon. We have a dark side we don't want anyone to see."
 - b. Job's friends thought he had a dark side and was trying to hide it.
5. Fifth Accusation - Defeat, 4:20-21
6. Sixth Accusation - Infidelity, 5:1-16
7. Seventh Accusation - Chastisement, 5:17-27 End 4/21/2010
- C. Answer Of Job To Eliphaz (6:1 - 7:21)
 1. Job's Strife, 6:1-7
 - a. Job wants his grief to be weighed. It would be heavier than the sand of the sea, 1-3
 - b. God has shot Job with poison arrows, 4
 - c. He compares his sorrow with the braying donkey and lowing ox who has no fodder, 5
 - d. He compares his sorrow with eating food without salt or trying to taste the white of an egg, 6
 - e. Now these unsavory things are his meat, 7
 2. Job's Surrender, 6:8-13
 - a. Job would willingly surrender to death if it were God's will, 8-9
 - b. I would endure the pain if only I knew that I would die soon, 10
 - c. Job's life is in God's hands. He has no strength of his own to continue to live, 11-12
 - d. However, he does retain his help and wisdom within himself, which is the only strength he has, 13
 3. Job's Sarcasm, 6:14-30
 - a. His brethren have dealt deceitfully, 15
 - (1) This is a perfect description of fair-weather friends, 15-20
 - (2) They are there in the good time, but in trouble they are gone.
 - (3) He is saying that his friends may as well not be there.
 - b. His brethren are nothing but are afraid, 21 – Gal. 2:6 *But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:*
 - (1) Did he beg for money or any gift? 22

- (2) Teach me, and I will hold my tongue, 24
- c. What does your arguing reprove?, 25
- d. Their words are like wind, 26
- e. They dig a pit for their friend, 27
- f. It is evident to you if I lie; they know everything! 28
- 4. Job's Sorrow, 7:1-10
 - a. Sorrow for lack of sleep, 1-4
 - b. Sorrow for pain in the flesh, 5
 - c. Sorrow for brevity of life, 6-10
- 5. Job's Spirit, 7:11-21
 - a. His spirit is in anguish, 7:11-16
 - b. His spirit is in doubt, 7:17-21
 - (1) Here Job speaks to God out of his desperation and doubt.
 - (2) If God is going to treat man as he has treated Job, then what is man to God? Why is he magnified above the other creatures of the earth?
 - (3) Read Psalm 8:4-9; Heb. 2:7ff
 - (4) How long will God not "depart from him" or leave him alone from his pain?
 - (5) "I have sinned." Pardon me and let me die, 20
 - (6) God will look for Job in the ashes, but he will not be there; he will be dead, 21.
 - (7) "the alternative attitude of being an atheist never occurs to him"³
 - (8) The words sin, trespass, and iniquity are all three used in verses 20-21.
 - c. END 4/28/2010
- D. First Speech of Bildad (8:1-22)
 - 1. The Injustice of God, 1-10
 - a. Bildad accuses Job of believing that God is not just, that God will not judge and repay for sins. He accuses Job of having speech like a strong wind.
 - b. "Does God pervert judgment? Or doth the Almighty pervert justice?" (3)
 - c. He accuses God's actions because of the sins of Job's children, 4-5, and that Job needs to seek God for this.
 - d. If Job will seek God and make supplication, God will reward him in the end, 7
 - e. Job is encouraged to search out the wisdom of his fathers, who had lived many years longer than Job had at this time and could know much more and could have must more wisdom than Job, 8
 - f. "For we are of yesterday" could mean that man is composed of only material things and are not here from creation. This could be an absurdity that Bildad brings before Job, for his friends also believed in God, 9-10.
 - g. Perhaps Bildad is saying that, if God is not just, all we have, then, is the wisdom of our fathers.
 - 2. The Ignorance of God, 11-22
 - a. Example: a plant (a rush) cannot grow without mud (mire), and the flag cannot grow without water, 11

³Macbeath, Andrew, *The Book of Job, A Study Manual*, Baker Book House, 1966, pg. 34.

- b. When there is no water, these wither more quickly than other plants, 12
 - c. Bildad likens this to those who forget God (ignorance) and the hypocrite's hope; these do not last long but perish, 13
 - d. This example reads through verse 19.
 - e. Then Bildad applies this to Job in verse 20: God will not cast away a perfect man, neither will he help the evil doers. This is God's justice according to Bildad.
 - f. If Job is a perfect man, then he will see laughing and rejoicing, 21
 - g. And his friends (they that hate thee) will be shamed, 22.
- E. Job's Response To Bildad (9:1 - 10:22)
1. Admitting God's Power, (9:1-12)
 - a. Job asks a question: "How should man be just with God?"
 - b. Then he answers that question: man cannot be just with God by man's own reason
 - c. Then Job mentions several reasons why man cannot reason with God
 - (1) He cannot contend with God or answer him, 3
 - (2) God is wise, mighty in strength, 4
 - (3) God removes mountains, 5
 - (4) God shakes the earth, 6
 - (5) God commands the sun, and it arises, 7, as he commanded the sun in Joshua's day, Joshua 10:13. The angel will use the sun to scorch men with fire in Revelation 16:8.
 - (6) God seals up the stars, 7, as he does in the daytime with the sun or with clouds so we cannot see them. This word "seal" is Hebrew CHATHAM and means to mark or to stop.
 - (7) God spreads out the heavens, 8, the firmament, or the sky, 8
 - (8) God makes Arcturus, 9, a constellation with seven stars which appear in September in the north pole.
 - (9) God makes Orion. This is a constellation that can be seen throughout the entire world and is called "The Hunter" from Greek mythology.
 - (10) God makes Pleiades, or Seven Stars, one of the brightest constellations in the night sky. John Gill says in Acts 27:9 – "winter was coming on, and sailing began to be dangerous; about this time of the year the Pleiades set, which brings on tempestuous weather, and unfit for sailing:"
 - (11) God makes the Chambers of the South, a constellation in the southern hemisphere, which cannot be seen in any other hemisphere.
 - d. Job exalts God's work beyond comprehension, 10
 - e. God goes by Job invisibly, 11
 - f. Who can come against God?, 12
 2. Approaching The Judge, (9:13-31)
 - a. Because God is sovereign, Job cannot bring his reason to approach God, 13-14
 - b. But Job will make supplication to the Judge of all the earth, 15
 - c. If God answered him, Job would not believe it, 16
 - d. Job reiterates what God is doing to him, 17-19, and all he can do is plead; but who will make the appointment?

- e. Job cannot justify himself, 20-21
 - f. God destroys the perfect and the wicked alike, 22, Eccl. 9:2 *All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.*
 - g. God destroys the perfect and the wicked; that is, with a temporal, not an eternal destruction.
 - h. In verse 23 God does not laugh at the trial of the innocent in the sense of derision but in the sense of laughing because the trial is, for him, a simple thing to remedy.
 - i. In verse 24 we find the truth that the earth is given into the hand of the wicked, who have mostly charge of all things here. God even closes the faces (or eyes) of the judges so they cannot discern what is right and just (See Isa 29:10 *For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*)
 - j. If this is not true, says Job, then where is the man who can bring the proper judgment?
 - k. Job talks about the swiftness of his life, 25-26
 - (1) Swifter than a post, a fast runner, who bring good or bad tidings to the troops in an army.
 - (2) Days are like the swift ships that pass by
 - (3) And as an eagle hurries to his prey when hungry.
 - l. Job speaks to his friends in 27-31
 - (1) Even if Job were to stop his complaining, his friends will not hold him innocent, 27-28
 - (2) If he were wicked, his labor of making his supplication to God is in vain, 29
 - (3) If he could make himself clean with snow water and prove his innocence, his friends would plunge him in the ditch and leave him there for his garments to abhor him, 31
3. Exalting The Sovereign (9:32-35)
- a. First lesson in theology: God is not a man as we are, 32
 - b. There is no daysman (mediator).
 - (1) This could mean that there never was nor will there ever be a daysman between man and God, but we are sure that is not the meaning.
 - (2) This could mean that there is not yet a daysman between man and God., but we know that Job already believes in the Redeemer, Job 19:25.
 - (3) I believe it means that there is no arbiter between Job and his friends to make peace between them, because it is only to God that Job can plead his case.
 - (4) Charles Spurgeon said, “There is no attribute more comforting to His children, than that of God's sovereignty. Under the most adverse circumstances, in the most severe trials—they believe that sovereignty has ordained their afflictions, that sovereignty overrules them, and that sovereignty will sanctify them all. There is nothing for which the children of God ought more earnestly to

contend, than the doctrine of their Master over all creation—the kingship of God over all the works of His own hands—the throne of God and His right to sit upon that throne.”

4. Explaining The Creator (10:1-22)
 - a. Job’s Assertion - Show me wherefore thou contendest with me, 1-2
 - b. Job’s Questions To God, 3-10
 - (1) Is it good that you oppress me?, 3
 - (2) Do you have eyes of flesh?, 4-9
 - (a) Do you need to search out my sin?
 - (b) Do you question what is going on in the earth?
 - (c) You know that I am not wicked, 7
 - (d) Your hands have made me, 8
 - (e) You made me out of clay, 9
 - (3) Have you not poured me out as milk?, 10
 - c. Job’s Answers, 11-22
 - (1) You clothed me with skin, 11
 - (2) You granted me life and preserved my spirit, 12
 - (3) But then these afflictions you have hidden in your heart, 13. This is your ultimate purpose in my life.
 - (4) If I sin, you mark me for it and will not acquit, 14
 - (5) I am full of confusion, so please see my affliction, 15
 - (6) You hunt me like a lion; then you come again with more marvelous afflictions, 16; they seem never to stop.
 - (7) One witness of affliction after another come to me as though it will never stop. His life is changing—there is no solitude. There is war in Job’s mind with great confusion, 17
 - (8) Why was I ever born?, 18-19
 - (9) Job pleads for a breath of comfort before his inevitable death, 20-21
 - (a) Psalm 39:13 *O spare me, that I may recover strength, before I go hence, and be no more.*
 - (10) Death is true darkness, not just the likeness of darkness. There is no darkness in earth that will compare to the darkness of death. Even the light in death is darkness; in other words, there is no light there. He is speaking of death from man’s view point, not from God’s view point, 22.
 - (11) END 5/5/2010
- F. Zophar Speech To Job (11:1-20)
 1. Rebuke Ad Hominem “against the person” (Latin), 1-6
 - a. Zophar says Job is “full of talk” and accuses him of “lies,” 1-4
 - b. God should speak and condemn you for your sin, 5-6a
 - c. God has already exacted less than Job deserves, 6b
 2. Respect To God Adjured, 7-12
 - a. You cannot find God by searching, 7
 - b. God’s wisdom and secrets are higher than heaven, deeper than hell, longer than the

- earth, and broader than the sea, 8-9
 - c. No one can hinder God (Job 9:12), 10
 - d. God knows vain men and wickedness and considers it, 11
 - e. Vain men would be wise “in their own conceit,” - Prov. 26:12 *Seest thou a man wise in his own conceit? there is more hope of a fool than of him.* Though man be born like a wild ass’s colt, foolish and stupid, 12
3. Repentance Admonished, 13-20
- a. Repentance recommended, 13-14
 - (1) Prepare your heart, 13
 - (a) Matt 6:21 *For where your treasure is, there will your heart be also.*
 - (b) Joh 14:1 *Let not your heart be troubled: ye believe in God, believe also in me.*
 - (c) Eph 5:19 *Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*
 - (d) Eph 6:5 *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;*
 - (2) Stretch out your hands toward God, 13
 - (3) Put iniquity far away from you, 14
 - (4) Do not let wickedness dwell in you, 14
 - b. Repentance rewarded, 15-19
 - (1) You will raise up your face without spot - justification, 15
 - (2) Your misery will be like water passed away, 16
 - (3) A new, refreshing life will be given to you, 17
 - (4) You will have security, 18
 - (5) You will have hope, 18
 - (6) You will have rest, 18
 - (7) You will lie down without fear, 19
 - (8) Others will come to you for help, 19
 - c. Repentance rejected, 20
 - (1) The wicked shall fall
 - (2) The wicked shall not escape
 - (3) The wicked will have no hope
- G. Job’s Answer To Zophar (12:1 - 14:22)
- 1. The Scorn Of A Just Man, 12:1-12
 - a. You are the wise ones (being sarcastic), and wisdom will die with you, 1-2
 - b. Job is not inferior to his friend, 3
 - c. The just are always scorned by his neighbor, 4
 - d. You attack the person who are ready to slip, that is, into calamities, 5, and you despise him.
 - e. Speaking of his friends, Job says that the robbers (his friends) prosper, and they that provoke God (his friends) are secure, that is, they have security in the world, and God seems to bring abundance to them, 6

