

# Job

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(quotes are from the NIV unless otherwise noted)

## I. Introduction

### A. Who was Job?

#### 1. Job was a real person

- a. Even teachers at Fuller Theological Seminary teach that Job was a mythical character
- b. Ezekiel taught that he was a real person and ranks him with Noah and Daniel

Eze 14:14 even if these three men--Noah, Daniel and Job--were in it, they could save only themselves by their righteousness, declares the Sovereign LORD.

Eze 14:20 as surely as I live, declares the Sovereign LORD, even if Noah, Daniel and Job were in it, they could save neither son nor daughter. They would save only themselves by their righteousness.

#### i. Our Lord condoned the entire canon of the OT

Lu 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the **law** of Moses, and in the **prophets**, and in the **psalms**, concerning me.

#### ii. These books are (still in Jewish and Hebrew Bibles)

1. LAW = Ge, Ex, Lev, Nu, Dt
2. PROPHETS
  - a. FORMER PROPHETS—Jos, Judg, Sam, Kings
  - b. LATTER PROPHETS—Is, Jer, Ezek, The Twelve
3. WRITINGS—Ps, Job, Prov, Ruth, Cant, Ecc, Lam, Esther, Dan, Ezra, Neh, Chron

#### iii. The arrangement of the books in our Bibles is from the LXX through the Roman Church. The reformers returned to the correct books but in the WRONG order.

#### c. James taught that he was a real person

Jas 5:11 As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.

#### d. If Ezekiel or James were wrong, then they are false prophets and should be ignored. Indeed they should have been killed.

Deut 18:18 I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.

19 If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.

20 But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death."

21 You may say to yourselves, "How can we know when a message has not been spoken by the LORD?"

22 If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.

- i. Since Christ approved of the 'prophets,' then he too comes under condemnation.
    - ii. One Fuller graduate insisted that redemption wasn't threatened by denying the reality of Job. He was wrong. If Christ is not true and is not God, there is no redemption
  - 2. Some identify him
    - a. with Jobab
 

Ge 10:29 Ophir, Havilah and Jobab. All these were sons of Joktan.

      - i. This genealogy seems to go nowhere.
      - ii. The time is possible
    - b. as a son of Isaachar
 

Ge 46:13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. (KJV)

      - i. All of the cross references say 'Jashub'
      - ii. Nothing of the nature of Israel is in the book of Job
  - 3. No doubt, a contemporary with Abraham or before.
    - a. He lived a long time—Job 42:16
      - i. He lived 140 years after the problems
      - ii. Treasury of Scripture Knowledge from the LXX says his total life span was 240 years
      - iii. Some argue from 42:10 that the 140 was double his current age so that he lived 210 years and had many children after age 70
    - b. This clearly puts him at or before Abraham in the general run of declining ages after the flood for Abraham lived 175 years—Gen 25:7
    - c. Overlapping ages
      - i. Noah lived 350 years after the flood and Shem lived 502 years after the flood—Gen 9:28; 11:10,11
      - ii. Assuming the MT is close to the original and that few (if any) generations are missing from the chronological records in Genesis, we conclude that
        - 1. Abraham was born about 292 years after the flood
        - 2. Job probably sooner
        - 3. Both may have known Noah and certainly knew Shem
- B. Who wrote Job?
  - 1. Our Lord approved the OT canon as scripture.
    - a. Therefore, Job is God-breathed (2Tim 3:16-17)
    - b. Therefore, Job is profitable in our doctrine and/or our lives
  - 2. Job no doubt wrote some of his experiences
 

Job 19: 23 ¶ "Oh, that my words were recorded, that they were written on a scroll, 24 that they were inscribed with an iron tool on lead, or engraved in rock for ever!
  - 3. The accuracy comes from inspiration not observation so it doesn't matter which human being God inspired to complete the current record.
    - a. Job wrote much of the material himself. Perhaps all of it!
    - b. Many surmise that Moses is the final compiler
- C. The Theme of the Book—suffering, creation or SOVEREIGNTY
  - 1. Matthew Henry on Job
 

This book is so called from Job, whose prosperity, afflictions, and restoration, are here recorded. He lived soon after Abraham, or perhaps before that patriarch. Most likely it was written by Job himself, and it is the most ancient book in existence. The instructions to be learned from the **patience of Job**, and from his **trials**, are as useful now, and as much needed as ever. We live under the same **Providence**, we have the same chastening Father, and there is the same need for correction unto righteousness. **The fortitude and patience of Job**, though not small, gave way in

his severe troubles; but his faith was fixed upon the coming of his Redeemer, and this gave him steadfastness and constancy, though every other dependence, particularly the pride and boast of a self-righteous spirit, was tried and consumed. Another great doctrine of the faith, particularly set forth in the book of Job, is that of **Providence**. It is plain, from this history, that the Lord watched over his servant Job with the affection of a wise and loving father.

2. Darby on Job (my highlights)

...

In the Book of Job we have one portion of those exercises of heart which this division of the holy book supplies. These are not joyful exercises, but those of a heart which, journeying through a world in which the power of evil is found, and **not** being dead to the flesh, **not** having that divine knowledge which the gospel furnishes, **not** dead as to one's self with Christ **nor** possessing Christ in resurrection, is **not** capable of enjoying in peace, whatever its own conflicts may be, the fruit of God's perfect love; but which struggles with the evil or with the non-enjoyment of the only real good, ...

In Job we have man put to the test; we might say, with our present knowledge, man renewed by grace, an upright man and righteous in his ways, in order to show whether he can stand before God in presence of the power of evil, ...

It is carefully to be remarked here, that the spring and source of all these dealings is not Satan's accusations, but God Himself. ...

If we compare the language of the Spirit of Christ in the Psalms, we shall often find the appreciation of circumstances expressed in almost identical terms; but instead of bitter complaints and reproaches addressed to God, we find the submission of a heart which acknowledges that God is perfect in all His ways. Job was upright, but **he began to make this his righteousness**; which evidently proves that he had never been really in the presence of God. The consequence of this was that, although he reasoned more correctly than his friends, and showed a heart that felt really far more than they what God was, **he attributed injustice to God** and a desire to harass him without cause (see chap. 19; 23:3, 13; 13:15, 18; 16:12). We find also in chapter 29 that his heart had dwelt upon his upright and benevolent walk with complacency, commending himself, and feeding his self-love with it. ...

But these spiritual affections of Job did not prevent his turning this consciousness of integrity into a robe of self-righteousness which hid God from him, and even hid him from himself. He declares himself to be more righteous than God (chap. 10:7, 8; 16:14, 17; 23:11, 13; 27:26)....

We learn two things here; first, that man cannot stand in the presence of God; and secondly, the ways of God for the instruction of the inner man.

It is also a picture of God's dealings with the Jews on the earth.

The Book of Job plainly sets before us also the teaching of the Spirit, as to the place which Satan occupies in the dealings of God and His government, with respect to man on the earth....

- a. Darby does not see Job as, "having that divine knowledge which the gospel furnishes."
  - i. Darby apparently believes that a saved man before some date had no knowledge of the gospel.
  - ii. Before adopting such a doctrine, note that Paul asserts that both Abraham and David had faith and understood the gospel—Rom 4:1-8
- b. Many will teach that Job understood nothing of redemption even though he talked of the redeemer! We have no right to deny Job's knowledge of redemption in the light of

Job 19: 25 I know that my Redeemer lives, and that in the end he will stand upon the earth.

26 And after my skin has been destroyed, yet in my flesh I will see God;  
 27 I myself will see him with my own eyes--I, and not another. How my heart  
 yearns within me!

- c. Here are some of the verses Darby references in support of his notion that Job thought God unjust

23: 3 "Oh that I knew where I might find Him, That I might come to His seat!  
 23:13 ¶ "But He is unique and who can turn Him? And what His soul desires, that He does.  
 13:15 "Though He slay me, I will hope in Him. Nevertheless I will argue my ways before Him. 18 "Behold now, I have prepared my case; I know that I will be vindicated.  
 16: 12 "I was at ease, but He shattered me, And He has grasped me by the neck and shaken me to pieces; He has also set me up as His target.

3. The comments of Henry Morris in *The Remarkable Record of Job*, pp 19-22
- a. His brief outline of Job
    - i. Prologue—ch 1-2
    - ii. Job's Cry of Misery and Despair—ch3
    - iii. First Round of Discourses—ch 4-14
    - iv. Secound Round of Discourses—ch 15-21
    - v. Third Round of Discourses—ch 22-31
    - vi. Elihu's Discourse—32-37
    - vii. God's Challenge—ch 38-41
    - viii. Prologue—ch 42
  - b. 'The Misunderstood Purpose of Job' according to Morris
    - i. Alleged theme by others—the mystery of suffering
    - ii. Why does an omnipotent and merciful God allow suffering, specially in the lives of those who don't deserve it?
      1. My note—Can any say they do not deserve suffering?
    - iii. His arguments that this is not the main theme of Job
      1. Never answered in Job
      2. It is not answered by the fact that Job is finally made very prosperous since many have suffered and not prospered in the end
      3. Morris says that
        - a. Many have died outside of Christ whose tremendous suffering on earth had no obvious cause-and-effect relation to previous sins.
        - b. Yet other blatantly sinful men and women have enjoyed health, prosperity and long lives.
      4. Suffering is discussed in Job
        - a. Job's friends have a wrong answer
        - b. Job admits he has no answer
    - iv. Morris concludes that Job has a twofold purpose (see Foreward, p. 8)
      1. To demonstrate God's sovereignty to angels and perhaps to believers already in glory
      2. It's earthly purpose is to re-emphasize the importance of God's original creation
      3. Morris then shows that creation is the basis of true Christology, faith, salvation, fellowship and peace among human beings.
4. We hold that the book demonstrates the absolute sovereignty of God in all things.
- a. Creation is a major demonstration to men of God's sovereignty
  - b. Furthermore, God's purposes are not transparent to us and may never be
  - c. We accept Romans 8:28 and simply trust God for the rest

D. The Land of Uz

**HEBREW**—05780 Uwe `Uwts {oots}, apparently from 05779; AV - Uz 8; 8  
 Uz = "wooded" n pr m

- 1) son of Aram and grandson of Seth
- 2) son of Nahor by Milcah
- 3) an Edomite, son of Dishan and grandson of Seir n pr loc
- 4) the country of Job; probably east and southeast of Palestine somewhere in the Arabian desert

1. Usage

Ge 10:23 And the children of Aram; Uz <05780>, and Hul, and Gether, and Mash.  
 Ge 22:21 Huz <05780> his firstborn, and Buz his brother, and Kemuel the father of Aram,  
 Ge 36:28 The children of Dishan are these; Uz <05780>, and Aran.  
 1Ch 1:17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz <05780>, and Hul, and Gether, and Meshech.  
 1Ch 1:42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz <05780>, and Aran.  
 Job 1:1 There was a man in the land of Uz <05780>, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.  
 Jer 25:20 And all the mingled people, and all the kings of the land of Uz <05780>, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,  
 La 4:21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz <05780>; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

2. This land associated later with the descendants of Esau and named after a son of Aram (after which all Uz's may have been named)
  - a. This land is south of the Dead Sea and is now a desert.
  - b. It was clearly very fertile in the time of Job
3. Job had a high position in that land—29:7-10; 1:3; 29:25

E. Science

1. Cave men

**Key Verse**—Job 30:6 To dwell <07931> in the cliffs of the valleys, in caves <02356> of the earth, and in the rocks.

- a. This is the only passage where the word dwell is used with either 2356 or 2352—related words for cave or hole

i. DWELL

07931 Nkv shakan {shaw-kan'}  
 a primitive root [apparently akin (by transmission) to 07901 through the idea of lodging]; TWOT - 2387; v  
 AV - dwell 92, abide 8, place 7, remain 5, inhabit 4, rest 3, set 2, continue 1, dwellers 1, dwelling 1, misc 5; 129  
 1) to settle down, abide, dwell, tabernacle, reside  
 1a) (Qal)  
 1a1) to settle down to abide  
 1a2) to abide, dwell, reside  
 1b) (Piel)  
 1b1) to make settle down, establish  
 1b2) to make or cause to dwell  
 1c) (Hiphil)  
 1c1) to lay, place, set, establish, settle, fix  
 1c2) to cause to dwell or abide

ii. CAVE(S) (there are other words translated cave)

1. The word here

02356 rwx chowr {khore} or (shortened) chor {khore}  
 the same as 02352; TWOT - 758a; n m

- AV - hole 6, cave 1; 7  
1) hole, cave
- 2. The alternate word  
02352 rwx chuwr {khour} or (shortened) chur {khour}  
from an unused root probably meaning to bore; TWOT - 758b; n m  
AV - hole 2; 2  
1) hole
- iii. CLIFT—only here (most KJV and others have cliff)  
06178 Uwre `aruwts {aw-roots}  
pass. part. of 06206; TWOT - 1702a; adj  
AV - cliff 1; 1--only here  
1) dreadful  
2) (CLBL) chasm, ravine, steep slope
- iv. rocks  
03710 Pk keph {kafe}  
from 03721; TWOT - 1017; n m  
AV - rock 2; 2--here and Jer 4:29  
1) rock, hollow of a rock
- v. The nature of these men (NIV)

1 ¶ "But now they mock me, men younger than I, whose fathers I would have disdained to put with my sheep dogs.  
2 Of what use was the strength of their hands to me, since their vigour had gone from them?  
3 Haggard from want and hunger, they roamed the parched land in desolate wastelands at night.  
4 In the brush they gathered salt herbs, and their food was the root of the broom tree.  
5 They were banished from their fellow-men, shouted at as if they were thieves.  
6 They were forced to live in the dry stream beds, among the rocks and in holes in the ground.  
7 They brayed among the bushes and huddled in the undergrowth.  
8 A base and nameless brood, they were driven out of the land.  
9 "And now their sons mock me in song; I have become a byword among them.  
10 They detest me and keep their distance; they do not hesitate to spit in my face.  
11 Now that God has unstrung my bow and afflicted me, they throw off restraint in my presence.  
12 On my right the tribe attacks; they lay snares for my feet, they build their siege ramps against me.  
13 They break up my road; they succeed in destroying me-- without anyone's helping them.  
14 They advance as through a gaping breach; amid the ruins they come rolling in.

- 1. They were banished to the caves
- 2. They represented such low life that Job would have had nothing to do with them
- 3. Yet their sons now hold Job in contempt
- 4. This loss of reputation is the worst part of the trials
- 2. Dinosaurs in Job (SLIDE PRESENTATION IF POSSIBLE)
  - a. Introduction
    - i. Gods of evolution—Father Time and Mother Nature
    - ii. Our God—Job 38:1-4; Rev 14:6-7

iii. The presumed trophies of EVOLUTION are TROPHIES OF CREATION

**THE ALLEGED GEOLOGIC COLUMN**

ERAS	PERIODS	LENGTH (YEARS)	DOMINANT LIFE
CENOZOIC	recent	10,000	MAN
	pleistocene	1,000,000	
	pliocene	6,000,000	MAMMALS
	miocene	12,000,000	
	oligocene	16,000,000	
	eocene	20,000,000	
	paleocene	5,000,000	
MESOZOIC	cretaceous	65,000,000	REPTILES
	jurassic	35,000,000	
	triassic	35,000,000	
PALEOZOIC	permian	25,000,000	AMPHIBIANS
	carboniferous	85,000,000	
	devonian	50,000,000	FISHES
	silurian	40,000,000	
	ordovician cambrian	85,000,000 70,000,000	INVERTEBRATES
PROTEROZOIC	upper precambrian	650,000,000	primitive multicellular
ARCHEOZOIC	lower precambrian	650,000,000	unicellular forms

iv. This column exists only in books and lectures—nowhere else. It clearly contradicts Ex 20:11

b. The importance of Creation

i. Our Message

1. Nature of God
2. Nature of Man
3. Person of Christ
4. Work of Christ

ii. Primacy of scripture—comp. Ro 1:18-20

1. First thing that God establishes—Gen 1
2. Ministry to the unsaved—Jer 10:11
3. Paul's sermons
  - a. To the uninstructed—At 13:17-43
  - b. To Jews who knew about God—At 14:15-17; 17:24

iii. Symbolic of the NEW CREATION—2Cor 5:17

c. No EASY way out (comp. outlines on EVOLUTION)—Ex 20:8-11

- i. The fallacy of theistic evolution
- ii. The fallacy of day-age
- iii. The fallacy of the gap theory

d. Dinosaurs and Man coexisted

i. Man's DATING METHODS are fallacious

1. CIRCULAR reasoning
  - a. They use the theory of evolution as the final criterion of the dates of the rocks
  - b. They use these dates as evidence for evolution
2. RADIOMETRIC dating
  - a. Basic solution has two constants(?)
  - b. Values based on assumptions
3. History never established by extrapolation. Requires observaton.

ii. The Bible forces that conclusion. All created in six days

iii. The Bible mentions DINOSAURS and other 'EXTINCT' animals

e. EXTINCT animals

i. The unicorn (wild ox)

**Key Passage**—Job 39:9 "Will the wild ox consent to serve you? Will he stay by your manger at night? 10 Can you hold him to the furrow with a harness? Will he till the valleys behind you? 11 Will you rely on him for his great strength? Will you leave your heavy work to him? 12 Can you trust him to bring in your grain and gather it to your threshing-floor?"

**Hebrew Word**—07214 Mar r@'em {reh-ame'} or r@'eym {reh-ame'} or reym or rem {rame}  
from 07213; TWOT - 2096a; n m AV - unicorn 9; 9  
1) probably the great aurochs or wild bulls which are now extinct.  
The exact meaning is not known.

Nu 23:22 God brought them out of Egypt; he hath as it were the strength of an unicorn <07214>.

Nu 24:8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn <07214>: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

De 33:17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns <07214>: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Job 39:9 Will the unicorn <07214> be willing to serve thee, or abide by thy crib?

Job 39:10 Canst thou bind the unicorn <07214> with his band in the furrow? or will he harrow the valleys after thee?

Ps 22:21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns <07214>.

Ps 29:6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn <07214>.

Ps 92:10 But my horn shalt thou exalt like the horn of an unicorn <07214>: I shall be anointed with fresh oil.

Isa 34:7 And the unicorns <07214> shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

1. Described as a horned animal now extinct—see Ps 92:10

2. Extinct animals fitting description

a. TRICERATOPS (25 ft, 12 tons)

b. MONOCLONIUS (18 ft, one horn)

c. STYRACOSAURUS (plant eating, one horn, 16 ft, 3-7 tons)

ii. Flying serpents—may mean only seraphim—(there were flying reptiles which may imply the furocity of the seraphim)

Isa 6:2 Above it stood the seraphims <08314>: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly <05774>.

Isa 6:6 Then flew <05774> one of the seraphims <08314> unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

Isa 14:29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery <08314> flying <05774> serpent <08314>.

Isa 30:6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery <08314> flying <05774> serpent <08314>, they will carry their riches upon

the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

**HEBREW**—05774 Pwe `uwph {oof}

a primitive root; TWOT - 1582,1583,1583c

AV - fly 17, (fly, flee...) away 6, faint 3, brandish 1, shine forth 1, set 1, weary 1, variant 2; 32

v

1) to fly, fly about, fly away

1a) (Qal)

1a1) to fly, hover

1a2) to fly away

1b) (Hiphil) to cause to fly, light upon

1c) (Polel)

1c1) to fly about or to and fro

1c2) to cause to fly to and fro, brandish

1d) (Hithpolel) to fly away

2) (Qal) to cover, be dark n f

3) gloom

**HEBREW**—08314 Prs saraph {saw-rawf'}

from 08313; TWOT - 2292a,2292b; n m

AV - fiery serpent 3, fiery 2, seraphim 2; 7

1) serpent, fiery serpent

1a) poisonous serpent (fiery from burning effect of poison)

2) seraph, seraphim

2a) majestic beings with 6 wings, human hands or voices in attendance upon God

iii. The behemoth in Job 40:15-24

**HEBREW**—0930 twmhb b@hemowth {be-hay-mohth'}

in form a plural or 0929, but really a singular of Egyptian

derivation; TWOT - 208b; n m

AV - behemoth 1; 1

1) perhaps an extinct dinosaur

1a) a Diplodocus or Brachiosaurus, exact meaning unknown

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Some translate as elephant or hippopotamus but from the description in Job 40:15-24, this is patently absurd.

**Alleged HEBREW root**—0929 hmhb b@hemah {be-hay-maw'}

from an unused root (probably meaning to be mute); TWOT - 208a; n f

AV - beast 136, cattle 53; 189

1) beast, cattle, animal

1a) beasts (coll of all animals)

1b) cattle, livestock (of domestic animals)

1c) wild beasts

1. This word occurs only here

2. If the plural, then the plural of majesty (which some say did not exist in ancient Hebrew)

3. Some take to be the hippopotamus or elephant

a. Tails of these two animals are tiny compared with the huge tail of this animal—Job 40:17

b. Chief of the ways of God (at least with land animals)—Job 40:19

c. The muscles of the elephant's belly are not strong. Contrast with Job 40:16

4. Plant eating dinosaurs with large tails

a. BRACHIOSAURUS—120 ft long, 50 tons

b. BRONTOSAURUS—85 feet long, 35 tons

- c. DIPLODOCUS—85 feet long
- 5. Brief description of this animal—Job 40:15-24
  - a. These animals are not mythical creatures as urged by so many
    - 1) Used as a challenge by Jehovah to Job—38:3-6; Job 41:10; 40:2, 6-15- and comp. with 42:2
      - a) God need not challenge with myths
      - b) Purpose of speech—God’s greatness (anyone can dream up a myth)
    - 2) God claimed he made these animals—Job 40:15, 19; 41:33
    - 3) Even today, men are fascinated by dinosaurs
  - b. Herbivorous—15,20
  - c. Strength in loins and muscles of belly—16
  - d. huge tail—17a
  - e. strong thighs—17b
  - f. bones like brass tubes—18a
  - g. ribs like bars of iron—18b
  - h. no man can capture—24—phrase as a question as in NIV: “Can anyone capture him by the eyes, or trap him and pierce his nose?”
- 6. To become extinct is implied by verse 19b

iv. The Leviathan of Job 41 (we will not say much here though much is here)

**HEBREW**—03882 Ntywl livyathan {liv-yaw-thawn'} from 03867; TWOT - 1089b; n m AV - leviathan 6; 6

- 1) leviathan, sea monster, dragon
  - 1a) large aquatic animal
  - 1b) perhaps the extinct dinosaur, plesiosaurus, exact meaning unknown

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Some think this to be a crocodile but from the description in Job 41 this is patently absurd. It appears to be a large fire breathing animal of some sort. Just as the bombardier beetle has an explosion producing mechanism, so the great sea dragon may have an explosive producing mechanism to enable it to be a real fire breathing dragon.

Job 3:8 Let them curse it that curse the day, who are ready to raise up their mourning <03882>.  
 NIV: Job 3:8 "Let those curse it who curse the day, Who are prepared to rouse Leviathan.  
 Job 41:1 Canst thou draw out leviathan <03882> with an hook? or his tongue with a cord which thou lettest down?  
 Ps 74:14 Thou brakest the heads of leviathan <03882> in pieces, and gavest him to be meat to the people inhabiting the wilderness.  
 Ps 104:26 There go the ships: there is that leviathan <03882>, whom thou hast made to play therein.  
 Isa 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan <03882> the piercing serpent, even leviathan <03882> that crooked serpent; and he shall slay the dragon that is in the sea.

v. Some verses describing this animal in Job 41

14 "Who can open the doors of his face? Around his teeth there is terror.  
 15 "His strong scales are his pride, Shut up as with a tight seal.  
 16 "One is so near to another, That no air can come between them.  
 17 "They are joined one to another; They clasp each other and cannot be separated.  
 18 "His sneezes flash forth light, And his eyes are like the eyelids of the morning.  
 19 "Out of his mouth go burning torches; Sparks of fire leap forth.

20 "Out of his nostrils smoke goes forth, As from a boiling pot and burning rushes.

21 "His breath kindles coals, And a flame goes forth from his mouth.

25 "When he raises himself up, the mighty fear; Because of the crashing they are bewildered.

26 "The sword that reaches him cannot avail; Nor the spear, the dart, or the javelin.

31 "He makes the depths boil like a pot; He makes the sea like a jar of ointment.

32 "Behind him he makes a wake to shine; One would think the deep to be gray-haired.

34 "He looks on everything that is high; He is king over all the sons of pride."

vi. Why dwell on creation?—Job 42:1-6 compared with 38:1-4

**Job 38:1** ¶ Then the LORD answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 ¶ Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

**Job 42:1** ¶ Then Job replied to the LORD:

2 "I know that you can do all things; no plan of yours can be thwarted.

3 You asked, 'Who is this that obscures my counsel without knowledge?' Surely I spoke of things I did not understand, things too wonderful for me to know.

4 "You said, 'Listen now, and I will speak; I will question you, and you shall answer me.'

5 My ears had heard of you but now my eyes have seen you.

6 Therefore I despise myself and repent in dust and ashes."

1. The majesty of Jehovah
  2. The nothingness of SELF
  3. The start of this long speech—Job 38:1-4
  4. Evolution's alleged trophies are really trophies of God's creation
3. Ice Ages (modified from an article: Bernard Northrup, Light on the Ice Age, *Bible Science Newsletter* June 1967, pp 1-4)
- a. Job a very ancient book
    - i. Job wrote significant sections if not the entire book—Job 19:23; 13:26; 31:35
      1. Adam Clark in his Commentary's preface to Job makes the following observations

THIS is the most singular book in the whole of the Sacred Code: though written by the same inspiration, and in reference to the same end, the salvation of men, it is so different from every other book of the Bible, that it seems to possess nothing in common with them, for even the language, in its construction, is dissimilar from that in the Law, the Prophets, and the historical books....

...

Notwithstanding all this, there is not a book in Scripture on the subject of which more difficulties have been started. None, says Calmet, has furnished more subjects of doubt and embarrassment; and none has afforded less information for the solution of those doubts. On this subject the great questions which have been agitated refer, principally,

1. To the person of Job. 2. To his existence. 3. To the time in which he lived. 4. To his country. 5. To his stock or kindred. 6. To his religion. 7. To the author of the book. 8. To its truth. 9. To its authenticity; and, 10. To the time and occasion on which it was written.

ii. Land Divided—Gen 1:9; 10:25 (Plate Tectonics in the Bible!)



iii. More than any other book in the Bible (except Genesis), Job talks of creation type topics.

b. Earth Movement in Job

i. Job 1:16

Job 1:16 While he was yet speaking, there came also another, and said, The fire <0784> of God <0430> is fallen from heaven <08064>, and hath burned up <01197> the sheep, and the servants, and consumed <0398> them; and I only am escaped alone to tell thee.

1. It was fire (va 'esh) from God (Myhla 'elohiym) out of heaven (Mymv shamayim).
2. This last word means from the sky or visible heavens.
3. It burned up (reb ba' ar) and consumed (lka 'akal ) 7000 sheep as well as his servants.
4. Many want to say that this is lightning but this is much more violent than lightning.
5. Lava flows or meteorite showers are much more likely to be what happened here.
6. Think of a fire-event that kills and destroys like this one. No doubt, earthquakes accompanied this.

ii. Job 9:4-7

4 His wisdom is profound, his power is vast. Who has resisted him and come out unscathed? 5 He moves mountains without their knowing it and overturns them in his anger. 6 He shakes the earth from its place and makes its pillars tremble. 7 He speaks to the sun and it does not shine; he seals off the light of the stars.

1. Here the events described are so tremendous that the light of the sun and stars is hidden.
2. This may be tremendous volcanic rifting
3. Men speculate that in the Pleistocene, Palestine was catastrophic because of the rifting of the Jordan valley. This rift is over 5000 miles long
4. Job 14:18 speaks of mountains moving
5. Shadow of death (KJV) = deep darkness (NASB)—Job 12:22

KJV-some verses	NASB-some verses
Job 3:5 Let darkness and the <u>shadow of death</u> <*> stain it...	Job 3:5 "Let darkness and <u>black gloom</u> claim it; ...
Job 10:21 ...even to the land of darkness and the <u>shadow of death</u> <*>;	Job 10:21 ...To the land of darkness and <u>deep shadow</u> ;
Job 12:22 ...and bringeth out to light the <u>shadow of death</u> <*>.	Job 12:22 "...And brings the <u>deep darkness</u> into light.
Job 16:16 My face is foul with weeping, and on my eyelids is the <u>shadow of death</u> <*>;	Job 16:16 "My face is flushed from weeping, And <u>deep darkness</u> is on my eyelids,
Job 24:17 For the morning is to them even as the shadow of death <*>: if one know them, they are in the terrors of the shadow of death <*>.	Job 24:17 "For the morning is the same to him as <u>thick darkness</u> . For he is familiar with the terrors of <u>thick darkness</u> .
Job 38:17 Have the gates of death been opened unto thee? or hast thou seen the doors of the <u>shadow of death</u> <*>?	Job 38:17 "Have the gates of death been revealed to you? Or have you seen the <u>gates of deep darkness</u> ?
Ps 23:4 ...shadow of death <*>, ...	Ps 23:4 ... shadow of death,...
Ps 44:19 Though thou hast sore broken us in the place of <b>dragons</b> , and covered us with the shadow of death <*>.	Ps 44:19 Yet Thou hast crushed us in a place of <b>jackals</b> , And covered us with the shadow of death.

- a. Word for dragons is translated whales <08577> in KJV in Gen 1:21 (sea monsters in NASB). Jackals seems inappropriate.
- b. Here is how the NASB treats this word in Job
 

Job 7:12 — sea monster (compare with) Job 30:29 — jackals,
- c. It seems that the newer translations try to make this fit in our experiences. Job however seems to be in a world we know very little about.
- d. The meaning of this word in the Online Bible is given as
 

08577 Nymnt tanniyn {tan-noon'} or tanniym (Ezek 29:3) {tanneem'} intensive from the same as 08565; TWOT - 2528b; n m AV - dragon 21, serpent 3, whale 3, sea monster 1; 28  
 1) dragon, serpent, sea monster  
   1a) dragon or dinosaur  
   1b) sea or river monster  
   1c) serpent, venomous snake
6. Another reference to this rift—Job 28:5-11
7. Hard to keep a house—Job 4:19-21; 15:28
- iii. Prepared a channel for overflowing of water—Job 38:25
- c. Apparent tidal waves in Job
  - i. Job was a desert dweller who repeatedly mentions the sea. It would appear that there was sea where it is not today.
  - ii. Tremendous tidal waves are mentioned in Job 12:15
    1. Such waves can follow big earthquakes
  - iii. Other calamities—Job 14:11; 30:13-15
    1. Newer translations tend to try to relate these to everyday experiences.
- d. Cold weather in Job

- i. Violent storms are expected near the giant ice cap which covered Europe and part of Asia
  - 1. Dense clouds—Job 22:11-14
  - 2. Many references to rain and floods
- ii. Ancestors of Jobs three friends were cave men
  - 1. Cave men—Job 30:6
    - a. Fathers of friends—30:1,2
    - b. How they lived—30:3-8
  - 2. Had lost knowledge
    - a. Retreat of knowledge not advance
    - b. Iron and Brass tools (must have had fire) are mentioned in Gen 4:22
    - c. Mentioned often in Job—6:12; 19:24; 20:24-25; 22:24-29; 41:1,7,26-29; 42:11...
    - d. Cave men use stone tools
- iii. The sea froze—Job 38:29-30 (maybe even an ice storm)
  - 1. Impacts many references to snow, ice, freezing, hail and other storms
  - 2. tempests—1:19; 27:26-33
  - 3. rain (unusual for desert dweller)—28:10-11; 36:26-33
  - 4. Snow, ice, freezing (comp. 6:15-18; 37:6-11; 38:26-30)
- e. Job's age—Job 42:16—140 years + earlier life
  - i. Twofold—42:10
  - ii. Total age: 140+70=210
  - iii. Declining ages after the flood
 

Before—900+	Reu—239	Levi—137
Noah—950	Serug—230	Kolath—133
Shem—600	Nahor—148	Amaram—137
Arphaxad—438	Terah—205	Moses—120
Saleh—433	Abraham—175	Joshua—110
Eber—464	Isaac—180	...
Peleg—239	Jacob—147	David—70
  - iv. Puts Job in the time frame of Peleg but before Abraham
- 4. 'Modern' Scientific Concepts in Job (compare Henry M. Morris, *The Remarkable Record of Job*, Baker, 1988)

- a. Introduction
  - i. Job is an inspired record of what various men said
  - ii. It is not all 'revelation.'
    - 1. For example, Ps 14:1 is an inspired record of what the fool says. What he says is blasphemous not revelation
    - 2. Some of what they said was wrong—Job 42:7
    - 3. Nevertheless, their statements show what they thought and believed
- b. The Science of Water

Job 28:24 For he looketh to the ends of the earth, and seeth under the whole heaven;  
 25 To make the weight for the winds; and he weigheth the waters by measure.  
 26 When he made a decree for the rain, and a way for the lightning of the thunder:  
 27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

- i. Air and wind have weight—not obvious to our own senses and not confirmed until 300 years ago
- ii. Global weights of air and water must have a certain relationship to each other and to the earth as a whole
  - 1. No evidence that such exists anywhere else
  - 2. Secularists like to speculate that it does

- iii. Implies a common behavior of air and water—today called the study of FLUID DYNAMICS
- iv. How can water be sustained in the air
  - 1. water vapor as found in Job 36:27-28
  - 2. Water is converted into vapor. The drops are small indeed
- v. God 'keeps' the water in clouds—37:16; 26:8
  - 1. The 'balancing' of the clouds
  - 2. Water vapor IS lighter than air
  - 3. Eventually, the vapor becomes water—Job 37:11
- vi. When God decrees rain and lightning
  - 1. God is in charge
  - 2. God puts the forces together that bring about all of these things
- c. The Science of Earth (Geology, Geophysics)

Job 26:7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

- i. Earth not on Atlas' shoulders, but in empty space
- ii. The KJV suggests a rotating earth

Job 38:12¶ Hast thou commanded the morning since thy days; and caused the dayspring to know his place;  
 13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?  
 14 It is **turned** as clay to the seal; and they stand as a garment.

02015 Kph haphak {haw-fak'} a primitive root; TWOT - 512; v  
 AV - turn 57, overthrow 13, overturn 5, change 3, turn... 6, become 1, came 1, converted 1, gave 1, make 1, perverse 1, perverted 1, retired 1, tumbled 1; 94

- 1) to turn, overthrow, overturn
  - 1a) (Qal)
    - 1a1) to overturn, overthrow
    - 1a2) to turn, turn about, turn over, turn around
    - 1a3) to change, transform
  - 1b) (Niphal)
    - 1b1) to turn oneself, turn, turn back
    - 1b2) to change oneself
    - 1b3) to be perverse
    - 1b4) to be turned, be turned over, be changed, be turned against
    - 1b5) to be reversed
    - 1b6) to be overturned, be overthrown
    - 1b7) to be upturned
  - 1c) (Hithpael)
    - 1c1) to transform oneself
    - 1c2) to turn this way and that, turn every way
  - 1d) (Hophal) to turn on someone

- iii. The fact that water erodes and redeposits soil—14:18-19 (NIV); 28:9-10 (KJV)

Job 14:18 "But as a mountain erodes and crumbles and as a rock is moved from its place, 19 as water wears away stones and torrents wash away the soil, so you destroy man's hope.  
 Job 28: 9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots. 10 He cutteth out **rivers** among the rocks; and his eye seeth every precious thing.

- 1. 'Rivers' is correct here.  
 |02975 rey y@` or {yeh-ore'} of Egyptian origin; TWOT - 832; n m

AV - river 53, brooks 5, flood 5, streams 1; 64

1) river, stream, canal, Nile, Nile-canal

1a) stream, river (Nile)

1b) Nile-arms, Nile-canals

1c) watercourses

1d) shafts (mining)

1e) river (in general)

2. Naves Topical Bible seems to have understood the importance of Job 28:9. He lists the following topics

a. CIVIL ENGINEERING 1147—Jos 18:9; Job 28:9-11

b. CONTINENTS 1238—Ge 1:9,10; Job 26:7,10; 28:8-11; 38:4-18; Ps 95:5; 104:5-9; 136:6; Pr 8:29; 30:4

c. GEOLOGY 2008—Ge 1:9,10; 1Sa 2:8; 2Sa 22:16; Job 12:8,9; 28:9-11; Ps18:15; 24:1,2; 104:5-13; 136:6; Pr 30:4; Jer 31:37; Hab 3:9; 2Pe 3:5-7

d. MOUNTAIN 3478

1) Melted—Ps 97:5; De 4:11; 5:23; Jud 5:5; Isa 64:1-3; Mic 1:4; Na 1:5

2) Overturning and removing of—Job 9:5; 14:18; 28:9; Eze 38:20

iv. The marvels of ocean beds (Job in Uz was not near a deep sea)—38:16

38:16 "Have you journeyed to the springs of the sea or walked in the recesses of the deep?"

5. Stars and their witness to God's message—see E W Bullinger, *The Witness of the Stars*, (Kregel, Grand Rapids) JOB has more to say about the constellations than any other author in scripture

a. For 2500 years (Ussher) man had no written revelation

i. God showed them—Rom 1:19-20

ii. Rom 10:17-18

1. *dia rhmatov cristou*—the word (not logos) of Christ. Thus, NIV translates, "the message of Christ."

