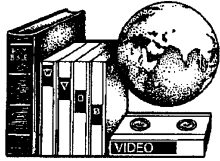


WORLD VIDEO BIBLE SCHOOL®

ESTABLISHED 1986



J O B

This set of notes is designed to be used both by non-credit students of the World Video Bible School®, and by correspondence school students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



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JOB

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JOB

∞ Syllabus ∞

I. GENERAL INFORMATION.

- A. Instructor: Dr. Denny Petrillo.
- B. This course consists of 30 lessons on 10 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This is a detailed consideration of the inspired text of Job, with special attention to the workings of God in the lives of men.
- B. This course will help demonstrate how righteous suffering illustrates the meaning of true faith.
- C. It will provide greater insight into the power of God and how that power encourages and strengthens us.
- D. It will encourage all to grow stronger in their faith, regardless of the hardships or trials we may face.
- E. It will help give a fuller understanding of Old Testament life and how their lives were similar to our own.
- F. It should spur us on to make necessary adjustments in our thinking and attitudes if they are contrary to God's will.

III. INSTRUCTIONAL MATERIALS.

- A. Required.
 - 1. Bible (ASV, KJV, or NKJV).
 - 2. 30 video lessons.
 - 3. Spiral bound course notes.

- B. Optional: Wayne Jackson, *The Book of Job*, Quality Publications, P.O. Box 1060, Abilene, Texas 79604 (1983).

IV. REQUIREMENTS.

- A. Read the entire book of Job at least once.
- B. View all 30 video lessons in their entirety.
- C. Read the class notes in their entirety.
- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).
- F. Take one written test.
- G. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV, or NKJV, according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized:

Job 1:6-8

Job 2:10

Job 1:20-22

Job 19:25-27

- D. Memory work is due when you mail VBI your third written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There is one comprehensive test covering Job.
- B. When you near the end of the course, contact us and request the test.
- C. When you receive the test, you have permission to look at it and study it.
- D. However, when you take the test, you must do so completely from memory, with no help from notes, Bible, etc.

VII. TERM PAPER.

- A. Write a paper on the life of Job, from prosperity to misery and back to prosperity again. At the end, enumerate at least **six** lessons for us today.
- B. The paper should be a minimum of five pages, typed and double spaced. If handwritten, the paper should be a minimum of seven pages, single spaced.
- C. The paper is due when you mail VBI your third test and memory work.

VIII. GRADING.

- A. Memory work, term paper and test will be graded separately.
- B. Final grade is based on an average of all assigned work, with the test counting twice.
- C. You may request that a grade be explained or reconsidered, but in any dispute VBI will have the final say.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented), and all fees for this particular course have been paid in full.
- B. We hope you enjoy and profit from your study of the God-breathed book of Job and that this course helps in your journey to heaven.

INTRODUCTION

For background information read the following articles in the appendices.

The purpose of Job,

The Problem of Righteous Suffering,

The Literary Structure of Job,

The Date of Job and

The Authorship of Job.

JOB EXPOSITION

CHAPTER 1

1:1 Uz is mentioned in Lam 4:21; Jer 25:20, but we do not know its location. Many scholars consider it to be in the land of Edom, or in the Arabian desert adjacent to the Edomites of Mount Seir (according to Ptolemy the geographer, Archer, *A Survey of Old Testament Introduction*, p. 456). Eliphaz, one of the three friends, is from Teman, which is an Edomite city. Verse 3 notes that Job is a man of the “East”—a designation which would include any dwelling east of the Jordan River.

Whose name was Job - The name of the book is the name of the central character. The Hebrew for “Job” (אֵיּוֹב) may mean “object of enmity” coming from a verb which may come from an Arabic root which means “He who turns to God.”