- f. Psalm 73:12 *Behold, these are the ungodly, who prosper in the world; they increase in riches.*
 - g. All of creation knows that God sustains them, even as all should know that God has brought this upon Job, 7-10
 - h. Job is not ignorant of his friends' arguments. He has ears to try words and a mouth to taste meat, or wisdom to see right from wrong in this discussion. The ancients, the wise of old, would come to the same conclusion as I, 11-12.
2. The Strength of God's Wisdom, 12:13-25
- a. Job states that God has wisdom and strength, counsel and understanding, 13
 - b. Now Job explains by example the wisdom of God:
 - (1) He breaks down, and no one can rebuild: he shuts up a man (in prison), and no one can open it, 14
 - (2) He withholds the waters, and they dry up: he sends out the waters, and they turn over the earth (probably an allusion to the flood), 15
 - (3) The deceived and the deceiver are his, 16
 - (4) His wisdom makes counselors and judges as fools, 17
 - (5) He looses the bonds that kings have put upon slaves and takes the kings into servitude in captivity, girding their loins with a girdle, 18
 - (6) He spoils the princes and overthrows the mighty, 19
 - (7) God takes away the speech of those who have been trusted to give good wisdom. God does this in death. He does it as well with the understanding of the aged. They die, but God's wisdom continues on forever, 20
 - (8) God has wisdom even in the darkness (or secrecy as a mystery). He brings it out to light the shadow of death, which we were in when we were dead in trespasses and sins (Eph. 2:1). This death is called here the shadow of death, 21-22
 - (9) God enlarges and destroys nations. He also straightens them. This word straighten means to stretch or spread the nations over the earth, 23
 - (10) God can take away the heart of the leaders of the people of the earth, and they will go into the wilderness without a brave and wise leader, 24
 - (11) Without a leader, a brave and wise prince, the common people will grope in the dark and stagger as drunken men, 25
3. Forgers of lies, 13:1-6
- a. Job is not inferior to his friends, 1-2
 - b. Job would speak to God if he could, and he would reason with God, 3
 - c. His friends are forgers of lies, premeditated lies, lying without any care of telling the truth. They are doctors who cannot cure the problem, 4
 - d. It would be better for them to be quiet, 5
 - e. Job wants them to listen to his reasoning; he is persuaded that his reasoning should convince his friends of his innocence, 6
4. Famous for God, 13:7-14
- a. Job asks his friends if they can speak in the place of God, 7
 - b. So many down through history have said that they speak for God.

- c. They believe that they can “contend” with God to change his mind, 8
 - d. Job’s friends are so “famous” for God that they mock him, 9
 - e. But God will reprove them if they are respecters of persons, 10
 - f. God’s excellency should make them afraid, 11
 - g. Job says in verse 12 that his friends’ remembrances, the things they supposedly remembered about him, were as ashes and clay.
 - h. He tells them to hold their peace; he wants them to let him speak to God and let God do what he will, 13
 - i. Why should I put my flesh in my teeth, or bite my tongue? I cannot withhold speaking because of my affliction. It is Job’s life; he puts it in his own hands rather than in the hands of his friends, 14
5. Faithful To God, 13:15-22
- a. Now we come to one of the most famous verses in the Bible, 15
 - (1) Job 13:15 *Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.*
 - (2) Job will trust God no matter what. Do we have that kind of faith?
 - (3) He will also maintain or continue in his ways, because he knows his ways are right before God
 - b. God will be Job’s salvation, and God knows he is not a hypocrite, 16
 - c. Job knows he is justified in what he is saying to his friends, 17-18
 - d. Job cannot help but speak, or he will die, 19
 - e. Job asked for two things from God, 21
 - (1) Withdraw your hand far from me, God’s hand of affliction.
 - (2) Do not allow my fear (EYMAW-terror) of you make me afraid (BAATH-troubled).
 - (3) Our fear of God is reverential, not slavish. If Job fears God only because he is in affliction, then his fear is not just.
 - (4) See also Job 9:34: ... *let not his fear (EYMAW) terrify (BAATH) me.*”
 - f. If Job’s fear is proper and God is merciful, then Job will have a good conversation with God, both speaking as friends, 22
6. Frustration of God, 13:23-28
- a. Job wants God to count his sins. What if God counted our sins and gave us the sum total? How many would there be? I am sure Job does not know how many sins he has, and neither do we.
 - b. Job is now making a possible connection between his sins and his affliction, perhaps wondering if his friends are correct.
 - c. Job wants to know about his sins, 23
 - d. God seems to be his enemy at this time, 24
 - e. He thinks that God is kicking him while he is down, 25-26
 - (1) Will God break a small, weak leaf as it blows in the wind?
 - (2) Will God take advantage of the stubble, a weak and defenseless little piece of wood?
 - (3) God is writing bitter things against job, 26

- (4) Job is being reminded of the sins that he has put in the past, the sins of his youth, 26
- f. God is putting Job's feet in the stocks as a criminal and looks down on Job with disdain and puts a print (from his sores) on his feet, 27
- g. God seems to be treating Job as a rotten thing and as a garment that is moth eaten, 28

Are You Passing Through a Testing?

Author Unknown

Are you passing through a testing.
Is your pillow wet with tears?
Do you wonder what the reason,
Why it seems God never hears?

Why it is you have no answer
To your oft, repeated plea,
Why the heaven still is leaden
As you wait on bended knee?

Do you wonder as you suffer,
Whether God does understand,
And if so, why He ignores you,
Fails to hold you in His Hand?

Do black doubts creep in, assail you,
Fears without--and fears within,
Till your brave heart almost falters
And gives way to deadly sin?

All God's testings have a purpose,
Someday you will see the light.
All He asks is that you trust Him,
Walk by faith and not by sight.

- 7. The Brevity Of Man, 14:1-22
 - a. Man is born in sin, 1-4
 - (1) He is born of a woman, meaning that every man is born from the first woman, Eve, who is a sinner; thus, all are sinners (Rom. 3:23, etc.), 1

- (2) He is born with trouble due to his sin and his fallen nature. “The soul that sinneth, it shall die.” (Ezekiel 18:4, 20), 1
 - (3) Man looks healthy and beautiful as he comes from his mother’s womb, yet he is cut down in short years, even unlike the years of his forefathers, who lived nearly 1,000 years on the earth; but even that is a short time in comparison to eternity. Man is like a fleeting shadow from birth to death. 2
 - (4) In verse three Job asks in a nearly sarcastic way whether God will open his eyes upon such a sinner to judge him, his being so weak and frail from sin, 3
 - (5) “Who can bring a clean thing out of an unclean?” This is an admission to God that man cannot be born perfect, because he comes from sinful parents. No sinful parent can produce a perfect man. Not one man can be perfect because of this curse that is brought upon every man, 4
- b. Man cannot change the length of his days, 5-13
- (1) Man’s days are determined by the Lord, and man “cannot pass,” 5
 - (2) “Turn from him” in verse six refers to God’s turning from his affliction of Job and allow him to rest for a while until his day of death, 6
 - (3) He considers himself a hireling, one who is hired by God to do certain things on the earth. Job just wants to accomplish God’s purpose for his life and go to the grave and not be required to go through this great affliction, 6
 - (4) There is hope in a tree, 7-9, that if it seem to die, yet through the scent of water, life comes back.
 - (5) But this is not true with man, When he dies, he does not come back to his former life, 10. The rich man dies, and there is no more riches. The king dies, and there is no more king. The greater military leader dies, and there is no more of his leadership, 10
 - (6) Man “lieth down, and riseth not” 12. They cannot awake by their own will and power, neither can any other person bring them back to life, though their whole heart and soul wish or will it. They may cry until the heavens be no more, yet the dead will not rise up upon man’s will.
 - (7) Job desires that God will hide him in the grave away from his affliction until God’s wrath is passed until the day appointed for Job’s resurrection – Isaiah 26:19 *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.* 13a
 - (8) The resurrection is God’s remembrance of Job, 13b
- c. The hope of resurrection, 14-21
- (1) The great question: “If a man die, shall he live again?” 14
 - (a) We know that, if a man die, he will not return to his previous life and

continue his duties as a hireling, Job 7:1 *Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?*

- (b) But we know that he will live again in God's resurrection of the dead.
 - (c) For the rest of his life Job will, as admitted here and now at least temporarily, wait until his change will come; that is, his change at the point of death when his body will decay in the grave, or until his body is resurrected in the last time to a new body like unto that of the Lord Jesus Christ. Phil. 3:21 *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
- (2) God will call, and Job will answer. So it is with all of us, 15
- (3) Job is confident that God is taking care of him and his sin, 16-17
- (a) God watches over his sin. The Hebrew here for "watch" is SHAMAR and means to keep, shelter, or have charge of. This God does in the redemption that is accomplished through Jesus' death, burial, and resurrection, 16
 - (b) He is not worried about his sin. They are sown up in a bag, 17 – See Mic 7:19 *He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*
- (4) The nature of Regression, 18-22
- (a) Job here, as he does in many places in this book, gives the nature of the world in which we live.
 - (b) He speaks of the mountains falling and coming to nought (nothing) and the rocks' being removed from their place, 18
 - i) Instead of evolution we have here the opposite, or regression.
 - ii) The order of the world after the fall of Adam and Eve is only regression.
 - iii) As Job has already said, you cannot bring a clean thing out of an unclean.
 - (c) The waters wear the stones (erosion), which constantly changes the structure of water falls, streams, rivers, etc., 19
 - (d) So man is destroyed little by little, and his hope of living in this world is not eternal; only things spiritual (things we cannot see) are eternal: 2 Cor. 4:18 *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*
 - (e) God has made the earth and its processes against us, and God sends man away in death.
- (5) A man's sons come to honor, or they become well known or wealthy, and the

father gives no thought of it, for he is dead. He cannot rejoice in his sons' profit and prosperity, 21

(6) But as long as he is in his flesh, he will have pain due to the curse of sin upon the world, 22

(a) –END 5/12/2010

II. SECOND CYCLE OF DEBATES (15:1 - 21:34)

A. Second Speech Of Eliphaz (15:1-35)

1. Job's Admission, according to Eliphaz (1-6)

a. Job uttered vain knowledge, 2

(1) Only place in the Bible where we read of "vain knowledge" as far as I know.

(2) The closest thing to it that I see in Scripture is Rom. 10:2 *For I bear them record that they have a zeal of God, but not according to knowledge.*

b. Job had unprofitable talk, 3

(1) Job had speech with no value, 3

c. Job's speech has no fear, 4

d. Job doesn't pray, 4

e. Job chooses the tongue of the crafty, 5b

f. Job's own words admit his sin, 5a

g. Job's own mouth condemns him, 6a

h. Job's own lips testify against him, 6b

2. Job's Arrogance (7-11)

a. Do you think you were the first-born Adam, created in wisdom and knowledge, understanding natural, civil, and moral things, and knowing God in perfection? 7

b. Were you made before the hills?, 7

(1) Psalm 50:10-11 *For every beast of the forest is mine, and the cattle upon a thousand hills. 11 I know all the fowls of the mountains: and the wild beasts of the field are mine.*

c. In other words, do you think you are God?

d. Have you heard the secret of God? 8

(1) Deut. 29:29 *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

(2) In other words, are you in the place of God to reveal his secrets?