2. same word for word (17) is used in vs 18 in the plural

3. Whose words? Quoted from Psalm 19:4

Ps 19:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,  
Ro 10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

4. It is the truth in the constellations as originally given

iii. Ps 19

1. The Heavens—19:1-6

a. The Word written there—1-4 (8 lines)

b. In them, the sun—5-6 (6 lines)

2. The Scriptures—19:7-14

a. The Word there—7-10 (8 lines)

b. In them, Thy Servant (6 lines)

b. More than just the majesty of God is being given—Ps 19:1-4

i. many words speak of imparting information—declare, show, utter

c. These 12 signs are all over the world

i. Some clearly visible stars are not included

ii. When you look in the sky you do not see the forms

iii. Ancient Persians and Arabs say they were invented by Adam, Seth, Enoch

iv. Josephus says it originated in the family of Seth

c. Other scriptures declaring their importance

i. God numbered and named them—Isa 40:26; Ps 147:4

- ii. Some are named  
 05906 vye `Ayish {ah'-yish} or `Ash {awsh} from 05789; TWOT - 1617; n f  
**AV - Arcturus 2; 2**  
 1) a constellation  
 1a) Great Bear, Ursa Major  
 1b) (TWOT) Arcturus

Job 9:9 Which maketh Arcturus <05906>, Orion, and Pleiades, and the chambers of the south.  
 Job 38:32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus <05906> with his sons?

- 03685 lyok K@ciyl {kes-eel'} the same as 03684; TWOT - 1011e; n m  
**AV - Orion 3, constellation 1; 4**  
 1) constellation, Orion  
 1a) Orion, the constellation  
 1b) constellation (general)

Job 9:9 ...Orion <03685>,...  
 Job 38:31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion <03685>?  
 Isa 13:10 For the stars of heaven and the constellations <03685> thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.  
 Am 5:8 Seek him that maketh the seven stars and Orion <03685>, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

- 03598 hmyk Kiyimah {kee-maw'} from the same as 03558;; n f coll  
**AV - Pleiades 2, seven stars 1; 3**  
 1) Pleiades, a constellation of seven stars

Job 9:9 ...Pleiades <03598>....  
 Job 38:31 ...Pleiades <03598>,...  
 Am 5:8 Seek him that maketh the seven stars <03598>...

- 04216 hrzzm mazzarah {maz-zaw-raw'}  
**AV - Mazzaroth 1; 1**  
 1) Mazzaroth  
 1a) the 12 signs of the Zodiac and their 36 associated constellations

Job 38:32 Canst thou bring forth Mazzaroth <04216> in his season?...

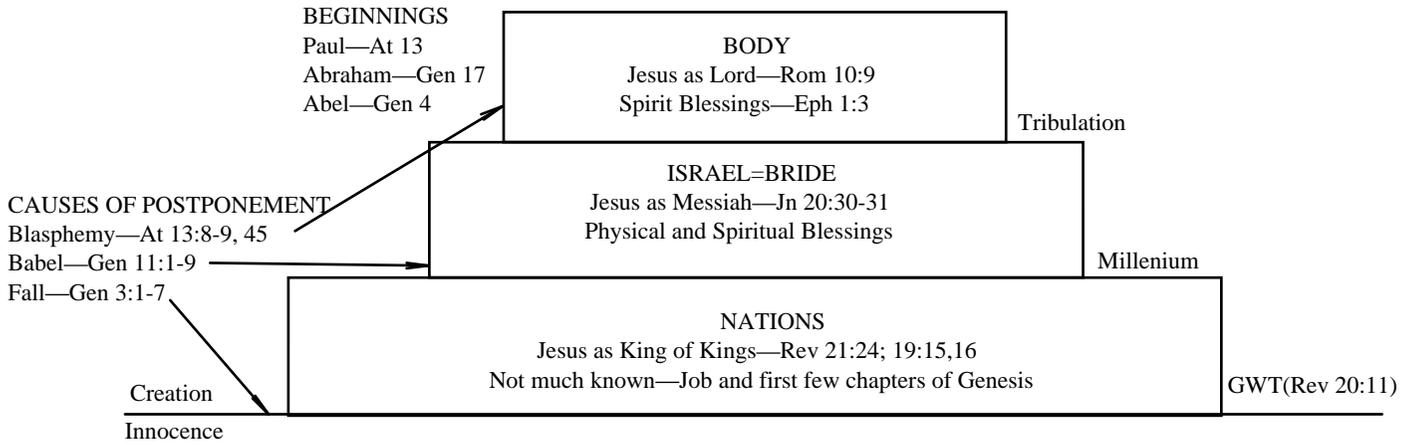
- iii. Note this verse as well

Job 38: 33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

F. Resurrection

1. Here, as we might suspect, Job's presentation is unique in all of scripture
2. Brief review of the dispensations

## THE DISPENSATIONS OF GOD



### 3. Beginnings

a. Before sinful man, there was moral perfection

i. Commands before the fall—Gen 1:28; 2:15-17 (NASB)

Gen 1: 28 And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

Gen 2: 15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

16 ¶ And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely;

17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

ii. The temptation—Gen 3:1-8

1 ¶ Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

2 And the woman said to the serpent, "From the fruit of the trees of the garden we may eat;

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'"

4 And the serpent said to the woman, "You surely shall not die!"

5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 ¶ When the woman saw that the tree was **good for food**, and that it was a **delight to the eyes**, and that the tree was **desirable to make one wise**, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

1. The first two might be valid—thinking of it as food, and liking its appearance

2. Seeing it would bring wisdom
  - a. Here is an animal TALKING while eating of that fruit (probably a grape!)
  - b. God said explicitly not to eat
  - c. The first case in history of experience being taken above the Word of God
  - d. Compare MOST modern so-called "Christians??"
- b. With the fall, a new 'dispensation'
  - i. Those true of all ages until the era of moral perfection (eternity)
    1. The curse—Gen 3:8-24
    2. Bearing children—Gen 3:15; 9:1
    3. Dominion—Gen 9:2-5
  - ii. Not true of all ages
    1. Sacrifices—Gen 4:1-8
    2. MANY nations—Gen 10:5, 25, 32; Dt 32:8
  - iii. Abel saved—Gen 4:4
    1. First person declared saved—Heb 11:4; compare Gen 4:26
    2. Adam ALWAYS represents FALLEN man—Rom 5:12-19
  - iv. Rejection of what God had given them
    1. Requirements distorted—Gen 4:1-8-
    2. Seed Corrupted—Gen 3:15 compare 6:1-9
    3. Hope rejected
      - a. God said many—Gen 10:5,31,32
      - b. Men wanted a WORLD government—Gen 11:1-4- (lest we be scattered)
      - c. God made many languages to force many nations—Gen 11:5-9
- c. God begins his work with the people who will rule the earth (under God of course)
  - i. Abraham, the father of Israel's promises
    1. Abram called—Gen 12:1-3
    2. Covenant made—Gen 17:2
    3. Abram => Abraham—Gen 17:5 (Isaac promised)
    4. Sarai => Sarah—Gen 17:15 (Isaac born)
  - ii. Many commands particularly for Israel (more later)
    1. Circumcision—Gen 17:1-7-14
    2. Blood sacrifices CONTINUE—Ex 12:13
      - a. Even in Acts
    3. Sabbath—Ex 31:12-17; Col 2:16
    4. Baptism(s)—Heb 9:10
  - iii. The ONE nation—Gen 12:1-3; Ex 19:5-6; 1Pt 2:9
  - iv. The LAND—Gen 17:8
  - v. Israel's history is characterized (generally) by disobedience and disregard for the things of God
    1. Circumcision corrupted—Jer 4:4
    2. Sacrifice corrupted—Jn 2:13-22
    3. Baptism refused—Lk 7:29-30
    4. John (and other prophets) killed—Lk 3:4-5, 19-20; Mt 14:10
    5. Crucified Christ—(with the agreement of the gentile Romans)—Mt 21:23; Lk 23:18, 23, 24
    6. Slandered the Spirit
      - a. Slandered Christ—Mt 12:31, 32 (compare Rom 5:20)
      - b. Slander the ministry of the Spirit—At 13:6-12; compare 13:45-46
- d. God begins the present dispensation
  - i. Saul saved—Acts 9
  - ii. Saul => Paul—At 13:9

- iii. The differences between Israel and today are generally confused
  - 1. Some teach that the nation of Israel who was to rule the earth IS NO MORE
  - 2. They teach that ALL WAS MISUNDERSTOOD
    - a. Such teach that God let them be deceived about everything until the New Testament came along
      - 1) They actually have God deceiving the saints of the Old Testament though they would deny this accusation
      - 2) They believe that we can't take the promises to Abraham literally
      - 3) They teach that we must re-interpret these promises as if they are the same promises given to the Body of Christ in the epistles of Paul
    - b. In other words, they teach that Paul's new revelation (which they acknowledge) is really about Israel.
    - c. According to this, Abraham went to his grave with ABSOLUTELY NO UNDERSTANDING OF HIS HOPE
  - 3. If God's message to Abraham COULD NOT POSSIBLY HAVE BEEN UNDERSTOOD BY ABRAHAM, then by what logic are we to assume that we can understand GOD'S MESSAGE TO US?
  - 4. There remains no way to conduct personal Bible Study
    - a. Indeed, such people (Chalcedon, etal.) so state.
    - b. They teach that we must teach the fundamentals as the 'church' in history has taught it
    - c. A recent article called this interpretation one that understood the covenant—meaning 'Paul as being for Israel'
    - d. The author explicitly said he rejected taking the Bible literally or naturally.
    - e. For this, we must study the FATHERS and the past DIVINES.
    - f. When the elders of Israel did this, Christ condemned it!

4. Important DISTINCTIONS

<b>Israel</b>	<b>Body of Christ</b>
<b>TWO BODIES</b>	<b>ONE BODY</b>
<p><b>I. Basically</b></p> <p>A. Israel &gt; Gentiles</p> <ul style="list-style-type: none"> <li>1. Spiritual Authority—Isa 2:1-3; Jer 3:17; Zech 8:13, 22, 23, 3; 14:1-21 (16-19); Mt 15:24-28 (Mk 7:24-30); Rev 21:24-26</li> <li>2. Political Authority—Isa 24:23; (Isa 2:4); Isa 60:1-16 (3, 11, 12, 16); Joel 3:1; Amos 9:11, 12; Isa 14:1-3</li> </ul> <p>B. Prophetic Program is Earthly—Job 19:25-26; Jer 23:26 comp. 2-6; Mt 5:5; 6:10; Rev 21:10; Ps 25:13; 37:9, 11, 22; Gen 17:8; 2Sam 7:16 (also scriptures in IA)</p>	<p><b>II. Basically</b></p> <p>A. Jew = Gentile—Rom 10:12; 8:17; 11:32; Eph 2:16, 17; 3:5-9; Gal 3:28; 6:15</p> <p>B. Body is future ruler of Angels in the heavens—1Co 6:3; 13:1; Ep 2:6, 22 (Lk 1:19); Ep 3:10; 1:22, 23; Php 3:20; Col 3:1-3; 1Th 4:16-17; 1Co 15:40</p>

<p><b>III. Angels</b></p> <p>A. Twelve inferior to angels—Mt 28:7; Mk 16:7; Jude 8; Lk 24:5; 2Pt 2:10; At 1:11; 5:19, 20; 8:26; 12:7, 8; 10:3, 22</p> <p>B. Israel's truth through angels—Dan 10:10-21; At 7:53; Judges 6:12, 20-22; Gal 3:19; Rev 1:1; 22:6, 16; Heb 2:2; 1Jn 4:12</p>	<p><b>IV. Angels</b></p> <p>A. Paul independent of angels and Body is superior (see II B)</p> <p>B. Our truth from the Spirit (angels shown it by Body)—Ep 3:10; 1Co 11:10; 13:1; 12:8-11; Ep 4:4</p>
<p><b>V. Political Units—Christ is Messianic King</b>—Isa 2:3, 4; 11:1-9; 9:6-7; Jer 23:5, 6; Ezk 37:21-22; Dan 2:44; 7:14; Amos 9:11-12; Isa 19:18-25; Mt 6:10; 16:19; 21:43; Lk 1:68-75; Rev 21:23, 24</p>	<p><b>VI. Organic Unit—Christ is Head</b>—Ro 10:12-13; 12:3-5; 2Co 5:14-17; Ep 1:17-23; 4:15-16; Col 1:18; 1Co 12:12-27; Gal 3:28</p>
<p><b>VII. Gentiles Blessed Through Israel's Rise</b>—see IA scriptures</p>	<p><b>VIII. Gentiles Blessed Through Israel's Fall</b>—At 28:27-28; Ro 11:11, 12, 15</p>
<p><b>IX. Christ's Work is Basis for Establishing Israel's Kingdom and Ordinances</b>—Mk 1:15; Lk 1:68-75; At 3:21-24; Ro 15:8-12; 1Pt 1:1-13; Lk 22:19-20, 29-30; Col 2:11-17; Ezk 43; 44; Zech 14:16-19 (1-21); Mt 5:17-37 (Ps 2:9); Rev 21:14; Isa 53-60</p>	<p><b>X. Christ's Work Abolishes Jew, Gentile Distinctions and the Ordinances</b>—Ep 2:14-16; Col 2:10-18; Gal 4:8, 9</p>
<p><b>TWO HOPES</b></p>	<p><b>ONE HOPE</b></p>
<p><b>I. Christ Returns to Earth to Set up Kingdom and Law</b>—Zech 14:4 (1-21); At 1:11</p>	<p><b>II. Body Caught up to Christ</b>—1Th 4:16-17</p>
<p><b>III. Israel's Hope = Non-Pauline Prophecies</b>—Lk 1:68-70; At 3:21-25</p>	<p><b>IV. Body's Hope = Mystery</b>—Ro 16:25; 1Co 15:51-; Gal 1:6-12; Col 1:25-27; Ep 1:9; 3:1-9; 6:19</p>

<p><b>V. Entrusted to 12 Apostles</b></p> <p>A. Twelve are Israel's Princes—Isa 32:1</p> <p>B. Twelve are Israel's judges—Mt 16:18, 19; 18:18-20; 19:28; 21:43; Lk 22:27-30; Jn 20:23; At 1:11-11; 8:20-24</p> <p>C. Twelve are Israel's Chief Priests—see XIII B for scriptures; also Lk 24:53; Jn 21:15-17; At 1:26; (comp. 1Sam 23:9; 30:7) At 2:46; 3:1; 5:12; etc. Ezk 43; 44</p> <p>D. Twelve are Israel's bishops (officers)—Ps 109:8; At 1:20</p> <p>E. Twelve are foundation of Israel—Rev 21:14</p> <p>F. Ministry to Jews and Gentiles in accordance with the OT prophets—At 15:13-17; Amos 9:10-12</p>	<p><b>VI. Entrusted to Paul and Apostles with Paul</b></p> <p>A. Body Apostles</p> <ol style="list-style-type: none"> <li>1. Paul—Rom 11:13; Gal 1:1</li> <li>2. Sosthenes—1Co 1:1; 4:9</li> <li>3. Epaphroditus—Php 2:25</li> <li>4. Silvanus—1Th 1:1; 2:6</li> <li>5. Timothy—1Th 1:1; 2:6</li> <li>6. Titus (&amp; 'our brethren?')—2Co 8:23</li> </ol> <p>B. Mystery to the above, not the twelve—(see scriptures under XII); 1Co 2:7, 12-16 and 4:9, 1, 2; 1Co 3:10-15; 9:16-17; Ep 3:5 comp. Gal 2:1-9</p> <p>C. Ministry according to the Mystery—(see previous scriptures)</p> <p>D. Additional scriptures—Ro 16:25; Gal 1:11-12; 2:2-9; Ep 3:1-4, 8-9; Col 1:25, 26; 2:1-3; 1Ti 1:11, 15, 16; 2:4-7; 2Ti 1:9-11; 2:7-8; Ro 11:13; Tit 1:2-3</p>
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<b>MANY BAPTISMS (Heb. 9:10; 6:2)</b>	<b>ONE BAPTISM (Eph 4:5)</b>
<p><b>I. Water Baptism in Confession of Faith</b>—Mt 21:25; 28:19-20; Lk 7:29, 30; 3:3; Jn 4:1, 2; At 2:38; 22:16; 1Pt 3:21</p>	<p><b>II. Water Baptism and Today</b></p> <p>A. Not to baptize—1Co 1:17</p> <p>B. Confession of faith excludes—Ro 10:9, 10; 2Co 4:5; Ep 2:8, 9</p> <p>C. Worshipping of angels—(see II B, XXII, XXVI) Col 2:10-23; Gal 4:8-9</p>
<p><b>III. Nation of Priests (connected with water ceremony)</b>—Ex 19:5, 6 comp. 29:4; Lev 8:6; Mt 3:13; Ezk 43; 44; Col 2:16, 17; 1Pt 2:9; Jn 1:31</p>	<p><b>IV. No priests</b>—1Ti 2:5, 6</p>
<p><b>V. Baptized by Christ into the Power of the Spirit</b>—Joel 2:28-32; Mt 3:11; Lk 24:49; At 1:4, 5, 8; 2:33</p>	<p><b>VI. Baptized by Spirit into Body</b>—1Co 12:13 (note: for us the same work of the Spirit identifies us with the work of Christ—Ro 6:1-5; Gal 3:27; Col 2:10-14)</p>
<p><b>VII. Baptisms and Hopes</b>—Heb 9:10; 6:1-3 and scriptures under XV, XVII and III</p>	<p><b>VIII. One Baptism and One Hope</b>—Eph 4:5</p>
<b>Holy Spirit and Miracles</b>	<b>No Miracles from Spirit</b>
<p><b>I. Sign Gifts included</b>—Mk 16:15-20; At 2:38-; etc.</p>	<p><b>II. Sign Gifts Passed Away</b>—1Co 1:7; 13:8-12; Col 1:25; Php 2:27; 1Tim 5:23</p>

5. Pauline Paradoxes

Concern	Not in Paul	Paul
Where will believers be eternally?	Mt 5:5	Php 3:20
Are there Jewish believers?	Ja 1:1	Ep 3:6; Gal 3:28
Are Jews = Gentiles?	Mt 15:24	Eph 3:6; Gal 3:28
How many baptisms?	Heb 6:2	Ep 4:5

Whom should believers follow?	Mt 23:1-3	Php 3:17; 4:9
What about sacrifices?	At 21:26	Col 2:10-16
What about circumcision?	At 15:5	Gal 2:3; 5:2
What should I do if I'm ill?	Ja 5:15-16	1Ti 5:23; 2Co 12:7-10
Is prayer always effectual?	Ja 5:15, 16; Mt 21:22	2Co 12:7-10; Ro 8:26
Where should our ministry begin?	At 1:8; 11:19	2Co 5:20
Who opened the door to gentiles?	At 10:34-35; 11:19	At 14:27
What about angels?	Mt 28:7; At 1:11; 5:19, 20	1Co 6:3
Does truth come through angels?	At 7:53; Gal 3:19	Ep 3:10

### Some Problems

Gal 2:2	If the same message, why go secretly?
Rom 11:25-29	Why, if God is through with Israel?
At 2:16-21	Why is there a gap in the fulfillment of this prophecy?

6. There are three final resurrections
  - a. The Rapture
    - i. For the Body of Christ (us)—1Thess 4
    - ii. Before the Tribulation
  - b. The Resurrection
    - i. Israel—priests—Rev 20:6; comp. Ex 19:5-6; 1Pt 2:9-10
    - ii. After the Tribulation, before the Millenium
  - c. At the time of the Great White Throne

Rev 20: 11 ¶ And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.

12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.

14 And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. **(NASB)**

- i. Commonly assumed that this is a resurrection for only the LOST
- ii. Note: The saved of today (BODY) and Israel will have already been resurrected
- iii. The LOST of today and of Israel's economy will be raised
- iv. All of those from the Gentile era (before Babel and during the Millenium)
  1. SEA—Rev 20:13
    - a. Used of nations in Rev 20:8
    - b. Not all of such are lost (Abel, Enoch, Job, etc.)
  2. The only place to put Mt 25:31-46
    - a. TEST=treatment of Israel—35, 40, 45 compare with Rev 20:9
    - b. Political units do not suffer—PEOPLE DO
    - c. The ONLY place for verse 46 is Rev 20:14-15
  3. The case of Job—Job 19:25-26; 14:12-15

19: 25 "And as for me, I know that my Redeemer lives, And at the last He will take His stand on the earth.

19: 26 "Even after my skin is destroyed, Yet from my flesh I shall see God;

14: 12 So man lies down and does not rise. Until the heavens be no more, He will not awake nor be aroused out of his sleep.

14: 13 "Oh that Thou wouldst hide me in Sheol, That Thou wouldst conceal me until Thy wrath returns to Thee, That Thou wouldst set a limit for me and remember me!

14: 14 "If a man dies, will he live again? All the days of my struggle I will wait, Until my change comes.

14: 15 "Thou wilt call, and I will answer Thee; Thou wilt long for the work of Thy hands.

- a. Job had a thorough understanding of redemption—My Redeemer
- b. Job knew that his redeemer was God and was visible
- c. Job believed in the personal resurrection of his physical body
- d. Job was inspired to write that his personal resurrection would take place after the heavens had passed away
  - 1) Therefore, Job will be one of the righteous at GWT
  - 2) Recently, in a 'Grace Journal,' an author asserted that Job spoke from ignorance!
  - 3) We are NOT allowed to do the following:
    - a) declare the scriptures to be from God (WE SHOULD DO THIS)
    - b) quote them to prove a point (WE SHOULD DO THIS)
    - c) declare them wrong when we don't agree with them.(WITH THE ABOVE, THIS IS NOT PROPER)
  - 4) What we must do is to study the Bible carefully and let it force us to the correct conclusions.
- e. Job according to Smith's Bible Dictionary

**Job, Book of.** (from Smith's Bible Dictionary) (emphasis added)

This book has given rise to much discussion and criticism, some believing the book to be strictly historical; others a religious fiction; others a composition based upon facts. By some the authorship of the work was attributed to Moses, but it is very uncertain. Luther first suggested the theory which, in some form or other, is now most generally received. He says, "I look upon the book of Job as a true history, yet I do not believe that all took place just as it is written, but that an ingenious, pious and learned man brought it into its present form." (wow—we can't accept that! Look at other portions that are outlined!) The date of the book is doubtful, and there have been many theories upon the subject. It may be regarded as a settled point that the book was written long before the exile, probably between the birth of Abraham and the exodus of the Israelites from Egypt --B.C. 2000-1800. If by Moses, it was probably written during his sojourn in Midian. "The book of Job is not only one of the most remarkable in the Bible, but in literature. As was said of Goliath's sword, 'There is none like it; none in ancient or in modern literature.' --Kitto. "A book which will one day, perhaps, be seen towering up alone far above all the poetry of the world." --J.A. Froude. "The book of Job is a drama, and yet subjectively true. The two ideas are perfectly consistent. It may have the dramatic form, the dramatic interest, the dramatic emotion, and yet be substantially a truthful narrative. The author may have received it in one of three ways: the writer may have been an eyewitness; or have received it from near contemporary testimony; or it may have reached him through a tradition of whose substantial truthfulness he has no doubt. There is abundant internal evidence that the scenes and events recorded were real scenes and real events to the writer. He gives the discussions either as he had heard them or as they had been repeated over and

over in many an ancient consensus. The very modes of transmission show the deep impression it had made in all the East, as a veritable as well as marvellous event." -- Tayler Lewis. the design of the book. --Stanley says that "The whole book is a discussion of that great problem of human life: what is the intention of Divine Providence in allowing the good to suffer?" "The direct object is to show that, although goodness has a natural tendency to secure a full measure of temporal happiness, yet that in its essence it is independent of such a result...."

G. Perseverance not related to circumstances

1. Why do men fear God? or What makes men righteous?

(NASB) Job 1:6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. 7 And the LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." 8 And the LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil." 9 Then Satan answered the LORD, "Does Job fear God for nothing? 10 "Hast Thou not made a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. 11 "But put forth Thy hand now and touch all that he has; he will surely curse Thee to Thy face." 12 Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD.

...

**22 Through all this Job did not sin nor did he blame God.**

2:1 ¶ Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. 2 And the LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth, and walking around on it." 3 And the LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him, to ruin him without cause." 4 And Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. 5 "However, put forth Thy hand, now, and touch his bone and his flesh; he will curse Thee to Thy face." 6 So the LORD said to Satan, "Behold, he is in your power, only spare his life." 7 ¶ Then Satan went out from the presence of the LORD, and smote Job with sore boils from the sole of his foot to the crown of his head.

- a. The common view is that it is the circumstances of life.
  - i. Satan clearly subscribed to that view.
  - ii. A test is devised
    - 1. Sounds a little like 'hypothesis testing' in science.
      - a. The common view is assumed
      - b. Circumstances are arranged that will allow that view to survive or fall
      - c. If Job does not curse God, then we must conclude that the common view is FALSE
    - 2. Job did not curse God though he was perplexed and frustrated
  - iii. Conclusion—it is not the circumstances of life
  - iv. Is Job more righteous than you?
- b. Man's Nature as he is born *naturally*—TOTAL DEPRAVITY (in his attitude toward God)
  - i. We all sinned in Adam—Rom 5:12

Rom 5: 12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-

- ii. We are dead (spiritually) even as we live (physically)—Rom 5:12; Eph 2:1-3; Col 2:13
  - 1. Dead men can't move toward God
  - 2. They can only stink

Eph 2: 1 ¶ And you were dead in your trespasses and sins,  
2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.  
3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.  
Col 2: 13 ¶ And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

- iii. We were born already with a nature committed to sin against God

Ps 51: 5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.  
Ps 58: 3 The wicked are estranged from the womb; These who speak lies go astray from birth.

- iv. The only remedy is to be born again

John 3: 5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God.  
6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.  
7 "Do not marvel that I said to you, 'You must be born again.'  
8 "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."  
9 Nicodemus answered and said to Him, "How can these things be?"

- 1. You had no free choice on your physical birth
- 2. God is in charge of the second birth
- 3. Not a single verse tells you HOW to be born again
  - a. Faith is required for salvation but faith is a gift from God—Eph 2:8-9
- v. Think of the verses that teach the absolute hopelessness of the unregenerate
  - 1. Their hearts are full of evil—Gen 8:21; Ecc 9:3; Jer 17:9; Mk 7:21-23
  - 2. Men love darkness—Jn 3:19; Rom 8:7-8
  - 3. They do not have the capacity to understand for their understanding is darkened—1Cor 2:14; Eph 4:17-19; Eph 5:8; Tit 1:15
  - 4. They are blind; can't see the truth—Eph 4:18
- vi. Men are Satan's children and his slaves—Jn 8:44; Eph 2:1-2; 1Jn 3:10; 5:19; Rom 6:20; Tit 3:3
- vi. This condition is UNIVERSAL—Job 15:14-16; Isa 53:6; Isa 64:6; Rom 3:9-12, 23
- vii. Men can't change themselves—Job 14:4; Jer 13:23; Mt 7:16-18; Jn 6:44, 65; 2Cor 3:5
- viii. JOB WAS NO EXCEPTION TO THIS NOR WERE YOU.
- c. The only way out—God MUST move among men. Men can't do anything for themselves.

- i. God's UNCONDITIONAL election
  - 1. Defined—God, from the beginning, chose some from among men to be the objects of His favor. His choice was not based on anything we might recognize or for which we might give credit.
  - 2. General statements—Ps 65:4; 106:5; Mt 11:27; 22:14; Rom 8:28-30, 33; Col 3:12; 1Th 5:9; Tit 1:1; 1Pt 1:1-2; Rev 17:14

Rom 8: 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

29 ¶ For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

31 ¶ What then shall we say to these things? If God is for us, who is against us? 32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 Just as it is written, "FOR THY SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED." 37 But in all these things we overwhelmingly conquer through Him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

- 3. Not based on foreseen merit—Rom 9:11-13, 16; 10:30; 1Co 1:27-29; 2Tim 1:9
- 4. Good works are the result, not the basis of predestination—Eph 1:22; 2:10; Jn 15:16
- 5. Not based on foreseen faith—At 13:48; Phil 1:29; 2Thess 2:13-14
- 6. Election is not salvation but unto salvation—Rom 11:7; 2Tim 2:10
- 7. Based on the decision of a sovereign God—Ex 33:19; Dt 7:6-7; Rom 9:10-24
- ii. Christ's death accomplished the redemption of these people
  - 1. The intent of Christ's death is full salvation not just potential salvation—Gal 1:3-4; Tit 2:14; Rom 8:28-30
  - 2. Christ secured the righteousness and pardon needed by His people for their justification—Rom 3:24-25; 5:8-9; 1Co3 1:30
  - 3. Christ's death secured every spiritual blessing—Eph 1:3-4; Tit 2:14; Eph 5:25-26
- iii. The Spirit's work irresistibly calls these people
  - 1. Generally—1Cor 12:3; 2Cor 3:6
  - 2. Regeneration—Jn 1:12, 13; 3:3-8; Tit 3:5
  - 3. New Heart—Dt 30:6; Ezk 36:26-27; Eph 2:10
  - 4. Faith and repentance come from the Spirit—At 13:48; 18:27; Phil 1:29; 2Tim 2:25-26
- d. Since all of this was accomplished by God, it follows that the new heart and new nature continue to manifest itself—Rom 8:29-30-39; Eph 2:10

- i. It is not external circumstances that causes the elect to praise God. (There may be some nonelect who thank God for their wealth or health.)
- ii. It is the changed heart—that wrought by God—that causes this
- iii. Satan does not accept this
  - 1. Job was different on the INSIDE—He was born again.
  - 2. His righteousness was that of Christ

1Cor 1: 30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."

- 2. The difference between 'perseverance' and 'eternal security.'
  - a. Eternal Security defined—once saved, always saved
  - b. Perseverance defined
    - i. from (*New Dictionary of Theology*, Inter-Varsity Press)—The doctrine of the *perseverantia sanctorum* (perseverance of the saints) in Reformed theology teaches that true believers will certainly keep their faith to the end through all tests and temptations, and will finally come into their heavenly inheritance.
    - ii. This doctrine is based on the work of the Holy Spirit in the heart of the believer not the great wonderfulness of the human heart as it comes from our parents.
    - iii. Notice the difference between this and 'eternal security.'
      - 1. The proponents of eternal security who deny perseverance teach that one is saved even though he denies ALL
      - 2. The Biblical emphasis is that God has changed the person
        - a. Must first be born again in order to see
        - b. Believes for his nature is changed
        - c. Has different priorities since his nature is changed—Rom 8:28-30
      - 3. Job held true to God
        - a. Not because he was NATURALLY any different than anyone else
        - b. BUT because, in COMMON with all saints, he was SUPERNATURALLY different than those still in their sins
        - c. His righteousness was that of Christ
        - d. His endurance came INWARDLY from God
        - e. His endurance did not come OUTWARDLY from health or wealth
    - iv. LORDSHIP issues (from John F. MacArthur, Jr., *Faith Works*, (Word, 1993), Appendix 1.

Issue	Lordship	No-Lordship	Radical No-Lordship
The Cross	Christ's death on the cross paid the full penalty for our sins and purchased eternal salvation. His atoning sacrifice enables God to justify sinners freely without compromising the perfection of divine righteousness. His resurrection from the dead declares His victory over sin and death.		
Justification by faith	Salvation is by grace through faith in the Lord Jesus Christ alone—plus and minus nothing.		
Good Works	Sinners cannot earn salvation or favor with God.		
Prerequisites for salvation	God requires of those who are saved no preparatory works or prerequisite self-improvement.		
Eternal Life	Eternal life is a gift of God.		
Immediate justification	Believers are saved and fully justified before their faith ever produces a single righteous work.		
Believers and sin	Christians can and do sin. Even the strongest Christians wage a constant and intense struggle against sin in the flesh. Genuine believers sometimes commit heinous sins.		

Repentance	The gospel calls sinners to faith joined in the oneness with repentance. Repentance is turning from sin. It is not a work but a divinely bestowed grace. Repentance is a change of heart, but genuine repentance will effect a change in behavior as well.	Repentance is a change of mind about Christ. In the context of the gospel invitation, <i>repentance</i> is just a synonym for <i>faith</i> . No turning from sin is required for salvation.	Repentance is not essential to the gospel message. In no sense is repentance related to saving faith.
Faith	Salvation is all God's work. Those who believe are saved utterly apart from any effort on their own. Even faith is a gift of God, not a work of man. Real faith therefore cannot be defective or short-lived but endures forever.	The whole of salvation, including faith, is a gift of God. But faith might not last. A true Christian can completely cease believing.	Faith is a human act, not a gift from God. It occurs in a decisive moment but does not necessarily continue. True faith can be subverted, be overthrown, collapse, or even turn to unbelief.
Faith's object	The object of faith is Christ Himself, not only a creed or a promise. Faith therefore involves personal commitment to Christ. In other words, all true believers follow Jesus.	Saving faith is simply being convinced or giving credence to the truth of the gospel. It is confidence that Christ can remove guilt and give eternal life, not a personal commitment to <i>Him</i> .	To "believe" unto salvation is to believe the facts of the gospel. "Trusting Jesus" means believing the "saving facts" about Him, and to believe those facts is to appropriate the gift of eternal life. Those who add any suggestion of commitment have departed from the New Testament idea of salvation.
Faith's effects	Real faith inevitably produces a changed life. Salvation includes a transformation of the inner person. The nature of the Christian is different, new. The unbroken pattern of sin and enmity with God will not continue when a person is born again.	<i>Some</i> spiritual fruit is inevitable in every Christian's experience. The fruit, however, might not be visible to others. Christians can even lapse into a state of permanent spiritual barrenness.	Spiritual fruit is not guaranteed in the Christian life. Some Christians spend their lives in a barren wasteland of defeat, confusion, and every kind of evil.

Salvation's extent	The "gift of God." eternal life, includes all that pertains to life and godliness, not just a ticket to heaven.	Only the <i>judicial</i> aspects of salvation—such as justification, adoption, imputed righteousness, and positional sanctification—are guaranteed for believers in this life. <i>Practical</i> sanctification and growth in grace require a postconversion act of dedication.	Heaven is guaranteed to believers but Christian victory is not. One could even say "the saved" still need salvation. Christ offers a whole range of postconversion deliverance experiences to supply what Christians lack. But these other "salvations" all require the addition of human works, such as obedience, submission, and confession of Jesus as Lord. Thus God is dependent to some degree on human effort in achieving deliverance from sin in this life.
Christ's Lordship	Jesus is Lord of all, and the faith He demands involves unconditional surrender. He does not bestow eternal life on those whose hearts remain set against Him.	Submission to Christ's supreme authority as Lord is not germane to the saving transaction. Neither dedication nor <i>willingness</i> to be dedicated to Christ are issues in salvation. The news that Christ died for our sins and rose from the dead is the <i>complete</i> gospel. Nothing else must be believed for salvation.	Submission is not in any sense a condition for eternal life. "Calling on the Lord" means <i>appealing</i> to Him, not <i>submitting</i> to Him.
Holy desires	Those who truly believe will love Christ. They will therefore long to obey Him.	Christians may fall into a state of lifelong carnality. A whole category of "carnal Christians"—born-again people who continuously live like the unsaved—exists in the church.	Nothing guarantees that a true Christian will love God. Salvation does not necessarily even place the sinner in a right relationship of harmonious fellowship with God.
Assurance	Behavior is an important test of faith. Obedience is evidence that one's faith is real. On the other hand, the person who remains utterly unwilling to obey Christ does not evidence true faith.	Disobedience and prolonged sin are no reason to doubt the reality of one's faith.	If people are sure they believe, their faith <i>must</i> be genuine. <i>All</i> who claim Christ by faith as Savior—even those involved in serious or prolonged sin—should be assured that they belong to God come what may. It is dangerous and destructive to question the salvation of professing Christians. The New Testament writers <i>never</i> questioned the reality of their readers' faith.

Perseverance	Genuine believers may stumble and fall, but they <i>will</i> persevere in the faith. Those who later turn completely away from the Lord show that they were never truly born again.	A believer may utterly forsake Christ and come to the point of not believing. God has guaranteed that He will not disown those who thus abandon the faith. Those who have once believed are secure forever, even if they turn away.	It is possible to experience a moment of faith that guarantees heaven for eternity, then to turn away permanently and live a life that is utterly barren of any spiritual fruit. Genuine believers might even cease to name the name of Christ or confess Christianity.
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## II. Job and His Friends??

### A. Bullinger's Outline of the book—see Companion Bible, p. 665

1. Introduction—1:1-5
2. Satan's Assault—1:6-2:10
3. The Three Friends—ARRIVE—2:11-13
4. Job and Friends—3:1-31:40
5. Ministry of Elihu—32:1-37:24
4. Job and JEHOVAH—38:1-42:6
3. The Three Friends—LEAVE—42:7-9
2. Satan's Defeat—42:10-13
1. Conclusion—historical—42:14-17

### B. Bullinger's Outline of the discourses between Job and his Friends—3:1-31:40

1. Job's Lamentation—ch 3
2. Eliphaz' first address—ch 4 & 5
3. Job's reply—ch 6 & 7
2. Bildad's first address—ch 8
3. Job's reply—ch 9 & 10
2. Zophar's first address—ch 11
3. Job's reply—ch 12-14
2. Eliphaz' second address—ch 15
3. Job's reply—ch 16 & 17
2. Bildad's second address—ch 18
3. Job's reply—ch 19
2. Zophar's second address—ch 20
3. Job's reply—ch 21
2. Eliphaz' third address—ch 22
3. Job's reply—ch 23 & 24
2. Bildad's third address—ch 25
3. Job's reply—26:1-27:10
2. Zophar's third address—ch 27:11-28:28
- 1.. Job's self-justification—ch 29-31

### C. His wife's assessment of the situation—2:7-10

7 ¶ Then Satan went out from the presence of the LORD, and smote Job with sore boils from the sole of his foot to the crown of his head.