1. *“Blameless”* - this word is the same word used to describe Noah in Gen 6:9. It is not a word that means sinlessness, but is the idea that if they were standing before God in judgment they would be without blame. They are treated as sinless even though they were not sinless. Same as the qualification of the elder in 1 Tim 3:2. The idea is simply that the person has done what God requires in order to have his sins forgiven.
2. *“Upright”* - this word has to do with the moral and ethical conduct of a person. This is a person who, in everything he does, is on “the up and up,” legitimate, fair and honest, no double dealing or dirty intentions. One can not be blameless and not be upright. They go together. This is a key word in Proverbs.
3. *“Fearing God”* - this is phrased in such a way to show that fearing God is an on going characteristic of Job. The Hebrew word for fear is not really “reverence” as many translate it. When we think of reverence for God, we usually mean having a healthy respect. But this word is stronger, it is like *PHOBOS* in Greek, a genuine fear. This fear exists because we have a knowledge of how much greater God is than we. We recognize His power (cf. Eccl 12:13-14).
4. *“Turning away from evil”* - illustrating a life choice. One makes a conscious effort and willingly tries to stay away from evil. Sometimes this is an obvious thought to people. Paul says to love what is good and hate what is evil (Rom 12:9; cf. Isa 5:20). God is the one who declares what is evil and what is good. Therefore you have to be a student of God’s word to know how He feels about things. Job was one who was aware of God’s will concerning worship and dealings with other men. Both aspects of life. He turned away from evil—that which God would declare evil, as inappropriate conduct for His children.

It is very important we know what this verse is saying. It is laying down the solid characteristics of the man Job. It tells us a world of information about the man. It is unquestionable that he is being pointed out as a truly spiritual man and there are many admirable qualities in his life. The fact that it is stated two times underscores the point (cf. 1:8; 2:3).

1:2 Perhaps the number seven is indicating a perfect, complete family. It certainly seems to indicate Job had everything a man could want in his day and age: many sons and a large family. Certainly this large number is going to underscore the magnitude of Job's loss later in this chapter.

1:3 This is talking about wealth. Job is the greatest in wealth both in the physical and spiritual. This terminology underscores the antiquity of the book. In ancient times wealth was measured in animal possessions. The same was true with Abraham and all those of the Patriarchal time.

1:4 Commentators are unsure what "his day" refers to. It seems most believe it is referring to a birthday but it does not make any difference. They had a special day. We do not see any family animosity whatsoever. No one is left out. They were a close family and apparently enjoyed being together.

1:5 In ancient times a feast would often last seven days. Perhaps that is the length of the *cycle* mentioned here.

"Job would send and consecrate them...did continually." Job loved and cared for his family. He was concerned with their spiritual well being. Notice that he functions as a family priest. He offers up sacrifices for them. The fact it says he "would send and consecrate them" would imply they were involved in this and when Job offered the sacrifice they would be there. Rising up early would indicate diligence. It was too important to wait until evening. "Continually" indicates he was consistent in this practice. Job truly demonstrated his religion was real. Also, this text is good proof that the book dates during the Patriarchal period when men functioned as family priests.

1:6 This is one of those verses we wish we had more information on. "Satan" is a transliterated name which means "accuser, adversary" (cf. Rev 12:7-9). Zechariah 3:1-5 is a good illustration of the nature of Satan. He is certainly man's adversary! Peter notes that Satan is one who "roams about like a roaring lion" (1 Pet 5:8f). Certainly that description is indicative of what this text says.

The phrase "sons of God" (cf. Gen 6:1ff) is a difficult one. In every Old Testament occurrence (unless Gen 6 is an exception) the phrase means "angels." Thus Satan is appearing with the angels (and is himself an angel - cf. 2 Pet 2:1ff; Jude 6; Rev 12:7).

1:7 When God asks questions it is not to receive information because God is omniscient. He does it to draw out the thoughts and the feelings of the person. He knows exactly what the devil has been up to, but He wants him to reveal it.

“From roaming...on it”. Certainly 1 Pet 5:8 brings us back to this verse in the fact that he is a roaring lion seeking whom he may devour.

1:8 The word “considered” has the idea of an in-depth examination. Have you *really* examined My servant Job? When He asks the question, Satan knows Job and why Job is the way he is. Thus the answer Satan would have to give is, “Yes, I have considered Job.”