- (3) Do you have innate understand and wisdom as does God?
- e. Do you restrain wisdom to yourself? 8
 - (1) 1 Cor. 2:13 *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*
 - (2) In other words, we need to be taught the words of God through the wisdom of God; we do not have that wisdom in ourselves.
 - (3) Only the Holy Ghost compares spiritual things with spiritual things.
- f. Do you know things that we do not know? 9-11
 - (1) People are now living who are older than your father, 10
 - (2) Do you know secret things that we do not know? 11
- 3. Job's Aberration (12-16)
 - a. Job's heart carries him away from true knowledge and trust in God, 13
 - b. Job's spirit is turned against God, 13
 - c. Job's humanity gets in his way, 14-16
 - (1) What is man? Is he righteous? 14
 - (2) God does not put his trust in his saints, 15, or depend upon them for his own wisdom.
 - (3) Even more abominable is that man who drinks iniquity like water, 16
- 4. Job's Answer (17-23)
 - a. Listen, Job, and I will give you your answer, 17
 - b. Wise men have given the same answers through the years, 18
 - c. These wise men God put in trust of the government and social rule, 19
 - (1) And this is a contradiction of what Job has said already
 - (2) Job 9:24 *The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?*
 - d. The wicked do not prosper but travaileth with pain all his days, 20
 - (1) This means that he works very hard to bring forth lies
 - (2) Psalm 7:14 *Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.*
 - (3) Many offenders are cut off in the midst of their days, and their years of life are hidden from them, as only God knows the length of their days, 20
 - e. The dreadful sound in the sinner's ears may be imagined, a Magormissabib, as mentioned in Jeremiah 20:3, meaning "terror on every side." 21

- f. His prosperity will be short lived, 21
 - g. When he has darkness (affliction), he thinks he will never recover from it, and the sword awaits him, 22
 - h. His lies bring to poverty, so he searches for bread everywhere, and he believes that the next step is darkness (death), 23
 - i. These are the explanations of Eliphaz as to the answer that Job needs for his condition.
5. Job's Anguish, (24-35)
- a. Trouble will come to the sinner, 24
 - b. Because the sinner has stretched out his hand against God, and he has strengthened himself against the Almighty, 25
 - c. The sinner sins presumptuously against God with a "stretched out" neck, with haughtiness, and proposed strength, 26
 - d. In his prosperity the sinner is wealthy, so he becomes fat. In fact, he is so fat that he has collops, or folded fat, fat upon fat, 27
 - e. But he eventually becomes poor and lives in desolate cities, 28
 - f. His riches cannot continue, because his wickedness will always bring him to poverty, 29
 - g. He will never see his riches again (never depart out of darkness), and he will die poor, 30
 - h. The sinner must not trust in vanity; he will not see riches again, 31-32
 - i. Sinners shake off the unripe grape and the flower of the olive: they will not come to fruition but will fail, 33
 - j. This congregation of hypocrites will be desolate (empty), and fire will consume their tabernacles of bribery, those houses built by their riches, 34
 - k. This verse summarize the hypocrites, 35
 - l. They conceive mischief: This Hebrew word HARAH means to "be with child." The child of the hypocrite is mischief, says Eliphaz. James 1:15 *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*
 - m. They bring forth vanity: This Hebrew word YAWLAD means to "bear, beget, birth." That child that is brought forth or birthed by hypocrisy is vanity—nothing. The word for vanity, AWWEN, can also mean "affliction, evil, or idolatrous."
 - (1) Their belly prepareth deceit: The Hebrew word for belly, BEHTEN, means literally "to be hollow," insinuating that the belly, or womb, is hollow. It will bring forth nothing. The Hebrew word for deceit, MEERMAW, means "false, feigned, or treacherous."

- (2) In other words, hypocrisy conceives an imagination, brings forth nothing, and finds that the womb is actually hollow, so all these efforts of conceiving and bringing forth are to no avail.
- (3) This is what Eliphaz says is happening in Job's life.
- (4) If all of the accusations were true as laid down by Eliphaz, then a man could doubtfully be redeemed except by his own merit and work. This is so far from God's redemptive plan as to make Eliphaz look ridiculous on the very surface of his arguments.
- (5) Actually Eliphaz in this speech does not give Job any hope of redemption but only suffering and death.

B. Job's Answer To Eliphaz' Second Speech (16:1 - 17:15)

1. Asswaging of Grief (16:1-6)

- a. Job calls his friends "miserable comforters," 2
- b. Job complains of their continual talking. Is there no end to it? 3
- c. Job is their equal and could speak to them the same way if they were afflicted, and shake his head at them. 4
- d. But Job says he would be different (and he may be truthful about that). He tells his friends that he would strengthen them, and their grief would be asswaged. This word asswage means "to calm, to pacify, to give relief to." The Hebrew word KAHWSAK means "to withhold" 5
- e. Job explains that, though he speak and his friends speak, he has no relief: "what am I eased?" 6

2. Assault of God (16:7-14)

- a. God has made him weary, 7
- b. God has made desolate his company (family).
 - (1) The Hebrew word EDAH is the word (company) for assembly.
 - (2) Jewish tradition says that ten people were required for an assembly.
 - (3) Job had ten children, which would make an assembly.
 - (4) Now they are gone (desolate)
- c. God has filled him with wrinkles, which show in his face, 8
- d. Job believes that God is tearing him with his wrath and that he hates him. He even calls God his enemy, 9, (See Job 13:24; 33:10)
- e. Job inserts a comment about his friends in verse 10 and says they have used their mouths against him and have smitten him on the cheek and gathered themselves against him, 10
- f. God has, he think, turned him over to the ungodly, 11

- g. While Job was at ease, God broke him, took him by the neck, and shook him to pieces, setting Job up for his mark (his target), 12
 - h. God's archers (Satan and his cohorts) stand around him ready to pierce him with arrows Lam. 3:13 *He hath caused the arrows of his quiver to enter into my reins.* God does not spare; he will not stop but continually allows arrows to be shot at Job. His gall is spilt out upon the ground. Job 20:25 *It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.* 13
 - i. Verse 14 speaks of "breach upon breach," breaking Job's life with one stroke after another: Ezek 7:26 *Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet . . .*, 14
3. Answer of Job to God's Assaults (16:15-22)
- a. Job is put down to the dust. His horn (strength) is gone, 15
 - b. Weeping and death are his way of life, 16
 - c. Job is innocent before God, and he knows it. His prayer is pure. 17
 - d. In verse 18 Job wishes imprecation upon himself, that if he is guilty of some capital crime, his blood would not soak into the earth but perhaps be eaten by dogs or some wild animal. He wishes his cry to be hidden, his cry for help, that neither God nor man would hear that cry.
 - e. But his witness and record are in Heaven where God dwells, where God and all in Heaven know his innocence. This is Job's answer. 19
 - f. Though his friends scorn him, yet he cried unto God. The implication is that God hears his cry. 20
 - g. Job calls out for a man to plead his case before God, a man who would plead with great persuasion as a neighbor or a friend, 21
 - h. Job knows his days are numbered (See Job 14:5). At that time he knows that he will go to a place from where he will not return, 22
4. The Certainty of Death (17:1-7)
- a. Job's breath is bad because of his sickness, and the grave is ready for him. It is strange that he could have said "I am ready for the grave;" but he did not. He speaks of the grave's being ready for him to come to it, for it is a certainty, 1
 - b. In verse two Job calls his friends mockers. They are such effective mockers that their weak arguments are before his eyes both day and night, 2
 - c. In verse three Job is searching for a "surety," to lay down his hands with Job and agree to be Job's lawyer, intercessor, and mediator. 3
 - d. Job admits that God has hidden the understanding of his friends, so they definitely cannot be true mediators as they may think they are, 4

- e. Job states that those who speak flattery (his friends) will be chastened in their children, for their children will be just like them. 5
 - f. God has made Job a byword of the people, although before his calamities he was as a tabret, meaning “a striking,” as on a musical instrument for joy. 6
 - g. Verse seven simply describes the characteristics of a dying man: dim eyes and weak members (as a shadow). 7
5. Comparison of Job’s Friends (17:8-10)
- a. First Job identifies the righteous, 8-9
 - (1) The upright will be astonished at this: both the affliction of Job and the unkindness of his friends. They would stir themselves against, or argue against, those friends who would charge a man in such a condition as Job and not try to comfort him. 8
 - b. The righteous “hold on his way,” or stays in the way of righteousness. He that has clean hands will be stronger and stronger, 9
 - c. Now Job compares his friends to the righteous and tells them “I cannot find one wise man among you.” Should they dare return to arguments when it has been shown in certainty that they are fools in their words? 10
6. Corruption’s Friendship (17:11-16)
- a. There is no need for Job’s friends to continue their debate, because Job’s life is over (according to him). His purposes are broken, and the thoughts of his heart seem to be at an end, 11
 - b. His friends change the night to day, since Job’s nights are filled with grief from his friends’ arguments. The word short means “at hand,” and designates that in the night the light is near because of Job’s sleeplessness. 12
 - c. If Job waits, verse 13, for the outcome of his friends’ promises of prosperity if he repents, then what can he expect but the grave? Job has already surrendered to the fact that he will make his bed in the darkness of death, 13
 - d. Corruption is his father, and the worm is his mother and sister. 14
 - e. Where is Job’s hope? Who will be able to see the end of any hope that he may have in this life? 15
 - f. They, the corruption and hope that Job has spoken of, will go down to the bars of the pit (the grave), and they will all rest together in the dust, he and his friends. 16
 - g. Job speaks all this to show the weakness of his friends’ arguments concerning his prosperity upon Job’s repentance. Job is true to his words, and his heart is pure before God. He still has not sinned the sin of which they have accused him.
 - (a) –END MAY 19, 2010

C. Second Speech of Bildad to Job (Job 18:1 - 19:29)

1. Counter to Job (18:1-4)

- a. There is no end of words with Job, 1-2
- b. The word “mark” in verse two means “to perceive, understand, give attendance to,” so Bildad is asking Job to listen as he speaks.
- c. He charges Job with considering his friends to be “beasts” (or animals), not understand intelligent talk or human consciousness, 3
- d. The friends of Job are considered to be “vile,” or people with something like leprosy, turning away in disgust and disdain, 3
- e. Bildad accuses Job of tearing himself in anger but blaming God for his affliction – Job 16:9 *He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me,* 4
- f. He asks Job whether the earth should respond to his anger. His suggestion in verse four is that, if God were angry, the whole earth would be forsaken, and the rocks would be removed out of his place, 4

2. Challenge of the Wicked (18:5-21)

- a. Bildad continues his thoughts here about God’s destroying the entire world and speaks of the wicked’s destruction under God’s anger.
- b. The first step of God’s tactic of destruction of the wicked is to let the light of their moral consciousness go out, turning them over to a reprobate mind, the light that is given every man who comes into the world (John 1:9) – Rom. 1:28 *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;* 5
- c. The “sparks of his fire” in verse five intimate his religious exercise, his personal belief in things moral and natural but not excelling to God’s expectations. Man’s religion will mean nothing to God: they will “not shine.” 5
- d. In verse six (6) Bildad tells the truth about man’s light, that it is actually darkness without God’s grace – Matt 6:23 *But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!* This is the light of nature and reason that God has put in him. 6
- e. The candle of a man is his soul Prov 20:27 *The spirit of man is the candle of the LORD, searching all the inward parts of the belly.* When a man dies, his soul does not die, but it will be without true light, the light of God’s true word through the grace of God and faith in Jesus Christ. 6
- f. The “steps of his strength,” or the giant steps of man, the human accomplishments, for which he may receive prizes and accolades, may seem to be large steps, but they are no steps at all toward God’s righteousness. Remember “One small step for man, one giant leap for mankind” in 1969? This was indeed a small step

for man, but it was not a very large step to God, who is the Great Creator of all things. 7