8 And he took a potsherd to scrape himself while he was sitting among the ashes.

9 Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!"

10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips. (NASB)

1. Scraping with a potsherd (piece of pottery) was to relieve itching and to remove extra matter (Keil & Delitsch)
2. Sitting among the ashes—expresses deep sorrow
  - a. Essentially the town dump
  - b. Often connected with the dunghill
3. His wife's suggestion
  - a. She is also mentioned in Job 19:17

17 "My breath is offensive to my wife, And I am loathsome to my own brothers.

- b. Her question and command
  - i. Do you still 'persevere'?
  - ii. Curse God—compare with Satan's predictions

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

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

1. Curse is an imperative
2. Some try to excuse her ranting as that which comes from a strong love for her husband
3. Calvin is right when he calls her an organ of Satan
- iii. Why did Satan not take his wife?
  1. Clearly, Satan intended to use her to accomplish his task of turning against God
  2. The clear implication is that she was not a believer
  3. Is it possible that she was consciously enlisted by Satan? Probably not, but her words couldn't be worse if she were.
- iv. And die
  1. Clearly, she subscribed to a DEATH ENDS ALL philosophy
  2. There is no awareness of the awfulness of hell to the one who is not true to God
- c. Job's response
  - i. You speak like an unbeliever (which she apparently was)
  - ii. God gives both plenty and adversity
  - iii. Job acknowledged God's sovereignty even in the treatment of believers
- d. Job did not sin with his lips

Jas 1:26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.

Jas 3:5 So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire!

Jas 3:6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.

Jas 3:8 But no one can tame the tongue; it is a restless evil and full of deadly poison.

Jas 3:9 With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God;

1Pe 3:10 For, "LET HIM WHO MEANS TO LOVE LIFE AND SEE GOOD DAYS REFRAIN HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING GUILLE.

D. They're here—2:11-13

11 ¶ Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

12 And when they lifted up their eyes at a distance, and did not recognize him, they raised their voices and wept. And each of them tore his robe, and they threw dust over their heads toward the sky.

13 Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that his pain was very great. (NASB)

1. Apparently Elihu, the Buzite, arrived during the week of silence—32:1-3
2. We don't know how long it took the three to get there.
  - a. They met at a common place and then journeyed together.
  - b. With only messengers, this process could take a few weeks
3. They didn't recognize him yet they expressed anguish?
  - a. Recognize=Hiphil perfect of  
 05234 rkn nakar {naw-kar'} a primitive root; TWOT - 1368; v  
 AV - know 16, acknowledge 7, discern 6, respect 4, knowledge 2,  
 known 2, feign to another 2, misc 11; 50  
 1) to recognise, acknowledge, know, respect, discern, regard  
 1a) (Niphal) to be recognised  
 1b) (Piel) to regard  
**1c) (Hiphil)**  
**1c1) to regard, observe, pay attention to, pay regard to, notice**  
**1c2) to recognise (as formerly known), perceive**  
**1c3) to be willing to recognise or acknowledge, acknowledge with honour**  
**1c4) to be acquainted with**  
**1c5) to distinguish, understand**  
 1d) (Hithpael) to make oneself known  
 2) to act or treat as foreign or strange, disguise, misconstrue  
 2a) (Niphal) to disguise oneself  
 2b) (Piel)  
 2b1) to treat as foreign (profane)  
 2b2) to misconstrue  
 2c) (Hithpael)  
 2c1) to act as alien  
 2c2) to disguise oneself
  - b. Clearly, they knew it was he or they wouldn't have expressed such sorrow
    - i. They may have recognized him from his clothes (royal robes?) but could not recognize his face
    - ii. They could have barely recognized his features but they were so distorted that he didn't look like they had remembered
    - iii. Either way, the boils had severely distorted his appearance
  - c. An overview of the positions which they held (Companion Bible)
    - i. Eliphaz—argued from the standpoint of human *experience*.
    - ii. Bildad—argues from the standpoint of human *tradition*.
    - iii. Zophar—argues from the standpoint of human *merit*.
  - d. Seven days of SILENCE
  - e. When the silence is broken, we have discourses NOT conversation!
  - f. Apparently, as they traveled, they agreed to certain topics or discussion which they must 'share' with Job



- i. The incident is recorded in Num 22:5-25:18
- ii. Balaam was no friend of Israel. He even counseled them against obedience

Nu 31:8 And they killed the kings of Midian along with the rest of their slain: Evi and Rekem and Zur and Hur and Reba, the five kings of Midian; they also killed Balaam the son of Beor with the sword.  
 Nu 31:16 "Behold, these caused the sons of Israel, through the counsel of Balaam, to trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD.

- iii. Here are some references outside of Numbers

De 23:4 because they did not meet you with food and water on the way when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.  
 De 23:5 "Nevertheless, the LORD your God was not willing to listen to Balaam, but the LORD your God turned the curse into a blessing for you because the LORD your God loves you.  
 Jos 13:22 The sons of Israel also killed Balaam the son of Beor, the diviner, with the sword among the rest of their slain.  
 Jos 24:9 'Then Balak the son of Zippor, king of Moab, arose and fought against Israel, and he sent and summoned Balaam the son of Beor to curse you. 10 'But I was not willing to listen to Balaam. So he had to bless you, and I delivered you from his hand.  
 Ne 13:2 because they did not meet the sons of Israel with bread and water, but hired Balaam against them to curse them. However, our God turned the curse into a blessing.  
 Mic 6:5 "My people, remember now What Balak king of Moab counseled And what Balaam son of Beor answered him, And from Shittim to Gilgal, In order that you might know the righteous acts of the LORD."  
 2Pe 2:15 forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness,  
 Jude 1:11 Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.  
 Re 2:14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality.

- iv. God would not allow this man to prophesy without speaking absolute truth. Yet he was an enemy of God and His people!
  - 1. We may not understand this but it is scripture and we must accept it.
  - 2. Remember His ways and thoughts are not like those that would occur to us!!
- c. Not a gift to the Body of Christ TODAY—see above material on 'rightly dividing the Word of Truth'—1Cor 1:7; 13:8-12; 2Cor 12:7-10 (Rom 8:26); Col 1:25 et.al.
- 4. The source of this remarkable treatise—Job 4:12-16

Job 4: 12 ¶ "Now a word was brought to me stealthily, And my ear received a whisper of it.  
 13 "Amid disquieting thoughts from the visions of the night, When deep sleep falls on men,  
 14 Dread came upon me, and trembling, And made all my bones shake.  
 15 "Then a spirit passed by my face; The hair of my flesh bristled up.

16 "It stood still, but I could not discern its appearance; A form was before my eyes; There was silence, then I heard a voice:

- a. It came from a spirit so it must be true
- b. But not every spirit is the Holy Spirit or in tune with the Holy Spirit

1Jo 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

- c. God later rebuked all the counsel of these men

5. Message of partial truth—Job 4:17-21

Job 4: 17 'Can mankind be just before God? Can a man be pure before his Maker?  
18 'He puts no trust even in His servants; And against His angels He charges error.

19 'How much more those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before the moth!

20 'Between morning and evening they are broken in pieces; Unobserved, they perish forever.

21 'Is not their tent-cord plucked up within them? They die, yet without wisdom.'  
(NASB)

- a. Mankind's first sin was to believe a mixture of truth and error (*italics added*)

Gen 3:1 (NASB) (*italics added*) ¶ Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'" (*truth rephrased*)

2 And the woman said to the serpent, "From the fruit of the trees of the garden we may eat;

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'" (*touch it is an add*)

4 And the serpent said to the woman, "You surely shall not die! (*error*)

5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 ¶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. (*apparent experience more important than revealed truth*)

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. (*sin the result*)

- b. These words of a spirit to Eliphaz are true but only partially

- i. God certainly can make faithful servants rich and healthy

- ii. Men are often disobedient (even believers)

- iii. Eliphaz changes the emphasis of these

- 1. "God ALWAYS brings material blessing on the faithful."—Job 4:7

- 2. Therefore, you have sinned greatly—Job 4:8-21

- 3. God brings charges against the angels—Eliphaz had a revelation from a spirit

- 4. The spirit told Eliphaz (v. 17) that mortal man can't be pure before God

- 5. Assumed conclusion—God brings charges against ALL men.

- c. BUT, Eliphaz and the spirit left out God's salvation—His sovereign

- i. Love

- ii. Grace

- iii. Mercy

- iv. Redemption

- d. No question about it, apart from God's Love, we are all condemned and worthless
  - i. But God—Rom 5:8-10

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.  
 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.  
 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

- ii. There are those against whom God brings no charges—the redeemed
- e. Eliphaz' message to Job
  - i. Job is told by Eliphaz that it is a divine law that trouble is directly related to our sinfulness—1-16

MHCC—on Job:1-5 Eliphaz here calls upon Job to answer his arguments. Were any of the saints or servants of God visited with such Divine judgments as Job, or did they ever behave like him under their sufferings? The term, "saints," holy, or more strictly, consecrated ones, seems in all ages to have been applied to the people of God, through the Sacrifice slain in the covenant of their reconciliation. Eliphaz doubts not that the sin of sinners directly tends to their ruin. They kill themselves by some lust or other; therefore, no doubt, Job has done some foolish thing, by which he has brought himself into this condition. The allusion was plain to Job's former prosperity; but there was no evidence of Job's wickedness, and the application to him was unfair and severe.

- 1. This is similar to the view held by most believers and nearly all pseud-Christians

- a. Here is TCR outline on the POOR which is referenced at Job 5:16. POOR, The

- 1) Made by God—Job 34:19 Pr 22:2
- 2) Are such by God's appointment—1Sa 2:7 Job 1:21
- 3) CONDITION OF, OFTEN RESULTS FROM**
  - 3a) Sloth—Pr 20:13
  - 3b) Bad company—Pr 28:19
  - 3c) Drunkenness and gluttony—Pr 23:21
- 4) GOD
  - 4a) Regards equally with the rich—Job 34:19**
  - 4b) Forgets not—Ps 9:18
  - 4c) Hears—Ps 69:33 Isa 41:17
  - 4d) Maintains the right of—Ps 140:12
  - 4e) Delivers—Job 36:15 Ps 35:10
  - 4f) Protects—Ps 12:5 109:31
  - 4g) Exalts—1Sa 2:8 Ps 107:41
  - 4h) Provides for—Ps 68:10 146:7
  - 4i) Despises no the prayer of—Ps 102:17
  - 4j) Is the refuge of—Ps 14:6
- 5) Shall never cease out of the land—De 15:11 Zep 3:12 Mt 26:11
- 6) MAY BE**
  - 6a) Rich in faith—Jas 2:5
  - 6b) Liberal—Mr 12:42 2Co 9:12
  - 6c) Wise—Pr 28:11
  - 6d) Upright—Pr 19:1
- 7) Christ lived as one of—Mt 8:20**
- 8) Christ preached to—Lu 4:18
- 9) Christ delivers—Ps 72:12

10) Offerings of, acceptable to God—Mr 12:42-44 2Co 8:2,12

11) **SHOULD**

11a) *Rejoice in God—Isa 29:19*

11b) *Hope in God—Job 5:16*

11c) *Commit themselves to God—Ps 10:14*

11d) *When converted, rejoice in their exaltation—Jas 1:9*

11e) *Provided for under the Law—Ex 23:11 Le 19:9,10*

12) **NEGLECT TOWARDS IS**

12a) A neglect of Christ—Mt 25:42-45

12b) Inconsistent with love to God—1Jo 3:17

12c) A proof of unbelief—Jas 2:15-17

13)—35)—**OMITTED**

- b. Included is the entire section of the 'usual' causes of poverty.
    - 1) Training and Persecution are not listed
    - 2) Later in the outline are points that seem to contradict (in **bold**)
  - 2. This makes 'judging' others very easy
    - a. How's your health?
    - b. How's your bank account? (Be sure to send us some or else!)
  - 3. Paul's thorn in the flesh was because Paul might be proud **NOT** because of sin in His life
  - 4. Job's problems are directly from the challenge of Satan **THOUGH** no human knew that.
  - 5. Doesn't this cause problems with the fact all saints (prior to the rapture) **DIE**
  - ii. Eliphaz message—"God is chastening you for your sin"—5:17-27
    - 1. Repent of your sin for your situation is a consequence of God's judgement
    - 2. He urged Job to consider that God was dealing with him for sin and that this was God's gracious way
  - iii. Eliphaz drew the conclusion that there was an immediate connection **IN THIS LIFE**
    - 1. Goodness - blessing (health and wealth)
      - a. Remember—Job had lost both wealth, health and family
    - 2. Evil—punishment which he equates with trouble
  - iv. Eliphaz seems to ignore redemption
  - v. His speech sets the tone for all of the other discourses
    - 1. Indeed, he states that this issue is agreed by all of them—Job 5:27
  - vi. People **TODAY** draw the same conclusions.
- f. Eliphaz said some good things **ON HIS OWN**
- i. God can separate the good from the bad and some of what he said is quoted as truth in other parts of scripture
  - ii. Job 5:13 is quoted in 1Cor 3:19
- Job 5:13 "He captures the wise by their own shrewdness And the advice of the cunning is quickly thwarted.
- iii. Job 5:17 is quoted in Heb 12:5
- Job 5:17 ¶ "Behold, how happy is the man whom God reproves, So do not despise the discipline of the Almighty.
- g. The serious consequences of half-truth in anything but specially **DOCTRINE**—Acts 20:21-31
- 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ...  
27 "For I did not shrink from declaring to you the whole purpose of God.

28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

29 "I know that after my departure savage wolves will come in among you, not sparing the flock;

30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.

31 "Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.

i. Some preach Faith but not Repentance—A half-truth that is dangerous

ii. Half-truths build up phonies

h. The THREE friends were wealthy and healthy

i. They agreed on the message—5:27

ii. This message was self-serving for it implied that they were holier than Job!

iii. They had no objective evidence

1. CIRCUMSTANCIAL BASED ON ASSUMPTIONS—Only their interpretation of the cause of trouble and affliction

2. Our standard of judgment must be legitimate—Mt 7:1-

G. Job's Response—ch 6 & 7

1. Job feels that his despair is justified by the magnitude of his affliction—6:1-7

a. Generally

MHCC on1-7—Job still justifies himself in his complaints. In addition to outward troubles, the inward sense of God's wrath took away all his courage and resolution. The feeling sense of the wrath of God is harder to bear than any outward afflictions. What then did the Saviour endure in the garden and on the cross, when he bare our sins, and his soul was made a sacrifice to Divine justice for us! Whatever burden of affliction, in body or estate, God is pleased to lay upon us, we may well submit to it as long as he continues to us the use of our reason, and the peace of our conscience; but if either of these is disturbed, our case is very pitiable. Job reflects upon his friends for their censures. *He complains he had nothing offered for his relief, but what was in itself tasteless, loathsome, and burdensome.*

b. Would like his cause vindicated

GENEVA BIBLE on 6:2 Oh that my grief were throughly weighed, and my calamity

laid in the {a} balances together!

(a) To know whether I complain without just cause.

c. Until vindicated, his conscience is affected

6:4 For the arrows of the Almighty [are] within me, the poison whereof drinketh up my spirit: the terrors of God do {c} set themselves in array against me.

(c) Which declares that he was not only afflicted in body, but wounded in conscience, which is the greatest battle that the faithful can have.

d. Even animals complain when they do not have comfort—5

e. Job salted his food—6-7 (found a number of foods to be tasteless without salt)

i. Probably not an egg for

02495 twmlx challamuwth {khal-law-mooth}

from 02492 (in the sense of insipidity); TWOT - 664; n m

AV - egg 1; 1

1) purslane, a tasteless plant with thick slimy juice

ii. The RSV translates it appropriately and the only translation to do so



**should help them;** whereas those who make God their confidence, have help in the time of need, #Heb 4:16. Those who make gold their hope, sooner or later will be ashamed of it, and of their confidence in it. It is our wisdom to cease from man. **Let us put all our confidence in the Rock of ages, not in broken reeds; in the Fountain of life, not in broken cisterns.** The application is very close; "for now ye are nothing." It were well for us, if we had always such convictions of the vanity of the creature, as we have had, or shall have, on a sick-bed, a death-bed, or in trouble of conscience. Job upbraids his friends with their hard usage. Though in want, he desired no more from them than a good look and a good word. It often happens that, **even when we expect little from man, we have less; but from God, even when we expect much, we have more.** Though Job differed from them, yet he was ready to yield as soon as it was made to appear that he was in error. Though Job had been in fault, yet they ought not to have given him such hard usage. His righteousness he holds fast, and will not let it go. He felt that there had not been such iniquity in him as they supposed. But it is best to commit our characters to Him who keeps our souls; in the great day every upright believer shall have praise of God.

a. Generally—6:14-21

Job 6:14 ¶ "A despairing man should have the devotion of his friends, even though he forsakes the fear of the Almighty. 15 But my brothers are as undependable as intermittent streams, as the streams that overflow 16 when darkened by thawing ice and swollen with melting snow, 17 but that cease to flow in the dry season, and in the heat vanish from their channels. 18 Caravans turn aside from their routes; they go up into the wasteland and perish. 19 The caravans of Tema look for water, the travelling merchants of Sheba look in hope. 20 They are distressed, because they had been confident; they arrive there, only to be disappointed. 21 Now you too have proved to be of no help; you see something dreadful and are afraid. (NIV)

i. Job's premise—you should counsel and console me like a friend

1. The Bible has much to say on encouraging one another as believers.

Job 4:3 "Behold you have admonished many, And you have strengthened weak hands.  
Job 4:4 "Your words have helped the tottering to stand, And you have strengthened feeble knees.  
Job 16:5 "I could strengthen you with my mouth, And the solace of my lips could lessen your pain.  
Ro 12:15 Rejoice with those who rejoice, and weep with those who weep.

2. Here is a key passage on helping a brother who is caught up in a sin (which they presumed Job to be)

Gal 6: 1 ¶ Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted.  
2 Bear one another's burdens, and thus fulfill the law of Christ.  
3 For if anyone thinks he is something when he is nothing, he deceives himself.  
4 But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.  
5 For each one shall bear his own load.  
6 And let the one who is taught the word share all good things with him who teaches. NASB

a. Gill on certain parts of Gal 6:1

**restore such an one, that is overtaken and fallen.** The allusion is to the setting of bones that are broken, or out of joint, which is done with great care and tenderness. Professors fallen into sin are like broken and dislocated bones; they are out of their place, and lose both their comfort and usefulness, and are to be restored by gently telling them of their faults, and mildly reproving them for them; and when sensible of them, and troubled for them, by speaking comfortably to them, and by bringing them again, and resettling them in their former place in the church, and restoring them to their former usefulness and good conduct: and which is to be done

**in the spirit of meekness:** in the exercise of that grace which is a gift and fruit of the spirit of God; or with a meek and humble spirit, not bearing hard upon them, and treating them in a supercilious and haughty manner, upbraiding them with their faults, aggravating them, and using them roughly, and with sharpness, which in some cases is necessary, but not in this:

**considering thyself, lest thou also be tempted:** a spiritual man should consider himself as in the body, and as carrying about with him a body of sin, a corrupt and treacherous heart...

2. Job's friends operated from the premise that for Job to have trials he was a worse sinner than they.
3. The Bible also has many verses about the need to witness to the lost.

2 Cor 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

ii. What Job calls these men:

1. Friends—v. 14
2. Brothers—v. 15

iii. Even if he forsakes the fear of God!!

1. In scripture, this seems to imply that one is lost

Ge 20:11 And Abraham said, "Because I thought, surely there is no fear of God in this place; and they will kill me because of my wife.

Ps 36:1 (For the choir director. A Psalm of David the servant of the LORD.) Transgression speaks to the ungodly within his heart; There is no fear of God before his eyes.

Ps 36:2 For it flatters him in his own eyes, Concerning the discovery of his iniquity and the hatred of it.

Ps 36:3 The words of his mouth are wickedness and deceit; He has ceased to be wise and to do good.

Lu 23:40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation?"

2. Perhaps this is the meaning as given in Clarke's commentary

Verse 14. To him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty. — The Vulgate gives a better sense, Qui tollit ab amico suo misericordiam, timorem Domini dereliquit, "He who takes away mercy from his friend, hath cast off the

fear of the Lord.” The word **sml** lammas, which we render to him who is AFFLICTED, from **hsm** masah, to dissolve, or waste away, is in thirty-two of Dr. Kennicott’s and Deuteronomy Rossi’s MSS. **saml** lemoes, “to him that despiseth his friend;” and hence the passage may be read: To him who despiseth his friend, it is a reproach; and he will forsake the fear of the Almighty: or, as Mr. Good translates,  
“Shame to the man who despiseth his friend! He indeed hath departed from the fear of the Almighty.”

- iv. Job’s friends seem like a dry stream—6:15-20
- b. Asks for direct evidence—6:22-30
  - i. True counseling starts from a solid basis
    - 1. Doctrinally
      - a. They assumed one bad because of difficulties
      - b. They assumed the health and wealth gospel
    - 2. If we are to talk of another’s faults, we are obligated to state the explicit fault not some PRESUMED fault
      - a. Job complains that they will not cite what he has done wrong
  - ii. Job asserts he is willing to listen if they will but teach him—24-27
    - 1. Job challenges to teach him his wrong and he will listen
      - a. This is a valid request
      - b. There is nothing more frustrating than to be told you have sinned with no explanation of what you have done.
    - 2. Show me what wrong I did to bring these things on me—comp. treatment in Henry Morris Book on Job, pp. 71-75
      - a. This is a common plea of Job’s

- 1) To Job’s friends, he insisted they tell him his sin—6:24; 13:23

Job 6:24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.  
Job 13:23 How many are mine iniquities and sins? make me to know my transgression and my sin.

- 2) To God, he cried—10:2, 7, 15

Job 10:2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.  
Job 10:7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.  
Job 10:15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;

- 3) He even talks to God about his record in heaven—16:17-19

Job 16:17 Not for any injustice in mine hands: also my prayer is pure.  
Job 16:18 O earth, cover not thou my blood, and let my cry have no place.  
Job 16:19 Also now, behold, my witness is in heaven, and my record is on high.

- b. Based on the above, some today (echoing Job’s friends) accuse Job of pride and self-righteousness
  - 1) Job explicitly teaches the sinfulness of man—14:4; 7:17; 9:2

Job 14:4 Who can bring a clean thing out of an unclean? not one.  
Job 7:17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

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

- 2) He talked of his redeemer—Job 19:25

Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

- 3) He was willing to confess explicit sin and forsake it but he insisted in knowing the explicit sin in order to confess it. He asserted his dedication to Godly living—Job 27:2-6

Job 27:2 As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; 3 All the while my breath is in me, and the spirit of God is in my nostrils; 4 My lips shall not speak wickedness, nor my tongue utter deceit. 5 God forbid that I should justify you: till I die I will not remove mine integrity from me. 6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

- 4) He begs God to spell it out and forgive him—Job 7:20-21

Job 7:20 "Have I sinned? What have I done to Thee, O watcher of men? Why hast Thou set me as Thy target, So that I am a burden to myself? 21 "Why then dost Thou not pardon my transgression And take away my iniquity? For now I will lie down in the dust; And Thou wilt seek me, but I will not be." (NASB)

- 5) To confess to phony sin would have been the sin of falsehood and hypocrisy  
6) God calls Job righteous

- c. Job sensed a trial or test—Job 23:10

Job 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

- d. Job apparently had some strange visions apparently from Satan

Job 7:13 When I say, My bed shall comfort me, my couch shall ease my complaint;  
Job 7:14 Then thou scarest me with dreams, and terrifiest me through visions:  
Job 7:15 So that my soul chooseth strangling, and death rather than my life.

- e. He asserted his total trust in God in spite of it all

Job 13:15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.  
Job 13:16 He also shall be my salvation: for an hypocrite shall not come before him.

3. You need the force of explicit accusations. You haven't proved anything—25

Job 6: 25 "How painful are honest words! But what does your argument prove?"

- a. Vague accusations are actually more destructive than explicit accusations.  
b. Explicit accusations are the only ones worth anything  
1) They can be answered

- 2) If valid, the sin can be explicitly and Biblically reproved
- c. Explicit sin is the only sin the church can deal with—Mt 18: 15-17
- 15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
- d. Job was willing to confess if the accusations had substance
5. Job dismisses their picking at his despairing words—26
- 6:26 Do ye imagine to reprove words, and the speeches of one that is desperate, [which are] as wind?
- a. Geneva
- Do you object to my words because I would be thought to speak foolishly, and am now in misery?
- b. Wesley
- V. 26. Words-Do you think it is sufficient to quarrel with some of my words, without giving allowance for human infirmity, or extreme misery. Desperate-Of a poor miserable, hopeless and helpless man. As wind-Which pass away and are forgotten.
- c. Clarke
- Verse 26. Do ye imagine to reprove words — Is it some expressions which in my hurry, and under the pressure of unprecedented affliction, I have uttered, that ye catch at? You can find no flaw in my conduct; would ye make me an OFFENDER for a WORD? Why endeavor to take such advantage of a man who complains in the bitterness of his heart, through despair of life and happiness?
6. Job accuses them!
- Job 6: 27 You would even cast lots for the fatherless and barter away your friend. (NASB)

Clarke: Ye overwhelm the fatherless — Ye see that I am as destitute as the most miserable orphan; would ye overwhelm such a one? and would you dig a pit for your friend-do ye lay wait for me, and endeavor to entangle me in my talk? I believe this to be the spirit of Job's words.
7. Asserts his integrity—6:28
8. Tells them to stop this type of talk—6:29-30
- Clarke on V29. Return, I pray you — Reconsider the whole subject. Do not be offended. Yea, reconsider the subject; my righteousness is in it-my argumentation is a sufficient proof of my innocence.

Verse 30. Is there iniquity in my tongue? — Am I not an honest man? and if in my haste my tongue had uttered falsity, would not my conscience discern it? and do you think that such a man as your friend is would defend what he knew to be wrong? I HAVE done what I could to make this chapter plain, to preserve the connection, and show the dependence of the several parts on each other; without which many of the sayings would have been very obscure. The whole chapter is an

inimitable apology for what he had uttered, and a defense of his conduct. This might have ended the controversy, had not his friends been determined to bring him in guilty. They had prejudged his cause, and assumed a certain position, from which they were determined not to be driven.

4. Life is miserable—7:1-10
  - a. Job excuses his death wish—1-6
    - i. Matthew Henry on vs. 1-6

Job here excuses what he could not justify, his desire of death. Observe man's present place: he is upon earth. ... Is there not a time appointed for his abode here? yes, certainly, and the appointment is made by Him who made us and sent us here. During that, man's life is a warfare, and as day-labourers, who have the work of the day to do in its day, and must make up their account at night. Job had as much reason, he thought, to wish for death, as a poor servant that is tired with his work, has to wish for the shadows of the evening, when he shall go to rest. The sleep of the labouring man is sweet; nor can any rich man take so much satisfaction in his wealth, as the hireling in his day's wages. ... Whatever is grievous, it is good to see it appointed for us, and as designed for some holy end. When we have comfortable nights, we must see them also appointed to us, and be thankful for them. ... ch. #8:14: But if, while we live, we live unto the Lord, in works of faith and labours of love, we shall have the benefit, for every man shall reap as he sowed, and wear as he wove.

- ii. Clarke on verse 1

Verse 1. Is there not an appointed time to man — The Hebrew, with its literal rendering, is as follows: Ura-le vwnal abu-alh halo tsaba leenosh aley arets, "Is there not a warfare to miserable man upon the earth?" And thus most of the versions have understood the words. The SEPTUAGINT: ...; "Is not the life of man a place of trial upon earth?" The VULGATE: ..., "The life of man is a warfare upon earth?" The CHALDEE is the same. N'y a-t-il pas comme un train de guerre ordonne aux mortels sur la terre? "Is there not a continual campaign ordained for mortals upon the earth?" FRENCH BIBLE. The GERMAN and DUTCH the same. COVERDALE: Is not the life off man upon earth a very batayle? CARMARDEN, Rouen, 1566: Hath man any certayne tyme upon earth? SYRIAC and ARABIC: "NOW, man has time upon the earth." Non e egli il tempo determinato a l'huomo sopra la terra?" "Is there not a determined time to man upon the earth?" BIB. ITAL., 1562. All these are nearer to the true sense than ours; and of a bad translation, worse use has been made by many theologians. I believe the simple sentiment which the writer wished to convey is this: Human life is a state of probation; and every day and place is a time and place of exercise, to train us up for eternal life. Here is the exercise, and here the warfare: we are enlisted in the bands of the Church militant, and must accomplish our time of service, and be honorably dismissed from the warfare, having conquered through the blood of the Lamb; and then receive the reward of the heavenly inheritance.

- iii. Clarke gives interesting information on verse 5 that may help us understand Job's attitude (even if we don't totally approve)

Verse 5. *My flesh is clothed with worms* — This is perhaps no figure, but is literally true: the miserably ulcerated state of his body, exposed to the open air, and in a state of great destitution, was favorable to those insects that sought such places in which to deposit their ova, which might have

produced the animals in question. But the figure is too horrid to be farther illustrated.

*Clods of dust* — I believe all the commentators have here missed the sense. I suppose Job to allude to those incrustations of indurated or dried pus, which are formed on the tops of pustules in a state of decay: such as the scales which fall from the pustules of the smallpox, when the patient becomes convalescent. Or, if Job's disease was the elephantiasis, it may refer to the furfureous scales which are continually falling off the body in that disorder. It is well known, that in this disease the skin becomes very rigid, so as to crack across, especially at the different joints, out of which fissures a loathsome ichor is continually exuding. To something like this the words may refer, My SKIN is BROKEN, and become LOATHSOME.

- b. Job's sense that his life will never be good again—7-10
  - i. Here he addresses the Lord (comp. NIV); he gave up on his 'friends.'—7
  - ii. After death, man does not return to this present existence—10
    - 1. Job knew that someday he would, in his flesh, see his redeemer—Job 19:25-26
    - 2. Job also knew that heaven and earth (in its present state) will pass away—Job 14:12-14
    - 3. He is then talking of the earth as it is today
- 5. Job's continued despair—7:11-21
  - a. Therefore, I will not keep silent—11-12
    - i. In this, Job intends to justify his continued complaining
    - ii. Matthew Henry makes the following observation

...From these reasons Job might have drawn a better conclusion than this, I will complain. When we have but a few breaths to draw, we should spend them in the holy, gracious breathings of faith and prayer; not in the noisome, noxious breathings of sin and corruption. We have much reason to pray, that He who keeps Israel, and neither slumbers nor sleeps, may keep us when we slumber and sleep. Job covets to rest in his grave. Doubtless, this was his infirmity; for though a good man would choose death rather than sin, yet he should be content to live as long as God pleases, because life is our opportunity of glorifying him, and preparing for heaven.

- b. Even my dreams torture me—13-14
- c. Asks his life to end—15-16
- d. Why is the Lord so interested in man? (Why won't he let me alone?)—17-19
- e. What is my sin?—20

Job 7: 20 "Have I sinned? What have I done to Thee, O watcher of men? Why hast Thou set me as Thy target, So that I am a burden to myself?  
21 "Why then dost Thou not pardon my transgression And take away my iniquity? For now I will lie down in the dust; And Thou wilt seek me, but I will not be."

- i. Job seems to say that if sin is the cause of all of this, which one was it.
- ii. Job allows their understanding if only he knew.
  - 1. Transgression—a violation of a command or overstepping of a bound (*Am. Heritage Dictionary*)
  - 2. Iniquity—Gross immorality or injustice; wickedness (*AHD*)
- iii. A lesson for us—you can't be another man's conscience. You can only judge when
  - 1. The Bible is clear on his sin.
  - 2. The Bible is clear on his doctrinal error.
- f. Why do you not pardon me?—21

- i. If it is sin, isn't there pardon?
  - ii. We can't even understand our own situation.
    - 1. Is it punishment?
    - 2. Is it a testing?
  - g. The last phrase points to Job's death which he hoped and expected would be very soon.
- H. Bildad's first discourse—ch 8 (Here we use Clarke's outline)

- 1. Bildad answers, and reproves Job for his justifying himself, 1, 2.
  - a. It is likely that these men are identified by their geographic location as named by the readers. We may or may not know the origin of these names; They all appear in Job 2:11

- i. Eliphaz <0464> the Temanite <08489>
 

**08489** ynmty Teymaniy {tay-maw-nee'} patronymically from 08487; n pr m; AV - Temanite 7, Temani 1; 8  
 Temanite or Temani = see Teman "southward"  
 1) an inhabitant of Teman located east of Idumea  
 2) a descendant of Teman, the grandson of Esau and a duke of Edom  
**08487** Nmyt Teyman {tay-mawn'} or Teman {tay-mawn'} the same as 08486; AV - Teman 11; 11  
 Teman = "south" n pr m  
 1) son of Eliphaz, grandson of Esau, and one of the dukes of Edom  
 2) the tribe descended from 1 noted for the wisdom of its people n pr loc  
 3) the region occupied by the descendants of 1, located east of Idumea  
**08486** Nmyt teyman {tay-mawn'} or teman {tay-mawn'} denominative from 03225; TWOT - 872e; n f  
 AV - south 11, southward 8, south side 2, south coast 1, south wind 1; 23  
 1) south, southward, whatever is on the right (so the southern quarter), south wind  
 1a) south (of territory)  
 1b) southern quarter (of the sky)  
 1c) toward the south, southward (of direction)  
 1d) south wind
- ii. Bildad <01085> the Shuhite <07747>
 

07747 yxv Shuchiy {shoo-khee'} patronymic from 07744;; adj pr AV - Shuhite 5; 5  
 Shuhite = see Shua "wealth"  
 1) an ethnic appellative applied only to Bildad, the friend of Job

- 1. People named Shua(h)

Ge 25:2 And she (**Keturah**) bore to him (**Abraham**) Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.  
 Ge 38:2 And Judah saw there a **daughter of a certain Canaanite** whose name was Shua; and he took her and went in to her.  
 1Ch 1:32 And the **sons of Keturah, Abraham's concubine**, whom she bore, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. And the sons of Jokshan were Sheba and Dedan.  
 1Ch 7:32 And **Heber** became the father of Japhlet, Shomer and Hotham, and Shua their sister.

- iii. Zophar <06691> the Naamathite <05284>
 

**05284** ytmen Na`amathiy {nah-am-aw-thee'} patril from a place corresponding in name (but not identical) with 05279;; adj; AV - Naamathite 4; 4  
 Naamathite = see Naamah "pleasantness"  
 1) an inhabitant of Naamah (site unknown); describes Zophar the friend of Job

**05279** hmen Na`amah {nah-am-aw'} from 05277;AV - Naamah 5; 5  
Naamah = "loveliness" n pr f (noun proper feminine)

- 1) daughter of Lamech by his wife Zillah and sister of Tubal-cain in the days before the flood
- 2) the Ammonite wife of Solomon and mother of king Rehoboam of Judah  
n pr f loc (locative)
- 3) a town in the lowlands of Judah in Philistia

- b. If these names mean a descendent of a person named in other scriptures, this would make Job much later than Abraham.
  - i. Raises interesting questions about Job's ignorance of so many things.
  - ii. Abraham knew many things about the program of promise.
  - iii. NONE of these appear in Job.
  - iv. Indeed, Job sees himself in a Post Millennial Resurrection in Job 14:12-13
- c. Or it is just a geographic location
- d. Accuses Job of just so much hot air.
- e. Accepts the argument that
  - i. Difficulty (affliction) implies you are under the punishment of God
    1. This is the major premise of all that follows
    - ii. This implies that you have committed some terrible sin(s)
  - f. This is a repetition of Eliphaz' main point
2. Shows that God is just, and never punishes but for iniquity; and intimates that it was on account of their sins that his children were cut off, 3, 4
  - a. Some of these remarks are true
    - i. God is just
    - ii. But, we still have the assumption that God's justice is all that operates—that all difficulties are directly related to the sin in our lives
  - b. The lives of Job's children were apparently well-known
3. States that, if Job would humble himself to the Almighty, provided he were innocent, his captivity would soon be turned, and his latter end be abundantly prosperous, 5-7.
  - a. Again, much of what is said follows from assumptions stated above
4. Appeals to the ancients for the truth of what he says; and draws examples from the vegetable world, to show how soon the wicked may be cut off, and the hope of the hypocrite perish—8-19.
  - a. Equates his statements to 'laws of nature' or 'laws of God.'

11 "Can the papyrus grow up without marsh? Can the rushes grow without water?"

    - b. The health and wealth gang also talk about their prosperity themes being laws of nature of laws of God
5. Asserts that God never did cast off a perfect man nor help the wicked; and that, if Job be innocent, his end shall be crowned with prosperity, 20-22.
6. Two closing remarks.
  - a. Often uses an adage (A saying that sets forth a general truth and that has gained credit through long use.) rather than truths from God.
  - b. The adage Bildad and the others assume allows them to think that they are more righteous than Job
  - c. Such reasoning is the justification for smugness among the successful and healthy
- I. Job's Response—ch 9 & 10
  1. Here is a brief outline from Clarke's commentary
    - a. Job acknowledges God's justice and man's sinfulness, 1-3.
    - b. Celebrates his almighty power as manifested in the earth and in the heavens, 4-10.