“For there is no one like him.” What much better commendation would one want than to have God say this about him? If anyone had any doubts about the character and integrity of Job, this verse would forever settle the question. It is truly a credit to Job that of all the multitudes on the earth, Job is recognized as the very best.

1:9 Satan’s reply to God is, “Job is that way only because of all the pampering you have given him. You make it well worth his while to live his life that way. He is not serving you for free, it is for a price.”

This verse demonstrates the truthfulness of 1 Cor 10:13. God does limit the influence Satan can have on us. He will never allow Satan to do more to us than we are able to endure. Therefore each one of us ought to think of our trials and temptations with a proper viewpoint: nothing will come to us we cannot defeat. This is important to remember with Job. Although Job endured more than most of us ever will, God knew Job’s limits. Thus, He would not allow Satan to go beyond those limits.

1:10 Notice all this teaches about Satan:

1. Satan is well aware of Job. He has tried to get at him personally and failed.
2. He tried to get at his house, specifically his family, and failed.
3. He tried to get at his possessions and failed.

It is interesting that Satan found a hedge on *every side*. He has tried every angle and has failed every single time. Satan is allowed by God to have a certain amount of power. But we have the power God puts within us to not allow Satan to overcome us.

We often give Satan too much credit for how much power he has. James 1:13,14 points out that each is enticed by “his own lust.” It is our own weaknesses Satan exploits. Satan is not omniscient. He does not know what is in our minds, but he is such a diligent student that he knows our weakness. He is not omnipresent either. Here he is “roaming about.” God, in contrast, is everywhere at once. 2 Cor 11:13 says he has his workers (“angels of light”). We are talking about a massive force at war. It is hard for people to imagine Satan could have amassed a large number of angels to fight on his side. He can continue to lure some into certain life styles for monetary gain, but he cannot put it in their minds to do this. For him to know what is in a person’s mind

would make him omniscient and Satan is not all knowing. Equally, Satan is not omnipotent, because God has limited him here twice. In addition, in 2 Pet 2:4 Peter says, "God did not spare angels...but put them in chains..." Jude 6 is similar to that. They are "sealed", thus showing their limitations in dealing with God's awesome power.

1:11 Satan is saying, "Put forth Thy hand." You can see Satan is trying to get God to be the one who reaches out and smites Job. In this way he is trying to get God to do something that would be in violation of Jas 1:17. But God cannot be tempted with evil. Satan is not going to fool God into doing something which is against His very nature.

In effect, Satan is saying, "Everyone has his price." Everyone will sell out eventually depending on what that price is. But how does Satan come to this conclusion? By observation. He has learned what people's breaking points are and just how far they will go until they abandon their faith. The penetrating question of Jesus in Mt 16:26: "What will a man give in exchange for his soul?" The tragedy of mankind is that some people sell out for very little. Maybe for one night's pleasure or for a little more money. Whereas others will not sell out for that but maybe for fame, or alcohol or maybe something else. Eventually, as the Bible tells us, Satan will try to get us in one or more of three categories found in 1 Jn 2:15-17. He tried all three with Jesus and all three were present with Eve. Maybe if he cannot get us with pride, he will get us with lust of the eyes. If not lust of the eyes, he will try to get us to sin with the lust of the flesh. What is Job's breaking point? Satan has never had the chance to find out. So his conclusion is that he does not know what Job can stand, but Satan feels that if God will remove the "hedge" he will get Job to sin. He certainly believes that once the suffering comes Job will curse God.

What is our breaking point? What is the price at which we will sell out to Satan? What is the price Satan will give us in order for us to exchange our souls? We need to be like Job and be determined to be faithful regardless of what Satan throws at us. (See also Heb 10:34ff. Those brethren endured much, but held fast to their faith in Christ!)

1:12 Obviously his children are a part of what he has, because they are among those Satan kills.