- g. Mans' counsel will be his own destruction; it will cast him down. The imaginations of man will be a trap to him in the end as it was to Haman, who died on his own gallows. 7
- h. Verse eight tells us that man is walking upon a net, RESHETH, (a trap) and upon a snare, SEBAWKAW, (a trap). 8
- i. The gin is also a trap but particularly a bird trap, PACKH. Psalm 9:15 *The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.* – Prov 29:6 *In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.* 9
- j. The robber in verse nine may refer to the Chaldeans and Sabeans, who literally came and took away Job's substance. The robber could also mean death and explains how that a man may accumulate wealth, but death will snatch it from him. The idea, though, here is that Job has done something sinful, and he has lost his substance as a result. 9
- k. The snare and trap are on every side, and terrors will make the wicked man afraid and drive him to his feet, 10-11, which may intimate the fear of a man's own conscience, knowing that he is guilty before God.
- l. The strength of the wicked man will become weak (hungerbitten), and destruction is ready (at his side, meaning rib-imminent, at hand), to take him at any time, 12
- m. The word "it" in verse 13 refers to weakness or hunger and will devour the skin (the body) of the wicked. The "firstborn of death" are the first-fruits of death, the decay and corruption of the body, and all strength will be gone, 13
- n. The "confidence" in verse 14 refers to man's strength in himself, and it will be rooted out, or it will be destroyed. It is the end of man to die – Heb 9:27 *And as it is appointed unto men once to die, but after this the judgment:* The "king of terrors" is death itself or he who has the power of death, Satan (Heb. 2:14).
- o. Something or someone will dwell in Job's tabernacle, which indicates his place in life after his death. This could be, some say, the very people whom in his life he would not desire to be in his house – Deut 28:30 *Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.* 15
- p. Verse 15 continues to speak of the destruction of his habitation (his house). He may be referring to the lightning which came upon Job's sheep, or he could be referring to Sodom and Gomorrah, which was destroyed because of sin. 15
- q. Sometimes wicked men are referred to as trees, and we see in Jude 1:12 *These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;* Verse 16 speaks

of the destruction of these wicked trees. Mal 4:1 *For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.* 16

(1) If the root (his ancestors) is left, there is possibility of a new branch growing up again Job 14:8-9 *Though the root thereof wax old in the earth, and the stock thereof die in the ground; 9 Yet through the scent of water it will bud, and bring forth boughs like a plant.*

(2) If the branch is left (the children), then the wicked will continue on and on.

r. No remembrance, no name remains, 17

(1) Psalm 9:5 *Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.*

s. Chased out of the world, 18

(1) Driven from the light (which is the light of life)

(2) Job 10:21 *Before I go whence I shall not return, even to the land of darkness and the shadow of death;*

(3) To be chased out of the world is as one would be excommunicated from the fellowship of his friends and acquaintances.

t. No children or relatives will remain in his dwelling, 19

(1) Bildad, no doubt, here speaks directly to Job, who has lost all of his children.

(2) Job will have no one to inherit his possessions.

u. Friends who come after Job's calamity (the younger people) will be amazed at what has happened to him, 20, as those who came before his calamity (the older people) will also be frightened at the possibility of this very thing happening to them. 20

v. Bildad summarizes his speech in verse 21.

(1) This is the way it is with the wicked.

(2) This is the place of him that knoweth not God.

(3) All this is directed to Job, not just to people in general, though these facts concerning the wicked are all true to all wicked men.

D. Answer of Job To Bildad's Second Speech (19:1-29)

1. Condemnation Of Job's Friends, 1-20

a. What the friends have done to Job, 1-5

(1) They have vexed and reproached him ten times. I will leave it up to you to figure out the 10 times. Some say it is five paragraphs or sections of the speeches; some say it is figurative of many reproaches. You take your pick. 2-3

- (2) They are not ashamed, 3
 - (3) If he has sinned, the sin would be his own, not a sin that they can remedy, 4
 - (4) They magnify themselves against him, thinking that they are better than he is, because they are not in affliction as he is; 5
- b. What God has done to Job, 6-20
- (1) Job tells them that God has done this to him, and he is in God's net, 5-6
 - (2) Job cries out from the wrong that has been done to him by the tactics of Satan's using the Sabeans and Chaldeans and others, 7, but there is no judgment. It is as though God is nowhere, and Job is caught in a trap with no help. God has set darkness in his path so that he cannot find his way out. 7-8
 - (3) God stripped him from his glory and his crown, that is, of his glory of riches and influence. 9
 - (4) God has taken away Job's hope of ever coming back to his former glory and crown, 10
 - (5) God is angry with Job and considers him an enemy, 11
 - (6) God has put his troops against Job. The troops in verse 12 may be the Devil and his demons, or Job might even think that the angels are his troops, working against him with their might, 12
 - (7) God has put his brethren far from him, 13, and his acquaintances (family). 13-20
 - (a) His kinsfolk and familiar friends have forgotten him, 14
 - (b) He is a stranger to those in his own house, 15
 - (c) His servant does not answer at his call, 16
 - (d) He was offensive to his wife, whom he entreated probably to help to mullify his sores, since she was the mother of his children, 17
 - (e) He was hated by young children; they spoke against him, probably making fun of him in his condition as children do sometimes, 18
 - (f) His own "secret" friends, the closest friends one can have (maybe he is here referring to these friends who are speaking to him) abhorred him. Notice he uses the past tense "loved" here. I suppose he does not love them at the present time, 19
 - (g) Job's bones cling to his skin in a condition that we call "skin and bones." There is no flesh or muscle between the bone and the skin, making the skin stick to the bones. 30
 - (h) Job escaped by the "skin of his teeth," which may refer to the skin inside his mouth, which may be the only place where there were no sores on his body. This is his deplorable condition, forsaken and forgotten, left in a net

as a captured animal and at the mercy of anyone who might come to have mercy upon him, which, as we shall see, is God and God alone.

2. Confirmation Of A Redeemer (19:21-29)

a. There Is A Purpose, 21–24

- (1) Job cries out for pity, because it is God who has touched him, 21
- (2) Job’s friends have played the part of God in persecuting him; they are not satisfied with his flesh, or they do not consider his flesh (his children) who have all been taken away, 22
- (3) Job cries out for his sincere words to be printed in a book, 23, and they have been.
- (4) He desires that his words be written with an iron pen, chiseled in a rock forever, 24

b. There Is A Redeemer, 25-27

- (1) Job knows that his Redeemer lives and will stand upon the earth in the latter day, 25
- (2) Job knows, further, that, though his skin worms destroy the body, he will see God in his flesh, 26
- (3) Job knows that he will see with his own eyes this Redeemer whom he trusts (Job 13:15), 27
- (4) His reigns (his inward being) are consumed within him, his spirit having gone to be with the Lord at his death, and he still has hope that one day he will reach that glory that comes only in the resurrection of the dead. 27

c. Three Is A Judgment, 28-29

- (1) Job tells his friends that they should say, “Why persecute we him?” The root of the matter is found in Job himself, not in his friends. 28
- (2) Then he explains to his friends that earthly punishment by the sword brings fear to all who are under the civil sword; so there should be fear of a future, more striking, and eternal punishment of all the wicked, 29

(a) END MAY 26, 2010

E. Zophar’s Second Speech To Job (20:1-29)

1. The Falling of the Wicked (20:1-22)

- a. Zophar hastes to speak because of the “check” or chastisement on Zophar from Job along with his own wisdom and understanding, 1-3
- b. He asks Job whether he has known all along that “the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?” In other words, don’t you

know that you triumphed only for a while, but your wickedness has brought you down, 4-5

- c. A wicked man's excellency may mount up to the heavens, but he will eventually perish forever, 6-10
 - (1) He will perish forever like dung, and people will say, "Where is he?" 7
 - (2) He will fly away as a dream and shall not be found, 8, 9
 - (3) He will be chased away as a vision of the night, 8
 - (4) After his death, his children will seek to please the poor because of all their hatred of the children for taking advantage of them. This could also mean that the children will be so poor that they must entreat the other poor to help them in their own time of need Prov. 28:3 *A poor man that oppreseth the poor is like a sweeping rain which leaveth no food.*
 - (5) See verse 18 for further explanation of this. Substance will be given back to the victims of the wicked, 18
 - d. The wicked man's bones are full of the sin of his youth, and these sins will lie down with him when he dies, 11
 - e. Though he enjoys sin as sweetness in his mouth, yet his meat in his bowels is turned; it makes him sick. He will vomit what he swallowed, 12-15
 - f. He will be poisoned by the poison of asps. When the baby asps are born, they eat out the belly of the mother, and she dies. This is what sin does to the wicked, 16
 - g. The wicked will not see the rivers, floods, brooks, honey and butter that he desired, but rather his riches will be given back to the poor from which he took it; because he has oppressed them and took away their substance, even their houses, 17-19.
 - h. He cannot save that which he desires, for it will pass away, 20
 - i. No one will look for his goods, because there will be none left. The hand of the wicked shall come upon his possessions and take them after he has gone, 21-22
2. The Fury of God's Wrath (20:23-29)
- a. In the filling of his belly, God will suddenly come in his wrath and rain it upon the wicked man while he is eating, 23
 - b. He will flee from God's wrath, as it seems that Job is doing at this time, and the steel bow will strike him through, 24
 - c. The arrow will be pulled out of his body hoping there may be some cure, as Job's friends are trying to heal his perplexities, but there is no cure, 25
 - d. There will be only darkness and a fire not blown (judgment) in his body (tabernacle) as long as he lives, 26
 - e. God in heaven will reveal his iniquity (certainly these wise men cannot), and the

earth will rise up against the wicked (Job), 27

- f. All of his goods will flow away, 28
 - g. Zophar says in verse 29 that this is the total description of the wicked man, and he is pointing all this to Job, 29
- F. Job's Answer To Zophar (21:1-34)
- 1. The Contradiction of Job Against His Friends (21:1-20)
 - a. Let me speak; and after I have spoken, just go on a mock me, 1-3
 - b. My complaint is not to men anyway. It is to God, 4
 - c. Notice my calamity and be shocked by it, 5
 - d. Even when he remembers his prosperity, he is still afraid, and he trembles, 6
 - e. Job contradicts their wisdom by saying that the wicked live, become old, and are mighty in power. Even their children prosper after they are gone, 7-8
 - f. Their houses are safe, and the rod of God is not upon them, 9
 - g. Their cattle become strong and have their own calves, 10
 - h. Their children dance in happiness and joy, 11
 - i. They sing and play their instruments, 12
 - j. They spend their days in wealth, and then they go down to the grave, 13
 - k. As a result, they say, "God, depart from us, for we desire not the knowledge of thy ways," 14
 - l. What is the Almighty, that we should serve him? And what profit if we pray to him? We have everything we need, 15
 - m. Their good is not in their hand, but God supplies that good, 16a
 - n. My thoughts are not the thoughts of the wicked. I am not one of them, 16b
 - o. Job makes the statement: "How oft is the candle of the wicked put out!" He is saying that the wicked die no sooner than anyone else—that is in God's hand, 17a
 - p. "God distributes sorrows in his anger." Job here is asking how often this happens. It happens to both the righteous and the wicked alike, 17b
 - q. The wicked will soon enough be stubble before the wind and chaff that the storm carries away, 18
 - r. God does not punish the wicked presently, but he lays up his iniquity and allows his children to fill up the measure of the father's sins so that they, too, in their turn come against the judgment of God. The wicked's reward will be God's wrath, and then (at that later time) he will know it and see it, 19-20
 - s. The wicked, then, cannot enjoy his riches, his popularity, or his children after he is gone, after "the number of months is cut off in his midst." 21