- c. Maintains that God afflicts the innocent as well as the wicked, without any respect to their works: and hath delivered the earth into the hands of the wicked, 11-24.
- d. Complains of his lot, and maintains his innocence, 25-35.
- 2. Wesley's outline (even though Wesley doesn't fully accept Sovereignty!)
  - a. God's justice, wisdom, power and sovereignty, ver. 1-13.
  - b. Job condemns himself, as not able to contend with God, ver. 14-21.
  - c. Shews that we cannot judge men by their outward condition, ver. 22-24.
  - d. And complains of the greatness of his troubles, and the loss he was at, what to say or do, ver. 25-35
- 3. A general statement about the utter sinfulness of man—Job 9:2-3

2 "In truth I know that this is so, But how can a man be in the right before God?  
 3 "If one wished to dispute with Him, He could not answer Him once in a thousand times. (NASB)

- a. I know—know by learning—Stem - Qal (simple); Mood - Perfect

BDB etal. 03045 edy yada` {yaw-dah`}  
 a primitive root; TWOT - 848; v  
 AV - know 645, known 105, knowledge 19, perceive 18, shew 17, tell 8,  
 wist 7, understand 7, certainly 7, acknowledge 6, acquaintance 6,  
 consider 6, declare 6, teach 5, misc 85; 947  
 1) to know  
 1a) (Qal)  
   1a1) to know  
     1a1a) to know, learn to know  
     1a1b) to perceive  
     1a1c) to perceive and see, find out and discern  
     1a1d) to discriminate, distinguish  
     1a1e) to know by experience  
     1a1f) to recognise, admit, acknowledge, confess  
     1a1g) to consider  
 1a2) to know, be acquainted with  
 1a3) to know (a person carnally)  
 1a4) to know how, be skilful in  
 1a5) to have knowledge, be wise  
 ...

Strong's—Hebrew 3045. yada`, yaw-dah'; a prim. root; to know (prop. to ascertain by seeing); used in a great variety of senses, ...

- i. Men by natural birth do not know this. It must be taught and it is not taught much at all
- ii. The Bible teaches not only the universality of sinfulness but the depravity of the human heart
- b. TRUTH, not conjecture.

Hebrew 551. 'omnam, om-nawm'; adv. from Heb 544; verily:-indeed, no doubt, surely, (it is, of a) true (-ly, -th).

- c. Human (or used of males)

0582 vwna 'enowsh {en-oshe'} from 0605; TWOT - 136a; n m  
 AV - man 520, certain 10, husbands 3, some 3, merchantmen 2,  
 persons 2, misc 24; 564  
 1) man, mortal man, person, mankind  
   1a) of an individual  
   1b) men (collective)

1c) man, mankind

d. Righteous

Hebrew 6663. tsadaq, tsaw-dak'; a prim. root; to be (causat. make) right (in a moral or forensic sense):-cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

e. Contend—9:3

Hebrew 7378. riyb, reeb; or ruwb, roob; a prim. root; prop. to toss, i.e. grapple; mostly fig. to wrangle, i.e. hold a controversy; (by impl.) to defend:-adversary, chide, complain, contend, debate, X ever, X lay wait, plead, rebuke, strive, X thoroughly.

f. Answer

Hebrew 6030. `anah, aw-naw'; a prim. root; prop. to eye or (gen.) to heed, i.e. pay attention; by impl. to respond; by extens. to begin to speak; spec. to sing, shout, testify, announce:-give account, afflict [by mistake for Heb 6031], (cause to, give) answer, bring low [by mistake for Heb 6031], cry, hear, Leannoth, lift up, say, X scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness. See also Heb 1042, Heb 1043.

g. Comments in the NIV Study Bible

Job 9:2 (9:2-3) **Job does not believe that he is sinless**, but he wishes to have his day in court so that he can prove he is innocent of the kind of sin that deserves the suffering he endures. In his despair he voices *awful complaints against God* (see vv. 16-20,22-24,29-35; 10:1-7,13-17). Yet **he does not abandon God; he does not curse him** (see 10:2,8-12), as Satan said he would (see 1:11; 2:5). Ch. 42 implies that Job **persevered**, but chs. 9-10 show that he did so with **impatience** (see 4:2; 6:11; 21:4). Cf. Jas 5:11, which speaks of Job's perseverance, not (as traditionally) his patience.

Job 9:3 DISPUTE. See v. 14. Job's speech is filled with the imagery of the courtroom: "answer him" (vv. 3,15,32), "argue with him" (v. 14), "innocent. . . plead. . . Judge" (v. 15), "summoned" (vv. 16,19), "pronounce me guilty" (v. 20), "judges" (v. 24), "court" (v. 32), "charges. . . against me" (10:2), "witnesses" (10:17). Job argues his innocence, but he feels that because God is so great there is no use in contending with him (v. 14). Job's innocence does him no good (v. 15).

i. This raises an important question.

Was Job patient as we tend to define the word?

1. Here is the only verse in the entire Bible (several versions including the KJV) that has Job and any word with patien\* in it. Included also are Strong's numbers.

Jas 5:11 Behold <2400> (5628), we count them happy <3106> (5719) which **endure <5278>** (5723). Ye have heard <191> (5656) of the **patience <5281> of Job <2492>**, and <2532> have seen <1492> (5627) the end <5056> of the Lord <2962>; that <3754> the Lord <2962> is <2076> (5748) very pitiful <4184>, and <2532> of tender mercy <3629>. **KJV**

Jas 5:11 As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy. **NIV**

2. Greek Word for 'patience' is:  
 5281 *upomone* *hupomone* {hoop-om-on-ay'} **from 5278**; TDNT - 4:581,581; n f  
 AV - patience 29, enduring 1, patient continuance 1, patient waiting 1; 32  
 1) steadfastness, constancy, endurance  
 1a) in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings  
 1b) patiently, and steadfastly  
 2) a patient, steadfast waiting for  
 3) a patient enduring, sustaining, perseverance  
 For Synonyms see entry 5861  
 Strong's—Greek 5281. *hupomone*, hoop-om-on-ay'; **from Grk 5278**; cheerful (or hopeful) endurance, constancy:-enduring, patience, patient continuance (waiting).  
**Greek 5278.** *hupomeno*, hoop-om-en'-o; from **Grk 5259** and **Grk 3306**; to stay under (behind), i.e. remain; fig. to undergo, i.e. bear (trials), have fortitude, persevere:-abide, endure, (take) patient (-ly), suffer, tarry behind.  
 Greek 5259. *hupo*, ...  
 Greek 3306. *meno*, men'-o; a prim. verb; to stay (in a given place, state, relation or expectancy):-abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.
3. From the NWD (1984) discussion of synonyms (the examples are theirs)

**patience** implies the bearing of suffering, provocation, delay, tediousness, etc. with calmness and self-control [her *patience* with children]

**endurance** stresses the capacity to bear suffering or hardship [Job's *endurance* of his afflictions]

**fortitude** suggests the resolute endurance that results from firm, sustained courage [the *fortitude* of the pioneers]

**forbearance** implies restraint under provocation or a refraining from retaliation for a wrong [he acted with *forbearance* toward the hecklers]

**stoicism** suggests such endurance of suffering without flinching as to indicate an almost suture indifference to pain or pleasure

- a. Thus, it is Job's endurance or perseverance that is at issue  
 b. We have mentioned before that this is an important topic in Job.  
 c. This is the Biblical doctrine of 'security'  
 1) It is not saved no matter how blasphemous or disobedient (some claim exactly this)  
 2) It is a consequence of the changed heart that there is an endurance in the believer's life
4. Note the the Greek noun (#5281) translated 'patience' in the KJV comes from the Greek verb (#5278) which the KJV translates 'endure.'
5. It is hard to read James 5:11 without commenting on another word which has changed markedly in the last 450+ years. It is the word 'pitiful' in the expression, "that the Lord is very pitiful."  
 a. The Greek word means (in today's English), "full of pity, very kind"

b. The word 'pitiful' in the NWD (1984) today means,

1. exciting or deserving pity 2. deserving contempt; despicable; mean

c. There is an archaic meaning of 'full of pity' but that is not how we understand that word TODAY

4. The greatness of God—Job 9:4-13 (NASB)

4 "Wise in heart and mighty in strength, Who has defied Him without harm?  
5 "It is God who removes the mountains, they know not how, When He overturns them in His anger;  
6 Who shakes the earth out of its place, And its pillars tremble;  
7 Who commands the sun not to shine, And sets a seal upon the stars;  
8 Who alone stretches out the heavens, And tramples down the waves of the sea;  
9 Who makes the Bear, Orion, and the Pleiades, And the chambers of the south;  
10 Who does great things, unfathomable, And wondrous works without number.  
11 "Were He to pass by me, I would not see Him; Were He to move past me, I would not perceive Him.  
12 "Were He to snatch away, who could restrain Him? Who could say to Him, 'What art Thou doing?'  
13 "God will not turn back His anger; Beneath Him crouch the helpers of Rahab.

a. This is a marvelous set of statements about God. These views Job held even though, at this time, Job is frustrated. His frustration may have obscured his awareness that God's power is controlled by goodness and justice.

b. Here are some marvels of creation

i. (NIVSBN)—Job 9:6 PILLARS. See 26:11. The metaphor of the earth resting on a foundation (see 38:6; 1Sa 2:8; Ps 75:3; 104:5) is changed in 26:7 to a description of the earth suspended over nothing.

ii. (SBN)—Job 9:8 STRETCHES OUT THE HEAVENS. Either (1) creates the heavens (see Isa 44:24), or perhaps (2) causes the dawn to spread, like a man stretching out a tent (see Ps 104:2). TREADS ON THE WAVES. Canaanite texts describe the goddess Asherah as walking on the sea (or sea-god) to subdue it. Similarly, God "treads on the waves" to control the boisterous sea.

iii. (SBN)—Job 9:9 BEAR. . . ORION. . . PLEIADES. These three constellations are mentioned again in 38:31-32, and the last two are mentioned in Am 5:8 (see note there). Despite their limited knowledge of astronomy, the ancient Israelites were awed by the fact that God had created the constellations.

iv. Job acknowledges that God is absolutely sovereign in everything—Job 9:12

1. Some think that God has chosen to limit his power by giving man 'FREE WILL.'

2. God can't limit his power. It is his as GOD

v. The Problems of Job 9:13

1. Here is this verse in several translations (The MSS are not at issue.)

(KJV) If God will not withdraw his anger, the proud helpers do stoop under him.

(NKJV) God will not withdraw His anger, The allies of the proud lie prostrate beneath Him.

(Darby) +God withdraweth not his anger; the proud helpers stoop under him:

(NASB) "God will not turn back His anger; Beneath Him crouch the helpers of Rahab.

(NIV) God does not restrain his anger; even the cohorts of Rahab covered at his feet.

a. Word for 'proud' is

Hebrew 7293. rahab, rah'-hab; from Heb 7292; bluster (-er):-proud, strength.

b. Helpers

Hebrew 5826. `azar, aw-zar'; a prim. root; to surround, i.e. protect or aid:-help, succour.

c. The Hebrew words in Strong's concordance that are translated Rahab somewhere in the KJV (others as well)

- 1) All Hebrew words numbered 7292-7296 are 'rhb' (usually rahab)
- 2) Words 7337-7343 are r-ch-b' (the last two are rachab) in strongs. Rahab the harlot is #7343 in its first occurrence in Joshua 2:1.
- 3) In the Hebrew text, the difference is between bxr and bhr. Notice that it is the difference between the two letters—x, h

d. Even Rehoboam is a derivative of this set of words.

2. Here is a listing of all the verses where the very form of the Hebrew occurs. (The NIV is used so you can see the usage of Rahab here.)

Job 9:13 God does not restrain his anger; even the cohorts of **Rahab** covered at his feet.

Job 26:12 By his power he churned up the sea; by his wisdom he cut **Rahab** to pieces.

Ps 87:4 "I will record **Rahab** and Babylon among those who acknowledge me--Philistia too, and Tyre, along with Cush-- and will say, 'This one was born in Zion.'"

Ps 89:10 You crushed **Rahab** like one of the slain; with your strong arm you scattered your enemies. (*KJV agrees here*)

Ps 90:10 The length of our days is seventy years--or eighty, if we have the **strength**; yet their span is but trouble and sorrow, for they quickly pass, and we fly away. (*KJV agrees here*)

Pr 6:3 then do this, my son, to free yourself, since you have fallen into your neighbour's hands: Go and humble yourself; **press your plea** with your neighbour!

Isa 30:7 to Egypt, whose help is utterly useless. Therefore I call her **Rahab** the Do-Nothing.

Isa 51:9 Awake, awake! Clothe yourself with strength, O arm of the LORD; awake, as in days gone by, as in generations of old. Was it not you who cut **Rahab** to pieces, who pierced that monster through?

3. From Isa 30:7, we assume a reference to a nation as wicked as Egypt was later for in this verse, this word is applied to Egypt.

- a. Enemies of God in that area were already manifesting themselves.
- b. We tend to praise the ancient Egyptians as a great civilization but, like all of the indigenous civilizations they have the word PAGAN written all over them.

4. (NIVSBN)—Job 9:13 RAHAB. Not the prostitute Rahab of Jos 2 but a mythical sea monster (see 26:12), elsewhere used as symbolic of Egypt (see Isa 30:7 and note). See 3:8; 7:12 and notes.

- a. We must deny that Job needs to refer to myths. If Job refers to this monster and talks of God destroying such, then it is either a figure

of Satan or some other leader or country (Egypt) or it is an actual beast.

- 1) We need to be careful to assume that an ancient is referring to a myth unless the scripture explicitly implies such. We reject such an explanation PERIOD.
  - 2) There are actual facts in history, like Gen 6:4 which the pagans turned into legends and myths
- b. Paul quoted from the pagans but he SAID it was THEIR poets.

Ac 17:28 for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.'

5. Job acknowledges that he can't contend with God—Job 9:14-20
- a. Here is some of what Clarke has in his commentary

Verse 14. How much less shall I answer — I cannot contend with my Maker. He is the Lawgiver and the Judge. How shall I stand in judgment before him?

Verse 15. Though I were righteous — Though clear of all the crimes, public and secret, of which you accuse me, yet I would not dare to stand before his immaculate holiness. Man's holiness may profit man, but in the sight of the infinite purity of God it is nothing. Thus sung an eminent poet: —

"I loathe myself when God I see,  
And into nothing fall;  
Content that thou exalted be,  
And Christ be all in all."

I would make supplication to my Judge. — Though not conscious of any sin, I should not think myself thereby justified; but would, from a conviction of the exceeding breadth of the commandment, and the limited nature of my own perfection, cry out, "Cleanse thou me from secret faults!"

Verse 16. If I had called, and he had answered — I could scarcely suppose, such is his majesty and such his holiness, that he could condescend to notice a being so mean, and in every respect so infinitely beneath his notice. These sentiments sufficiently confuted that slander of his friends, who said he was presumptuous, had not becoming notions of the majesty of God, and used blasphemous expressions against his sovereign authority.

Verse 20. If I justify myself — God must have some reason for his conduct towards me; I therefore do not pretend to justify myself; the attempt to do it would be an insult to his majesty and justice. Though I am conscious of none of the crimes of which you accuse me; and know not why he contends with me; yet he must have some reason, and that reason he does not choose to explain

- b. Job contends that even a person who is relatively blameless would still condemn himself with his words—14-15, 20
- c. He never suggests that God is unjust. We are absolutely assured of the justice of God.
6. We can't judge men's hearts by their outward condition—9:21-24
- a. In our attitudes toward others, this is a crucial concept.
- i. Blameless—means he is not guilty of the types of things they suggest
  - ii. We each still have sin
  - iii. God is still in control
- b. Some of Clarke's comments

Verse 21. Though I were perfect — Had I the fullest conviction that, in every thought, word, and deed, I were blameless before him, yet I would not plead this; nor would I think it any security for a life of ease and prosperity, or any proof that my days should be prolonged.

Verse 22. This is one thing — My own observation shows, that in the course of providence the righteous and the wicked have an equal lot; for when any

sudden calamity comes, the innocent and the guilty fall alike. There may be a few exceptions, but they are very extraordinary, and very rare.

7. Again complains of his present condition—9:25-35
- a. Part of the suffering is that friends will assert unusual sinfulness—28
  - b. But then, you already do—29
  - c. Some of the Topic from Nave's study Bible—AFFLICTIONS AND ADVERSITIES
    - i. MISCELLANY OF MINOR SUB-TOPICS
      - .God regulates the measure of afflictions  
#Ps 80:5; Isa 9:1; Jer 46:28|
      - .Determines the continuance of  
#Ge 15:13,14; Nu 14:33; Isa 10:25; Jer 29:10|
      - ~~.Does not willingly send  
#La 3:33|~~
      - .Man is born to  
#Job 5:6,7; 14:1|
      - .Saints appointed to  
#1Th 3:3|
      - .Consequent upon the fall  
#Ge 3:16-19|
      - .Sin produces  
#Job 4:8; 20:11; Pr 1:31|
      - .Sinners corrected by  
#2Sa 12:14; Ps 89:30-32; Isa 57:17; Ac 13:10,11|
      - .Often severe  
#Job 16:7-16; Ps 42:7; 66:12; Jon 2:3; Re 7:14|
      - .Always less than deserved  
#Ezr 9:13; Ps 103:10|
      - .Results of, good  
#Ge 50:20; Ex 1:11,12; De 8:15,16; Jer 24:5,6; Eze 20:37|
      - .Tempered with mercy  
#Ps 78:38,39; 106:43-46; Isa 30:18-21; La 3:32; Mic 7:7-9;  
Na 1:12|
    - ii. OF SAINTS
      - .To be expected  
#Joh 16:33; Ac 14:22|
      - .Comparatively light  
#Ac 20:23; 24; Ro 8:18; 2Co 4:17|
      - .Temporary  
#Ps 30:5; 103:9; Isa 54:7,8; Joh 16:20; 1Pe 1:6; 5:10|
      - .Joy under  
#Job 5:17; Jas 5:11|
      - .End in joy and blessedness  
#Ps 126:5,6; Isa 61:2,3; Mt 5:4; 1Pe 4:13,14|
      - .Often arise from the profession of the gospel  
#Mt 24:9; Joh 15:21; 2Ti 3:11,12|
      - .Exhibit the love and faithfulness of God  
#De 8:5; Ps 119:75; Pr 3:12; 1Co 11:32; Heb 12:6,7; Re 3:19|
    - iii. OF THE WICKED
      - .God is glorified in  
#Ex 14:4; Eze 38:22,23|
      - .God holds in derision  
#Ps 37:13; Pr 1:26,27|
      - .Are multiplied  
#De 31:17; Job 20:5; 21:17; Ps 32:10|

- .Continual
  - #Job 15:20; Ec 2:23; Isa 32:10|
- .Often sudden
  - #Ps 73:19; Pr 6:15; Isa 30:13; Re 18:10|
- .Are often judicially sent
  - #Job 21:17; Ps 107:17; Jer 30:15|
- .Are for examples to others
  - #Ps 64:7-9; Zep 3:6,7; 1Co 10:5,11; 2Pe 2:6|
- .Are ineffectual for their conversion
  - #Ex 9:30; Isa 9:13; Jer 2:30; Hag 2:17|
- .Their persecution of saints, a cause of
  - #De 30:7; Ps 55:19; Zec 2:9; 2Th 1:6|
- .Impenitence is a cause of
  - #Pr 1:30,31; Eze 24:13; Am 4:6-12; Zec 7:11,12; Re 2:21; 22|
- .Sometimes humble them
  - #1Ki 21:27|
- .Frequently harden
  - #Ne 9:28,29; Jer 5:3|
- .Produce slavish fear
  - #Job 15:24; Ps 73:19; Jer 49:3,5|
- .Saints should not be alarmed at
  - #Pr 3:25,26|
- iv. Exemplified
  - .In Pharaoh and the Egyptians
    - #Ex 9:14,15; 14:24,25|
  - .Ahaziah
    - #2Ki 1:1-4|
  - .Gehazi
    - #2Ki 5:27|
  - .Jehoram
    - #2Ch 21:12-19|
  - .Uzziah
    - #2Ch 26:19-21|
  - .Ahaz, etc
    - #2Ch 28:5-8,22|
- v. FORSAKEN BY FRIENDS IN: INSTANCES OF
  - #Job 2:9; 19:13-19|
  - .David
    - #Ps 31:11,12; 41:9; 88:8,18|
  - .Jesus
    - #Mt 26:56|
  - .Paul
    - #2Ti 4:16|
- vi. NATIONAL LESSONS FROM
  - #Joe 1; 2|
- vii. BENEFITS OF, ILLUSTRATED
  - #Ge 22:12,16-18; 32:11; 42:21; Ex 9:27,28; 10:7,16,17; 12:31-33; Nu 21:7; Jud 10:6-8,10; 1Sa 12:9,10; 1Ki 13:1-10; 2Ch 15:4; 33:12,13; Ezr 9:5-15; Ne 9:32; Job 34:31,32; 40:1-5; Ps 18:4-6; 66:10-12; 78:34,35; 119:67,71; Isa 26:16; Jer 31:18,19; La 3:19,20; Ho 6:1; Jon 2:1-10; Lu 15:11-24; Ac 8:24|
- viii. Exemplified
  - .Joseph's brethren

#Ge 42:21|  
 .Joseph  
 #Ge 45:5,7,8|  
 .Israel  
 #De 8:3,5|  
 .Josiah  
 #2Ki 22:19|  
 .Hezekiah  
 #2Ch 32:25,26|  
 .Manasseh  
 #2Ch 33:12|  
 .Jonah  
 #Jon 2:7|  
 .Prodigal son  
 #Lu 15:21|

d. Job sees them as judging him already even if he were clean and neat—9:30, 31

- i. Word for 'ditch' in KJV = 'pit' in NASB = 'slime pit' in NIV  
 07845 txv shachath {shakh'-ath}  
 AV - corruption 4, pit 14, destruction 2, ditch 2, grave 1; 23  
 1) pit, destruction, grave  
1a) pit (for catching lions)  
1b) pit (of Hell)

ii. Places where this word is used include the following:

Job 9:31 Yet shalt thou plunge me in the ditch <07845>, ...  
 Job 17:14 I have said to corruption <07845>, Thou art my father: to the worm, Thou art my mother, and my sister.  
 Job 33:18 He keepeth back his soul from the pit <07845>...  
 Job 33:22 Yea, his soul draweth near unto the grave <07845>...  
 Job 33:24 Then he is gracious unto him, and saith, Deliver him from going down to the pit <07845>: I have found a ransom.  
 Job 33:28 He will deliver his soul from going into the pit <07845>, and his life shall see the light.  
 Job 33:30 To bring back his soul from the pit <07845>, to be enlightened with the light of the living.  
 Ps 7:15 He made a pit, and digged it, and is fallen into the ditch <07845> which he made.  
 Ps 9:15 The heathen are sunk down in the pit <07845> that they made: in the net which they hid is their own foot taken.  
 Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption <07845>.  
 Ps 30:9 What profit is there in my blood, when I go down to the pit <07845>?...  
 Ps 35:7 For without cause have they hid for me their net in a pit <07845>, which without cause they have digged for my soul.  
 Ps 49:9 ...corruption <07845>.  
 Ps 55:23 But thou, O God, shalt bring them down into the pit of destruction <07845>: ...  
 Ps 94:13 ... until the pit <07845> be digged for the wicked.  
 Ps 103:4 Who redeemeth thy life from destruction <07845>;...  
 Pr 26:27 Whoso diggeth a pit <07845> shall fall therein: ...  
 Isa 38:17 ...but thou hast in love to my soul delivered it from the pit <07845> of corruption:...  
 Isa 51:14 ...that he should not die in the pit <07845>...  
 Eze 19:4 ...he was taken in their pit <07845>, ...

Eze 19:8 ...he was taken in their pit <07845>.  
Eze 28:8 They shall bring thee down to the pit <07845>, ...  
Jon 2:6 ...yet hast thou brought up my life from corruption <07845>, O  
LORD my God.

- e. Job again acknowledges that God is infinitely above man—9:32-35
- 9. Job complains of his hardships—10:1-7

Matthew Henry—1-7| Job, being weary of his life, **resolves to complain**, but he will not charge God with unrighteousness. *Here is a prayer that he might be delivered from the sting of his afflictions, which is sin.* When God afflicts us, he contends with us; when he contends with us, **there is always a reason; and it is desirable to know the reason, that we may repent of and forsake the sin for which God has a controversy with us.** But when, like Job, we speak in the bitterness of our souls, we increase guilt and vexation. Let us harbour no hard thoughts of God; we shall hereafter see there was no cause for them. Job is sure that God does not discover things, nor judge of them, as men do; therefore he thinks it strange that God continues him under affliction, as if he must take time to inquire into his sin.

- a. This is amazing—Matthew Henry has bought in the health and wealth gospel.
  - i. We may not know the reason for the affliction. We may not even know in eternity!
  - ii. In Job's case, the reason was the conflict with Satan and not related to Job's life
- b. It is true, we, who are saved, must always keep before us the wonderful truth of Romans 8:28 **EVEN WHEN ALL OF OUR APPARENT EVIDENCE IS TO THE CONTRARY.**

Rom 8: 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

- i. Gill on this—(outlined)<Ver. 28. **And we know that all things work together for good, &c.]**
  - 1. There is a temporal good, and a spiritual good, and an eternal one.
    - a. Temporal good is what the men of the world are seeking after, and generally have the greatest share of, and the saints the least; and yet they have as much as is needful for them, and what they have, they have with a blessing; and even sometimes afflictions work for the temporal good of God's children:
    - b. spiritual good lies in a lively exercise of grace and a conformity of the soul to God; and is what the men of the world least regard, and the saints most; and sometimes afflictions issue in this sort of good, as they do also in eternal good, for they work for us an exceeding weight of glory: by "all things" may be meant, all beings good and bad: all good beings eternal or created:
    - c. eternal, as Jehovah the Father, all his perfections, purposes, promises, provisions, and performances; Jehovah the Son, as the mighty God, and as Mediator, all that he is in himself, all that he has in himself, all that he has done, or is doing, all his titles, characters, and relations; Jehovah the Spirit, in his person, offices, and operations; these all have worked together in the council of peace, in the covenant of grace, and in redemption;
  - 2. and they do work together in sanctification, and so they will in glorification, and that for the good of the saints: ...
  - 3. hereby a Saviour became necessary, who was sent, came, and wrought out salvation; ...
  - 4. ...the saints "**know**", and are firmly persuaded of;

- a. both from the word and promises of God,
- b. and from the instances of Jacob, Joseph, Job, and others
- c. and also from their own experience:
- 5. and it is to be observed, that it is not said that all things "have" worked together, and so they may again, or that they "shall" work together, but all things work together for good
  - a. they "now" work together, they are always working together, whether it can be observed or no...
  - b. which will be viewed with admiration another day:...
- 6. that love God; a character
  - a. which does not agree with all the sons and daughters of Adam:
  - b. love to God is not naturally in men;
    - 1) it is wrought in the soul in regeneration
    - 2) and is an evidence of it
    - 3) it grows up with faith, which works by it; without it, a profession of religion is vain;
    - 4) and where it is once wrought, it lasts for ever;...
- 7. who are the called according to his purpose. ...
  - a. by special grace
  - b. from darkness to light
  - c. from bondage to liberty
  - d. from the company of sinful men to fellowship with Christ
  - e. from a trust in their own righteousness to a dependence on his...
- c. Intends to complain—10:1
  - i. He truly hates life—10:1

SBN-Job 10:1 I LOATHE MY VERY LIFE. See note on 9:21. BITTERNESS OF MY SOUL. Because Job is so bitter, his mind has conjured up a false picture of God.  
 Job 9:21 I DESPISE MY OWN LIFE. See 7:16; words of despairing resignation that would be partially echoed in Job's final outpouring of repentance (see 42:6).

- ii. He says that he will speak from the bitterness of his soul—10:1
  - 1. This is not a proper attitude
  - 2. The word 'rejoice' occurs 232 times (in the ONLINE Bible)
    - a. Here are the first four (NASB)

Le 23:40\* 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook; and you shall rejoice before the LORD your God for seven days.  
 De 12:7 "There also you and your households shall eat before the LORD your God, and rejoice in all your undertakings in which the LORD your God has blessed you.  
 De 12:12 "And you shall rejoice before the LORD your God, you and your sons and daughters, your male and female servants, and the Levite who is within your gates, since he has no portion or inheritance with you.  
 De 12:18 "But you shall eat them before the LORD your God in the place which the LORD your God will choose, you and your son and daughter, and your male and female servants, and the Levite who is within your gates; and you shall rejoice before the LORD your God in all your undertakings.

- b. What if there is nothing 'apparently good' happening in our lives?—see Philippians (NASB)

Php 1:18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice.

Php 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.

Php 2:18 And you too, I urge you, rejoice in the same way and share your joy with me.

Php 2:28 Therefore I have sent him all the more eagerly in order that when you see him again you may rejoice and I may be less concerned about you.

Php 3:1 Finally, my brethren, rejoice in the Lord. To write the same things again is no trouble to me, and it is a safeguard for you.

Php 4:4 Rejoice in the Lord always; again I will say, rejoice!

3. We can always rejoice in
  - a. The Lord OUR MAKER
  - b. The Lord OUR REDEEMER
    - 1) When you see the rich and healthy wicked, just remember
      - a) Someday they will be in hell
      - b) Think of those who truly hate God and give us grief—In 100 years, who will be better off?
    - 2) Think of where you will be in 100 years. Our Lord died for our redemption
  - c. The Lord OUR TEACHER
    - 1) Think of the wonders of the Word which the Lord has shown us
    - 2) When you see some (allegedly or really saved), who do not follow the Word, apparently prosper, think of the rich spiritual blessings which the Lord has brought into your own lives
  - d. The Lord OUR SOVEREIGN—who is working all for us
  - e. When we rejoice in the LORD, TEMPORAL things, no matter how bad or disappointing, DON'T MATTER
    - 1) This life will soon be over
    - 2) There are people, most of whom are not saved, who are worse off than you and me
      - a) With TV NEWS, we are even aware of this more than normal
    - 3) There are professed believers (the world calls them Christian) who are suffering all over the world for their Christianity
      - a) Their persecutors are usually MUSLIMS and COMMUNISTS
      - b) Even *Reader's Digest* has reported some of the most awful consequences of being a 'Christian' in a Muslim country
      - c) Small sons are taken away and forced to be Muslim
      - d) Small daughters are taken to be abused
      - e) The mutilations and tortures are 'sick'
- d. Job again complains to God about his plight.

10. He pleads with God as his Maker—10:8-13

NIVSBN—Job 10:8 (10:8-17) Job continues to question God as if he were his adversary in court. He wants to know how God, who so wonderfully formed him in the womb, could all the while have planned (see v. 13) to punish him — even though he may be innocent. (10:8-11) A poetic description of God making a baby in the womb (see Ps 139:13-16). (10:8) See Ps 119:73.

11. He complains of God's severity—10:14-22

- a. No doubt when things are really bad, we might ask some of these questions.
  - b. Job wants just some 'good' before he dies.
  - c. Oh, that we might focus our attention on eternity.
- J. Here comes ZOPHAR—ch 11
1. Zophar reproves Job—1-6

1 ¶ Then Zophar the Naamathite answered, 2 "Shall a multitude of words go unanswered, And a talkative man be acquitted? 3 "Shall your boasts silence men? And shall you scoff and none rebuke? 4 "For you have said, 'My teaching is pure, And I am innocent in your eyes.' 5 "But would that God might speak, And open His lips against you, 6 And show you the secrets of wisdom! For sound wisdom has two sides. Know then that God forgets a part of your iniquity. NASB

- a. This man's attitude is, "You are guilty because we say you are. Now, shut up and repent!"
- b. Matthew Henry on these first few verses

#1-6| Zophar attacked Job with great vehemence. He represented him as a man that loved to hear himself speak, though he could say nothing to the purpose, and as a man that maintained falsehoods. He desired God would show Job that less punishment was exacted than he deserved. We are ready, with much assurance, to call God to act in our quarrels, and to think that if he would but speak, he would take our part. We ought to leave all disputes to the judgment of God, which we are sure is according to truth; but those are not always right who are most forward to appeal to the Divine judgment.

- c. Wesley's introductory comments on verse 1

Then answered-How hard is it, to preserve calmness, in the heat of disputation! **Eliphaz** began modestly: **Bildad** was a little rougher: But **Zophar** falls upon Job without mercy. "Those that have a mind to fall out with their brethren, and to fall foul upon them, find it necessary, to put the worst colours they can upon them and their performances, and right or wrong to make them odious."

- d. An interesting contrast
  - i. Job's three "friends" treatment of Job who had done nothing unusually wrong.
    - 1. A sinner as are all
    - 2. But, God calls him righteous
    - 3. Job's biggest sin before us is complaining
    - 4. Job lost health and wealth yet was righteous
      - a. His friends as do most people today bought into the health and wealth gospel
      - b. None understood the real nature of the contest between God and Satan
  - ii. David and his sin
    - 1. Did you know that there was only one time of year fit to fight (then)?—2Sam 11:1

Then it happened in the spring, at the time when kings go out to battle, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah. But David stayed at Jerusalem.

- 2. Outline of events (**Wesley** from *Online Bible*)
  - a. David commits adultery with Bathsheba—11:1-5.
  - b. Endeavours to father the child upon Uriah—11: 6-13.
  - c. Contrives the death of Uriah—11:14-25.
  - d. Marries Bathsheba—11: 26, 27.

- e. Nathan delivers and applies his parable—12: 1-12.
  - f. David repents and is forgiven, but punished—12: 13. 14.
  - g. The sickness and death of the child, with David's behaviour on the occasion—12:15-23.
3. Notice some clear contrasts
- a. David had clearly sinned
    - 1) One of the most serious sins—the death penalty

Le 20:10\* And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

- 2) Can you imagine the impact on our society if this was the attitude of our society?
- 3) It is interesting to see the impact on our society of having no absolutes in morality. Here are excerpts from an article in Ken Ham's latest *Answers in Genesis*. This was excerpted from the internet—<http://www.answersingenesis.org> (emphasis added)

ABSOLUTOPHOBIA"—It's deadly and spreading!  
By AIG Executive Director, Ken Ham

A high school student recently wrote to us after reading my book ***The Lie***. He accused me of blaming all the evils in society on evolution. He said that his teacher was a good man who taught morals and was against abortion, but believed in evolution. This student went on to declare that there was no connection between evolution and issues like abortion.

...

In reality, "evolution" is a whole way of thinking—a philosophy of life that teaches that man, independent of God and independent of revelation, can determine truth. In other words, man's opinions are the basis of determining truth—there really is no absolute authority.

The connection we make between "evolution" and abortion is this: If the foundation of a person's belief is that there is no Creator and that man by himself can determine truth, then ultimately, he can decide what is "right" or "wrong" for himself—if society will tolerate it.

...

One of the messages that has been coming out of the creation ministries over the years is that the more a culture abandons the foundation of the absolute authority of the Word of God, the more we will see people abandon absolutes. A philosophy of relativism will pervade the culture. And this is what we are seeing today.

In a July 1997 issue of U.S. News & World Report, there appeared a very disturbing report based on two articles from the publication *The Chronicle of Higher Education* (June 27, 1997). The educators who wrote these articles

were expressing shock at moral relativism being expressed by their students.

**Robert L. Simon (a professor of philosophy at Hamilton College)** related his students' reaction to the **Holocaust**. He stated: "Although groups denying the reality of the Holocaust have raised controversies have recently seen an increasing number of students who, although well-meaning, hold almost as troubling a view.

*"They accept the reality of the Holocaust, but they believe themselves unable morally to condemn it, or indeed to make any moral judgments whatsoever. Such students typically comment that they themselves deplore the Holocaust and other great evils, but then they wind up by suspending moral judgment."*

Simon goes on to say: "In an increasingly multicultural society, it is not surprising that many students believe that criticizing the codes of conduct of other groups and cultures is either unwise or prohibited. They equate such criticism with intolerance and the coercive imposition of a powerful culture's norms on the less powerful." He calls this situation "**absolutophobia**."

In another article in the same issue of The Chronicle, **Kay Haugaard (an instructor of creative writing at Pasadena City College)** was dismayed with her students who had read a story about **human sacrifice** (where people are ritually stoned to death so their crops will grow well). Haugaard couldn't believe the responses from her students when asked their views on human sacrifice. She stated: "No one in the whole class of more than 20 ostensibly intelligent individuals would go out on a limb and take a stand against human sacrifice."

The **author of the U.S. News and World Report** article commented on what these educators are saying:

"Postmodern theory on campuses denies the existence of any objective truth." He concluded with these statements: **"Values emerge as personal preferences. The search is on for a teachable consensus rooted in simple decency and respect. As a spur to reshaping it, we might discuss a culture so morally confused that students are showing up at colleges reluctant to say anything negative about mass slaughter."**

**Sadly**, what these educators and reporter didn't address is that fact that one cannot have such a thing as right or wrong in an absolute sense if there is no absolute authority to whom we are accountable. If man is just an evolved animal (which is taught as fact through most of the education system), then why shouldn't these students have whatever opinion they want if they can get away with it? The education system itself has sown the seeds of the destruction of morality because it has abandoned the

foundation of the Word of God, and replaced it with an evolutionary (i.e., human-opinion-based) one.

...

This cultural shift is exactly what we in the creation ministry have been warning people in our once "Christian" West about for many years.

The Creation versus evolution issue is much more than a battle about fossils, molecules to man, the age of the Earth, "ape-men", etc. It is a battle between two world-views: Christianity versus Humanism.

When calling for "a consensus rooted in simple decency and respect," the author, however, won't acknowledge that he wants Christian morality taught to students. But you can't have Christian morality without Christianity and you can't have Christianity without the Bible—and you can't have the Bible without Genesis 1-11, which is foundational to ALL Christian doctrine.