2. The Confrontation of the Judge (21:22-34)
 - a. No one can teach God knowledge, because God not only knows all things, but he is the source of all knowledge. He judges the highest, smartest, most talented people on earth, 22
 - b. One man dies in his riches
 - (1) Full strength
 - (2) Wholly at ease and quiet
 - (3) His breasts are full of milk, fat
 - (4) His bones are healthy, 23-24
 - c. Another man dies poor and sick
 - (1) Bitterness of soul
 - (2) Never eating in pleasure, 25
 - d. But these will lie down alike (the same in the grave, equal)
 - (1) The rich man and Lazarus both died
 - (2) Lazarus was in the pleasure of Abraham's bosom
 - (3) The rich man was in torments
 - (4) But in the grave they were both alike—equal
 - (5) The worms will cover them both, 26
 - e. Job knows their thoughts against him, 27
 - f. They are thinking, "Where is the house of the prince," one who fell after his wickedness on earth, and where is the dwelling of the wicked, even that of Job himself, where is his dwelling? All his wealth is gone. This is what the friends are thinking, 28
 - g. Job asks them if they have not asked people along the way about the condition of the wicked, and did they not say that the wicked are reserved to the day of destruction? All the wicked on earth are not in the same condition that Job is in, 29-30
 - h. Job goes back now and speaks of God's judgment and asks his friends whether they can "declare his way in his face," whether they can tell God what he must do. Will they charge God with some crime and make him liable for what they consider to be unjust? 31
 - i. The wicked will be brought (or carried) to the grave in great splendor and pomp, people carrying his casket, and he will be embalmed so that he will remain in the tomb so that people will for many years to come visit the tomb and talk of his greatness, 32-33
 - j. Job concludes by saying that his friends have not even begun to reach the glory and

righteousness of God in their answers. No matter how they try otherwise, their answers always contain flaws that are apparent to Job, 34

(1) END JUNE 2, 2010

III. THIRD CYCLE OF DEBATES (22:1-26:14)

A. Eliphaz's Third Speech (22:1-30)

1. The Depth of Job's Sin (22:1-10)

- a. He accuses Job of being a profit unto himself, trusting in his own righteousness, 1-2
- b. Does your righteousness please God? No. Does God gain anything by your claiming to be perfect? No. 3
- c. Does God chastise you because he fears that you may change him or intrude on his deity? No. 4
- d. Your wickedness and iniquities are great and infinite, 5
- e. You (Job) took pledges from your brother for nothing and stripped the naked of clothing, 6. That is how you got rich. This is Old Testament Liberalism, that it is a sin to be rich. 6
- f. You did not give water to the weary or food to the hungry, 7
- g. But the mighty man owns the earth, and it is implied here that Job gave preference to the mighty and rich rather than to the poor and needy, 8
- h. You (Job) have sent widows away empty along with the fatherless, 9
- i. That is why you are having this trouble, 10

2. The Darkness of God's Knowledge (22:11-20)

- a. You (Job) are also spiritually blinded (darkness) and cannot see God as you should or the reasons for your afflictions, 11
- b. God is in heaven, 12
- c. You (Job) ask how that God can judge through the dark cloud, that thick clouds cover him, and he walks in the circuit of heaven and does not regard man and does not know man, 13-14. This is Transcendentalism—God is so great that he cares not what is happening on the earth.
- d. Job, have you considered the way which wicked men has walked? 15
- e. These wicked ones were cut down before their common term of life, 16
- f. The wicked say to God, "Depart from us." (Psalm 2:1-4). What can God do for these wicked ones? Nothing, 17
- g. Even though God gave the wicked many good things, yet their counsel is far from God, 18

- h. The righteous will see the destruction of the wicked, and the innocent will laugh them to scorn, 19, or repudiate them and speak against them and preach righteousness rather than wickedness, 19
 - i. Eliphaz mentions that “our substance,” the substance of the righteous is not cut down, in this separating himself and his friends from Job, who is now considered to be among the wicked, upon whom the fire consumed his substance, 20
3. The Doctrine of God’s Blessings (22:21-30)
- a. Physical, 21-25
 - b. Spiritual, 26-30
- B. Job’s Third Answer To Eliphaz (23:1-24-25)
1. Job’s Search For God (23:1-17)
- a. Job searches to find God, 1-9
 - (1) Job would order his cause, give his reasons for feeling and acting the way he does. The word “cause” is the word for “correctness.” He would vindicate his righteousness, 4
 - (2) He would fill his mouth with arguments. These arguments would plead the grace and mercy of God, that Job had received them and that he was righteous before a Holy God, 4
 - (3) I would understand his words, since I have his knowledge within me, 5
 - (4) He would not destroy me but give me strength, or approve of my justification, 6
 - (5) In verse 7, “there” is a place. It is either at the Mercy Seat, where we can go in our prayers to speak with God truthfully and boldly; or it is the Judgment Seat, where all we can do is plead his righteousness, which is perfectly satisfied in law and justice.
 - (6) Verse 8 - Going forward intimates the future, looking at the coming promises of God and his Redeemer; going backward intimates looking back to the many promises given to Job’s forefathers, especially Adam, who was given the promise of a Redeemer.
 - (7) Verse 9 – On the left has been suggested to be the many afflictions and troubles we have in our lives; the right hand may signify the good things and the protections that God gives to us. He cannot find God in any of these directions.
 - b. Job Sanctifies God (23:10-17)
 - (1) He knows the way that I take; and when he has tried me, I shall come forth as gold, 10
 - (2) “My foot hath held his steps (verse 11) means that Job has walked in the steps

of the Lord, put his foot where God put his, 11

- (3) Job has been faithful to God, and he has esteemed (tsaphan—to hide as a treasure) in his heart the words of God as necessary food, 12
 - (a) The word for “necessary food” is choq in Hebrew and is translated again in verse 14 “appointed for me.”
- (4) God is always the same, verse 13, and no one can turn him. God does whatever he wants (See Dan 4:35; Isaiah 14:27).
- (5) The word choq is used here again, and it is translated “appointed for me.” God does that which is best for us, and he also does many such things that we do not know about nor do we understand them, 14
- (6) Now Job is afraid of God, not because of his loving mercy and grace, giving him righteousness, but his seeming to be Job’s enemy by afflicting Job with sores and troubles, 15
- (7) In verse 16, the soft heart is not a heart such as Josiah’s heart in 2 Kings 22:19, but here he means a weak and feeble heart that is not strong but broken with affliction from the hand of God, 16
- (8) This fear and weak heart comes because God did not cut him off before the darkness (or before this great affliction). Neither did God hide this darkness (affliction) from him but brought it to him, 17. Job is sanctifying God in this way: telling the character and the Providence of God in our lives.

2. The Sins Of The Wicked (24:1-12)

- a. Read 24:1-12.
- b. This is a description of the sins of the wicked and the answer to it, that God “layeth not folly to them.”

3. The Shunning Of The Light (24:13-25)

- a. Read 24:13-25
 - (1) The works of darkness, 13-22
 - (2) The safety of the wicked, 23-24
 - (3) Who can prove otherwise? 25

(a) END 6/9/2010

C. Bildad’s Third Speech (25:1-6)

1. Dominion, MASHAL, and fear, PAKHAD, are with God, 1
2. God makes peace in his high places, 2
 - a. This could mean the high places of government or religion
 - b. This could mean the high places in heaven where angels dwell
3. His army is numberless, 3 -- Joel 2:11 *And the LORD shall utter his voice before his*

- army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?*
4. His light shines on everyone and everything, 3
 - a. Natural light – light from the sun from which no man is hidden
 - b. Moral light – the light that lights every man that comes into the world (John 1:9)
 - c. Providential light – the light of God’s goodness on every man
 5. How can a man be justified with God? 4 – Job 4:17 *Shall mortal man be more just than God? shall a man be more pure than his maker?*
 - a. Of course, in himself man cannot be justified before God.
 - b. Gal. 2:16 – . . .*for by the works of the law shall no flesh be justified.*
 6. How can a man be clean? 4 – Job 14:4 *Who can bring a clean thing out of an unclean? not one.*
 - a. Job 14:1 *Man that is born of a woman is of few days, and full of trouble.*
 - b. It is only by the blood of the Lamb that we can be cleansed. Rom. 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
 7. Even the moon and stars are not pure before God’s sight – 5
 - a. Rev. 21:23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*
 - b. They lose their luster in eternity.
 8. How much less man – 6
 - a. He is a worm – The suggestion of death - the maggot. (Heb. RIMMAH)
 - b. The son of man (May be Jesus) is a worm – *TOLAW*. The feminine is *TOWLE’AH*. This means Scarlet or Crimson. The *coccus ilicis* worm, when she was going to birth little worms, would attach herself to a tree so permanently that she could never leave. There she would protect her offspring until they could crawl from under her and live. She literally gave her life for her children. So did Christ Jesus the same. The ancient people would take the red or crimson color from the dried mother worm and make their dye for coloring clothing, etc. See Strong’s Bible Concordance.
- D. Job’s Third Answer To Bildad (26:1-14)
1. Pertinent Questions, 2-4 (6 in number)
 - a. How have you helped him that is without strength? Me? 2
 - b. How have you saved the arm (mine) what has no strength? 2
 - c. How have you counseled him that has no wisdom (me)? 3
 - d. How have you declared the thing (situation) as it really is? 3

- e. To whom have you uttered words? 4
 - f. Whose spirit came from thee? 4 Certainly this is not the Spirit of God.
2. Power of God, 5-14
- a. Bildad began describing from above (high places, 24:2).
 - b. Job begins from beneath to describe God's power, that he is immanent in his position among his creation.
 - c. The "dead things" of verse five may speak of either rocks and other inanimate objects under the water, or he could be speaking of plants. The inhabitants thereof are the fish and other living things under the water, 5
 - d. Even Hell (Sheol, the unseen world) is naked (or bare, revealed) before God, and "destruction" (Abaddon) is not covered from him. *2 Cor 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal., 6*
 - e. The Hebrew word TOHUW means "empty" as the word BOHUW is translated in Genesis 1:2 "void." There is an empty place in the north. 7
 - (1) There is today a strange hole in the earth at the north pole.
 - (2) There is also a strange hole in space at the north pole.
 - f. The word BELIYMAH translated "nothing" is what the earth hangs on. In other words, the earth is not set upon a beast or upon a turtle or upon the Atlas's hand. Look at the moon and the sun and the stars, and you will see that they, too, hang on nothing., 7
 - (1) There is no fulcrum
 - (2) There is no stave or pole or bar that it rotates on
 - g. God puts water in the clouds, but they do not burst, but they float through the heavens awaiting the time of rain; and then the rain comes down in droplets. The clouds do not drop out at the bottom like the bottom of a box. 8
 - h. There is truly a throne of God, but God hides it from us, 9
 - (1) *Psalm 97:2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.*
 - (2) *Rev 4:2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.*
 - (3) The word "throne" is used seven (7) times in Revelation Four.
 - i. God has put the waters in bounds until the end of days and nights, 10
 - (1) *Psalm 104:9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.*
 - (2) *Prov 8:27 When he prepared the heavens, I was there: when he set a compass*

(a circle) upon the face of the depth: . . . 29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

- j. The pillars in verse 11 may be the mountains that seem to hold up the heavens where the stars dwell. They tremble at his reproof, 11
- k. Seas were made in the beginning of creation, 12
 - (1) Gen. 1:10 *And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.*
 - (2) Psalm 24:1-2 *The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. 2 For he hath founded it upon the seas, and established it upon the floods.*
 - (3) God divided the seas and put them where he wanted them.
 - (4) The proud are the waves of the sea, and God understands them and smites through them with ease – Mark 4:39 *And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.*
- l. God, by his hand, has *garnished* the heavens. The root word for *garnish* is the word for *beautiful*. He has made them good or beautiful. Gen, 1:31 *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.* 13
 - (1) Eccl 3:11 *He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.*
- m. God has made the crooked serpent in the sea – Isaiah 27:1 *In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.* 13
- n. No one can express all things about God, only part of them, 14
 - (1) Bildad has tried to explain the transcendence of God, but Job is explaining the things of God that can be known by studying the earth itself.
 - (2) That is all we can know—only part of him, not all. The Hebrew word for “parts” indicates the “uttermost part” or the “extremities.” This is all we can know of God through carnal means.
- o. But how little is heard of him? 14
 - (1) Creation can tell us only so much. It cannot tell us everything about God.
 - (2) It tells us enough to be guilty before a holy God
 - (a) Rom. 1:20 *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his*

eternal power and Godhead; so that they are without excuse:

- (3) Creation can express his handiwork
 - (a) Psalm 19:1 *The heavens declare the glory of God; and the firmament sheweth his handywork.*
 - (4) We can also understand his Godhead
- p. But who can understand when he does speak to us? 14b
- (1) Psalm 29:3 *The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.*
 - (2) Rom 8:7-9 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*
 - (3) Exod 20:19 *And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.*
 - (4) Deut. 4:32-36 *For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? 33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? 34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? 35 Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. 36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.*
 - (5) Job 23:5 *I would know the words which he would answer me, and understand what he would say unto me. But now he says the opposite.*
 - (6) Job is searching for God, to understand God, to be able to speak with God. This is the longing of every believer, that we might have a close and intimate communication with him with whom we have to do – Heb 4:13 *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

IV. FINAL DEFENSE OF JOB (Job 27:1 - 31:40)

A. Job's First Monologue (27:1-28:28)

1. The Oath of Innocence, 27:1-6
 - a. "As God liveth" is an oath upon the living God. Today we might say "I swear to God." 2
 - b. God has taken away his judgment, or his means of judgment, which is his riches. He can no longer judge people, because he has no influence among them, 2
 - c. As long as my breath and the spirit of God are in me, my lips will not speak wickedness or deceit, (See Eccl. 12:7; Psalm 104:33), 3-4
 - d. In other words, this oath is a life-long one.
 - e. Job cannot justify his friends' arguments against him. He cannot confess what they want him to confess. He will keep his integrity until he dies, 5
 - f. Job says he will hold fast his righteousness, not imputed righteousness, which we do not need to hold fast (Phil. 3:9), but his personal righteousness. 6
 - g. His heart will not reproach, or condemn, him as long as he lives. If he lives righteously, then there will be no need for his heart to condemn him. 6
2. The Objection To The Wicked, 27:7-10
 - a. Job's real enemies are the wicked, and those who rise up against him are unrighteous, 7
 - b. The hypocrite has no hope, even though he may have gained respect among the righteous. He may pretend to have faith in God; he may preach that he has faith in God; he may witness of the hope that lieth within him, but in reality he has no hope at all, 8
 - c. God will not hear the wicked when he cries in time of trouble (See Isaiah 59:2; Micah 3:4; Prov. 1:28), 9
 - d. The wicked man will not delight himself in God (the Almighty). He will not continually call upon him (only when it is convenient or popular), 10
3. The Obvious Revelation, 27:11-12
 - a. Job will teach his friends "by the hand of God," which means, I think, his Providence, his work among men. Of course, Job was an instructor, a teacher (Job 4:3). Job is under the afflicting hand of God, so he is in a position to be a good teacher. Job will teach them the things which God has "not concealed" to him but has revealed through his suffering. 11
 - b. In verse 12 Job asks them why they are so vain in their answers, since they have seen how God works among men; and that does not agree with their words to Job. 12
4. The Oppression of the Wicked, 27:13-23

- a. The portion (hope, or end) of the wicked man is what Job takes up next in his monologue. This speaks of their end (heritage) after death, 13
 - b. If the wicked have many children, as did Haman and Ahab, they are given to the sword to die many times (Esther 9:13; 2 Kings 10:7). See Ezekiel 14:21 for the four sore judgments upon Jerusalem. If they do not die by sword, they will die by famine (lack of bread). 14
 - c. Not only by the sword and by famine, but by a third way the wicked will die, by pestilence. These need no burial because of the decomposition of their bodies. They are “buried in death.” 15
 - d. The wicked heap up silver as dust and raiment as clay, but the just will wear his clothes and divide his silver, 16-17
 - e. The wicked man will build his house as a moth. The moth makes his house in a cloth, literally eating himself out of house and home. Palaces are built to last forever, but, being earthly, they soon deteriorate and fall down. He will build as “a booth that the keeper maketh.” This is like the “shepherd’s tent” in Isaiah 38:12 *Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.* 18
 - f. The rich wicked man will lie down, but he will not be gathered to his family in the morning. He opens his eyes, as many do at death, and he is not. 19
(1) Hebrews 9:27 *And as it is appointed unto men once to die, but after this the judgment:*
 - g. The only terror of real death is the judgment that follows. 20
 - h. The “east wind” will carry the wicked man to his eternal destiny against his will. 21
 - i. God will cast his own sin upon him and not spare judgment. The wicked man would love to flee out of God’s hand, but he cannot. 22
 - j. Men on earth will clap their hands at him, happy that he is gone. This could also refer to the joy of the elect as they rejoice at the destruction of the wicked: Rev. 18:20 *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.* The wicked man will be hissed (scorned) out of his place, referring perhaps to the insults he receives after his death.
5. The Search For Treasure (28:1-11)
- a. Silver and gold are said to be in veins (or limbs of trees) in the earth. Some say the roots of this tree go to the center of the earth as if Satan were sending it forth to tempt its riches to humans on earth. There are also places where gold is refined. It is said that the gold of Ophir does not need to be refined, that it is pure gold, so it has its place of mention as the “gold of Ophir” in scripture (Job 28:16). 1
 - b. Also, iron is taken out of the earth, and brass is molten out of the stone. 2

- c. These metals are given out of their order of prominence, for gold is greater than silver, and brass is greater than iron. Thus, if we invert their order into their common order, we see the four parts of the image of Nebuchadnezzar: Gold, Silver, Brass, and Iron.
 - d. These metals are mentioned in order for us to realize that man can find these treasures that God has put on the earth for us to use, and they are very valuable.
 - e. The pronoun “he” in verse three refers to the miner, who opens the vein to reveal silver, gold, iron, and brass. 3
 - f. In mining, sometimes floods come into the mines, and the inhabitant needs to flee for his life. These are waters never seen before “forgotten of the foot,” or not known of the foot of man. But the miner continues to work, bucketing out the water or using engines, etc., so that he can continue to mine the metals from the earth, 4
 - g. Just as bread comes from the earth (5a), so under the earth we find precious gems, which sparkle like fire (5b). Sapphires are mentioned in verse 6.
 - h. These paths made by miners are not known by the fowl, and the vulture’s eye, which is very sharp, has not seen that path. 7
 - i. Neither the lion nor her whelps has walked through this path. 8
 - j. The miner must first put forth his hand on the rock and overturn the mountains by the roots before this path can be revealed. 9
 - k. As the miner turns over the mountains (makes tunnels), he can see every precious thing. 10
 - l. The miner learns how to dig the tunnels, bind up the floods that are caused by his digging, and brings these precious things to light. 11
6. The Secret of Wisdom (28:12-22)
- a. Though a man may by his invention reveal the secrets of the earth such as silver and gold, where shall wisdom be found? 12
 - b. If man could find wisdom in the earth, he would not know what value to put on it. Besides, it cannot be found in the land of the living. 13
 - c. Both the depth, either the depth of the deepest part of the oceans, or the depth dug by man who is revealing the metals from the earth, and the sea itself say “It is not in me.” 14
 - d. Wisdom cannot be dug as silver and gold, neither can it be priced as silver and gold. 15
 - e. Even the most precious of all things, the gold of Ophir, the precious onyx, or the sapphire, cannot be value for wisdom. 16
 - f. Job further mentions gold, crystal, jewels of fine gold, coral, and pearls. The price of wisdom is even above rubies, topaz, and even pure gold. These altogether

cannot equal the value of wisdom. 17-19

- g. Then the question remains, “Whence then cometh wisdom?” Where is the place of understanding? 20
 - h. It is hidden from the eyes of all living. Even the fowls of the air do not know where to find wisdom. 21
 - i. Destruction and death (the souls of the lost and saved who have died) do not know by searching where wisdom can be found. 22
7. The Storehouse of Wisdom (28:23-28)
- a. Only God knows the way and the place of wisdom. 23
 - b. This is because he can look to the ends of the earth and sees everything. 24
 - c. He made the weight for the wind, and he weighs the water by measure (piece by piece). 25
 - d. He controls the rain by decree, and he made a way for the lightning and thunder. 26
 - e. God searched out the way of the rain, the lightning, and the thunder. 27
 - f. Here it is! Here is wisdom! “Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.” 28
 - g. Eureka! We have found it!

B. Job’s Second Monologue (29:1 - 31:40)

1. Job Remembers (29:1-25)
- a. Remembrance of the past, 1-6
 - (1) Job “continued” (or added to) his parable, or story, 1
 - (2) He wishes to be in months past, in which he (1) was in abundance of wealth, (2) was free from his friends’ accusations, (3) was able to exercise mercy upon the poor and oppressed, and (4) when God was preserving him in his happy estate, 2
 - (3) In verse 3 Job wishes to remember the days when the candle of God (his gracious mercy) looked upon Job, that mercy allowing him to walk through darkness, which may designate God’s own words to him, spoken in comfort and grace; but now this is less brilliant due to his circumstances, 3
 - (4) He wishes to be in the days of his youth when the secret (or grace) of God was upon his tabernacle (his body) before his disastrous circumstances came, 4
 - (5) He wishes to remember and be in the past when God was “with” him, that is, in comfort and benefits of life, which may designate his health and wealth, the time when his children were with him, 5
 - (6) Verse six is a hyperbole (or an exaggeration) of butter and oil, signifying his

wealth in the past, 6

- b. Remembrance of the people, 7-17
 - (1) Job desires to remember the young men as they stood up in honor of him as he passed by them, 7-8
 - (2) Job remembers the princes and the nobles as they held their speaking for Job to speak for them, 10-11
 - (3) Job remembers the poor, the fatherless, and the widows whom he helped and made their hearts to sing for joy, 12-13
 - (4) Job's righteousness and his judgment were eyes to the blind and feet for the lame. He was like a father to the poor and was a searcher of the things he did not know. He also broke down the wicked with his righteousness and judgment, 14-17
 - c. Remembrance of the power, 18-25
 - (1) Job's power was like a nest, like a root spread out by water, 18-19
 - (2) Job's power was his glory, or his honor, was fresh, and his bow (his civil authority) was renewed from day to day, increasing daily, 20
 - (3) Job's power of speech was not to be doubted. When he spoke, others kept their silence and did not try to answer his wisdom. Men waited for his wisdom and opened their mouths as baby birds for his wisdom to be fed to them, 22-23
 - (4) Job's power as a king was felt by everyone around him. If he laughed, people could not believe that he could say or hear a joke because of his austerity. Neither did they do anything to change Job's countenance to make him discouraged. Job chose their way (counseling them in the way) and sat as their king in the army as a comforter to those who mourn, 24-25
2. Job's Regret (30:1-31)
- a. Job Unappreciated (30:1-15)
 - (1) Young children despised Job – Job 19:18 *Yea, young children despised me; I arose, and they spake against me.* Their fathers were wicked, so the children are also wicked, 1
 - (2) These fathers and children were of no value to Job, because they were lazy, fleeing into the wilderness, eating wild plants (mallows) and juniper roots for their food, 2-4
 - (3) They were driven out of town, because they were thieves, and they lived in the rocks and caves and among the bushes. They were children of fools and "viler than the earth." 5-8
 - (4) Now Job is more vile than they were. He is their byword. They spit in his face, 9-10