So, what can reverse this shocking trend which appalls the educators: Only when hearts and attitudes toward the God of Creation are changed, as they yield to the authority of the Word of God, and submit themselves to their Creator and acknowledge Him as Lord....

- b. David was healthy and wealthy (there goes one assumption in the health and wealth gospel!)
- 4. Let's look a little closer at Nathan's tactics—2Sam 12

1 ¶ Then the LORD sent Nathan to David. And he came to him, and said, "There were two men in one city, the one rich and the other poor.

2 "The rich man had a great many flocks and herds.

3 "But the poor man had nothing except one little ewe lamb Which he bought and nourished; And it grew up together with him and his children. It would eat of his bread and drink of his cup and lie in his bosom, And was like a daughter to him.

4 "Now a traveler came to the rich man, And he was unwilling to take from his own flock or his own herd, To prepare for the wayfarer who had come to him; Rather he took the poor man's ewe lamb and prepared it for the man who had come to him."

5 Then David's anger burned greatly against the man, and he said to Nathan, "As the LORD lives, surely the man who has done this deserves to die.

6 "And he must make restitution for the lamb fourfold, because he did this thing and had no compassion."

7 Nathan then said to David, "You are the man! Thus says the LORD God of Israel, 'It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul.

8 'I also gave you your master's house and your master's wives into your care, and I gave you the house of Israel and Judah; and if that had been too little, I would have added to you many more things like these!

9 'Why have you despised the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon.

10 'Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.'

11 "Thus says the LORD, 'Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes, and give them to your companion, and he shall lie with your wives in broad daylight.'

12 'Indeed you did it secretly, but I will do this thing before all Israel, and under the sun.'

13 Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has taken away your sin; you shall not die."

14 "However, because by this deed you have given occasion to the enemies of the LORD to blaspheme, the child also that is born to you shall surely die."

- a. He does not blast him about some unknown or imagined sin
  - b. He paints a picture where David would see to condemn himself
  - c. Note: Judgment fell to teach Israel a lesson
  - d. Note: God's concern that men would blaspheme (slander) God
- iii. Our intent should be repentance not vindication of some mistaken notions
1. We must speak **the truth (in love)**

Ga 4:16 Am I therefore become your enemy, because I tell <226> you the truth <226>?

Eph 4:15 But speaking the truth <226> in love, may grow up into him in all things, which is the head, even Christ

2. Yet, we **must** warn men

Ac 20:31 Therefore watch, and remember, that by the space of three years I ceased not to **warn <3560>** every one night and day with tears.

Ro 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to **admonish <3560>** one another.

1Co 4:14 I write not these things to shame you, but as my beloved sons I warn <3560> you.

Col 1:28 Whom we preach, **warning <3560>** every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and **admonishing <3560>** one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

1Th 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and **admonish <3560>** you;

1Th 5:14 Now we exhort you, brethren, **warn <3560>** them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

2Th 3:15 Yet count him not as an enemy, but **admonish <3560>** him as a brother.

- a. Warn—Greek word  
| 3560 nouyeteo noutheteo {noo-thet-eh'-o}  
| AV - warn 4, admonish 4; 8  
| 1) to admonish, warn, exhort
- b. English word 'admonish' from American Heritage Dictionary  
| ad mon ish  
| 1. To reprove gently but earnestly.

- 2. To counsel (another) against something to be avoided; caution.
- 3. To remind of something forgotten or disregarded, as an obligation or a responsibility.
- 3. This is an important part of our Christian Testimony
- e. Comments on Zophar's assertions—1-6
  - i. With no evidence, he accuses Job of serious sin—1-3
  - ii. He literally prays that God would speak openly and audibly against Job—4-5
  - iii. He asserts that true wisdom has two sides—6
    - 1. This is clearly false
    - 2. Opinions of men have two sides
  - iv. He asserts that Job's sins are so great and numerous that even God can't remember them all!
    - 1. Omniscience?
    - 2. Friends?
- 2. God's perfections and almighty power—7-12
  - a. Yet, Zophar is right as to the absolute transcendence of God
    - i. As a matter of fact, none of us can 'think like God'
    - ii. Had God not revealed himself to us in the Word, we WOULD HAVE NO CLEAR IDEAS ABOUT GOD other than that he is the creator—Rom 1
    - iii. The impossibility of true wisdom apart from God—12
  - b. A poem (hymn) from the inter-varsity collection on the INTERNET

**The Attributes of God.  
Ernest Lange, Tr. by J. Wesley**

O GOD, thou bottomless abyss!  
 Thee to perfection who can know?  
 O height immense! What words suffice  
 Thy countless attributes to show?  
 Unfathomable depths thou art;  
 O plunge me in thy mercy's sea!  
 Void of true wisdom is my heart;  
 With love embrace and cover me:  
 While thee, all-infinite, I set  
 By faith before my ravished eye,  
 My weakness bends beneath the weight;  
 O'erpowered I sink, I faint, I die.

Eternity thy fountain was,  
 Which, like thee, no beginning knew;  
 Thou wast ere time began his race,  
 Ere glowed with stars the ethereal blue.  
 Greatness unspeakable is thine,  
 Greatness, whose undiminished ray,  
 When short-lived worlds are lost, shall shine,  
 When earth and heaven are fled away.  
 Unchangeable, all-perfect Lord,  
 Essential life's unbounded sea,  
 What lives and moves, lives by thy word;  
 It lives, and moves, and is from thee.

Thy parent-hand, thy forming skill,  
 Firm fixed this universal chain;  
 Else empty, barren darkness still  
 Had held his unmolested reign.  
 Whate'er in earth, or sea, or sky,  
 Or shuns or meets the wandering thought,

Escapes or strikes the searching eye,  
 By thee was to perfection brought.  
 High is thy power above all height,  
 Whate'er thy will decrees is done;  
 Thy wisdom, equal to thy might,  
 Only to thee, O God, is known!

Heaven's glory is thy awful throne,  
 Yet earth partakes thy gracious sway:  
 Vain man! thy wisdom folly own,  
 Lost is thy reason's feeble ray.  
 What our dim eye could never see,  
 Is plain and naked to thy sight;  
 What thickest darkness veils, to thee  
 Shines clearly as the morning light.  
 In light thou dwell'st; light that no shade,  
 No variation, ever knew;  
 Heaven, earth, and hell, stand all displayed,  
 And open to thy piercing view.

3. Zophar assures Job of blessings if he repented—13-20
- a. This is an eloquent call to repentance—13-15
- i. We all do sin from time to time and must remember the importance of repentance

2Co 7:8 For though I caused you sorrow by my letter, I do not regret it; though I did regret it--for I see that that letter caused you sorrow, though only for a while--

2Co 7:9 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, in order that you might not suffer loss in anything through us.

2Co 7:10 For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death. (NASB)

- ii. Redemption though is not mentioned at all
- iii. Job knew of his redeemer—19:25-26

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:  
 26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

- iv. Apparently, Zophar did not know of the redeemer
- b. Unfortunately, it is followed by the health and wealth gospel—16-20
- i. Being obedient to God (God's way) does bring spiritual profit.
- ii. It may not bring physical or material profit
1. The current 'seed faith' doctrine. Oral Roberts for years has told people that when they send their money to him, it is like planting money. They will receive much more.
  2. What do you know—a money tree.
  3. Others have learned the profitability of such 'doctrine.'

K. Job responds—ch 12-14

NIVSBN—Job 12:1 (12:1-14:22) As before, Job's reply is divided into two parts: He speaks to his three friends (12:2-13:19), then to God (13:20-14:22).

1. Addresses the 'three'—12:1-13:19

- a. Job blames his friends for their self-conceit and unkind behaviour, 12:1-5.

MHCC—#1-5| Job upbraids his friends with the good opinion they had of their own wisdom compared with his. We are apt to call reproofs reproaches, and to think ourselves mocked when advised and admonished; this is our folly; yet here was colour for this charge. He suspected the true cause of their conduct to be, that they despised him who was fallen into poverty. It is the way of the world. Even the just, upright man, if he comes under a cloud, is looked upon with contempt.

- i. Job asserts that he too can think—2-3
- ii. Job is the object of scorn because of his problems—4
  - 1. The KJV is probably more graphic in the first part of this verse

Job 12: 4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn. (KJV)

- 2. The Geneva Bible on this verse

12:4 I am {b} [as] one mocked of his neighbour, who calleth upon God, and he {c} answereth him: the just upright [man is] laughed to scorn.

(b) He reproves his friends for **two faults: one**, that they thought they had better knowledge than they did: and **the other**, that instead of true consolation, they derided and despised their friend in his adversity.

(c) Who being a mocker and a wicked man, thinks that no man is in God's favour but he, because he has all things that he desires.

- iii. This is, in a nutshell, the health and wealth gospel—if you've got it then you are great—flaunt it
  - 1. Isn't it interesting that those whom God blesses most materially often praise him least!
  - 2. Job still contends his (relative) innocence, even though he is in terrible shape
  - 3. In some ways, the jeers of his colleagues are as bad as the problems
- iv. The thoughts of 'men at ease'—5

- 1. The Hebrew word for 'men at ease'

07600 N<sub>nav</sub> sha'anān {shah-an-awn'} from 07599; TWOT - 2304a

AV - ease 6, quiet 2, tumult 2; 10

adj

1) at ease, quiet, secure

1a) at ease, secure

1b) at ease, careless, wanton, arrogant subst

2) security, pride, arrogance

2a) one at ease

2b) arrogance

- 2. Here are the uses of this word—the word 'tumult' is best (in modern English) represented by 'arrogance'

2Ki 19:28 Because thy rage against me and thy **tumult <07600>** is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Job 12:5 He that is ready to slip with his feet is as a lamp despised in the thought of **him that is at ease <07600>**.

Ps 123:4 Our soul is exceedingly filled with the scorning of **those that are at ease <07600>**, and with the contempt of the proud.

Isa 32:9 Rise up, ye **women that are at ease <07600>**; hear my voice, ye careless daughters; give ear unto my speech.

Isa 32:11 Tremble, ye **women that are at ease <07600>**; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

Isa 32:18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in **quiet <07600>** resting places;

Isa 33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a **quiet <07600>** habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Isa 37:29 Because thy rage against me, and thy **tumult <07600>**, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Am 6:1 Woe to them that are at **ease <07600>** in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

Zec 1:15 And I am very sore displeased with the heathen that are at **ease <07600>**: for I was but a little displeased, and they helped forward the affliction.

3. The thought is that of those who are 'secure' in material things
  - a. This will be Israel's lot in the kingdom
  - b. This is the situation for a number of people
  - c. It is interesting that the same word denotes 'arrogance'
- v. Generally, those who have presume that they have it by their own merit and are therefore superior to those who do not have it. Unfortunately, they carry this over into the spiritual realm
- vi. Most of a SOCIETIES ills are caused by the opinions of those who are 'at ease.'
  1. Men tend to despise 'losers' so their opinions do not matter so much
  2. Think in our own society how much of the fall came from the influential and wealthy
    - a. Hollywood (and others made rich by the electronic media)
      - 1) At one time, these were simply court entertainers whose views were ignored
      - 2) Today, they are extremely influential
    - b. The wealthy—even second generation (not known for their contributions)—most cultures have listened to these people
      - 1) The Kennedy clan—even though they have been about as immoral as imaginable
    - c. Musicians—it is interesting the inflammatory statements in 'rap' music that are allowed
    - d. Sports figures
    - e. Academics—not wealthy but very influential
  3. These groups have championed the following (and many other terrible things):
    - a. Cultural Diversity—a speaker on TV last night (Richard Bernstein) pointed out that most of this is simply the following (for each of these, he showed that history was not on the side the educators were):
      - 1) Anti-Christian
      - 2) Anti-White
      - 3) A synonym for only liberal causes

- b. Adultery and frequent divorce—these are now accepted as OK. Anyone not going along is considered a terrible person.
- c. The acceptance of the homosexual community
- d. Freudian psychology
- 4. Many of these things are capital offenses in scripture—God’s pattern for human government
- b. Shews that the wicked often prosper, 12:6-11.

MHCC—#6-11| Job appeals to facts. The most audacious robbers, oppressors, and impious wretches, often prosper. Yet this is not by fortune or chance; the Lord orders these things. Worldly prosperity is of small value in his sight: he has better things for his children. Job resolves all into the absolute proprietorship which God has in all the creatures. He demands from his friends liberty to judge of what they had said; he appeals to any fair judgment.

- i. On the other hand, many of the wicked do indeed prosper—Job 12:6

NIVSBN—Job 12:6 Such statements (see 9:21-24) irked the counselors and made them brand Job as a man whose feet were slipping (see v. 5).

- 1. Think of the wicked who have prospered and lived long and were well respected (at least to some people) in modern time
  - a. Chairman Mao lived a long and very prosperous life yet he hated everything we stand for
  - b. Winston Churchill was certainly no believer yet lived a very long and prosperous and influential life
  - c. Bertrand Russell, an atheist, who was raised in a Christian home and hated it. He credits mathematics with rescuing him from the madness of his puritan upbringing (as I recall)
- 2. Some apparent reprobates (God can save them whenever he wishes) who still bring havoc on our society
  - a. Ted Kennedy
  - b. Liz Taylor
  - c. Ed Asner
  - d. The leaders of the Muslim world—e.g. Saddam Hussein
- 3. Some apparent believers (to some) and ‘Christian’ institutions whose errors have damaged the gospel severely
  - a. Billy Graham
  - b. Fuller Seminary
  - c. Dallas Seminary
- 4. You ponder this and add to it
- ii. Yet, their prosperity was brought to them BY GOD—12:6
- iii. The last phrase of verse six is difficult to translate, yet none of the translations lead to doctrinal error
  - 1. God brought them abundance—KJV, NASB
    - a. God, Who is Sovereign has designed exactly which become wealthy and influential and which do not
    - b. Even Satan gets permission from God—Job 1
  - 2. Those who carry their god in their hands—NIV
    - a. Many idolators have prospered—even today
      - 1) Mormon millionaires—e.g. Bill Marriot
      - 2) Muslim millionaires
    - b. Why? That is up to God
  - 3. Who take Eloah into his hand—Keil & Delitsch
    - a. Similar to above. However, they give reasons from the Hebrew for their reading
    - b. However, K&D show the parallel passage to this thought

Hab 1:11 Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god. (KJV)  
Hab 1:11 "Then they will sweep through like the wind and pass on. But they will be held guilty, They whose strength is their god." (NASB)

4. The context (see next) seems to highly favor KJV, NASB on this  
iv. Nature teaches that these things are in the Sovereignty of God—12:7-10

7 "But now ask the beasts, and let them teach you; And the birds of the heavens, and let them tell you.  
8 "Or speak to the earth, and let it teach you; And let the fish of the sea declare to you.  
9 "Who among all these does not know That the hand of the LORD has done this,  
10 In whose hand is the life of every living thing, And the breath of all mankind?

1. Note: **Wesley** and the **Geneve Bible** seem to miss the point. It is not God's wisdom but his control that is taught

**Wesley**—V. 7. But-If thou observest the beasts, and their properties and actions, and events, from them thou mayst learn this lesson: that which Zophar had uttered with so much pomp and gravity, chap.#11:7,8,9], concerning God's infinite wisdom, saith Job, thou needest not go into heaven or hell to know. but thou mayst learn it even from the beasts.

**Geneva**—He declares to them that disputed against him, that their wisdom is common to all, and such as the very brute beasts teach daily.

2. The passage talks of what 'nature' knows—that God is IN CHARGE  
a. Some animals seem to have a high station  
b. Some have a low station  
c. Yet **no one** (except pagans who believe in reincarnation) would claim the lowly were less moral than the others  
c. Confirms and enlarges upon what had been said, of the wisdom, power and providence of God, 12:12-25.

MHCC—#12-25] This is a noble discourse of Job concerning the wisdom, power, and sovereignty of God, in ordering all the affairs of the children of men, according to the counsel of His own will, which none can resist. It were well if wise and good men, who differ about lesser things, would see how it is for their honour and comfort, and the good of others, to dwell most upon the great things in which they agree. Here are no complaints, or reflections. He gives many instances of God's powerful management of the children of men, overruling all their counsels, and overcoming all their oppositions. Having all strength and wisdom, God knows how to make use, even of those who are foolish and bad; otherwise there is so little wisdom and so little honesty in the world, that all had been in confusion and ruin long ago. These important truths were suited to convince the disputants that they were out of their depth in attempting to assign the Lord's reasons for afflicting Job; his ways are unsearchable, and his judgments past finding out. Let us remark what beautiful illustrations there are in the word of God, confirming his sovereignty, and wisdom in that sovereignty: but the highest and infinitely the most important is, that the Lord Jesus was crucified by the malice of the Jews; and who but the Lord could have known that this one event was the salvation of the world?

- i. NIVSB

Job 12:13 (12:13-25) The theme of this section is stated in v. 13: God is sovereign in the created world, and especially in history. The rest of the poem dwells on the negative aspects of God's power and wisdom — e.g., the destructive forces of nature (vv. 14-15), how judges become fools (v. 17), how priests become humiliated (v. 19), how trusted advisers are silenced and elders deprived of good sense (v. 20). **Contrast** the claim of Eliphaz that God always uses his power in ways that make sense (**5:10-16**).

ii. Man's wisdom is folly compared to God

1Co 1:20 Where is the **wise man**? Where is the scribe? Where is the debater of this age? Has not God made foolish the **wisdom** of the world?  
1Co 1:25 Because the foolishness of God is **wiser than men**, and the weakness of God is stronger than men.  
1Co 2:4 And my message and my preaching were not in persuasive words of **wisdom**, but in demonstration of the Spirit and of power,  
1Co 2:13 which things we also speak, not in words taught by **human wisdom**, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. (NASB)

iii. What happens makes sense to God; it need not make sense to us!

Job 12:25 They grope in darkness with no light; he makes them stagger like drunkards.  
**NIVSB**—Job 12:25 GROPE IN DARKNESS. Job concludes this section with a parody of Eliphaz's confident assertion in 5:14.

Parody (American Heritage Dictionary)

- 1.a. A literary or artistic work that imitates the characteristic style of an author or a work for comic effect or ridicule. b. The genre of literature comprising such works.
2. Something so bad as to be equivalent to intentional mockery; a travesty.
3. Music. The practice, popular in the 15th and 16th centuries, of significantly reworking an already established composition, especially the incorporation into the Mass of material borrowed from other works, such as motets or madrigals.

iv. Eliphaz tries to say that God always makes sense to us. Job's parody is in a context that says we aren't that smart!

d. Job sharply reproves his friends, 13:1-12.

**NIVSBN**—Job 13:1 (13:1-12) Job feels that his counselors have become completely untrustworthy (see v. 12). He calls them quacks (see v. 4; see also 16:2) and accuses them of showing partiality to God (since God is stronger than Job) by telling lies about Job (see vv. 7-8). Someday God will examine and punish them for their deception (see vv. 9-11). (13:1) ALL THIS. God's sovereign actions as described in ch. 12.

i. Job contends that he understands theology as well as they

Wesley— V. 1. Lo-All this which either you or I have discoursed concerning the infinite power and wisdom of God. I know, both by seeing it, by my own observation and experience, and by hearing it from my ancestors.

1. The 'hearing' implies a well-developed teaching about God and his nature
2. Job's friends had a great deal of pride. They essentially argued that Job must accept their analysis of the situation.

3. How thankful we should be that we have the scripture from which we can always derive truth with confidence.
- ii. He calls them worthless physicians—QUACKS—13:4
  1. He repeats this type of charge later

16: 1 ¶ Then Job answered,  
 2 "I have heard many such things; Sorry comforters are you all.  
 3 "Is there no limit to windy words? Or what plagues you that you answer?  
 4 "I too could speak like you, If I were in your place. I could compose words against you, And shake my head at you.

2. Our christian counselling must be solidly based on what God says not on what some man wish God had said

Gal 6: 1 ¶ Brethren, if a man be overtaken in a fault, ye which are spiritual, **restore** such an one in the spirit of meekness; considering thyself, lest thou also be tempted.  
 2 Bear ye one another's burdens, and so fulfil the law of Christ.  
 3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

- a. The Greed word for 'restore' is

2675 katartizo katartizo {kat-ar-tid'-zo} from 2596 and a derivative of 739; TDNT - 1:475,80; v  
 AV - perfect 2, make perfect 2, mend 2, be perfect 2, fit 1, frame 1, prepare 1, restore 1, perfectly joined together 1; 13  
 1) to render, i.e. to fit, sound, complete  
 1a) to mend (what has been broken or rent), to repair  
 1a1) to complete  
 1b) to fit out, equip, put in order, arrange, adjust  
 1b1) to fit or frame for one's self, prepare  
 1c) ethically: to strengthen, perfect, complete, make one what he ought to be

- b. Some uses of this word (KJV)

Mt 4:21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, **mending** <2675> their nets; and he called them. (Mr 1:19  
 Mt 21:16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast **perfected** <2675> praise?  
 Lu 6:40 The disciple is not above his master: but every one that is **perfect** <2675> shall be as his master.  
 Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath **fitted** <2675> to destruction:  
 1Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be **perfectly joined together** <2675> in the same mind and in the same judgment.  
 2Co 13:11 Finally, brethren, farewell. Be **perfect** <2675>, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.  
 Ga 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, **restore** <2675> such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

1Th 3:10 Night and day praying exceedingly that we might see your face, and might **perfect** <2675> that which is lacking in your faith?

3. We are to admonish one another

a. Key word translated 'admonish'

3560 nouyeteo noutheteo {noo-thet-eh'-o} from the same as 3559;  
TDNT - 4:1019,636; v  
AV - warn 4, admonish 4; 8  
1) to admonish, warn, exhort

b. All uses of this word

Ac 20:31 Therefore watch, and remember, that by the space of three years I ceased not to warn <3560> every one night and day with tears.

Ro 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish <3560> one another.

1Co 4:14 I write not these things to shame you, but as my beloved sons I warn <3560> you.

Col 1:28 Whom we preach, warning <3560> every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing <3560> one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

1Th 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish <3560> you;

1Th 5:14 Now we exhort you, brethren, warn <3560> them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

2Th 3:15 Yet count him not as an enemy, but admonish <3560> him as a brother.

iii. Any counseling not based ENTIRELY on the Word of God is quackery.

1. We hasten to add that there are **physical** causes for some depression
2. But, counseling MUST come from the Word
3. Think of the influence Freud has had EVEN on Christian counselors (though some today prefer Rogers). An important book—E. M. Thornton, *Freud and Cocaine*, (1983, Blond & Briggs, Worcester, Great Britain)
  - a. (from the foreward by Raymond Greene),

This book might well be called "The Demolition of Sigmund Freud". It is difficult to understand the strength of his influence over modern medicine for his teaching lacks any scientific support.

In my youth, six decades ago, I was vastly intrigued by his teaching, but enlightenment came when I began to see that no one in my admittedly small experience had been cured of his neurosis by psychoanalysis....

- b. The author shows that Freud's notions were essentially the common musings of cocaine addicts
4. Similar expose's could be given of Rogers and others.

- e. Professes his faith, 13:13-16.

MHCC—#13-22 Job resolved to cleave to the testimony his own conscience gave of his uprightness. He depended upon God for **justification** and **salvation**, the two great things **we hope** for through Christ. Temporal salvation he little expected, but of **his eternal salvation** he was very confident; that God would not only be his Saviour to make him happy, but his salvation, in the sight and enjoyment of whom he should be happy. He knew himself not to be a hypocrite, and concluded that he should not be rejected. We should be well pleased with God as a Friend, even when he seems against us as an enemy. We must believe that all shall work for good to us, even when all seems to make against us. We must cleave to God, yea, though we cannot for the present find comfort in him. In a dying hour, we must derive from him living comforts; and this is to trust in him, though he slay us.

- i. Job absolutely affirms that his HOPE is in the Lord

1. Hebrew word for 'hope' or 'trust'

03176 lxy yachal {yaw-chal'} a primitive root; TWOT - 859; v AV - **hope 22**, wait 12, tarry 3, trust 2, variant 2, stayed 1; 42

1) to wait, hope, expect

1a) (Niphal) to wait

1b) (Piel)

1b1) to wait, await, tarry

1b2) to wait for, hope for

1c) (Hiphil) to wait, tarry, wait for, hope for

2. Some uses of 'hope' and either 'Lord' or 'LORD' in KJV (note: KJV never translates the word (03176) as 'hope' before Psalms!

Ps 31:24 Be of good courage, and **he shall strengthen** your heart, all ye that hope in the LORD.

Ps 33:18 Behold, the **eye of the LORD** is upon them that fear him, upon them that hope in his mercy;

Ps 33:22 Let thy **mercy**, O LORD, be upon us, according as we hope in thee.

Ps 38:15 For in thee, O **LORD**, do I **hope**: thou wilt hear, O **Lord** my God.

Ps 131:3 **Let Israel** hope in the LORD from henceforth and for ever.

Ps 147:11 The LORD **taketh pleasure** in them that fear him, in those that hope in his mercy.

Jer 17:7 **Blessed is the man** that trusteth in the LORD, and whose hope the LORD is.

Jer 17:13 O LORD, the **hope of Israel**, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

La 3:26 **It is good** that a man should both hope and quietly wait for the salvation of the LORD.

Joe 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

1Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

2Th 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

1Ti 1:1\* Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;  
 1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,  
 1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: (NASB)

- 3. There is no other source of hope
- 4. Notice that Job sees the matter of eternity as settled.
- ii. However, that doesn't mean he understands what was happening to him
  - 1. He still intends to plead his case before his friends
  - 2. and before the Lord
- iii. Job understands that a godless man may not approach the Lord—13:16

Heb 4: 11\* ¶ Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience.

12\* For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and **able to judge** the thoughts and intentions of the heart.

13\* And there is **no creature hidden from His sight**, but all things are open and laid bare to the eyes of Him with whom we have to do.

14\* Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15\* For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

16\* Let us therefore **draw near with confidence** to the throne of grace, that we may receive mercy and may find grace to help in time of need. (NASB)

- 1. His right to approach God in this manner shows his relationship to the Lord
- 2. The unregenerate can't approach God in this manner
- f. Desires to be heard, 13:17-19.

NIVSB—Job 13:17 Job asks his friends to listen to what he is going to say to God in 13:20-14:22.

- i. Job wants them to listen for a change
- ii. Job wants specifics to support the case that he deserved this special trouble
- iii. In looking at all of this don't forget that hell is worse than any problems real or imagined in this life—this is very important
  - 1. The issue of special problems is one of whether those that have them are worse than those who don't
- 2. Addresses the Lord—13:20-14:22
  - a. Expostulates with God, 13:20-28.

NIVSB—Job 13:20 TWO THINGS. Job wants God (1) to withdraw his hand of punishment (v. 21), and (2) to start communicating with him (v. 22).

Job 13:23 Job's words are based on the counselors' point that suffering always implies sinfulness. He does not yet understand that God has a higher purpose in his suffering. WRONGS. . . SINS. . . OFFENSE. The three most important OT terms for sin (see note on Ex 34:7).

- i. Job feels that God has hidden his face from him (meaning that God has withheld blessing)—24
- ii. Leaves and chaff aren't pursued
- iii. Written against Job

Wesley's comment— V. 26. Writest-Thou appointest or inflictest. A metaphor from princes or judges, who anciently used to write their sentences.

- iv. He wonders if his sins as a young man are used against him now

NIVSBN—Job 13:26 SINS OF MY YOUTH. Since Job feels that he is not presently guilty of a sinful life, God must still be holding the sins of his youth against him. WRITE DOWN. . . THINGS AGAINST ME. See Ps 130:3; Hos 13:12; contrast 1Co 13:5.

- v. Job's feet—27

- 1. In stocks—Smith's Bible Dictionary

(An instrument of punishment, consisting of two beams, the upper one being movable, with two small openings between them, large enough for the ankles of the prisoner.--ED.)

The term "stocks" is applied in the Authorized Version to **two** different articles **one** of which answers rather to our pillory, inasmuch as the body was placed in a bent position, by the confinement of the neck and arms as well as the legs while **the other** answers to our "stocks," the feet alone being confined in it.

The prophet Jeremiah was confined in the first sort, #Jer 20:2| which appears to have been a common mode of punishment in his day, #Jer 29:26| as the prisons contained a chamber for the special purpose, termed "the house of the pillory." #2Ch 16:10| (Authorized Version "prison-house"). The stocks, properly so called, are noticed in #Job 13:27; 33:11; Ac 16:24| The term used in #Pr 7:22| (Authorized Version "stocks") more properly means a fetter.

- 2. Marked

- a. The word 'marks' is in the NIV. Here are the translations in some common Bibles

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a **print** upon the heels of my feet. (KJV)

27 "Thou dost put my feet in the stocks, And dost watch all my paths; Thou dost set a **limit** for the soles of my feet, (NASB)

27 You fasten my feet in shackles; you keep close watch on all my paths by putting **marks** on the soles of my feet. (NIV)

- b. The Hebrew word ('print' in KJV)

02707 hqx chaqah {khaw-kaw'} a primitive root; TWOT - 727; v AV - portrayed 2, carved work 1, set a print 1; 4

1) to cut, carve, cut in

1a) (Pual) carved (participle)

1b) (Hithpael) to engrave, cut a limit

- c. Uses of this word

1Ki 6:35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the **carved** work <02707>.

Job 13:27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a **print** <02707> upon the heels of my feet.

Eze 8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, **pourtrayed** <02707> upon the wall round about.  
Eze 23:14 And that she increased her whoredoms: for when she saw men **pourtrayed** <02707> upon the wall, the images of the Chaldeans pourtrayed with vermilion,

- d. Clearly 'mark' is the appropriate meaning. It was used for slaves. We might call it a brand. (Note: Here the NIV is more literal than the NASB.)

NIVSBN—Job 13:27 YOU FASTEN. . . MY PATHS. Elihu later quotes Job's words (see 33:11). MARKS ON THE SOLES OF MY FEET. The Babylonian code of Hammurapi (18th century B.C.) attests to the practice of putting marks on slaves. Job feels that he is being harassed by a God who has taken him captive and is tormenting him (see v. 25).

- vi. The fate of man.

NIVSBN—Job 13:28 (13:28-14:1) The introduction to ch. 14, expressing the pessimistic theme that man's legacy is trouble and his destiny is death. (13:28) GARMENT EATEN BY MOTHS. See Mt 6:19-20; Lk 12:33.

1. The NIVSBN may call this pessimism but it is reality since the fall
2. Man's legacy is trouble—Gen 3 (KJV)

14\* ¶ And the LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly shall you go, And dust shall you eat All the days of your life;

15\* And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

16\* ¶ To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your desire shall be for your husband, And he shall rule over you."

17\* ¶ Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you shall eat of it All the days of your life.

18\* "Both thorns and thistles it shall grow for you; And you shall eat the plants of the field;

19\* By the sweat of your face You shall eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return." (NASB)

3. Man's destiny (physically) is death—see Gen 3:19 above and Heb 9:27

Heb 9:27\* And as it is appointed unto men once to die, but after this the judgment:

- b. Man's life is but short, sorrowful, and sinful; on which consideration he pleads for mercy, 14:1-6.

**MHCC**—#1-6| Job enlarges upon the condition of man, addressing himself also to God. Every **man of Adam's fallen race** is short-lived.

All his show of beauty, happiness, and splendour falls before the stroke of sickness or death, as the flower before the scythe; or passes away like the shadow.

How is it possible for a man's conduct to be sinless, when his heart is by nature unclean? Here is a clear proof that Job understood and believed the doctrine of **original sin**. He seems to have intended it as a plea, why the Lord should not deal with him according to his own works, but according to His mercy and grace.

It is determined, in the **counsel and decree of God**, how long we shall live. Our times are in his hands, the powers of nature act under him; in him we live and move. And it is very useful to reflect seriously on the shortness and uncertainty of human life, and the fading nature of all earthly enjoyments.

But it is still more important to look at the cause, and remedy of these evils. Until we are born of the Spirit, no spiritually good thing dwells in us, or can proceed from us. Even the **little good in the regenerate is defiled** with sin.

**We should** therefore humble ourselves before God, and cast ourselves wholly on the mercy of God, through our Divine Surety. We should daily seek the renewing of the Holy Ghost, and look to heaven as the only place of perfect holiness and happiness.

**NIVSBN**—Job 14:2 (14:2-6) A symmetrical poem centered around v. 4; v. 2 corresponds to v. 5, and v. 3 to v. 6. Job expostulates with God: Given man's insignificance and inherited impurity, why do you take him so seriously (see 13:25)? (14:2) HE. . . WITHERS AWAY. Life at best is brief and fragile (see 8:19; Ps 37:2; Isa 40:7,24). LIKE A FLEETING SHADOW. See note on 8:9.

- c. Other creatures revive, but man does not, 14:7-12.

**NIVSBN**—Job 14:7 (14:7-12) Man is like a flower that lives its short life and is gone (v. 2), not like a tree that revives even after it has been cut down. (14:7) SPROUT. The Hebrew root underlying this word is translated "renewal" in v. 14.

- d. Various wishes and complaints, 14:13-22.

**NIVSBN**—Job 14:13 (14:13-17) Job's spirit now appears to rise above the despair engendered by his rotting body. Although resurrection in the fullest sense is not taught here, Job is saying that if God so desires he is able to hide Job in the grave, then raise him back to life at a time when the divine anger is past.

- i. Some of these verses are terribly misunderstood even by some who should know better. For example, here is Henry Morris, *The Remarkable Record of Job*, (Baker, Grand Rapids, 1988), pp 73-74

"O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" (Job 14:13). Up to this time in history, God had revealed very little about life after death, and Job seems to have believed that his body would go back to the dust and his soul would simply go to sleep. " For now should I have lain still and been quiet, I should have slept: then had I been at rest" (Job 3:13). " But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?... So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:10-12).

These feelings of Job should not be regarded as divinely inspired truth about death, since they contradict later revelation clearly teaching that the souls of believers go to be with Christ in heaven when they die (e.g., 2Cor5:1,6,8; Phil 1:21, 23. They do, however, give us a divinely inspired insight into the heart of Job as he searched and longed for such knowledge.

Even though he did not know where his soul would go at death, he believed in a future resurrection and restoration. Perhaps...

1. Henry Morris is troubled that Job refers to death as 'sleep.' His explanation is valid only if 'sleep' never refers to death in later writings—BUT
2. There are other verses in the Bible that talk of the dead (or some of them) 'sleeping.' Here are a few from Nave's Topical Bible.

De 31:16\* And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

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

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

Jer 51:39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

Da 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Joh 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

Ac 7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Ac 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

1Co 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

1Co 15:18 Then they also which are fallen asleep in Christ are perished.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

3. Thus, Job's use of 'sleep' for death is found in other parts of the Bible and this terminology must be dealt with.
4. Here are a few comments on 1Th 4:14 by C. H. Spurgeon. It is included in his morning and evening devotions. We would concur with his explanation.

**JUNE 29 — AM**

“Them also which sleep in Jesus will God bring with Him.”

— 1 Thessalonians 4:14

Let us not imagine that the soul sleeps in insensibility. “Today shalt thou be with me in paradise,” is the whisper of Christ to every dying saint. They “sleep in Jesus,” but their souls are before the throne of God, praising Him day and night in His temple, singing hallelujahs to Him who washed them from their sins in His blood. The body sleeps in its lonely bed of earth, beneath the coverlet of grass. But what is this sleep? The idea connected with sleep is “rest,” and that is the thought which the Spirit of God would convey to us. Sleep makes each night a Sabbath for the day. Sleep shuts fast the door of the soul, and bids all intruders tarry for a while, that the life within may enter its summer garden of ease. The toil-worn believer quietly sleeps, as does the weary child when it slumbers on its mother’s breast. Oh! happy they who die in the Lord; they rest from their labours, and their works do follow them. Their quiet repose shall never be broken until God shall rouse them to give them their full reward. Guarded by angel watchers, curtained by eternal mysteries, they sleep on, the heritors of glory, till the fulness of time shall bring the fulness of redemption. What an awaking shall be theirs! They were laid in their last resting place, weary and worn, but such they shall not rise. They went to their rest with the furrowed brow, and the wasted features, but they wake up in beauty and glory. The shrivelled seed, so destitute of form and comeliness, rises from the dust a beautiful flower. The winter of the grave gives way to the spring of redemption and the summer of glory. Blessed is death, since it, through the divine power, disrobes us of this work-day garment, to clothe us with the wedding garment of incorruption. Blessed are those who “sleep in Jesus.”

5. A brief outline on ‘Soul’ and found on the Internet. We note some concerns with the notation (*be careful here-DJR*)

#### The Soul

**We understand** that there is a substance or life force within mankind implanted by the Creator, which can be referred to as a life source, defined in English as ‘the soul’. It enables a person’s intellect to be exercised in co-operation with the functioning of the human body and spirit.

**It is a part** of our being which is generated in the embryo from which the natural body is formed.

It may be **compared** to the germ in a grain of wheat, and although the hull and the major part of the grain may be damaged or even destroyed, yet the germ can live.

We believe the **soul** has an existence independent of either **body** or **spirit**, and when a body dies, it sleeps in the grave until the resurrection, when it will be awaked out of that sleep (see Daniel 12:2).

The soul is capable of **generating** other souls in the offspring of individuals.

“All souls that came out of the loins of Jacob were seventy souls” (see Exodus 1:5).

David realised that the soul of man is laid in the tomb with the body, for he wrote in Psalm 49:15, "God will redeem my soul from the power of the grave."