- (5) This is because God has loosed the cords of love from his friends and his family. They have loosed the bridle (those restraints they had when Job was in charge of things), 11
 - (6) In verses 12-14, the youth are again mentioned, as they are coming upon Job as a “wide breaking in of water” (14). They pursue his soul as the wind, and his welfare (prosperity) passes away as a cloud, 15
- b. Job Is Unwealthy (30:16-23)
- (1) Job’s loss of wealth is because of his affliction, 16
 - (2) His bones and muscles manifest much pain, 17
 - (3) His garment is full of flux of the running ulcers, whereby he must change his garments often from his disease, 18
 - (4) God has cast Job into the mire of affliction as if he is nothing but dust and ashes, 19
 - (5) Even though Job cries to God, He does not hear; and though he stands up in prayer, God does not regard his prayer (so it seems to Job), 20
 - (6) God’s strong hand is upon Job, and God seems cruel at this time, 21
 - (7) God raises Job up into the wind of affliction and allows the wind to dissolve his substance, 22
 - (8) Job thinks he knows that God will bring him to death through his affliction, the “house appointed to all living.” 23
- c. Job Is Unpitied (30:24-31)
- (1) God does not pity Job, Job’s knowing that God will not reach into the grave to bring him up again, as has been done on special occasions, but it is not God’s normality to do such things as this. Even if friends of the sick will cry out after their loved-one has died, God will still not reach into the grave to bring him out, 24
 - (2) Job, in time past, has wept for the ones in trouble, and he was grieved for the poor (especially when they died), 25
 - (3) So, in doing so, Job looked for good; but evil came, 26
 - (4) Instead of good, affliction came to him (which is the literal Hebrew word for “prevented,” or it can mean “to come in front of,” 27
 - (5) Because of Job’s affliction, he did not walk regularly in the sun. He went regularly, no doubt, to the congregation of believers to cry out to God in complaint of his disease, 28
 - (6) Job considered himself to be a companion (brother) to dragons and owls, since he could have no true companionship with people, 29
 - (7) Job’s skin was black from his disease, and his bones burned with the heat of

the body through this disease, 30

(8) If he would play his harp (which is generally an instrument of joy), he would play it in mourning and sorrow; and his organ would give the voice of them that weep. Such is his regret, 31

(9) NOTE: Now we see in chapters 29-30, not a type, but a comparison that is interesting; for, just as Job was once rich and now is poor; he once had authority, but now he does not, so Christ was in his Heaven with all the authority of God; but when he became flesh, he became a lowly servant of God, unappreciated, un-wealthy, and unpitied.

3. Job Reclaims (31:1-40)

a. Job Reclaims His Covenant (31:1-4)

(1) Job made a covenant with his eyes, that he would not look wantonly upon a maid, 1

(a) Gen, 34:2 *And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.*

(b) 2 Peter 2:14 *Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:*

(2) If Job does not stay with this covenant, can he expect a portion (of good) from above, or an inheritance of the Almighty? No; there is only destruction to the wicked and a “strange punishment” or a disaster to the workers of iniquity, 2-3

(3) Job must keep his covenant, because God sees his ways and counts all his steps, 4

b. Job Reclaims His Civility (31:5-23)

(1) General Comments, 5-8

(a) If Job has walked in vanity and deceit, let him be weighed in an even balance that God may know his sin, 5-6

(b) If Job’s steps have turned out of the way and his heart walked after his eyes, and any blot cleaved to his hands, let him sow and another eat the harvest, and let his offspring be rooted out, 7-8

(2) Civility In Adultery, 9-12

(a) If Job’s heart is deceived by a woman, then let his wife “grind unto another,” or be a slave (or, as some think, be a prostitute). He, of course, does not think of his wife in this way, but he is so sure of his covenant that he says it would serve him right if she were to be such, 9-10

(b) Adultery here is called “an heinous crime,” and an iniquity to be judged, 11

(c) Adultery is like a fire that will bring a man down to begging and ruins a

fruitful life, rooting out all a man's increase, 12

(3) Civility In Human Relations, 13-15

(a) If Job despised the cause of a manservant or maidservant, what will he do when God rises up against him; how will he give an answer? 13-14

(b) Did not God make each one of them? Do we not all have the same God? 15

(c) If Job neglected the poor, the widows, the fatherless, the naked, or if he has lifted up his hand against them; then let his arm fall from his shoulder blade and his arm be broken from the bone, 16-22

(d) Destruction from God was a terror. He feared not men, but he feared God, 23

c. Job Reclaims His Confidence (30:24-40)

(1) If Job made gold his hope and made it his confidence along with his wealth, trusted in the sun and the moon in their brightness, or been enticed by his heart or kissed his own hand with pride, this is a sin; and Job admits he would have denied God, 24-28

(2) If his confidence were in destroying those he hated or was glad when his enemies experienced evil or wishing a curse upon them, or having his household servants unsatisfied with "his flesh," or the meat that he supplied for them, 29-31 – There is no "then" for this "if."

(3) Job's straightforward statement is: "The stranger did not lodge in the street: but I opened my doors to the traveller." 32

(4) If Job covered his sin as Adam did by laying blame on his wife. Job admits he is a sinner (Job 7:20), he did not hide his sin, 33-34

(5) If he did cover his sin, he cries out for One to hear him and answer him, 35

(6) Job would take God's hearing him upon his shoulder, or confess his indictment against himself and declare all his steps (his sins), 36-37

(7) If he has been unjust concerning his land and it cry out, if he has stolen fruits (without money) or cause the owners of land to lose their life by some means of deceit, then let thistles grow instead of wheat and cockle instead of barley, 38-39

(8) These are the end of Job's current speech, 40

(9) What Job is saying by these verse in 24-40 is that he has not put his confidence in what he has done on earth but in God Himself. Now he wishes an answer to his plea.

V. SOLUTION OF ELIHU (32:1-37:24)

A. Elihu Intervenes In The Debate (32:1-22)

1. Anger of Elihu 32:1-5 – 4 times “wrath” is used in the first 5 verses
2. Asking of Elihu 32:6-14 – Hearken unto me (vs 9)
3. Amazement at Elihu 32:15-22 – They were amazed (15); I am full of matter (18)
 - a. The Hebrew word for “matter” is MILLAH and means “words” or “utterance”
 - b. So, he is full of words

B. Elihu’s First Rebuttal (33:1-33)

1. Accusation of Elihu 33:1-12
 - a. You must give an answer to me, because I am “in God’s stead,” 5-6
 - b. You say you are clean, 9
 - c. But you are not just in your words, 12
2. Admonition of Elihu 33:13-33
 - a. God speaks over and over, but man does not listen, 14
 - b. Man is chastened with pain, 19
 - c. There must be a messenger, an interpreter, 23 (implying that Elihu is the one)
 - d. This messenger will show the man his uprightness (or how to have uprightness), 23
 - e. When the messenger has given his Godly message, then God will, through this messenger, deliver him, or give him a ransom (the price of life). Literally the word means “to be as clean as an infant.”
 - f. Verse 26 speaks of “his righteousness.” Some think this is God’s righteousness; some believe it is man’s righteousness. Understanding the arrogance of Elihu, we may understand that it is man’s righteousness restored to him after he turns from his sins. I would like to think that Elihu is speaking truthfully here and is referring to God’s righteousness, which is received only upon a man’s repentance.
 - g. Elihu asks Job to hearken to him in verse 31. Elihu thinks he is the final answer for God’s instruction to Job, 33

C. Elihu’s Second Rebuttal (34:1-37)

1. Nothing Impossible 34:1-15
 - a. Elihu says that Job says there is no profit in delighting in God, 9
 - b. But it is impossible for God to do wickedness, 10
 - c. All things are possible with God, 13
2. Nothing Condemned 34:16-20
 - a. We cannot condemn him that is most just, 17

- b. But even they will be taken away in death, 20
 - 3. Nothing Hidden 34:21-28
 - a. God sees all of man's goings, 21
 - b. He knoweth their works, 25
 - c. He hears the cry of the afflicted, 28
 - 4. Nothing Doubting 34:29-33
 - a. Let God teach man, and do not doubt him, 32
 - 5. Nothing Withheld 34:34-37
 - a. Elihu goes beyond the accusations of the other "wise" men.
 - b. He adds "rebellion" to Job's sins and accuses him of multiplying his words against God, 37
- D. Elihu's Third Rebuttal (35:1-16)
 - 1. Nothing Benefitted 35:1-16
 - a. Man's own righteousness can benefit nothing, 2-3
 - b. No one cries out "Where is God my maker . . .?" 10
 - c. We cannot benefit from animals, 11
 - d. Elihu charges Job again with "pride" 12
 - e. Job "multiplies words without knowledge, 16
- E. Elihu's Conclusion (36:1-37:24)
 - 1. Elihu's Credentials 36:1-4
 - a. Elihu says he will speak in behalf of God and get knowledge from afar, 2-3
 - 2. God's Care 36:5-16
 - a. God does not preserve the life of the wicked, 6
 - b. God shows man his work and their wrongs, 9
 - c. If they obey, they will be prosperous, 11
 - d. If they do not obey, they will perish, 12
 - 3. Job's Condemnation 36:16-23
 - a. God's judgment is coming against Job for his wickedness, 17
 - b. After death there is no ransom, 18
 - c. God is the great teacher, not Job, 22
 - 4. God Manifests His Greatness 36:24-33
 - a. Behold God is great, 26
 - b. Who can understand God's creation? 29

5. God Manifests His Works 37:1-13
 - a. God performs works, such as lightning and thunder, that we cannot understand, 3-5
 - b. Elihu speaks of snow, the small rain, the great rain, the beasts, the whirlwind, cold out of the north, frost, and they all obey him, 6-13
6. God Manifests His Transcendence 37:14-24
 - a. No one knows how God does what he does, 14-15
 - b. We cannot order our speech because of darkness, 19
 - c. Touching the Almighty, we cannot find him out, 23
 - d. God does not consider or respect any that are wise of heart, 24
 - e. NOTE: It is interesting that neither Job, nor the three friends, nor God answer Elihu. It is as though his speech was of little or no importance to the matter at hand. We never hear of Elihu again.