The soul also contains the learning part of man, the intellect and emotions. Like a computer, it can store knowledge. We could say that the soul from experience and knowledge so stored is able to make decisions, has the ability to choose between what is right and what is wrong (ie. the agency of obedience [see Genesis 3:5])

- takes counsel (Psalm 13:2)
- refuses things (Job 6:7)
- is capable of grief (Job 30:25)
- is satisfied with good things (Psalm 63:5)
- feels bitterness of sorrow (Job 10:1; Mark 14:33, 34)
- is the seat of man's emotions ( 1 Samuel 18:1)

The soul itself is not destroyed at death. The soul "sleeps" in the grave in either happiness or misery depending on its relationship with God until the resurrection (see Psalm 49:15; Daniel 12:2; 2 Esdras 4:40,41; Isaiah 57:2) *(be careful here-DJR)*

The soul is immortal and cannot be destroyed.

After a person has died, nothing can be done by other people to affect that person's state in the grave. The soul "sleeping" is somewhat like our present physical sleep in which state we know nothing of what is going on around us, but yet sometimes can be aware of being in a distressed state of mind. This will not be clear until all souls awake to consciousness at Jesus Christ's return (see John 5:25,28,29). *(be careful here-DJR)*

The soul is responsible in the day of judgment to give an account of man's deeds done during his mortal life on earth (see Revelation 20:14).

We believe the soul and spirit are two separate parts of our being. Many understand that they are the same. Many do imagine that they are one and the same, but what saith the Scripture? It is written in Hebrews. 4:12, "The Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow." Mary, the mother of Jesus, said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour" Luke 1:46-47.

The following quotations show a distinction between the soul and body. In Matthew 10:28 it is written, "Fear not them which kill the body, but are not able to kill the soul". Peter says of Jesus in Acts 2:31 that, "His soul was not left in hell, neither did His flesh see corruption".

6. A surprising number of other sources either confuse the 'soul' with the 'spirit' or ignore the topic
  - ii. This is important enough to digress. An important verse emphasizing the body, soul and spirit is 1Th 5:23

23 ¶ And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (KJV)

23 ¶ Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. (NASB)

1. Gill on 1Th 5:23

**and I pray God your whole spirit, soul and body**, be preserved blameless unto the coming of our Lord Jesus Christ. A like division of man is made by the Jews: says one of their writers {y}

``a man cannot know God, unless he knows wpmgw wtmvbw wvpm,

"his soul, his breath, or his spirit, and his body".

Says {z} R. Isaac,

``worthy are the righteous in this world, and in the world

to come, for lo, they are all holy; their body is holy,

their soul is holy, their spirit, and their breath is holy"

See Gill on "Heb 4:12". **Some** by "spirit" understand the graces and gifts of the spirit in a regenerate man; and by "the soul", the soul as regenerated, and as it is the seat and subject of these graces; and by the body, the habitation of the soul, which is influenced by the grace that is last; and this is a sense not to be despised. **Others** by "the spirit" understand the rational and immortal soul of man, often called a spirit, as in #Ec 12:7| and by the soul, the animal and sensitive soul, which man has in common with brutes; see #Ec 3:21| and by the "body", the outward frame of flesh and blood, and bones; but rather "spirit" and "soul" design the same immaterial, immortal, and rational soul of man, considered in its different powers and faculties. The "spirit" may intend the understanding, #Job 32:8| which is the principal, leading, and governing faculty of the soul; and which being enlightened by the spirit of God, a man knows himself, Christ Jesus, and the things of the spirit, the truths of the Gospel, and receives and values them. The "soul" may include the will and affections, which are influenced by the understanding; and in a regenerate man the will is brought to a resignation to the will of God, and the affections are set upon divine things, and the body is the instrument of performing religious and spiritual exercises: and these the apostle prays

**may be preserved blameless**; not that he thought they could be kept from sinning entirely in thought, word, or deed; but that they might be preserved in purity and chastity from the gross enormities of life, and be kept from a total and final falling away, the work of grace be at last completed on the soul and spirit, and the body be raised in incorruption, and glory; and both at the coming of Christ be presented faultless, and without blame, without spot or wrinkle, or any such thing, first to himself, and then to his father.

{y} Aben Ezra in Exod. xxxi. 18.

{z} Zohar in Lev. fol. 29. 2.

2. Greek for spirit

|4151 pneuma pneuma {pnyoo'-mah} from 4154; TDNT - 6:332,876; n n |

- AV - Spirit 111, Holy Ghost 89, Spirit (of God) 13,  
 Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3,  
 Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47,  
 spirit (general) 26, spirit 8, (Jesus' own) spirit 6,  
 (Jesus' own) ghost 2, misc 21; 385
- 1) the third person of the triune God, the Holy Spirit, coequal,  
 coeternal with the Father and the Son
    - 1a) sometimes referred to in a way which emphasises his  
 personality and character (the Holy Spirit)
    - 1b) sometimes referred to in a way which emphasises his work  
 and power (the Spirit of Truth)
    - 1c) never referred to as a depersonalised force
  - 2) the spirit, i.e. the vital principal by which the body is animated
    - 2a) the rational spirit, the power by which the human being feels,  
 thinks, decides
    - 2b) the soul
  - 3) a spirit, i.e. a simple essence, devoid of all or at least  
 all grosser matter, and possessed of the power of knowing,  
 desiring, deciding, and acting
    - 3a) a life giving spirit
    - 3b) a human soul that has left the body
    - 3c) a spirit higher than man but lower than God, i.e. an angel
      - 3c1) used of demons, or evil spirits, who were conceived  
 as inhabiting the bodies of men
      - 3c2) the spiritual nature of Christ, higher than the highest  
 angels and equal to God, the divine nature of Christ
  - 4) the disposition or influence which fills and governs the soul  
 of any one
    - 4a) the efficient source of any power, affection, emotion, desire, etc.
  - 5) a movement of air (a gentle blast)
    - 5a) of the wind, hence the wind itself
    - 5b) breath of nostrils or mouth
3. for soul  
 5590 quce psuche {psoo-khay'} from 5594; TDNT - 9:608,1342; n f  
 AV - soul 58, life 40, mind 3, heart 1, heartily + 1537 1, not tr 2; 105
- 1) breath
    - 1a) the breath of life
      - 1a1) the vital force which animates the body and shows itself  
 in breathing
      - 1a1a) of animals
      - 1a12) of men
    - 1b) life
    - 1c) that in which there is life
      - 1c1) a living being, a living soul
  - 2) the soul
    - 2a) the seat of the feelings, desires, affections, aversions  
 (our heart, soul etc.)
    - 2b) the (human) soul in so far as it is constituted that by  
 the right use of the aids offered it by God it can attain  
 its highest end and secure eternal blessedness, the soul  
 regarded as a moral being designed for everlasting life
    - 2c) the soul as an essence which differs from the body and is not  
 dissolved by death (distinguished from other parts of the body)
4. body  
 4983 soma soma {so'-mah} from 4982; TDNT - 7:1024,1140; n n

AV - body 144, bodily 1, slave 1; 146

- 1) the body both of men or animals
  - 1a) a dead body or corpse
  - 1b) the living body
    - 1b1) of animals
- 2) the bodies of planets and of stars (heavenly bodies)
- 3) is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body
  - 3a) so in the NT of the church
- 4) that which casts a shadow as distinguished from the shadow itself

iii. Paul in 1Th 5:23 is talking about the complete sanctification of the saint

iv. Note the following passage

Ezek 36: 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.  
27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

a. Note: The order is spirit first and body last

v. Spirit

1. God-consciousness
2. Before salvation

a. Dead—Eph 2:1-3

Eph 2: 1 ¶ And you were dead in your trespasses and sins,  
2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.  
3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. (NASB)

b. In many ways, difficult to distinguish from the 'soul'—see later

3. After salvation

Eph 2: 4 ¶ But God, being rich in mercy, because of His great love with which He loved us,  
5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),  
6 and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus (NASB)

a. Divided from the soul—Heb 4:12

12\* For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. (NASB)

1) GILL on Heb 4:12

Ver. 12. For the word of God is quick and powerful, &c.] This is to be **understood of Christ**, the essential Word of God; for the Word of God was a known name of the Messiah among the Jews; see Gill on "Joh 1:1"| ..., is the living God, omnipotent and omniscient; for not a thing, but a **person** is spoken of, who is a Judge, and a critical discernor of the secrets of men's hearts: and certain it is, ..., and our Advocate with the father: he is

**quick**, or, as it may be better rendered, "living"; he has life in himself as God, he is the living God; he is the living Redeemer and Mediator, and he lives for ever as man; he is the author and giver of life, natural, spiritual, and eternal: and he is powerful, as he appears to be in the creation and sustaining of all things; in his miracles and ministrations; in the work of man's redemption; in the preservation of his people, and in his advocacy and intercession:

**and sharper** than any twoedged sword; or "more cutting than one", by the words of his mouth, by the power of his spirit, and the efficacy of his grace; for his mouth itself is as a sharp sword, and out of it comes forth one, #Isa 49:2 Re 19:13,15| by which he pierces the hearts of men, cuts them to the quick, and lays them open. Jehovah is called a twoedged sword with the Jews; and Philo the Jew speaks of the flaming sword of the Logos.

Piercing even to the dividing asunder soul and spirit, and of the joints and marrow; the like property Philo the Jew ascribes to the "Logos", or Word; he calls him tomeuv, "a cutter", and says he cuts and divides all things, even all sensible things, yea, atoms, and things indivisible; the apostle seems here to have respect to the several names with which the soul of man is called by the Jews, hmvnw xwr vqn, "soul, spirit, and breath" {p}; the latter of these, they say, dwells between the other two. **Some** by the soul understand the natural and unregenerate part in man, and by the spirit the renewed and regenerate part, which though sometimes are not so easily distinguished by men, yet they are by Christ; **others** think the soul designs the inferior faculties, the affections; and the spirit the superior ones, the mind and understanding; but the apostle's meaning seems to be this, that whereas the soul and spirit are invisible, and the joints and marrow are covered and hid; so sharp and quick sighted, and so penetrating is the divine Word, that it reaches the most secret and hidden things of men:...

2) 'word of God' = Christ

Rev 19: 13 And He is clothed with a robe dipped in blood; and His name is called The Word of God.

3) What Christ does

- a) divides soul and spirit—SALVATION
- b) joints and marrow—RESURRECTION
- c) thoughts and intents—JUDGMENT

b. In heavenlies—Eph 2:6

c. Is new nature in the saint

Ro 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

1) Some titles of the new nature

Heb 12:23\* To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

a) spirit

Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.  
Eze 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

b) mind

Ro 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

c) spirit—no article in Greek

Ro 8:9 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.  
Ro 8:14 For as many as are led by the Spirit of God, they are the sons of God.

2) Is the new nature—controlled by Holy Spirit

Ro 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;  
1Co 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

d. Can't sin

1Jo 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1) Question—1Cor 7:34 (no problem)

1Co 7:34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

2) Question—2Cor 7:1 (two explanations can be given)

2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

a) defilement by association with sin

b) physical and spiritual defilement

e. Spirit is guarantee (down payment)

2Co 5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.  
Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

f. Reckon as alive

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,  
Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Eph 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Eph 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Ga 5:23 Meekness, temperance: against such there is no law.

Ga 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

vi. Soul—(Greek *psuche*)—varied meanings=see above

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

1. self-consciousness
2. Sanctified at death
  - a. Before death
    - 1) natural=soulish

1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

- 2) Divided from spirit at salvation—Heb 4:12 (above)
- 3) Old nature in saint

a) Source of pride

Pr 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

Pr 6:17 A proud look, a lying tongue, and hands that shed innocent blood,

Pr 6:18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

b) natural=soulish

1Co 2:14 But the **natural** (5591 *qucikov psuchikos*) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Jas 3:15 This wisdom descendeth not from above, but is earthly, **sensual** (5591), devilish.

Jude 1:19 These be they who separate themselves, **sensual** (5591), having not the Spirit.

c) Flesh

Ro 8:8 So then they that are in the flesh cannot please God.

Ga 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Ga 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Ga 5:18 But if ye be led of the Spirit, ye are not under the law.

Ga 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Ga 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Ga 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

d) Note: Flesh can't please God—Rom 8:8

e) Note: Body can!

Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

f) Battle—Rom 7:15-21

15 I do not understand what I do. For what I want to do I do not do, but what I hate I do.

16 And if I do what I do not want to do, I agree that the law is good.

17 As it is, it is no longer I myself who do it, but it is sin living in me.

18 I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.

19 For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing.

20 Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

21 So I find this law at work: When I want to do good, evil is right there with me.

b. After death—Phil 1:22-24 (Here, flesh=body)

Php 1:22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

Php 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Php 1:24 Nevertheless to abide in the flesh is more needful for you.

vii. Body

1. Consists of

a. Physical

1) Matter

2) Intellect

3) Emotions (physical part?)

b. Will

2. Sanctified at rapture

a. Before rapture

1Ti 5:23\* Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Ec 12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Ec 12:2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

Ec 12:3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

Ec 12:4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

Ec 12:5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Ec 12:6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Ec 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Ec 12:8 Vanity of vanities, saith the preacher; all is vanity.

Ec 12:12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Ec 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.

b. After the rapture

1) Redemption of the Body

Ro 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

2) Also—

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.  
1Th 4:18 Wherefore comfort one another with these words.

1Co 15:16 For if the dead rise not, then is not Christ raised:  
1Co 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.  
1Co 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:  
1Co 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:  
1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.  
1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

e. WHEN does man rise?

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

- i. Now that we've dealt with one misconception about these verses let's look at another
- ii. When are men raised
  1. Job saw resurrection as being when the heavens be no more—  
POST-MILLENIAL
  2. The post and a-millennialists both have but a common resurrection (for saved and unsaved) at the end of time in Rev 20:11-15
  3. Dispensationalists struggle with this passage. Some will openly state that this is but another evidence that Job WAS WRONG
- iii. Remember the danger of calling scripture wrong specially when a prophet is quoted
- iv. The standard understanding of Dispensationalists (from John F. Walvoord *Prophecy Knowledge Handbook*, p. 464 (table))

1. Resurrection of Jesus Christ (Matt 28:1-7; Mark 16:1-7; Luke 24:1-8; John 10:1-10; Acts 2:24; 3:15; 4:32; 10:40; 17:3; Rom 1:4; 4:25; 10:9; 1Cor 15:4; Eph 1:20; 1Thess 4:14; 1Peter 3:18).
2. The token resurrection of some saints at the time of the resurrection of Christ (Matt 27:50-53).
3. The resurrection at the Rapture (1Cor 15:51-58; 1Thess 4:14-17).
4. The resurrection of the two witnesses (Rev 11:3-13).
5. The resurrection of the Old Testament saints (Isa 26:19-21; Ezek 37:12-14; Dan 12:1-3).
6. The resurrection of the Tribulation saints (Rev 20:4-6).
7. The resurrection of the wicked dead (Rev 20:11-15).

1. This outline is confusion for several reasons
  - a. If we wish to mention token resurrections, there are others

Mt 10:8 Heal the sick, cleanse the lepers, **raise the dead**, cast out devils: freely ye have received, freely give.

**Acts 9: 36 ¶** Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

**1Ki 17: 18** And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

- b. These 'tokens' apparently died again. They aren't here ARE THEY! We are not told that they were 'translated' to glory.
  - c. Our real issue is the resurrection of men to their eternal destiny
  - d. Obviously, Christ's resurrection is pivotal for without that, there is no salvation
2. If we delete the 'tokens' , we are left with the following (other than Christ's resurrection):

- 3. The resurrection at the Rapture (1Cor 15:51-58; 1Thess 4:14-17).
- 5. The resurrection of the Old Testament saints (Isa 26:19-21; Ezek 37:12-14; Dan 12:1-3).
- 6. The resurrection of the Tribulation saints (Rev 20:4-6).
- 7. The resurrection of the wicked dead (Rev 20:11-15).

3. Here is the passage from Isaiah 26—these are clearly from Israel

19 But your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give birth to her dead.

20 ¶ Go, my people, enter your rooms and shut the doors behind you; hide yourselves for a little while until his wrath has passed by.

21 See, the LORD is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer.

- a. There is not time given. Why Walvoord sees this as different in time from Rev 20:4-6, I will never know

- b. Of course, Walvoord has seen fit to cram Peter and the twelve into the body and hence into the Rapture so!
- 4. Better still, we can list the following:

- 1. The rapture of the Body of Christ (1Cor 15:51-58; 1Thess 4:14-17).
- 2. The resurrection of the saved of Israel (Rev 20:4-6).
- 3. The simultaneous resurrection of all GENTILES (not in the Body and not in Israel), both saved and lost (perhaps called SEA), and the resurrection of the rest of the lost (Rev 20:11-15).

- a. This fits the proper dispensational understanding
- b. This is the only position consistent with Job's words taken as truth
- c. Remember to interpret each passage in the light of the dispensational position of the speaker and listeners
- 5. Warning—the Bible is to instruct us
  - a. It will force us to certain understandings
  - b. We MUST NOT force it into our understandings
  - c. Our task is that of "exegesis."

Critical explanation or analysis, especially of a text.

- d. Here is the record of the Great White Throne Judgment

Re 20:11 And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.

Re 20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

Re 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.

Re 20:14 And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

Re 20:15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

- 1) People have assumed that there are no elect here. The passage DOES NOT SAY THAT!
- 2) Only members of the Body of Christ are raised in the rapture
- 3) Notice the description of those raised in Rev 20:4-6

Re 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Re 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (NASB)

- a) They are priests

- b) They shall reign for 1000 years
- c) This is Israel and no one else

Ex 19:5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;  
 Ex 19:6\* and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."  
 1Pe 2:9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;  
 1Pe 2:10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. (NASB)

- 4) **Job was right (scripture is always right):** He will go to his reward at the occasion of the Great White Throne *WHEN* the heavens (as we know them) ARE NO MORE!

f. Job is troubled about his present problems—14:18-22

Job 14:18 (14:18-22) Job's pessimism arises not from skepticism about the possibility of resurrection from the dead but rather from God's apparent unwillingness to do something immediately for a person like him, whose life has become a nightmare of pain and mourning.

g. His resurrection hope for the future is clear in chapter 14:12, 14-17

Job 14:12 So man lies down and does not rise. Until the heavens be no more, He will not awake nor be aroused out of his sleep.  
 Job 14:13 "Oh that Thou wouldst hide me in Sheol, That Thou wouldst conceal me until Thy wrath returns to Thee, That Thou wouldst set a limit for me and remember me!  
 Job 14:14 "If a man dies, will he live again? All the days of my struggle I will wait, Until my change comes.  
 Job 14:15 "Thou wilt call, and I will answer Thee; Thou wilt long for the work of Thy hands.  
 Job 14:16 "For now Thou dost number my steps, Thou dost not observe my sin.  
 Job 14:17 "My transgression is sealed up in a bag, And Thou dost wrap up my iniquity. (NASB)

- i. He knows the time—14:12
- ii. He looks forward to resurrection—14:14
- iii. He knows that the Lord will call and he will respond THEN—14:15
- iv. He knows that God records his steps—14:16
  - 1. This is apparently his work for the Lord for it is separate from his sins
- v. His sins are remembered no more—14:16-17
  - 1. Contrary to the commentaries, he knew about redemption
  - 2. Believers have always understood redemption—Rom 4 (NASB)

Ro 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.  
 Ro 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Ro 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Ro 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.

L. ROUND TWO (It's getting worse)—ch 15-21

1. Eliphaz' second discourse—ch 15

a. Reproves Job—1-16

#1-16| Eliphaz begins a second attack upon Job, instead of being softened by his complaints. He unjustly charges Job with casting off the fear of God, and all regard to him, and restraining prayer. See in what religion is summed up, fearing God, and praying to him; the former the most needful principle, the latter the most needful practice. Eliphaz charges Job with self-conceit. He charges him with contempt of the counsels and comforts given him by his friends. We are apt to think that which we ourselves say is important, when others, with reason, think little of it. He charges him with opposition to God. Eliphaz ought not to have put harsh constructions upon the words of one well known for piety, and now in temptation. It is plain that these disputants were deeply convinced of the doctrine of original sin, and the total depravity of human nature. Shall we not admire the patience of God in bearing with us? and still more his love to us in the redemption of Christ Jesus his beloved Son?

- i. Some of his doctrine is right.
- ii. It is the characterization of Job as a wicked man that is so wrong
- iii. Exasperation—15:1-6

**NIVSBN**—Job 15:1 (15:1-6) Up to this point Eliphaz has been the most sympathetic of the three counselors, but now he has run out of patience with Job and denounces him more severely than before.

1. He accuses Job of empty words and hot air—15:2

**Winds**

*Smith's Bible Dictionary*

That the Hebrews recognized the existence of four prevailing winds as issuing, broadly speaking, from the four cardinal points, north, south, east and west, may be inferred from their custom of using the expression "four winds" as equivalent to the "four quarters" of the hemisphere. Eze 37:9 Da 8:8; Zec 2:6; Mt 24:31 The **north** wind, or, as it was usually called "the north," was naturally the coldest of the four...The **northwest** wind prevails from the autumnal equinox to the beginning of November, and the north wind from June to the equinox. The **east** wind crosses the sandy wastes of Arabia Deserts before reaching Palestine and was hence termed "the wind of the wilderness." #Job 1:19; Jer 13:14| It blows with violence, and is hence supposed to be used generally for any violent wind. (Job 27:21; 38:24; Ps 48:7; Isa 27:8; Eze 27:26) In Palestine the east wind prevails from February to June. The **south** wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot. (Job 37:17; Lu 12:55) The **west** and **southwest** winds reach Palestine loaded with moisture gathered from the Mediterranean, and are hence expressly termed by the Arabs "the fathers of the rain." **Westerly** winds prevail in Palestine from November to February....

**NIVSBN**—Job 15:2 EMPTY. The Hebrew for this word is translated “long-winded” in 16:3, where Job hurls Eliphaz’s charges back at him. HOT EAST WIND. See 27:21; 38:24; the sirocco that blows in from the desert (see notes on Ge 41:6; Jer 4:11).

2. This guy really knows how to insult a speaker—Job 15:2-3

Job 15: 2 "Should a wise man answer with windy knowledge, And fill himself with the east wind?  
3 "Should he argue with useless talk, Or with words which are not profitable? (NASB)

3. He now attacks Job’s devotion to the Lord—Job 15:4-6
4. We have to remember that, if Eliphaz had facts indicating or even proving Job guilty of terrible things, then some of these characterizations would be valid.
- a. But, he had nothing other than that God had allowed (or ordained) calamity in his life!
  - b. In short, he had only the presumption of the health and wealth gospel to conclude that Job was a ‘bag of hot air.’
  - c. We often forget that, our assumptions (‘axioms’ in mathematics; ‘presuppositions’ in philosophy) affect our conclusions from a given set of facts.
    - 1) Creationists and evolutionists derive opposite conclusions from the same set of fossils and other facts.
      - a) Is there a God who is in charge?
    - 2) Job vs. three friends(?)
      - a) Is a ‘relatively upright’ man (person) guaranteed health and wealth?
    - 3) Reactions to the scandals in Clinton’s administration
      - a) Can trustworthy governance exist when there is no moral trustworthiness?
- iv. Eliphaz accuses Job of claiming special wisdom (Three sources of wisdom)—15:7-10
- 1. DIVINE—Equates Job’s assertions with claims to be in on God’s council—8
    - a. We now have the completed Bible so have a real advantage here—we can disprove the health and wealth gospel’s assumptions.
    - b. Yet, we still have those who prefer the charismatics to what the Bible says. They really do not trust even the Bible which they say they love.
  - 2. AGE/EXPERIENCE—Points out that Job is not the oldest and therefore can’t claim special knowledge due to age—7, 10

**NIVSBN**—Job 15:10 Age, with its tested experience, was equated with wisdom in ancient times — a truism denied by Elihu (see 32:6-9).

- a. Our society sees age as a liability
3. NUMBERS—Asserts a ‘democratic’ assumption that the majority can’t be wrong—8, 9
- a. This is one of the most effective ways to combat truth
  - b. How many ‘professed’ believers are Calvinists?
  - c. How many ‘professed’ believers are mid-Acts dispensationalists?
  - d. How many ‘professed’ believers are YE/YU (young earth, young universe) creationists?
  - e. How many ‘professed’ believers understand separation?
- v. Eliphaz claims inspiration—15:11-13

**(NIVSBN)** Job 15:11 (15:11-13) Eliphaz chides Job for replying in rage to his friends' attempts to console him with gentle words, which Eliphaz believes come from God himself (v. 11). But Eliphaz has been guilty of cruel insinuation (ch. 5), and the other two counselors have been even more malicious. Genuine words of comfort for Job have been few indeed (see 4:2-6).

**(Wesley)** V. 11. Are-Are those comforts, which we have propounded to thee on condition of thy repentance, small and contemptible in thine eyes? Secret-Hast thou any secret and peculiar way of comfort which is unknown to us, and to all other men?

1. Notice the approach of Eliphaz
  - a. He is the gentle one and Job is the one filled with rage
  - b. He has God on his side and Job does not.
    - 1) No scripture support given
    - 2) In fact, Job gave hard evidence to the contrary—pious men who were not wealthy/healthy and wicked men who were
2. According to Eliphaz, “to be against Eliphaz is to be against God. No additional argument needed or allowed!”
  - a. Sounds a lot like some doctrinal discussions!
  - b. It even sounds like some discussions not about doctrine.
- vi. An eloquent (and Biblical) statement about man’s depravity

Job 15: 14 "What is man, that he should be pure, Or he who is born of a woman, that he should be righteous?  
15 "Behold, He puts no trust in His holy ones, And the heavens are not pure in His sight;  
16 How much less one who is detestable and corrupt, Man, who drinks iniquity like water!

1. Eliphaz sees this as negating anything that Job says
2. Unfortunately, for Eliphaz, this also negates anything he has to say
3. We must base truth on the clear statements from God without  
ADDITIONAL ASSUMPTIONS FROM MAN’S WISDOM
4. With a completed scripture, we have a tremendous advantage and no excuse

Isa 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

- a. Some of TSK’s (*Treasury of Scripture Knowledge*) cross references to the importance of the Word

Isa 8:16 Bind up the testimony, seal the law among my disciples.  
Lu 10:26 He said unto him, What is written in the law? how readest thou?  
Lu 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.  
Joh 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?  
Ac 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

2Ti 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

- b. Some of TSK's cross references on the danger of ignoring the Word and the advantage of receiving the Word

Isa 30:8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: 9 That this is a rebellious people, lying children, children that will not hear the law of the LORD:10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: 11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Ps 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. 8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

Ps 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

Jer 8:9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

Mic 3:6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

Mt 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!

Mt 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mr 7:7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Ro 1:22 Professing themselves to be wise, they became fools,

2Pe 1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

- b. Wicked men—Job 15:17-35

#17-35 Eliphaz maintains that the wicked are certainly miserable: whence he would infer, that the miserable are certainly wicked, and therefore Job was so. But because many of God's people have prospered in this world, it does not therefore follow that those who are crossed and made poor, as Job, are not God's people. Eliphaz shows also that wicked people, particularly oppressors, are subject to continual terror, live very uncomfortably, and perish very

miserably. Will the prosperity of presumptuous sinners end miserably as here described? Then let the mischiefs which befall others, be our warnings. Though no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. No calamity, no trouble, however heavy, however severe, can rob a follower of the Lord of his favour. What shall separate him from the love of Christ?

- i. Even the successful wicked (particularly those who oppress) have miserable lives. He must fear terrorism

20 "The wicked man writhes in pain all his days, And numbered are the years stored up for the ruthless.

21 "Sounds of terror are in his ears, While at peace the destroyer comes upon him.

22 "He does not believe that he will return from darkness, And he is destined for the sword.

- ii. He fears the future

23 "He wanders about for food, saying, 'Where is it?' He knows that a day of darkness is at hand.

24 "Distress and anguish terrify him, They overpower him like a king ready for the attack,

25 Because he has stretched out his hand against God, And conducts himself arrogantly against the Almighty.

26 "He rushes headlong at Him With his massive shield.

- iii. He lists a myriad of potential problems
- iv. Unfortunately, many of these same problems can plague a righteous man
  1. One big difference: The righteous know the Lord
  2. We know that the Lord is in control even when life seems out of control

2. Job responds—ch 16-17

- a. Job reproves his friends. (1-5)

**MHCC:** #1-5 Eliphaz had represented Job's discourses as unprofitable, and nothing to the purpose; Job here gives his the same character. Those who pass censures, must expect to have them retorted; it is easy, it is endless, but what good does it do? Angry answers stir up men's passions, but never convince their judgments, nor set truth in a clear light. What Job says of his friends is true of all creatures, in comparison with God; one time or other we shall be made to see and own that miserable comforters are they all. When under convictions of sin, terrors of conscience, or the arrests of death, only the blessed Spirit can comfort effectually; all others, without him, do it miserably, and to no purpose. Whatever our brethren's sorrows are, we ought by sympathy to make them our own; they may soon be so.

- i. He describes them as miserable comforters

**NIVSBN:** Job 16:2 (16:2-5) Helpful advice is usually brief and encouraging, not lengthy and judgmental. (16:2) MISERABLE COMFORTERS. See note on 13:1-12. Job would eventually be comforted, but not by his three friends (see 42:11)

- ii. Ultimately, his comfort comes from the Lord
- iii. What words are appropriate according to Job?

Job 16: 5 "I could strengthen you with my mouth, And the solace of my lips could lessen your pain.

- iv. Of course, Godly counsel must also be given if there is KNOWN sin. His friends have yet to produce such evidence
- v. Job makes the point (later in Matt 7) that censure brings similar censure

Matt 7: 1 ¶ "Do not judge lest you be judged.  
 2 "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.  
 3 "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?  
 4 "Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?  
 5 "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

- vi. Comfort topics from TCR
  1. God as the Giver of # Ps 71:21 86:17 Isa 12:1 51:3,12 66:13 2Co 1:3 7:6
  2. Christ's Words a Source of # Mt 9:22 Mr 5:36 Lu 7:13 Joh 14:1,18 16:33 2Th 2:16
  3. The Duty of Administering # Isa 40:1 1Co 14:3,31 2Co 2:7 1Th 4:18 5:11,14

Isa 40:1 Comfort ye, comfort ye my people, saith your God.  
 1Co 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.  
 1Co 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.  
 2Co 2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.  
 1Th 4:18 Wherefore comfort one another with these words.  
 1Th 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.  
 1Th 5:14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

- 4. Examples of Men Giving # Ge 50:21 1Ch 7:22 Job 2:11 Joh 11:31
  - a. Listing Job 2:11 (about the coming of his three friends) shows the lack of depth of thought that goes in some lists
  - b. Always check on anything you read or hear.
- 5. Special Comforting Passages # Job 5:19 11:16 Ps 27:5 30:5 42:5 103:13 119:50 138:7 Isa 46:4 61:3 63:9 Mt 5:4 Joh 14:1 Ro 8:28 1Th 3:7 4:13

Ps 27:5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.  
 Ps 30:5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.  
 Ps 42:5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.  
 Ps 103:13 Like as a father pitieth his children, so the LORD pitieth them that fear him.  
 Ps 119:50 This is my comfort in my affliction: for thy word hath quickened me.

Ps 138:7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

Mt 5:4 Blessed are they that mourn: for they shall be comforted.

Joh 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

Ro 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

1Th 3:7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

6. HOPE-DESPAIR (F) COMFORTLESS LIVES # Job 21:34 Ec 4:1  
La 1:21 Na 3:7

Job 21:34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Ec 4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

La 1:21 They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me.

Na 3:7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

b. He represents his case as deplorable. (6-16)

i. Job is distraught—6-8

6 ¶ "If I speak, my pain is not lessened, And if I hold back, what has left me?

7 "But now He has exhausted me; Thou hast laid waste all my company.

8 "And Thou hast shriveled me up, It has become a witness; And my leanness rises up against me, It testifies to my face.

ii. He senses that he is being attacked by God in his fury

**NIVSBN:** Job 16:9 The figure here is graphic and disturbing: God, like a ferocious lion (see 10:16), attacks and tears at Job's flesh. OPPONENT. The Hebrew for this word is translated "enemy" in 19:11.

Job 16:10 (16:10-14) Job sees himself as God's target and views his situation as the reverse of Eliphaz's description in 15:25-26.

Job 16:15 (16:15-17) Job summarizes his misery: Though innocent, he continues to suffer. (16:15) SACKCLOTH. . . DUST. Signs of mourning (see notes on Ge 37:34; Jnh 3:5-6).

iii. We know that Job is being attacked but by Satan and his demons.

1. The feeling is pure misery

2. Remember our Lord was tested when physically deprived through hunger

Matt 4: 1 ¶ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.  
 2 And after He had fasted forty days and forty nights, He then became hungry.  
 3 And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." (NASB)

3. The Greek word translated tempted (should be translated 'tested.' 3985 peirazo peirazo {pi-rad'-zo} from 3984; TDNT - 6:23,822; v AV - tempt 29, try 4, tempter 2, prove 1, assay 1, examine 1, go about 1; 39
  - 1) to try whether a thing can be done
    - 1a) to attempt, endeavour
  - 2) to try, make trial of, test: for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself
    - 2a) in a good sense
    - 2b) in a bad sense, to test one maliciously, craftily to put to the proof his feelings or judgments
    - 2c) to try or test one's faith, virtue, character, by enticement to sin
      - 2c1) to solicit to sin, to tempt
        - 1c1a) of the temptations of the devil
    - 2d) after the OT usage
      - 2d1) of God: to inflict evils upon one in order to prove his character and the steadfastness of his faith
      - 2d2) men are said to tempt God by exhibitions of distrust, as though they wished to try whether he is not justly distrusted
      - 2d3) by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were to give proof of his perfections.
4. God tests; Satan tempts. But, God can't be tempted. Christ was not tempted since he could not be enticed by his own lust.

Jas 1:13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.  
 Jas 1:14 But each one is tempted when he is carried away and enticed by his own lust.

- c. Job maintains his innocence. (17-22) (at least of gross sins)
  - i. We have to be careful of this notion of some sins not as sinful as others

from **MHCC** on 17-22 Job's condition was very deplorable; but he had the testimony of his conscience for him, that he never allowed himself in any gross sin. No one was ever more ready to acknowledge sins of infirmity. Eliphaz had charged him with hypocrisy in religion, but he specifies prayer, the great act of religion, and professes that in this he was pure, though not from all infirmity. ...

- ii. Job denies violence—17
- iii. Asserts his prayers were pure—17
- iv. Seems concerned that he will die and never be vindicated—18-22
  1. Were all writers of scripture aware that they were writing scripture?
  2. Apparently, Peter and Paul were very aware of this from 2Pt 3:15-16

2Pe 3:15 and regard the patience of our Lord to be salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,

2Pe 3:16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

3. Job does not seem to be aware of this. Or, in his despair, he didn't think about it.
4. He is clearly a hero of faith

Eze 14:14 even though these three men, Noah, Daniel, and Job were in its midst, by their own righteousness they could only deliver themselves, "declares the Lord GOD.

Eze 14:20 even though Noah, Daniel, and Job were in its midst, as I live," declares the Lord GOD, "they could not deliver either their son or their daughter. They would deliver only themselves by their righteousness."

Jas 5:11 Behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

- v. Here are some more doctrines which Job clearly understood

1. His advocate was in heaven—19 (NIV, NASB); found only in 1Jn 2:1

19 Even now my witness is in heaven; my advocate is on high.

**NIVSBN:** Job 16:18 (16:18-21) Verse 18 (see v. 22; 17:1) indicates that Job does not think he will live long enough to be vindicated before his peers. His only hope is that in heaven he has a friend (v. 20), a holy one (see 5:1), who will be his "witness," his "advocate," his "intercessor," one who will plead with God on his behalf (v. 21; see 9:33 and note). (16:18) BLOOD. . . CRY. Job felt that his blood, like Abel's (see Ge 4:10 and note), was innocent and would therefore cry out from the ground after his death.

1Jo 2:1 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defence--Jesus Christ, the Righteous One.

2. His intercessor is in heaven—20 (NIV)

20 My intercessor is my friend as my eyes pour out tears to God;

21 on behalf of a man he pleads with God as a man pleads for his friend.

**NIVSBN:** Job 16:20 INTERCESSOR. The Hebrew for this word is translated "mediator" in 33:23 and "spokesman" in Isa 43:27.

Isa 59:16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

- a. Having an intercessor is characteristic of the elect

Ro 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.  
Ro 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.  
Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

- b. Not having an intercessor is characteristic of the damned.

Jer 7:16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

- d. Job appeals from man to God. (17:1-9)

**MHCC:** 1-9; Job reflects upon the harsh censures his friends had passed upon him, and, looking on himself as a dying man, he appeals to God. Our time is ending. It concerns us carefully to redeem the days of time, and to spend them in getting ready for eternity. We see the good use the righteous should make of Job's afflictions from God, from enemies, and from friends. Instead of being discouraged in the service of God, by the hard usage this faithful servant of God met with, they should be made bold to proceed and persevere therein. Those who keep their eye upon heaven as their end, will keep their feet in the paths of religion as their way, whatever difficulties and discouragements they may meet with.

- i. It is amazing how much people read into the passage their own viewpoint.  
ii. Job asserts that he will see God on this earth and in his flesh. Yet, this commentator sees Job as having his eye upon heaven.

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:  
26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

- iii. Of course, we keep our eye on heaven for that is where we will spend eternity  
iv. Job sees himself as very near death—17:1

Job 17: 1 ¶ "My spirit is broken, my days are extinguished, The grave is ready for me.