The Deliverance Of Job

Job 38:1 - 42:17

I. FIRST CONTROVERSY OF GOD WITH JOB (38:1 – 40:5)

A. God's First Challenge To Job – 38:1-40:2

1. God speaks out of a whirlwind, 1
 - a. Elihu may have hinted at the Lord's coming to speak in Job 37:2 *Hear attentively the noise of his voice, and the sound that goeth out of his mouth.*
 - b. This, some say, may be a pre-manifestation of Jesus Christ, Job 42:5 *I have heard of thee by the hearing of the ear: but now mine eye seeth thee.*
2. God speaks to Job about speaking words without knowledge, 2
3. God challenges Job to answer God's questions. He will need to be strong (gird up the loins) in order to do this, 3 – 1 Peter 1:13 *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*
4. God's piercing questions
 - a. Where were you when I laid the foundations of the earth? 4
 - b. Who laid the measure of the earth? 5
 - (1) Who decided how large it would be?
 - (2) Who decided whether it would be round, square, or flat?
 - c. Who stretched the line upon the earth (as a measuring tape)? 5
 - d. Upon what is the foundation of the earth? 6
 - (1) Job 26:7 *He stretcheth out the north over the empty place, and hangeth the earth upon nothing.* (Job)
 - e. Who laid the corner stone of the earth when the morning stars sang together and the sons of God shouted for joy? 6-7
 - f. Who shut up the sea with doors? 8
 - g. God describes the creation as a cloud and a swaddlingband (or navel band) for the earth, 9
 - h. God keeps his natural order in place, 10-11
 - i. Have you commanded the morning, or did you create the first morning in creation? 12
 - (1) Judgment comes in the morning against the wicked, who have been busy with their lewd behavior all night. Can you do this and rid the world of wickedness? 13

- (2) The earth is clay to the seal, changing in shape and appearance from night to day. The objects of the earth are like a garment with many beautiful things to see, but one cannot see that beauty at night but in the morning when the sun shines its light upon earth's objects, 14
- (3) In the morning of eternal judgment the light of the wicked will be withheld, and their high arm (or their prosperity) will be broken, 15
- j. Have you walked in the deepest part of the sea? 16
- k. Have the gates of death been opened to you, or have you even seen the doors of the shadow of death? 17
- l. Have you perceived the breadth of the earth? Tell me if you can. 18
- m. Where is light and darkness stored? Do you know the way to it? 19-20
- n. Are your days on earth long enough that you can know these things? 21
- o. Have you entered into the treasures of snow or hail to bring them at your command, which are reserved for God's use when he so desires? (See Exod. 9:15; Rev. 16:21, vs 22-23
- p. Can you control the way of the light upon the earth? 24
- (1) As there was darkness over all Egypt, but in Goshen, where Israel dwelt, there was no darkness at all?
- (2) As the darkness that veiled the cross as Jesus hung there?
- (3) As the darkness is in one part of the earth and not in another, each individual part having its darkness and light timed specifically by God?
- q. Do you control the path of the raindrops in their course for the watering of the earth? 25
- r. Do you know the way of the lightning and thunder? Remember, it rains where no man dwells on earth. 25-26
- s. Can you satisfy the third of the desolate wastelands and cause beautiful flowers to bloom? Ps 104:13 *He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.* 27
- t. Does the rain have a father? Or the dew? Does ice have a mother? Or the frost? Can you control the ice that freezes upon the water to hide the water beneath with ice as a stone? 28-30
- u. See Amos 5:8. God asks questions regarding the constellations in the heavens, 31-33
- v. Do you control the weather? 38:34-35; 38:37-38 (skip 36)
- w. Where does wisdom come from? 38:36 – James 1:5 *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

- x. Can you take care of the wild animals? 38:39-40:5
 - (1) Will you feed the lion? 38:39-40
 - (2) What about the raven? 38:41
 - (3) The wild goats? 38:1-4
 - (4) The wild ass? 38:5-8
 - (5) The unicorn (monocerot, rhinoceros, carcaddan), 39:9-12
 - (6) The peacocks? The ostrich? 39:13-18 (lacks wisdom)
 - (7) The horse? 39:19-25
 - (8) The hawk and eagle? 39:26-30
- 5. God instructs Job to answer, 40:1-2
- B. Job's First Answer To God – 40:3-5
 - 1. Job answered the Lord, 40:3
 - a. There was no one else to answer. He could give an answer quickly to his opponents in the debates, but now he is overloaded with unanswerable questions.
 - b. What answer was he to give God? God insisted on an answer.
 - 2. Job admits his weakness, 40:4
 - a. I am vile, and aren't we all?
 - b. Prov 20:9 *Who can say, I have made my heart clean, I am pure from my sin?*
 - c. What shall I answer? Compare Job 13:22 *Then call thou, and I will answer: or let me speak, and answer thou me.*
 - d. Job can only lay his hand upon his mouth and be sorry for the weak arguments he has given (all earthly logic).
 - 3. Job has spoken once and again, but he is finished with his arguments. Once God speaks, it is the end of controversy, 40:5

II. SECOND CONTROVERSY OF GOD WITH JOB (40:6-42:6)

- A. God's Second Challenge To Job – 40:6-41:34
 - 1. “Job was humbled, but not humbled enough” (Gill), 40:6-14
 - a. Again God says, “Gird up thy loins . . . like a man . . . and declare thou unto me.”
7
 - b. Will you disannul (or make void) my judgments? Can you execute proper judgment on your own without my wisdom? 8
 - c. Is your arm and your voice like God's? 9
 - d. If so, then show your majesty, your excellency, your glory, and your beauty, 10
 - e. Be like God in casting forth your wrath and beholding everyone who is proud, and

- abase them, or bring them low, 11
- f. Isaiah 28:3 *The crown of pride, the drunkards of Ephraim, shall be trodden under feet:* – Do you think Job is going to do that?, 12
 - g. Can Job hide the proud in the dust, bringing them down to death? 13 – Can he bind their faces as they do when a person is hanged?, 13
 - h. Job, if you can do all these things, then I will say that you can save yourself, 14
2. Behemoth, the beast from the sea, 40:15-24
- a. The description of this great beast:
 - b. He eats as an ox eats (herbivore), 15
 - c. He was created with Job, or he lives in the same era as Job. If this is what is normally called a “prehistoric monster,” we have evidence here that the monster lived with men.
 - d. Job is to notice the strength of his loins and his belly, 16
 - e. His tail is like a cedar, and his “sinews” (or muscles) are wrapped together very tightly to make him extremely strong, 17
 - f. Bones like brass and like bars of iron, 18
 - g. Behemoth is the “chief of the ways of God,” or the great handiwork of God. His sword is his teeth, whereby he can defend himself or gather much food. 19
 - h. The Russian morss (according to Gill) is an amphibian animal that lives in the water but leaves the river to go to the top of the mountains where the grass grows, eats, and returns to the river, 20
 - i. Also the beasts of the mountain play, because they do not fear the morss, because he is not a carnivore but a herbivore. 20
 - j. When he rests, it is under the shady trees alongside the river within the reeds that grow in the river. 21-22
 - k. Behemoth is so large that he “drinks up a river,” or overcomes the force of the river and cares not if it is vehement; he is used to the river, 23
 - l. He is a shrewd animal, because he notices with his eyes the snares that men may set for him, and his nose smells the snares so that men cannot easily catch him.
3. Leviathan - The Sea Monster (41:1-9)
- a. Can you catch Leviathan with a hook, or snatch his tongue with a cord? A rhetorical question, and the answer is No., 1
 - b. Can you get close enough to put a hook in his nose or bore his jaw with a thorn?, 2
 - c. Can you make him tame and take him for a servant forever? 3-4
 - d. Can you play with him as a bird? 5

- e. Will the fishermen take joy and make a banquet because they have caught him? 6
 - f. Can you fill your boats with his skin and the bones of his head, which was customary in that day? 7
 - g. If you lay your hand upon him, remember the battle, or remember that your touching him will cause a battle with him. 8
 - h. The hope of him is vain, or the hope of catching him. Men will be “cast down” at the sight of him. 9
4. The Lord Greater Than Leviathan (41:10-32)
- a. If no one will stir up the Leviathan, then who is able to stand before me (God)? 10
 - b. Verse 11 challenges Job to tell him who has given something to God that God would need to pay it back. 11 – Romans 11:35 *Or who hath first given to him, and it shall be recompensed unto him again?*
 - c. God will not conceal the body parts of this monster (meaning is obscure to me). 12
 - d. Who can approach him with a bridle? 13
 - e. His jaws are strong; who can open his face? 14 (Some think this is a crocodile).
 - f. His scales are his pride; they are so meticulously put together, 15-17
 - g. By his neesings (or sneezes) a rainbow of light is produced, and his eyes are as beautiful as the early morning rays of the sun. 18
 - h. Verse 19 through 21 seems to teach us that this monster is not one that we know of today but is perhaps an animal that does not exist today but is extinct, that fire comes out of his mouth. 19-21
 - i. He fears nothing but is joyful, since nothing can harm him, 22
 - j. His “flakes” (or hanging parts, seemingly not necessary) are also firm and strong, not flabby. 23
 - k. His heart is like a stone, hard and healthy, 24
 - l. He frightens the strong, and men’s weapons cannot overcome him. The sword, the spear, the dart, the habergeon (armor), iron, brass, the arrow, the slingstones, darts, spear, stones. 25-30
 - m. His movements in the sea are like a boiling pot, and he leaves a path of white water as he moves through the water, 31-32.
 - n. His movements on earth are like nothing else alive. He has no fear. 33-34
- B. Job’s Second Answer To God – 42:1-5
- 1. All this talk of strong animals has revealed to Job that God is speaking of himself, because we notice here that he answers God toward God and not concerning the animals. “I know that thou canst do every thing . . .” 1-2
 - 2. Job admits that he has spoken out of turn and has uttered things that are “too

wonderful” for him. 3 – Notice Romans 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.* 2 Cor 12:4 *How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*

3. Job asks God to listen to him now, and he will speak with equity, not with pride, 4
4. Job has heard of God with the hearing of his ear, from the teaching of the elder men and of his ancestors, but now he sees God. This is probably Jesus Christ pre-incarnate. 5

III. DELIVERANCE OF JOB AND HIS FRIENDS (42:7-17)

A. Job Delivered After Confession

1. Now Job abhors (or hates) himself, and he repents in dust and ashes, 6

B. Job Delivered After God’s Speaking To Him, 7

C. Job Delivered After Three Friends Are Rebuked, 8

1. “For ye have not spoken of me the thing that is right, as my servant Job hath.” 7
2. Job’s friends were to offer up a burnt offering to God in repentance, 8a
3. The three friends obeyed the Lord, 9

D. Job Delivered After He Prays For His Friends, 8b, 10a

1. God gave him twice as much as he had before, 10b
2. His family and friends ate with him and comforted him, and everyone gave him gifts of money and gold, 11
3. He went from seven thousand to fourteen thousand sheep; from three thousand camels to six thousand camels; from five hundred yoke of oxen to a thousand yoke of oxen; from five hundred she asses to a thousand she asses, 12
4. He had also seven sons and three daughters, 13
 - a. But you may say that is equal, not twice the number in the beginning.
 - b. But we need to remember that the seven sons and three daughters who died in the beginning were in heaven awaiting his coming, so his children were actually double.
5. He named his first child Jemima, which means “affectionate.”
6. He named his second child Kezia, which has no known meaning.
7. He named his third child Kerenhappuch, which means “horn of cosmetic,” which probably means “beautiful.” 14
8. There were none who were more beautiful than the daughters of Job in all the world, and Job gave inheritance to them in equal proportion to his sons, 15
 - a. If these daughters are a type of the children of God, we see that all of God’s

children are beautiful to him and that he gives inheritance to his saints, to all alike, according to their works shall they be rewarded whether they be man or woman – Gal. 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

9. Some say that Job was 70 years old when his affliction came upon him. After Job was delivered from his affliction, he lived another 140 years, and he saw his sons' sons to the fourth generation. Joseph saw his sons' sons to the third generation but Job to the fourth. If this is true, then Job had double the years of his life given to him, also. 16
10. "So Job died." Everyone has to die, and every one of us has to experience some of what Job has gone through. In whatever condition we are in, we must live to the glory of God. We must speak of him respectfully, understand his sovereignty, and believe in him completely. 17
11. We must also learn who God is. Unlike us, Job did not have the Bible as a reference point to explain God's divine character and his genuine and unique plan and his Providence. We shall all live to be "full of days," for our days are numbered, and the boundary of our lives is determined by God; but in those full days we must give praise to God, realize and marvel at his creation, and fully trust him in all things, learning from God's word how to live in this evil world.
 - a. Acts 17:28 *For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*
 - b. Rom. 14:8 *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*
 - c. 2 Peter 3:11 *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*
12. Paul is called "my servant Job" four times in chapter 42. That is what we are: God's servants and nothing else – John 13:16 *Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*
13. The theme verse of the great book could very well be: Job 19:9 *He hath stripped me of my glory, and taken the crown from my head.* We are but servants, and servants we shall always be, not lords.
14. "Not Philippi, not Thessalonica, but Corinth was the seal of Paul's apostleship."⁴ This is the church that gave him the most pain, but it is the one to which he expressed his love and forgiveness the most.

⁴MacBeth, Andrew, *The Book Job, A Study Manual*, Baker Book House, Grand Rapids, Michigan, 1966, p. 105.