1. Others in scripture had the same notion

Job 17:13 "If I look for Sheol as my home, I make my bed in the darkness;  
Job 17:14 If I call to the pit, 'You are my father'; To the worm, 'my mother and my sister';

Ps 88:3 For my soul has had enough troubles, And my life has drawn near to Sheol.  
Ps 88:4 I am reckoned among those who go down to the pit; I have become like a man without strength,  
Ps 88:5 Forsaken among the dead, Like the slain who lie in the grave, Whom Thou dost remember no more, And they are cut off from Thy hand.

Isa 38:10 I said, "In the middle of my life I am to enter the gates of Sheol; I am to be deprived of the rest of my years."

Isa 38:11 I said, "I shall not see the LORD, The LORD in the land of the living; I shall look on man no more among the inhabitants of the world.

Isa 38:12 "Like a shepherd's tent my dwelling is pulled up and removed from me; As a weaver I rolled up my life. He cuts me off from the loom; From day until night Thou dost make an end of me.

Isa 38:13 "I composed my soul until morning. Like a lion--so He breaks all my bones, From day until night Thou dost make an end of me.

Isa 38:14 "Like a swallow, like a crane, so I twitter; I moan like a dove; My eyes look wistfully to the heights; O Lord, I am oppressed, be my security.

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

2. We read the rest and know he lived many years after this was over

Job 42:16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

- v. Only the really innocent would dare to appeal to God rather than man—  
17:2-9

Job 17:2 "Surely mockers are with me, And my eye gazes on their provocation. 3 "Lay down, now, a pledge for me with Thyself; Who is there that will be my guarantor? 4 "For Thou hast kept their heart from understanding; Therefore Thou wilt not exalt them. 5 "He who informs against friends for a share of the spoil, The eyes of his children also shall languish. 6 "But He has made me a byword of the people, And I am one at whom men spit. 7 "My eye has also grown dim because of grief, And all my members are as a shadow.

8 "The upright shall be appalled at this, And the innocent shall stir up himself against the godless. 9 "Nevertheless the righteous shall hold to his way, And he who has clean hands shall grow stronger and stronger.

**NIVSBN:** Job 17:6 (17:6-9) The guarantee Job asked for is not provided, so he feels that God is responsible for making him an object of scorn. If the tone of vv. 8-9 is intended as sarcastic (as v. 10 would seem to indicate), the "upright" and "innocent" are the counselors. (17:6) BYWORD. See 30:9; an object of scorn and ridicule (see the covenant curse in Dt 28:37). IN WHOSE FACE PEOPLE SPIT. See 30:10.

- e. His hope is not in life, but in death. (10-16)  
i. He clearly has no more respect for the three 'friends.'—10

10 ¶ "But come again all of you now, For I do not find a wise man among you.

- ii. His hope is now in death—11-16

11 "My days are past, my plans are torn apart, Even the wishes of my heart.

- iii. The gates of death or what?—Job 17:16; (gates of hell in Mt 16:18)

**NIVSBN:** Job 17:16 GATES OF DEATH. See 38:17; Mt 16:18. In Mesopotamian literature, all who entered the netherworld passed through a series of seven gates. DUST. See note on 7:21.

3. Bildad again—ch 18  
a. Bildad sharply reproves Job, as proud and impatient, ver. 1-4.

- i. He demands that Job agree with them—1
  - ii. He resents any notion that maybe Job is right and they are 'stupid.'—2-4
- b. The misery of the wicked, ver. 5-12.

**NIVSBN:** Job 18:5 (18:5-21) Another poem on the fate of the wicked (see 8:11-19; 15:20-35). Bildad wants to convince Job that he is wrong when he claims that the righteous suffer and the wicked prosper. Bildad is absolutely certain that every wicked person gets paid in full, in this life, for his wicked deeds. (18:5) THE LAMP OF THE WICKED IS SNUFFED OUT. See 21:17; repeated in Pr 13:9. Life, symbolized by light, is extinguished.

- i. God certainly hates all the wicked

Ps 5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.  
 Ps 5:6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.  
 Ps 7:11 God judgeth the righteous, and God is angry with the wicked every day.  
 Ro 9:13 As it is written, Jacob have I loved, but Esau have I hated.  
 1Co 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

- ii. But, the wrath of God is not ultimately in this life but in that which is to come. Bildad's thesis is **TOTALLY WRONG**
1. In this life, they often (not always) **DO PROSPER**. Here are some passages **NOT IN JOB (NASB)**

Ps 73:7 Their eye bulges from fatness; The imaginations of their heart run riot.  
 Ps 73:8 They mock, and wickedly speak of oppression; They speak from on high.  
 Ps 73:9 They have set their mouth against the heavens, And their tongue parades through the earth.  
 Ps 73:10 Therefore his people return to this place; And waters of abundance are drunk by them.  
 Ps 73:11 And they say, "How does God know? And is there knowledge with the Most High?"  
 Ps 73:12 Behold, these are the wicked; And always at ease, they have increased in wealth.  
 Ps 73:13 Surely in vain I have kept my heart pure, And washed my hands in innocence;  
 Ps 73:14 For I have been stricken all day long, And chastened every morning.  
 Ps 73:15 If I had said, "I will speak thus," Behold, I should have betrayed the generation of Thy children.  
 Ps 73:16 When I pondered to understand this, It was troublesome in my sight  
 Ps 73:17 Until I came into the sanctuary of God; Then I perceived their end.  
 Ps 73:18 Surely Thou dost set them in slippery places; Thou dost cast them down to destruction.  
 Ps 73:19 How they are destroyed in a moment! They are utterly swept away by sudden terrors!  
 Ps 73:20 Like a dream when one awakes, O Lord, when aroused, Thou wilt despise their form.  
 Ps 73:21 When my heart was embittered, And I was pierced within,

Ps 73:22 Then I was senseless and ignorant; I was like a beast before Thee.

Ps 92:6 A senseless man has no knowledge; Nor does a stupid man understand this:

Ps 92:7 That when the wicked sprouted up like grass, And all who did iniquity flourished, It was only that they might be destroyed forevermore.

Jer 12:1 Righteous art Thou, O LORD, that I would plead my case with Thee; Indeed I would discuss matters of justice with Thee: Why has the way of the wicked prospered? Why are all those who deal in treachery at ease?

Jer 12:2 Thou hast planted them, they have also taken root; They grow, they have even produced fruit. Thou art near to their lips But far from their mind.

Hab 1:3 Why dost Thou make me see iniquity, And cause me to look on wickedness? Yes, destruction and violence are before me; Strife exists and contention arises.

Hab 1:4 Therefore, the law is ignored And justice is never upheld. For the wicked surround the righteous; Therefore, justice comes out perverted.

Hab 1:13 Thine eyes are too pure to approve evil, And Thou canst not look on wickedness with favor. Why dost Thou look with favor On those who deal treacherously? Why art Thou silent when the wicked swallow up Those more righteous than they?

Hab 1:14 Why hast Thou made men like the fish of the sea, Like creeping things without a ruler over them?

Hab 1:15 The Chaldeans bring all of them up with a hook, Drag them away with their net, And gather them together in their fishing net. Therefore, they rejoice and are glad.

Hab 1:16 Therefore, they offer a sacrifice to their net. And burn incense to their fishing net; Because through these things their catch is large, And their food is plentiful.

Hab 1:17 Will they therefore empty their net And continually slay nations without sparing?

Mal 3:15 'So now we call the arrogant blessed; not only are the doers of wickedness built up, but they also test God and escape.'

2. The will certainly go to torment for ever **(NASB)**

Ro 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Ro 2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

Ro 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Ro 2:6 Who will render to every man according to his deeds:

Ro 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Ro 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Jude 1:6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

Jude 1:12 These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

Jude 1:13 wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

Jude 1:14 And about these also Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones,

Jude 1:15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Jude 1:16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.

Jude 1:17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,

Jude 1:18 that they were saying to you, "In the last time there shall be mockers, following after their own ungodly lusts."

Jude 1:19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

Jude 1:20 But you, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit;

Jude 1:21 keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

Jude 1:22 And have mercy on some, who are doubting;

Jude 1:23 save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

Re 2:11 'He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death.'

Re 14:10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

Re 14:11 "And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name."

Re 20:10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

Re 20:15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Re 21:8 "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

iii. Some interesting figures in this poem

**NIVSBN:** Job 18:14 KING OF TERRORS. A vivid figure of speech referring to death, which is personified in v. 13. Canaanite literature pictured death as the devouring god Mot. Isaiah reverses the figure and envisions the Lord as swallowing up death forever (Isa 25:8; see 1Co 15:54).

**NIVSBN:** Job 18:16 ROOTS. . . AND. . . BRANCHES. Cf. Am 2:9; figurative for descendants (see, e.g., Isa 11:1,10) and /or ancestors (see, e.g., Jdg 5:14; Isa 14:29).

**NIVSBN:** Job 18:17 MEMORY OF HIM PERISHES. Apparently Bildad knows nothing of punishment in the realm of death. The only retribution beyond the grave is having one's memory (name) cut off by not leaving any heirs (see v. 19).

- c. Given Bildad's thesis that the wicked are punished in THIS LIFE, there are some interesting conclusions and observations
- i. Bildad has no apparent doctrine of the future wrath of God
1. In Luke 16, future wrath is illustrated in precisely the situation which Bildad denies

19 ¶ "Now there was a certain rich man, and he habitually dressed in Luke 16:urple and fine linen, gaily living in splendor every day.  
20 "And a certain poor man named Lazarus was laid at his gate, covered with sores,  
21 and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.  
22 "Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom; and the rich man also died and was buried.  
23 "And in Hades he lifted up his eyes, being in torment, and \*saw Abraham far away, and Lazarus in his bosom.  
24 "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.'  
25 "But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.  
26 'And besides all this, between us and you there is a great chasm fixed, in order that those who wish to come over from here to you may not be able, and that none may cross over from there to us.'  
27 "And he said, 'Then I beg you, Father, that you send him to my father's house--  
28 for I have five brothers--that he may warn them, lest they also come to this place of torment.'  
29 "But Abraham \*said, 'They have Moses and the Prophets; let them hear them.'  
30 "But he said, 'No, Father Abraham, but if someone goes to them from the dead, they will repent!'  
31 "But he said to him, 'If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"

2. The rich man lived well in this life while Lazarus suffered. Yet Lazarus was righteous (in Christ of course) and the rich man was not. This incident alone should shatter the entire wealth and health gospel!

- ii. The health and wealth gospel follows from the converse of his claim. It does not follow directly from the claim
    - 1. He claims: If wicked then they suffer NOW. This implies that if one does not suffer then one is not wicked. But, it does not imply the following converse.
    - 2. Converse: If one suffers NOW, then they are wicked
    - 3. The converse needn't follow from a direct assertion.
      - a. All squares are rectangles does not imply all rectangles are squares
      - b. All criminals are human does not imply all humans are criminals
  - iii. Unfortunately, Bildad is wrong in all of these situations as we have shown (and as Job also has shown).
4. Job responds—ch 19
- a. Job complains of unkind usage. (1-7)

**MHCC:** 1-7 Job's friends blamed him as a wicked man, because he was so afflicted; here he describes their unkindness, showing that what they condemned was capable of excuse. Harsh language from friends, greatly adds to the weight of afflictions: yet it is best not to lay it to heart, lest we harbour resentment. Rather let us look to Him who endured the contradiction of sinners against himself, and was treated with far more cruelty than Job was, or we can be.

- i. Why ten times; we can only count five or so at this time

**NIVSBN:** Job 19:3 TEN TIMES. Several times. Ten is often used as a round number (see, e.g., Ge 31:41; 1Sa 1:8).

- ii. Job concludes that God has wronged him—19:6

**NIVSBN:** Job 19:6 WRONGED. Cf. 40:8. The Hebrew for this verb is twice translated “pervert” in 8:3, where Bildad denied that God perverts justice. But Job, struggling with the enigma of his suffering, can only conclude that God is his enemy, though in fact he is his friend who delights in him (see 1:8; 2:3). Job's true enemy, of course, is the Accuser. DRAWN HIS NET. The wicked may get themselves into trouble, as Bildad had pointed out (see 18:8-10), but Job here attributes his suffering to God.

- b. God was the Author of his afflictions. (8-22).

**NIVSBN:** Job 19:13 (19:13-19) See Jer 12:6. Nothing in life hurts more than rejection by one's family and friends. Job's children are gone, and his wife, brothers, friends and servants find him repulsive.  
 Job 19:18 LITTLE BOYS SCORN ME. An intolerable insult in a patriarchal society, where one's elders were to be honored and respected (see Ex 20:12 and note).  
 Job 19:20 SKIN AND BONES. See note on 2:7. SKIN OF MY TEETH. The NIV text note understands the phrase to imply that even Job's teeth are gone.

- i. Job complains that God does not answer his prayers and concerns.
- ii. Job's friends act as if they can see a man's heart, which God alone can do

- c. Job's belief in the resurrection. (23-29)

- i. Job wants records to be kept for reasons of judgment

23 ¶ "Oh, that my words were recorded, that they were written on a scroll,  
 24 that they were inscribed with an iron tool on lead, or engraved in rock for ever!

- ii. The hope of the righteous

**NIVSBN:** Job 19:23 (19:23-27) Probably the best-known and most-loved passage in the book of Job, reaching a high point in Job's understanding of his own situation and of his relationship to God. Its position between two sections in which Job pleads with (vv. 21-22) and then warns (vv. 28-29) his friends causes it to stand out even more boldly. (19:23) MY WORDS. Job would have his complaint and defense recorded so that even after his death they would endure until he is finally vindicated. SCROLL. See note on Ex 17:14.

25 I know that my Redeemer lives, and that in the end he will stand upon the earth.

26 And after my skin has been destroyed, yet in my flesh I will see God;

27 I myself will see him with my own eyes--I, and not another. How my heart yearns within me!

1. Job understood redemption

**NIVSBN:** Job 19:25 I KNOW THAT MY REDEEMER LIVES. This staunch confession of faith has been appropriated by generations of Christians, especially through the medium of Handel's MESSIAH. But these celebrate redemption from guilt and judgment; Job had something else in mind. Although in other contexts he desires a defender (see NIV text note; see also Pr 23:11) as an advocate in heaven who would plead with God on his behalf (see 9:33-34; 16:18-21 and notes; see also note on 5:1), here the Redeemer seems to be none other than God himself (see note on Ru 2:20). Job expresses confidence that ultimately God will vindicate his faithful servants in the face of all false accusations. IN THE END. Lit. "afterward" (after Job's life has ended). HE WILL STAND. To defend and vindicate me.

2. He understood bodily resurrection

**NIVSBN:** Job 19:26 MY SKIN HAS BEEN DESTROYED. Job senses that the ravages of his disease will eventually bring about his death. I WILL SEE GOD. He is absolutely certain, however, that death is not the end of existence and that someday he will stand in the presence of his Redeemer and see him with his own eyes (see v. 27; see also Mt 5:8; 1Jn 3:2). See note on 42:5.

3. He understood eternal blessing with God

4. He understood that he would be on the earth

iii. The future of those not righteous—damnation

28 "If you say, 'How we will hound him, since the root of the trouble lies in him,'

29 you should fear the sword yourselves; for wrath will bring punishment by the sword, and then you will know that there is judgment."

5. Zophar a-g-a-i-n—ch 20

a. The short joy of the wicked (in this life). (1-9)

**MHCC:** #1-9 Zophar's discourse is upon the certain misery of the wicked. The triumph of the wicked and the joy of the hypocrite are fleeting. The pleasures and gains of sin bring disease and pain; they end in remorse, anguish, and ruin. Dissembled piety is double iniquity, and the ruin that attends it will be accordingly.

**NIVSBN:** Job 20:1 (20:1-29) Yet another poem on the fate of the wicked as held by the “orthodox” theology of Job’s friends (see 8:11-19; 15:20-35; 18:5-21).

i. At least Zophar listened to Job in Job 19: 28-29—20: 2-3

**NIVSBN:** Job 20:2 (20:2-3) Zophar takes Job’s words, especially his closing words in 19:28-29, as a personal affront. Job has dared to assert that on Zophar’s theory of retribution Zophar himself is due for punishment.

ii. In context, Zophar defends his view as if to say that his wealth and health PROVE he is righteous—4

**NIVSBN:** Job 20:4 (20:4-11) Zophar is proud that he is a healthy and prosperous man, for, in his view, that in itself is proof of his goodness and righteousness. But the joy and vigor of the wicked will always be brief and elusive (see Ps 73:18-20 and note).

iii. Derides the pride of the wicked—20:6

b. The misery of the wicked (in this life). (10-29)

i. All agree that oppression of the poor is proof that one is truly wicked—20:10, 19

1. The assertion is that because the wicked tyrant will certainly fall IN THIS LIFE, his children (sons) will from their poverty seek favor from the poor.

2. Thus, his hands will have given back his wealth

3. But, no evidence that Job was guilty of this!

ii. The wicked will be so troubled by their evil that their deeds go sour like food can go sour in the stomach.—20:12-15 (However, many wicked have died apparently quite happy.)

iii. The assertion that the wicked do not enjoy ill-gotten gain—20:18-19

iv. He concludes that what he says is consistent with what God plans.

**NIVSBN:** Job 20:29 Like Bildad in 18:21, Zophar concludes his speech with a summary statement in which he claims that all he has said is in accord with God’s plans for judging sinners. SUCH IS THE FATE GOD ALLOTS THE WICKED. Repeated almost verbatim by Job in 27:13.

1. Implies that there was some teaching as to what God will do.

2. Then, as now, men twist what God has said

3. Here, both sides claim they have their teaching from God Himself.

4. Someone (JOB or ZOPHAR and company) is misusing the name of GOD

a. Here are the ten commandments from Ex. 20

NIV	NASB
3* "You shall have no other gods before me.	3* "You shall have no other gods before Me.
4* "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.	4* "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

<p>5* <i>You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,</i>  6* <i>but showing love to a thousand generations of those who love me and keep my commandments.</i></p>	<p>5* "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,  6* <i>but showing lovingkindness to thousands, to those who love Me and keep My commandments.</i></p>
<p>7* "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name</p>	<p>7* "You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.</p>
<p>8* "Remember the Sabbath day by <u>keeping it holy.</u></p>	<p>8* "Remember the sabbath day, to <u>keep it holy.</u></p>
<p>9* <i>Six days you shall labour and do all your work,</i>  10 <i>but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.</i>  11 <i>For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.</i></p>	<p>9* "Six days you shall labor and do all your work,  10 <i>but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.</i>  11 "For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.</p>
<p>12* ¶ "Honour your father and your mother, so that you may live long in the land the LORD your God is giving you.</p>	<p>12* ¶ "Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.</p>
<p>13* "You shall not murder.</p>	<p>13* "You shall not murder.</p>
<p>14* "You shall not commit adultery.</p>	<p>14* "You shall not commit adultery.</p>
<p>15* "You shall not steal.</p>	<p>15* "You shall not steal.</p>
<p>16* "You shall not give false testimony against your neighbour.</p>	<p>16* "You shall not bear false witness against your neighbor.</p>
<p>17* "You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbour."</p>	<p>17* "You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."</p>

- b. Remember there are more than 600 other commandments.
- c. These can be understood as a summary. These were on the tables of stone
- d. One commandment, the sabbath (underlined) is ceremonial and is explicitly countermanded in Col 2:16
- e. Two commandments have extended explanations (italics) which are added.
- f. Two translations have been included for your meditation. Remember, the Psalmist meditated on God's law and commandments

5. In this passage, we are particularly interested in the third commandment—not to misuse the name of the LORD our God. God says that he holds those guilty who misuse His name.
  - a. We tend to connect this commandment ONLY with certain cursings
  - b. The Jews (people of Israel) had so much concern about this that they quit using the name LORD. This is why the name Jehovah or Yahweh never occurs in the Greek NT
  - c. Unfortunately, the term God is still misused among them
  - d. Here is a brief outline from The Online Bible

SWEARING, Profane

- 1) Of all kinds is desecration of God's name and is forbidden  
# Ex 20:7 Mt 5:34-36 23:21,22 Jas 5:12
- 2) THE WICKED
  - 2a) Addicted to—Ps 10:7 Ro 3:14
  - 2b) Love—Ps 109:17
  - 2c) Clothe themselves with—Ps 109:18
- 3) Guilt of—Ex 20:7 De 5:11
- 4) Woe denounced against—Mt 23:16
- 5) Nations visited for—Jer 23:10 Ho 4:1-3
- 6) Punishment for—Le 24:16,23 Ps 59:12 109:17,18
- 7) Exemplified
  - 7a) Son of Israelitish woman—Le 24:11
  - 7b) Gehazi—2Ki 5:20
  - 7c) Peter—Mt 26:74

- e. Even implied desecrations of the Lord's name are included

Ex 20:7\* Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.  
 Mt 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:  
 Mt 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.  
 Mt 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.  
 Mt 23:21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.  
 Mt 23:22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.  
 Jas 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

6. Either Job or his friends are profaning God by asserting that they teach what God says.
  - a. We need to be very careful in these areas.
  - b. God's word is HOLY not just another book
- c. Job's friends will not let go of their notion that all is set straight in THIS life. No apparent awareness of the eternal state.
  - i. Even today, there tends to be a complete emphasis on THIS life rather than that of the future.
  - ii. We find few who really long for heaven
  - iii. Tom Kishen in *Ventura County Star*, 4/4/98, page C1 shows how a religious page TODAY addresses similar concerns. Here are some excerpts.

**Why does bad occur?**

**PARADOX:** *Day to day, disease and other ills befall those of deep, abiding faith in God.*

Because of Huntington's disease, Carol Lotker can't answer the question that pulls her husband closer to God but shoves others farther away.

Ask why a powerful, all-knowing God allows evil, sickness and war....

The existence of God in a world filled with tragedy is a theological paradox that haunts cancer centers, mortuaries and World War II death camps. It causes clergy to speak of free will and Christ's Resurrection. Called theodicy (*not in American Heritage Dictionary*), it motivates books such as "When Bad Things Happen To Good People.

It helped turn Spike Tyson away from God....

... Lewis Smedes...

"I've wrestled with it for years," said the retired theology professor, who lives outside of Pasadena. "I once believed that God planned all things, decreed all things — that, to me, is unpalatable."

Smedes finds solace in the Easter story of Christ rising from the dead.... he believes Christ will return.

*(The article spends time on Mike Lotker, Carol's husband. Mike will start Rabbinical school in September.) Mike is quoted as saying:*

"Would you really want to live in a world where there's no problems?" he asked. "We'd be the moral equivalent of lima beans. There would be nothing for us to do. We'd be decorations in a Garden of Eden."

1. Notice the various things that really contradict the Bible.
  2. Pain in the world is a sufficient ground to deny a sovereign God.
  3. A world without problems is actually bad—hence, the future utopia predicted in scripture is bad.
  4. This is the type of thinking that dominates the thoughts of 'religious' people.
  5. Of course, all faiths are treated as equally valid ways to approach God. There is no sense of man as a sinner who needs a Savior.
6. Job responds—*What happens to the wicked?*—ch 21
- a. Asks them to listen to his answer before they mock him—21:1-6
    - i. Listen before you answer—1-3
    - ii. Job's complaint is not directed to man—4

**NIVSBN:**

**Job 21:4** IS MY COMPLAINT DIRECTED TO MAN? No, says Job, I am complaining to God, because he is responsible for my condition — at least Job so perceived it. IMPATIENT. See note on 9:2-3.

**Job 21:5** LOOK AT ME. Job addresses his three friends.

**Job 21:6** THIS. His complaint to God. I AM TERRIFIED. To contemplate the morally upside-down situation in which the wicked flourish.

- iii. Job says the situation with the wicked terrifies him—6
- b. The wicked DO prosper IN THIS LIFE (at least some do)—21: 7-13

**NIVSBN:** Job 21:7 (21:7-15) Job's counselors have elaborated on the fate of the wicked (see 8:11-19; 15:20-35; 18:5-21; ch. 20), but Job insists that experience shows just the reverse of what his friends have said. The wicked, who want to know nothing of God's ways and who even consider prayer a

useless exercise (vv. 14-15), flourish in all they do. Far from dying prematurely, as Zophar assumed concerning them (see 20:11), they live long and increase in power (v. 7). Bildad's claim that the wicked have no offspring or descendants (see 18:19) Job flatly denies (vv. 8,11).

- i. They live long and have power—21:7
- ii. Their families flourish—21:8
- iii. Their homes are safe and God does not always give them trouble—21:9
- iv. Their ranches flourish—21:10
- v. Their families are happy—21:11-12
- vi. They prosper and die in apparent peace—21:13-14
- c. These wicked see this as a reason to ignore God—21:14-16
  - i. This is exactly what we see and hear in our day
  - ii. Prosperity is seen as meaning we have no need for God rather than turning men to thank God

**ONLINE BIBLE TCR: AMUSEMENTS and Pleasures, Worldly**

- 1) Belong to the works of the flesh—Ga 5:19,21
- 2) Are transitory—Job 21:12,13 Heb 11:25
- 3) Are all vanity—Ec 2:11
- 4) Choke the word of God in the heart—Lu 8:14
- 5) Formed a part of idolatrous worship—Ex 32:4,6,19 1Co 10:7 Jud 16:23-25
- 6) LEAD TO
  - 6a) Rejection of God—Job 21:14,15
  - 6b) Poverty—Pr 21:17
  - 6c) Disregard of the judgments and works of God—Isa 5:12 Am 6:1-6
- 7) Terminate in sorrow—Pr 14:13
- 8) Are likely to lead to greater evil—Job 1:5 Mt 14:6-8
- 9) The wicked seek for happiness in—Ec 2:1,8
- 10) INDULGENCE IN
  - 10a) A proof of folly—Ec 7:4
  - 10b) A characteristic of the wicked—Isa 47:8 Eph 4:17,19 2Ti 3:4 Tit 3:3 1Pe 4:3
  - 10c) A proof of spiritual death—1Ti 5:6
  - 10d) An abuse of riches—Jas 5:1,5
- 11) Wisdom of abstaining from—Ec 7:2,3
- 12) Shunned by the saints—1Pe 4:3
- 13) Abstinence from, seems strange to the wicked—1Pe 4:4
- 14) Denounced by God—Isa 5:11,12
- 15) Punishment of—Ec 11:9 2Pe 2:13
- 16) Renunciation of, Exemplified
  - 16a) Moses—Heb 11:25

- d. Job foretells ultimate ruin—21:17-21

**MHCC: #17-26** Job had described the prosperity of wicked people; in these verses he opposes this to what his friends had maintained about their certain ruin in this life. He reconciles this to the holiness and justice of God. Even while they prosper thus, they are light and worthless, of no account with God, or with wise men. In the height of their pomp and power, there is but a step between them and ruin. Job refers the difference Providence makes between one wicked man and another, into the wisdom of God. He is Judge of all the earth, and he will do right. So vast is the disproportion between time and eternity, that if hell be the lot of every sinner at last, it makes little difference if one goes singing thither, and another sighing. If one wicked man die in a palace, and another in a dungeon, the worm that dies not, and the fire that is not quenched,

will be the same to them. Thus differences in this world are not worth perplexing ourselves about.

- e. We do not always understand God's ways for he has great variety in his ways—21:22-26
- f. They will be punished in the other world even if they escaped in this—21:27-34

**NASB:** Job 21:27 ¶ "Behold, I know your thoughts, And the plans by which you would wrong me.  
28 "For you say, 'Where is the house of the nobleman, And where is the tent, the dwelling places of the wicked?'  
29 "Have you not asked wayfaring men, And do you not recognize their witness?  
30 "For the wicked is reserved for the day of calamity; They will be led forth at the day of fury.  
31 "Who will confront him with his actions, And who will repay him for what he has done?  
32 "While he is carried to the grave, Men will keep watch over his tomb.  
33 "The clods of the valley will gently cover him; Moreover, all men will follow after him, While countless ones go before him.  
34 "How then will you vainly comfort me, For your answers remain full of falsehood?"

M. ROUND THREE—ch 22-31

- 1. Introduction
  - a. NIVSBN on this series

Job 22:1 (22:1-26:14) The third cycle of speeches, unlike the first (chs. 4-14) and second (chs. 15-21), is truncated and abbreviated. Bildad's speech is very brief (25:1-6), and Zophar does not speak at all. The dialogue between Job and his friends comes to an end because the friends cannot convince Job of his guilt — Job cannot acknowledge what is not true.

- i. NIVSB asserts that Zophar does not speak at all
- ii. This means that Job speaks from Ch 26-31 making it the longest speech of all
- iii. Bildad's speech is the shortest of all
- b. The Companion Bible takes a different course
  - i. It argues that 27:11-28:28 is Zophar's final speech for the following reasons: (*quoted and underlined here*)

- 1. It is required by the structure to complete the symmetry of the book
- 2. The sentiments of 27:11-28:28 demand it, for they are the very opposite of Job's and the same as Zophar in 27:13; 20:28

Job 27:13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.  
Job 20:28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

- 3. If these are Job's words, then his friends had convinced him, which Elihu declares they had not done (32:12).

Job 32:12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:

- 4. The Hebrew of 29:1 does not mean "continued" but "added to take up his discourse," which may mean conclusion as well as continuance.
- 5. It marks off and separates 29:1-31:40 from Job's ordinary replies. Instead of replying to Zophar, Job utters "his self-justification" (in 29:1-31:40), which corresponds with his lamentation in 3:1-26, and forms

the conclusion as that had been the introduction, and prepares us for "the words of Job are ended" in 31:40.

6. Kennicott, Bernard and Wolfsson assign a third address to Zophar

ii. Comments

1. Keil and Delitzsch treat it as from Job as do other commentaries I own
2. The Hebrew on Job 29:1— "*continued*"—*Heb 3254*

Online Bible—03254 Poy yacaph {yaw-saf'} a primitive root; TWOT - 876; v

AV - more 70, again 54, add 28, increase 16, also 6, exceed 4, put 4, further 4, henceforth 4, can 2, continued 2, give 2, misc 17; 213

1) to add, increase, do again

1a) (Qal) to add, increase, do again

1b) (Niphal)

1b1) to join, join oneself to

1b2) to be joined, be added to

1c) (Hiphil)

1c1) to cause to add, increase

1c2) to do more, do again

3. The usage of this word in Job

Job 17:9 The righteous also shall hold on his way, and he that hath clean hands shall be **<03254>** stronger and stronger.

Job 20:9 The eye also which saw him shall see him no more **<03254>**; neither shall his place any more behold him.

Job 27:1 Moreover Job continued **<03254>** his parable, and said,

Job 29:1 Moreover Job continued **<03254>** his parable, and said,

Job 34:32 That which I see not teach thou me: if I have done iniquity, I will do **<03254>** no more.

Job 34:37 For he addeth **<03254>** rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

Job 36:1 Elihu also proceeded **<03254>**, and said,

Job 38:11 And said, Hitherto shalt thou come, but no further **<03254>**: and here shall thy proud waves be stayed?

Job 40:5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further **<03254>**.

Job 41:8 Lay thine hand upon him, remember the battle, do no more **<03254>**.

Job 42:10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave **<03254>** Job twice as much as he had before.

4. The English and Hebrew of Job 27:1 and 29:1 are identical (letter for letter in the Hebrew) so the Companion Bible seems to lose on this point.

5. The argument from structure

a. Structure is a very real part of Jewish poetry.

b. But, structure is a form poetically rather than a valid supportive argument.

iii. The only argument that might be legitimate is that of #2 and #3 above.

1. That is, did the speaker in Job 27 agree with Job or with his friends.

2. In short, consistent Biblical doctrine determines truth not alleged poetic structure.

3. This is one of the weaknesses of those who trumpet the Companion Bible Structures as a way of determining truth.

2. Eliphaz' third discourse—ch 22

a. Man's goodness profits not God. (1-4)

**MHCC:** #1-4| Eliphaz considers that, because Job complained so much of his afflictions, he thought God was unjust in afflicting him; but Job was far from thinking so. What Eliphaz says, is unjustly applied to Job, but it is very true, that when God does us good it is not because he is indebted to us. Man's piety is no profit to God, no gain. The gains of religion to men are infinitely greater than the losses of it. *God is a Sovereign, who gives no account of his conduct; but he is perfectly wise, just, faithful, good, and merciful. He approves the likeness of his own holiness, and delights in the fruits of his Spirit; he accepts the thankful services of the humble believer, while he rejects the proud claim of the self-confident.*

- i. Eliphaz asks a few questions that imply that God gains nothing from even man's wisdom or righteousness

1 ¶ Then Eliphaz the Temanite replied:  
2 "Can a man be of benefit to God? Can even a wise man benefit him?  
3 What pleasure would it give the Almighty if you were righteous? What would he gain if your ways were blameless?  
4 "Is it for your piety that he rebukes you and brings charges against you?"

- ii. Our Lord taught that even strict obedience did not make a servant profitable to the Lord. This means that verses 2 and 3b are valid.

Lu 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. **(KJV)**

5 And the apostles said to the Lord, "Increase our faith!"  
6 And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.  
7 "But which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?  
8 "But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me until I have eaten and drunk; and afterward you will eat and drink'?  
9 "He does not thank the slave because he did the things which were commanded, does he?  
10 "So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.'" **(NASB)**

**GILL on Luke 17:10** (*abbreviated*) So likewise ye, &c.] This is the accommodation and application of the parable to the disciples of Christ, who whether ministers or private believers, are as servants, and should be as laborious as the ploughman, and the shepherd; and as their condition is, so their conduct should be like theirs: the employment of the ministers of the word lies in reading, prayer, meditation, and study; in preaching the word, and administering the ordinances; and in performing other duties of their office: and every private believer has business to do, which lies in the exercise of grace, as the work of faith, the labour of love and patience, of hope: and in the discharge of duty with regard to themselves, in their families, the church, and the world; and these servants should be continually employed; and when one work is done, another is to be taken in hand: saints should be always believing, hoping, waiting, loving, and doing one good work or another; as preaching or praying, reading, hearing,

and doing acts of benevolence and charity; and God and Christ are to be served by them in the first place, and then themselves: but some that would be called the servants of Christ, mind their own bellies, and not the service of Christ at all; others in the service of Christ, seek nothing but themselves; others are for the serving themselves first, and then Christ; but the true servants of Christ, serve him in the first place, and seek first his righteousness, and his kingdom, and the honour of it, believing that all other things shall be added to them: and when these have done all that are commanded them, they are not to think their service thank worthy:...

- iii. The NIV study Bible seems to disagree with all of the sentiments of these verses. We need to be more careful.

**NIVSBN:** Job 22:2 (22:2-4) Eliphaz's odd reasoning is as follows: Since all things have their origin in God, man's giving back what God has given him does not enhance God in any way. Indeed, God is indifferent to man's goodness, because goodness is expected of him. It is when man becomes wicked that God is aroused (v. 4).

1. God's word agrees with verse 2 & 3b. It is what follows that is so distorted.
    - a. Quite often partial error is more damaging than total error.
    - b. Far fewer are fooled by total error than partial or subtle error.
  2. A Sovereign God CAN'T BE ENHANCED
- b. Job accused of oppression of the poor and widows. (Job 22: 5-14).

<sup>5</sup> ¶ Is not your wickedness great? Are not your sins endless? <sup>6</sup> You demanded security from your brothers for no reason; you stripped men of their clothing, leaving them naked. <sup>7</sup> You gave no water to the weary and you withheld food from the hungry, <sup>8</sup> though you were a powerful man, owning land--an honoured man, living on it. <sup>9</sup> And you sent widows away empty-handed and broke the strength of the fatherless. <sup>10</sup> That is why snares are all around you, why sudden peril terrifies you, <sup>11</sup> why it is so dark that you cannot see, and why a flood of water covers you. <sup>12</sup> "Is not God in the heights of heaven? And see how lofty are the highest stars! <sup>13</sup> Yet you say, 'What does God know? Does he judge through such darkness? <sup>14</sup> Thick clouds veil him, so he does not see us as he goes about in the vaulted heavens.'

**NIVSBN:** Job 22:5 (22:5-11) In his earlier speeches, Eliphaz was the least caustic and at first even offered consolation (4:6; 5:17). But despite what he said in 4:3-4, Eliphaz now reprimands Job for gross social sins against the needy, who are naked and hungry (vv. 6-7), and against widows and the fatherless (v. 9). The only proof Eliphaz has for Job's alleged wickedness is his present suffering (vv. 10-11). In ch. 29 Job emphatically denies the kind of behavior of which Eliphaz accuses him.

- i. This is nothing but slander. No proof is given.

**American Heritage Dictionary**

1. Law. Oral communication of false statements injurious to a person's reputation.
2. A false and malicious statement or report about someone.

- ii. In writing, it is libel

**American Heritage Dictionary**

- 1.a. A false publication in writing, printing, or typewriting or in signs or pictures that maliciously damages a person's reputation. b. The act or an instance of presenting such a statement to the public.

...

- iii. Slander and Libel are very difficult to neutralize.
  - 1. Were it not for God's word, if we had Eliphaz' statements, we would have a completely different view about Job

c. The world before the flood. (15-20)

15 ¶ Will you keep to the old path that evil men have trod? 16 They were carried off before their time, their foundations washed away by a flood. 17 They said to God, 'Leave us alone! What can the Almighty do to us?' 18 Yet it was he who filled their houses with good things, so I stand aloof from the counsel of the wicked. 19 "The righteous see their ruin and rejoice; the innocent mock them, saying, 20 'Surely our foes are destroyed, and fire devours their wealth.' (NIV)

- i. He likens Job's sins to those of the people destroyed by the flood
- ii. Apparently, these were considered the most wicked possible for his intent was to insult Job to the maximum
- iii. Men today do not even believe there was a flood.
- iv. Even unbelievers THEN saw the flood as a terror from an angry God
- v. Here is a brief outline from Nave's Topical Bible about those just before the flood (outline on **ANTEDILUVIANS**)

- Worship God #Ge 4:3,4,26
- Occupations of #Ge 4:2,3,20-22
- Arts of #Ge 4:2,3,20-22; 6:14-22
- Enoch prophesies to #Jude 1:14,15
- Noah preaches to #Heb 11:7; 1Pe 3:18-20; 2Pe 2:5
- Wickedness of #Ge 6:5-7
- Destruction of #Ge 7:1,21-23; Job 22:15-17; Mt 24:37-39; Lu 17:26,27; 2Pe 2:5

vi. The Flood is often referenced in scripture

Job 22:16 Which were cut down out of time, whose foundation was overflowed with a flood:  
Ps 90:5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.  
Mt 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,  
Lu 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.  
Lu 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.  
Heb 11:7\* By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.  
1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.  
2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

d. Eliphaz exhorts Job to repentance. (21-30)

#21-30| The answer of Eliphaz wrongly implied that Job had hitherto not known God, and that prosperity in this life would follow his sincere conversion. The counsel Eliphaz here gives is good, though, as to Job, it was built upon a false supposition that he was a stranger and enemy to God. Let us beware of slandering our brethren; and if it be our lot to suffer in this manner, let us remember how Job was treated; yea, how Jesus was reviled, that we may be patient. Let us examine whether there may not be some colour for the slander, and walk watchfully, so as to be clear of all appearances of evil.

3. Job responds—ch 23-24

- a. God is inscrutable (*Difficult to fathom or understand; impenetrable*)—23:1-10
  - i. No one has seen the FATHER.

Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.  
 Joh 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.  
 Joh 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

- 1. God is a spirit.
- 2. Job will 'see' God someday
- 3. Physically, he will see JESUS
- 4. What does it mean to 'see' spiritually
- ii. Sovereignty
- iii. Eternal Existence
- iv. Omniscience
- v. Omnipresence
- vi. Immutability
- vii. The trinity
  - 1. From Easton's Bible Dictionary (other Bible Dictionaries on the ONB had nothing)

A word not found in Scripture, but used to express the doctrine of the unity of God as subsisting in three distinct Persons. This word is derived from the Gr. trias, first used by Theophilus (A.D. 168) or from the Lat. trinitas, first used by Tertullian (A.D. 220) to express this doctrine. The propositions involved in the doctrine are these:

- 1. That God is one, and that there is but one God  
 #De 6:4 1Ki 8:60 Isa 44:6 Mr 12:29,32 Joh 10:30
- 2. That the Father is a distinct divine Person (hypostasis, subsistentia, persona, suppositum intellectuale), distinct from the Son and the Holy Spirit.
- 3. That Jesus Christ was truly God, and yet was a Person distinct from the Father and the Holy Spirit.
- 4. That the Holy Spirit is also a distinct divine Person.

- 2. From Thompson's Chain Reference

Mt 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:  
 Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.  
 Joh 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:  
 2Co 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. <<The

second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.>>  
 1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3. From the New Topical Text Book
  - 1) Doctrine of proved from Scripture
    - # Mt 3:16,17 28:19 Ro 8:9 1Co 12:3-6 2Co 13:14 Eph 4:4-6 1Pe 1:2 Jude 1:20,21 Re 1:4,5
  - 2) Divine titles applied to the three persons in
    - # Ex 20:2 Joh 20:28 Ac 5:3,4
  - 3) EACH PERSON IN, DESCRIBED AS
    - 3a) Eternal—Ro 16:26 Re 22:13 Heb 9:14
    - 3b) Holy—Re 4:8 15:4 Ac 3:14 1Jo 2:20
    - 3c) True—Joh 7:28 Re 3:7
    - 3d) Omnipresent—Jer 23:24 Eph 1:23 Ps 139:7
    - 3e) Omnipotent—Ge 17:1 Re 1:8 Ro 15:19 Jer 32:17 Heb 1:3 Lu 1:35
    - 3f) Omniscient—Ac 15:18 Joh 21:17 1Co 2:10,11
    - 3g) Creator—Ge 1:1 Col 1:16 Job 33:4 Ps 148:5 Joh 1:3 Job 26:13
    - 3h) Sanctifier—Jude 1:1 Heb 2:11 1Pe 1:2
    - 3i) Author of all spiritual operations—Heb 13:21 Col 1:29 1Co 12:11
    - 3j) Source of eternal life—Ro 6:23 Joh 10:28 Ga 6:8
    - 3k) Teacher—Isa 54:13 Lu 21:15 Joh 14:26 Isa 48:17 Ga 1:12 1Jo 2:20
    - 3l) Raising Christ from the dead—1Co 6:14 Joh 2:19 1Pe 3:18
    - 3m) Inspiring the prophets, &c—Heb 1:1 2Co 13:3 Mr 13:11
    - 3n) Supplying ministers to the Church—Jer 3:15 Eph 4:11 Ac 20:28 Jer 26:5 Mt 10:5 Ac 13:2
  - 4) Salvation the work of—2Th 2:13,14 Tit 3:4-6 1Pe 1:2
  - 5) Baptism administered in name of—Mt 28:19
  - 6) Benediction given in name of—2Co 13:14
4. Further Definition
  - a. Three persons in one God
    - 1). Not three Gods
    - 2). Not One Person
  - b. Erroneous views listed in Baker's *Dispensational Theology*
    - 1) That it is Tri-theism—denies the unity of God
    - 2) That it is a Modal Trinity—Asserts that it does not concern the nature of God but involved only the mode in which God has revealed himself.
      - a) Father—creator and lawgiver
      - b) Son—redeemer
      - c) Spirit—regenerator and sanctifier
  - c. Analogies—Baker's *Dispensational Theology* considers only Nathan Wood's to be appropriate. Each is a three yet only one
    - 1) Universe—Space, Time, and Matter (Substance)
    - 2) Space—length, width, height
    - 3) Time—past, present, future
    - 4) Substance—energy, motion, phenomena
5. Clearly God is inscrutable in this
  - viii. In all of these and many others, God is certainly inscrutable
  - ix. Job's concern was that he could not understand God's treatment of him

Job 23:2 "Even today my complaint is rebellion; His hand is heavy despite my groaning. <sup>3</sup> "Oh that I knew where I might find Him, That I might come to His seat! <sup>4</sup> "I would present my case before Him And fill my mouth with arguments. <sup>5</sup> "I would learn the words which He would answer, And perceive what He would say to me. <sup>6</sup> "Would He contend with me by the greatness of His power? No, surely He would pay attention to me. <sup>7</sup> "There the upright would reason with Him; And I would be delivered forever from my Judge. <sup>8</sup> ¶ "Behold, I go forward but He is not there, And backward, but I cannot perceive Him; <sup>9</sup> When He acts on the left, I cannot behold Him; He turns on the right, I cannot see Him. <sup>10</sup> "But He knows the way I take; When He has tried me, I shall come forth as gold. (NASB)

1. He couldn't find God

**NIVSBN:** Job 23:3 WHERE TO FIND HIM. See note on vv. 8-9.

**nivsn:** Job 23:8 (23:8-9) EAST. . . WEST. . . NORTH. . . SOUTH. Whatever direction Job went, he could not find God (contrast Ps 139:7-10). (23:8,10) I DO NOT FIND HIM. . . BUT HE KNOWS THE WAY THAT I TAKE. Job is frustrated over his apparent inability to have an audience with God, who knows that he is an upright man. Job is here answering Eliphaz's admonition beginning in 22:21: "Submit to God and. . . prosperity will come." Job replies that this is what he has always done (vv. 11-12). He treasures God's words more than his daily food. He admits that God is testing him — not to purge away his sinful dross, but to show that Job is pure gold (see Ps 119:11,101,168; 1Pe 1:7).

2. After some thought, Job has gained confidence he is right—6

Job 23:6 NOT PRESS CHARGES AGAINST ME. Job is seeking a fair trial. In 9:14-20 Job was fearful that he could not find words to argue with God. Now he is confident that if God would give him a hearing, he would be acquitted (see 13:13-19; see also Ps 17:1-3; 26:1-3 and notes).

- b. Job's integrity—23:11-12

11 "My foot has held fast to His path; I have kept His way and not turned aside.

12 "I have not departed from the command of His lips; I have treasured the words of His mouth more than my necessary food.

- i. What a testimony Job gave about his own faithfulness

**NIVSBN:** Job 23:12 Job's response to the advice offered by Eliphaz in 22:22. WORDS. . . MORE THAN DAILY BREAD. See Dt 8:3.

- ii. Job is one of seven notable examples of steadfastness that the Thompson Chain Reference Bible gives

Seven Notable Examples of STEADFASTNESS

- Christ, in going to the Cross—Lu 9:51 Ac 2:42
- A Man of God, in Refusing a Reward—1Ki 13:8 2Ki 18:6
- Josiah, in his Duties as a King—2Ki 22:2
- Job, in his Religious Life—Job 23:11 27:6 Isa 50:7
- Three Hebrew Captives—Da 3:18
- Peter and John—Ac 4:19,20
- Paul, in finishing his Course—Ac 20:24 Heb 10:39

- c. God's decree is immutable. The Divine terrors. 23:13-17

Job 23 13 ¶ "But He is unique and who can turn Him? And what His soul desires, that He does. 14 "For He performs what is appointed for me, And many such decrees are with Him. 15 "Therefore, I would be dismayed at His presence; When I consider, I am terrified of Him. 16 "It is God who has made my heart faint, And the Almighty who has dismayed me, 17 But I am not silenced by the darkness, Nor deep gloom which covers me. **(NASB)**

- i. Our God is unique—only an omniscient, omnipotent being could really be immutable.

**NIVSBN:** Job 23:13 HE STANDS ALONE. Lit. "he is one (unique)." Though Job is not an Israelite, he worships the one true God — there is no other (see Dt 6:4 and note). HE DOES WHATEVER HE PLEASES. He is sovereign (see Ps 115:3; 135:6; Lk 10:21).

- ii. God's sovereignty is both comforting and terrifying. We can't know the future except from the God who designed the future.

**NIVSBN:** Job 23:15 I AM TERRIFIED. See note on 21:6. A necessary part of Job's faith is fear of a God who does what he pleases. By contrast, the counselors tried to make God predictable.

- d. The Wicked—24:1-25

- i. Wickedness often unpunished (in this life). (1-12)

**NIVSBN:** Job 24:1 (24:1-12) Job describes the terrible injustice that often exists in the world. Robbery of both the "haves" (see v. 2) and the "have-nots" (see vv. 3-4) is equally obnoxious to him. But perhaps his suffering has enabled him to empathize with the poor, who must forage for food (v. 5) and "glean in the vineyards of the wicked" (v. 6). The scene he depicts is heart-rending: The naked shiver in the cold of night (vv. 7-8), fatherless infants are "snatched from the breast" (v. 9), field hands harvest food but go hungry (v. 10), vineyard workers make wine but suffer thirst (v. 11), groans rise from the dying and wounded (v. 12). Job cannot understand why God is silent and indifferent (vv. 1,12) in the face of such misery, but the fact that God waits disproves the counselors' theory of suffering. Job is no more out of God's favor as one of the victims than the criminal in vv. 13-17 is in God's favor because of God's inaction. (24:1) See note on vv. 21-24.

**MHCC:** #1-12| Job discourses further about the prosperity of the wicked. That many live at ease who are ungodly and profane, he had showed, ch. xxi. Here he shows that many who live in open defiance of all the laws of justice, succeed in wicked practices; and we do not see them reckoned with in this world. He notices those that do wrong under pretence of law and authority; and robbers, those that do wrong by force. He says, "God layeth not folly to them;" that is, he does not at once send his judgments, nor make them examples, and so manifest their folly to all the world. But he that gets riches, and not by right, at his end shall be a fool, #Jer 17:11 (Jer 17:11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.)

1. Injustices are listed
  2. Most are against the poor. Some are still with us TODAY
- ii. The wicked shun the light. (13-17)

**NIVSBN:** Job 24:13 (24:13-17) A description of those who cause the suffering depicted in vv. 2-12: the murderer (v. 14), the adulterer (v. 15), the robber (v. 16). Darkness is their element, the medium in which they thrive (see vv. 14-17). By contrast, God's law is the light against which they rebel (see v. 13; see also note on 22:28).

iii. Judgements for the wicked. (18-25)

**NIVSBN:** Job 24:18 (24:18-20) Job seems to agree with the counselors here. But it is also legitimate to translate the verses as Job's call for redress against evildoers: "May their portion of the land be cursed. . . may the grave snatch away. . . May the womb forget them, may the worm feast on them; may evil men be no longer remembered but be broken like a tree."

**NIVSBN:** Job 24:21 (24:21-24) By way of summary, Job says that God judges the wicked, but he does so in his own good time. Job wishes, however, that God would give the righteous the satisfaction of seeing it happen (v. 1).

4. Bildad again—ch 25; Zophar doesn't respond this time at all

**MHCC:** - Bildad drops the question concerning the prosperity of wicked men; but shows the infinite distance there is between God and man. He represents to Job some truths he had too much overlooked. Man's righteousness and holiness, at the best, are nothing in comparison with God's, **#Ps 89:6**. As God is so great and glorious, how can man, who is guilty and impure, appear before him? We need to be born again of water and of the Holy Ghost, and to be bathed again and again in the blood of Christ, that Fountain opened, **#Zec 13:1**. We should be humbled as mean, guilty, polluted creatures, and renounce self-dependence. But our vileness will commend Christ's condescension and love; the riches of his mercy and the power of his grace will be magnified to all eternity by every sinner he redeems.

Ps 89:6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

Zec 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

- a. The NIVSB is interesting here. Perhaps, a reading of Daniel would have affected this note:

Job 25:2 ESTABLISHES ORDER IN THE HEIGHTS OF HEAVEN. Bildad apparently considered heaven as a place of warfare, where God must use his celestial troops (see v. 3) to establish order.

- b. Here from the NIV (Job 25)

2 "Dominion and awe belong to God; he establishes order in the heights of heaven.  
3 Can his forces be numbered? Upon whom does his light not rise?  
4 How then can a man be righteous before God? How can one born of woman be pure?  
5 If even the moon is not bright and the stars are not pure in his eyes,  
6 how much less man, who is but a maggot--a son of man, who is only a worm!"

- c. These men knew some truth about the Lord and about man.  
d. This shows just how much harm can come from one who knows a lot of truth but is wrong on something or about someone  
e. Two key Hebrew words

**(maggot in NIV)** 07415 hmmr rimmah {rim-maw'}

from 07426 in the sense of breeding [compare 07311]; TWOT - 2175a; n f  
AV - worm 7; 7

1) maggot, worm (as cause and sign of decay)

**(worm in NIV)** 08438 elwt towla` {to-law'} and (fem) towle`ah {to-lay-aw'} or  
towla`ath {to-lah'-ath}; or tola`ath {to-lah'-ath}

from 03216; TWOT - 2516b; n m

AV - scarlet 34, worm 8, crimson 1; 43

1) worm, scarlet stuff, crimson

1a) worm - the female 'coccus ilicis'

1b) scarlet stuff, crimson, scarlet

1b1) the dye made from the dried body of the female of the  
worm "coccus ilicis"

2) worm, maggot

2a) worm, grub

2b) the worm "coccus ilicis"

++++

When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. The eggs deposited beneath her body were thus protected until the larvae were hatched and able to enter their own life cycle. As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of such female scarlet worms, the commercial scarlet dyes of antiquity were extracted.

What a picture this gives of Christ, dying on the tree, shedding His precious blood that He might "bring many sons unto glory" (Heb. 2:10)! He died for us, that we might live through Him!

Ps. 22:6 describes such a worm and gives us this picture of Christ. (cf. Isa 1:18)

(from page 73, "Biblical Basis for Modern Science", 1985, Baker Book House, by Henry Morris)

Here are some uses of this strange word (from KJV to show the word #08438)  
Ex 16:20\* Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms <08438>, and stank: and Moses was wroth with them.

Ex 25:4\* And blue, and purple, and scarlet <08438>, and fine linen, and goats' hair, (also 26:1, 31, 36; 27:16; 28:5,6,8, 15 etal.)

Job 25:6 *How much less man, that is a worm? and the son of man, which is a worm <08438>?*

**Ps 22:6** But I am a worm <08438>, and no man; a reproach of men, and despised of the people.

**Isa 1:18** Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson <08438>, they shall be as wool.

Isa 14:11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms <08438> cover thee.

**Isa 41:14** Fear not, thou worm <08438> Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Isa 66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm <08438> shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

La 4:5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet <08438> embrace dunghills.

**Jon 4:7** But God prepared a worm <08438> when the morning rose the next day, and it smote the gourd that it withered.

5. Job responds—ch 26-28  
a. Job Rebukes Bildad—Job 26: 1-4

**MHCC:** #1-4 Job derided Bildad's answer; his words were a mixture of peevishness and self-preference. Bildad ought to have laid before Job the consolations, rather than the terrors of the Almighty. Christ knows how to speak what is proper for the weary, #Isa 50:4; and his ministers should not grieve those whom God would not have made sad. We are often disappointed in our expectations from our friends who should comfort us; but the Comforter, the Holy Ghost, never mistakes, nor fails of his end.

**Isa 50:4** The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. (KJV)

**NIVSBN:** Job 26:2 (26:2-4) With biting sarcasm, Job responds to Bildad alone (the Hebrew for the words "you" and "your" in these verses is singular rather than plural), indicating that Eliphaz and Zophar have already been silenced. (26:2) SAVED THE ARM THAT IS FEEBLE. See 4:3-4; Isa 35:3; Heb 12:12.

- i. Job's challenge to Bildad is that he prove he has done what he accuses Job of not doing—26:2-4

2 "How you have helped the powerless! How you have saved the arm that is feeble!  
3 What advice you have offered to one without wisdom! And what great insight you have displayed!  
4 Who has helped you utter these words? And whose spirit spoke from your mouth?

- ii. We must always be sure of two things when we criticize
1. That the object of our criticism is guilty
    - a. Job, of course, has maintained that he is not guilty
    - b. Error here is slander or libel (if in writing)
  2. That we are not guilty of the deed in question
    - a. Job now asserts that Bildad is not so free of these criticisms himself
    - b. This is important in understanding Matt 7

Matt 7:1 ¶ "Do not judge, or you too will be judged. **2** For in the same way as you judge others, you will be judged, and with the measure you use, it will be measured to you. **3** "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? **4** How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? **5** You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. (NIV)

- c. This is in part what is asserted in Gal 6:1

Gal 6:1 ¶ Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.

- b. The Greatness of God—26:5-14

**NIVSBN:** Job 26:5 (26:5-14) Job's poem about the vast power of God, the theme of Bildad's final speech (ch. 25), is written in colorful language that is often highly figurative. (26:5) THE DEAD. The Hebrew for this expression is translated "spirits of the dead" in Pr 2:18, "spirits of the departed" in Isa 14:9 and "departed spirits" in Isa 26:14. The term is used figuratively of the deceased who inhabit the netherworld (see 3:13-15,17-19; see also note on 3:16). WATERS. Part of the world inhabited by living beings, and therefore above the netherworld.

i. The dead, sheol and other questions—Job 26:5-6

Job 26: 5 ¶ Dead <07496> things are formed <02342> (8787) from under the waters <04325>, and the inhabitants <07931> (8802) thereof.

6 Hell <07585> is naked <06174> before him, and destruction <011> hath no covering <03682>. (KJV)

1. The DEAD—Job 26:5

a. Related Hebrew Words

Hebrew 7495. rapha', raw-faw'; or raphah, raw-faw'; a prim. root; prop. to mend (by stitching), i.e. (fig.) to cure:-cure, (cause to) heal, physician, repair, X thoroughly, make whole. See Heb 7503.

Hebrew 7496. rapha', raw-faw'; from Heb 7495 in the sense of Heb 7503; prop. lax, i.e. (fig.) a ghost (as dead; in plur. only):-dead, deceased.

Hebrew 7497. rapha', raw-faw'; or raphah, raw-faw'; from Heb 7495 in the sense of invigorating; a giant:-giant, Rapha, Rephaim (-s). See also Heb 1051.

Hebrew 7503. raphah, raw-faw'; a prim. root; to slacken (in many applications, lit. or fig.): -abate, cease, consume, draw [toward evening], fail, (be) faint, be (wax) feeble, forsake, idle, leave, let alone (go, down), (be) slack, stay, be still, be slothful, (be) weak (-en). See Heb 7495.

- b. The second word is used here. In the Hebrew all of these words are written apr. Obviously, #7495 & 7503 are verbs while the other two are nouns. It is not clear to me how they are distinguished.
- c. Clearly, these two nouns are used only of those against God. One or both of them denotes the half-breed giants that troubled Israel in her early history.
- d. Here are the uses of the word that is here in Job 26:5. The other noun is sometimes transliterated REPHAIM and includes those of Gath from which Goliath came.

Job 26:5 Dead <07496> things are formed from under the waters, and the inhabitants thereof.

Ps 88:10 Wilt thou shew wonders to the dead? shall the dead <07496> arise and praise thee? Selah.

Pr 2:18 For her house inclineth unto death, and her paths unto the dead <07496>.

Pr 9:18 But he knoweth not that the dead <07496> are there; and that her guests are in the depths of hell.

Pr 21:16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead <07496>.

Isa 14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead <07496> for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Isa 26:14 They are dead, they shall not live; they are deceased <07496>, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

Isa 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 <07496>.

- e. These are wicked but powerful beings. It is interesting that Job refers to them in this context.
2. HELL—Job 26:6
- 07585 lwav sh@'owl {sheh-ole'} or sh@ol {sheh-ole'}  
from 07592; TWOT - 2303c; n f  
AV - grave 31, hell 31, pit 3; 65
- 1) sheol, underworld, grave, hell, pit
    - 1a) the underworld
    - 1b) Sheol - the OT designation for the abode of the dead
      - 1b1) place of no return
      - 1b2) without praise of God
      - 1b3) wicked sent there for punishment
      - 1b4) righteous not abandoned to it
      - 1b5) of the place of exile (fig)
      - 1b6) of extreme degradation in sin
- a. This is the place of the dead (outside of the present dispensation).
- 1) It is translated hades in the Greek NT and in the NT it is translated hell.
  - 2) That there is a part of it for the righteous seems obvious in the OT and in Luke 16
- b. Translations have not always been helpful on this word
- 1) The KJV translates it equally as grave and hell. This breeds confusion.
  - 2) The NASB simply transliterates SHEOL
  - 3) The NIV made a conscious (wrong) decision to always translate it 'grave'
    - a) See Kenneth L. Baker, ed., *The NIV: The Making of a Contemporary Translation*, Chapter 5 (by R. Laird Harris)
    - b) Here, the word 'DEATH' is used not GRAVE as Harris claims is the meaning. DEATH might be more acceptable
    - c) Part of his argument hinges on its use of the righteous in passages like Psalm 16 where he argues that it must mean 'heaven'
- Ps 16: 10 For thou wilt not leave my soul in hell <07585>; neither wilt thou suffer thine Holy One to see corruption.  
11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.
- d) Some of these fellows really need dispensationalism
  - e) He even argues that the parallel between the grave in Abaddon in Ps 88:11 forces the parallel in Job 26:6 and Prov 15:11 with 27:20—such parallels only show that the wicked are destroyed in both Sheol and the grave. He thus supports GRAVE here even though it is not used in the NIV here.
- c. Here are some important points that contrast Sheol with Qeber (grave)

06913 rbq qeber {keh'-ber} or (fem.) qibrah {kib-raw'}  
from 06912; TWOT - 1984a; n m  
AV - grave 35, sepulchre 25, buryingplace 6; 67

1) grave, sepulchre, tomb

- 1) Sheol is never the place of the body; Qeber is never the place of the soul
- 2) Sheol is never plural; Qeber is plural a number of times
- 3) Sheol is never on earth; Qeber is on earth a number of times
- 4) Man digs Qeber; never Sheol
- 5) God alone puts men into Sheol or takes them out of Sheol

d. The translation DEATH is not bad. GRAVE is not a good translation.

3. DESTRUCTION—Job 26:6

011 Nwddba 'abaddown {ab-ad-done'}  
intensive from 06; TWOT - 2d; n pr loc  
AV - destruction 6; 6

1) place of destruction, destruction, ruin, Abaddon

- a. We clearly have DEATH and DESTRUCTION or SHEOL and DESTRUCTION
- b. The topic focuses on the RAPHA who are wicked and ultimately openly defeated by the Lord

ii. The Wonders of Creation—Job 26:7-14

Job 26: 7 "He stretches out the north over empty space, And hangs the earth on nothing. **8** "He wraps up the waters in His clouds; And the cloud does not burst under them. **9** "He obscures the face of the full moon, And spreads His cloud over it. **10** "He has inscribed a circle on the surface of the waters, At the boundary of light and darkness. **11** "The pillars of heaven tremble, And are amazed at His rebuke. **12** "He quieted the sea with His power, And by His understanding He shattered Rahab. **13** "By His breath the heavens are cleared; His hand has pierced the fleeing serpent. **14** "Behold, these are the fringes of His ways; And how faint a word we hear of Him! But His mighty thunder, who can understand?"

1. Empty space & nothing—7

**NIVSBN:** Job 26:7 HE. God. SPREADS OUT THE NORTHERN SKIES. See 37:18. EMPTY SPACE. The Hebrew for this word is translated "formless" in Ge 1:2. NOTHING. See note on 9:6.

**NIVSBN:** Job 9:6 PILLARS. See 26:11. The metaphor of the earth resting on a foundation (see 38:6; 1Sa 2:8; Ps 75:3; 104:5) is changed in 26:7 to a description of the earth suspended over nothing.

1. Compare the pagan viewpoints
  2. For example, in Greek Mythology. Atlas is: A Titan condemned by Zeus to support the heavens upon his shoulders.
2. Stretches out; compare with Job 9:8

**NIVSBN:** Job 9:8 STRETCHES OUT THE HEAVENS. Either (1) creates the heavens (see Isa 44:24), or perhaps (2) causes the dawn to spread, like a man stretching out a tent (see Ps 104:2). TREADS ON THE WAVES. Canaanite texts describe the goddess Asherah as walking on the sea (or sea-god) to subdue it. Similarly, God "treads on the waves" to control the boisterous sea.

3. Pillars of the Heavens—26:11

**NIVSBN:** Job 26:11 PILLARS OF THE HEAVENS. See note on 9:6.

1. We are told in Col 1:

Col 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created by Him and for Him. <sup>17</sup> And He is before all things, and in Him all things hold together (**Gk 4921**). (NASB)

**STRONG'S:** Greek 4921. sunistao, soon-is-tah'-o; or (strengthened) sunistano, soon-is-tan'-o; or sunistemi, soon-is'-tay-mee; from Grk 4862 and Grk 2476 (includ. its collat. forms); to set together, i.e. (by impl.) to introduce (favorably), or (fig.) to exhibit; intrans. to stand near, or (fig.) to constitute:-approve, commend, consist, make, stand (with).

2. The universe would fly apart if God did not actively sustain it

4. Gliding Serpent—26:13

**NIVSBN:** Job 26:13 GLIDING SERPENT. A description of the sea monster Leviathan (see notes on 3:8; Isa 27:1).

5. This just touches on creation as evidence of the greatness of God

**NIVSBN:** Job 26:14 THESE ARE BUT THE OUTER FRINGE OF HIS WORKS. What God has revealed of his dominion over natural and supernatural forces amounts to no more than a whisper. Job is impressed with the severely limited character of man's understanding. Zophar had chided Job about his inability to fathom the mysteries of God (11:7-9), but the knowledge possessed by Job's friends was not superior to that of Job himself (see 12:3; 13:2). THUNDER OF HIS POWER. If it is difficult for us to comprehend the little that we know about God, how much more impossible it would be to understand the full extent of his might!

- c. Job affirms his righteousness—27:1-6

**NIVSBN:** Job 27:1 (27:1-23) The dialogue-dispute section of the book begins with Job's opening lament (ch. 3), continues with the three cycles of speeches (chs. 4-14; 15-21; 22-26) and concludes with Job's closing discourse (ch. 27), in which he reasserts his own innocence (vv. 2-6) and eloquently describes the ultimate fate of the wicked (vv. 13-23).

Job 27:1 ¶ And Job continued his discourse: <sup>2</sup> "As surely as God lives, who has denied me justice, the Almighty, who has made me taste bitterness of soul, <sup>3</sup> as long as I have life within me, the breath of God in my nostrils, <sup>4</sup> my lips will not speak wickedness, and my tongue will utter no deceit. <sup>5</sup> I will never admit you are in the right; till I die, I will not deny my integrity. <sup>6</sup> I will maintain my righteousness and never let go of it; my conscience will not reproach me as long as I live. (NIV)

- i. As God Lives—Job 27:2—a very dogmatic affirmation

**NIVSBN:** Job 27:2 AS SURELY AS GOD LIVES. The most solemn of oaths (see note on Ge 42:15). Job's faith in God continued despite his perception of denied justice.

**NIVSBN:** Gen. 42:15 AS SURELY AS PHARAOH LIVES. The most solemn oaths were pronounced in the name of the reigning monarch (as

here) or of the speaker's deities (Ps 16:4; Am 8:14) or of the Lord himself (Jdg 8:19; 1Sa 14:39,45; 19:6).

**CLARKE:** Gen 42:15. By the life of Pharaoh] herp yx chey Pharaoh, Pharaoh liveth. As if he had said, As surely as the king of Egypt lives, so surely shall ye not go hence unless your brother come hither. Here therefore is no oath; it is just what they themselves make it in their report to their father, chap.#43:3|: the man did solemnly protest unto us; and our translators should not have put it in the form of an oath, especially as the original not only will bear another version, but is absolutely repugnant to this in our sense of the word.

ii. Who has denied me justice—Job 27:2

**Hebrew 4941.** mishpat, mish-pawt'; from Heb 8199; prop. a verdict (favorable or unfavorable) pronounced judicially, espec. a sentence or formal decree (human or [partic.] divine law, individual or collect.), includ. the act, the place, the suit, the crime, and the penalty; abstr. justice, includ. a partic. right, or privilege (statutory or customary), or even a style:-+ adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worth, + wrong.

**GENEVA:** Job 27:2 He has so sore afflicted me that men cannot judge my uprightness; for they judge only by outward signs.

iii. Job is **now** addressing **all three** of his 'friends.'

**NIVSBN:** Job 27:5 YOU. The Hebrew for this word is plural. In his summary statement, Job once again speaks to his three friends as a group.

iv. Job maintains his testimony—(innocence or righteousness)—Job 27:6

**NIVSBN:** Job 27:6 MAINTAIN MY RIGHTEOUSNESS. God had spoken similarly of Job (see 2:3).

Job 2: 3 Then the LORD said to Satan, "Have you considered my servant Job? There is no-one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason." (NIV)

1. God's assertion of the uprightness of Job shows that, in some measure, Job's assessment of the situation is correct
2. In no way does this support some kind of perfection in Job but it does deny the wholesale condemnation of his acquaintances

d. The state of the godless—27:7-23

**NIVSBN:** Job 27:7 MAY MY ENEMIES BE LIKE THE WICKED. Job calls for his friends, who had falsely accused him of being wicked, to be treated as though they themselves were wicked men (cf. Ps 109:6-15; 137:8-9).

**NIVSBN:** Job 27:11 I WILL TEACH YOU. Job is about to remind his counselors about an issue on which they all agree: that the truly wicked deserve God's wrath (vv. 13-23). The three friends had falsely put Job in that category.

**NIVSBN:** Job 27:13 (27:13-23) A poem that dramatizes the effect of Job's earlier call for redress (v. 7). (27:13) Job echoes the words of Zophar in 20:29 (see note there).

**NIVSBN:** Job 27:18 COCOON. . . HUT. Symbols of fragility (see note on 4:19; Isa 1:8 and note; 24:20).

**NIVSBN:** Job 27:21 EAST WIND. See note on 15:2.

e. Job talks about Earth's Treasures—28:1-11

**NIVSBN:** Job 28:1 (28:1-28) Job's friends' application of traditional wisdom to human suffering has been even more unsatisfactory than Job's untraditional response. Both attempts to penetrate the mystery have failed, and the dialogue has come to an unsatisfactory conclusion. Therefore Job, or perhaps the unknown author of the book, inserts a striking wisdom poem that answers the question, "Where can wisdom be found?" (v. 12; see v. 20). The poem consists of three parts: (1) precious stones and metals are found in the deepest mines (vv. 1-11); (2) wisdom is not found in mines, nor can it be bought with precious stones or metals (vv. 12-19); (3) wisdom is found only in God and in the fear of him (vv. 20-28). The chapter, then, anticipates the theme of God's speeches (38:1-42:6): God alone is the answer to the mystery that Job and his friends have sought to fathom. (28:1) (28:1-11) A fascinating, lyrical description of ancient mining techniques.

**NIVSBN:** Job 28:2 IRON. See note on 19:24.

**NIVSBN:** Job 28:3 PUTS AN END TO THE DARKNESS. By using an artificial source of light, such as a torch or lamp.

**NIVSBN:** Job 28:4 DANGLES AND SWAYS. Mining, then as now, is difficult and dangerous work. Men will hazard everything to dig the earth's treasures.

**NIVSBN:** Job 28:6 SAPPHIRES. See v. 16; see also notes on SS 5:14; Isa 54:11.

**NIVSBN:** Job 28:9 ROOTS OF THE MOUNTAINS. A poetic expression emphasizing great depth (cf. Jnh 2:6).

**NIVSBN:** Job 28:10 TUNNELS THROUGH THE ROCK. An eighth-century B.C. inscription found at Jerusalem's Pool of Siloam testifies to the sophistication of ancient tunneling technology.

f. The search for wisdom is harder—28:12-28

**NIVSBN:** Job 28:12 The questions, repeated almost verbatim in v. 20, are answered in v. 28.

**NIVSBN:** Job 28:16 GOLD OF OPHIR. See 22:24 and note.

**NIVSBN:** Job 28:18 THE PRICE OF WISDOM IS BEYOND RUBIES. Cf. the value of a "wife of noble character" (Pr 31:10), who fears the Lord (Pr 31:30) and is therefore wise (see v. 28).

**NIVSBN:** Job 28:19 CUSH. The upper Nile region, south of Egypt.

**NIVSBN:** Job 28:21 HIDDEN. . . FROM THE BIRDS. As are precious stones and metals (see v. 7).

**NIVSBN:** Job 28:22 DESTRUCTION AND DEATH. See note on 26:6.

**NIVSBN:** Job 28:25 (28:25-27) Wisdom has been with God from the time of creation itself (see Pr 8:22-31).

**NIVSBN:** Job 28:28 FEAR OF THE LORD. . . SHUN EVIL. See the description of Job's character in 1:1,8; 2:3. THAT IS WISDOM. "The fear of the LORD is the beginning of wisdom" (Ps 111:10; Pr 9:10; see Pr 1:7).

N. Job's summation—ch 29-31

**NIVSBN** Job 29:1 (29:1-31:40) Like a lawyer submitting his final brief, Job presents a three-part summation: Part one (ch. 29) is a nostalgic review of his former happiness, wealth and honor; part two (ch. 30) is a lament over the loss of everything, especially his honor; part three (ch. 31) is a final protestation of his innocence. (29:1-25) A classic example of Semitic rhetoric, using the following symmetrical pattern:

blessing (vv. 2-6), honor (vv. 7-10), benevolence (vv. 11-17), blessing (vv. 18-20), honor (vv. 21-25).

O. Elihu—ch 32-37

**NIVSBN:** outline of Job

I. Prologue (chs. 1-2)

A. Job's Happiness (1:1-5)

B. Job's Testing (1:6-2:13)

1. Satan's first accusation (1:6-12)
2. Job's faith despite loss of family and property (1:13-22)
3. Satan's second accusation (2:1-6)
4. Job's faith during personal suffering (2:7-10)
5. The coming of the three friends (2:11-13)

II. Dialogue-Dispute (chs. 3-27)

A. Job's Opening Lament (ch. 3)

B. First Cycle of Speeches (chs. 4-14)

1. Eliphaz (chs. 4-5)
2. Job's reply (chs. 6-7)
3. Bildad (ch. 8)
4. Job's reply (chs. 9-10)
5. Zophar (ch. 11)
6. Job's reply (chs. 12-14)

C. Second Cycle of Speeches (chs. 15-21)

1. Eliphaz (ch. 15)
2. Job's reply (chs. 16-17)
3. Bildad (ch. 18)
4. Job's reply (ch. 19)
5. Zophar (ch. 20)
6. Job's reply (ch. 21)

D. Third Cycle of Speeches (chs. 22-26)

1. Eliphaz (ch. 22)
2. Job's reply (chs. 23-24)
3. Bildad (ch. 25)
4. Job's reply (ch. 26)

E. Job's Closing Discourse (ch. 27)

III. Interlude on Wisdom (ch. 28)

IV. Monologues (29:1-42:6)

A. Job's Call for Vindication (chs. 29-31)

1. His past honor and blessing (ch. 29)
2. His present dishonor and suffering (ch. 30)
3. His protestations of innocence and final oath (ch. 31)

B. Elihu's Speeches (chs. 32-37)

1. Introduction (32:1-5)
2. The speeches themselves (32:6-37:24)
  - a. First speech (32:6-33:33)
  - b. Second speech (ch. 34)
  - c. Third speech (ch. 35)
  - d. Fourth speech (chs. 36-37)

C. Divine Discourses (38:1-42:6)

1. God's first discourse (38:1-40:2)
2. Job's response (40:3-5)
3. God's second discourse (40:6-41:34)

4. Job's repentance (42:1-6)

V. Epilogue (42:7-17)

A. God's Verdict (42:7-9)

B. Job's Restoration (42:10-17)

III.

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