Again, I think we see 1 Cor 10:13 played out here. God is not going to allow Job to be tempted beyond what he is able. God knows Job so thoroughly, He knows his breaking point. I wonder if his possessions perished and his health failed all at once, would that have been too much? It is only after the first series of events that God allows Satan to go further. Too much at once could be too severe. It gave him some time to sort things out and still establish himself despite these tragedies. Job worked his way through this and knew who he was and what he was doing.

"So Satan departed..." Off he goes with the power that has been given him, but it has been limited. Since God knows us just as He knew Job, then He knows what we can and cannot handle. Therefore, whatever should befall us (and I would hope it would never be a great tragedy on the scale similar to Job's), be assured God knows we can handle it, because it would never have come if we could not handle it. So it does seem

that by looking at the books of Job and 1 Corinthians that someone will never be overwhelmed with trials and temptations. There will never be a time when we do not have that God-given “way of escape.” Sometimes when we are dealing with people who have gone through a crisis of some kind, we encourage them by letting them know they have the power to overcome it. *God* will not allow Satan to destroy our faith. Only we can allow Satan to do that. Be sure of this, God knows us well enough to know we can make it through every tragedy and every trial. They will not jeopardize our souls unless we let them. We have the power and the faith to grow closer to God. We can handle anything. If we could not have handled it then it would never have happened.

How would this apply to someone who does not believe in God? He could not be held responsible for something where there was no free choice. Thus, God will not allow Satan to overpower him either. Because if He did, then on what basis could God condemn him?

1:13 Satan did not waste any time. If we rearrange the words and do not make a break in the text from v.12 it would imply Satan came after Job *immediately* after talking with God. So the children are once again together. We know from v.4 they did this on occasion. There is no proof of drunkenness in this text; no indication the children were doing anything sinful.

1:14 Everything is normal. All were working, the jobs were being done, etc.

1:15 This is a marauding band of some kind. The Sabeans are hard to identify. In all probability they are from the kingdom of Sheba in South Arabia (known to Bible students from the queen of Sheba who visited Solomon in 1 Kings 10:1-11). It seems that in order to steal the livestock they had to slay the servants.

1:16 Each of the next three verses begin with the phrase “while he was still speaking”, lending drama to the successive catastrophes. Job is literally being bombarded with all the bad news. Apparently this is the way Satan likes to do it - to overwhelm a person with a series of tragedies.

“*The fire of God*” — probably lightning, but fire from God is an interpretation in addition to an explanation. The messenger seems to be crediting God with the destruction of the sheep and servants. In the Bible when things come *from heaven* it is generally believed to have come from God (cf. Mt 16:1). This statement would itself be a test for Job. While we know Satan does this, the servant says God did it. What is Job to believe? Certainly Satan wants us to believe the bad things which happen to us are from God!

1:17 He had 3000 camels, so this would be a substantial loss. The Chaldeans lived near the Tigris river. This would be a significant distance for them to travel in order to commit this crime, just as the Sabeans would have had to travel a significant distance.

1:18, 19 The great wind mentioned here perhaps is describing a tornado or a whirlwind. It is worthy of note that Satan seemed to have gone to greater depths with each tragedy. The loss of Job's children would have been far worse than the other losses, although knowing the character of Job, the loss of the servants would have been very painful.

When we look at the progression, there is a series of four catastrophes, two from the hand of men and two from nature:

1. Men,
2. Nature,
3. Men and
4. Nature.

Numbers 2 and 4 are significant because God is viewed as the controller of nature. This is certainly a point the friends will not overlook in their speeches. We know this is true from Psa 104:4. God has control over the weather. But Job tells us Satan could have control over it as well. This point, by itself, ought to warn people to not assume when natural calamity strikes it is from the hand of God. We are left, therefore, with the dilemma of not knowing the source of such calamities. But we need to let people know that when bad things happen they ought not to automatically lay the calamity at the feet of God. This is what the friends did and as a result God was very angry with them and charged them with sin (42:7f).

These events provide a good illustration when discussing the character of Satan. His intent is to bring Job down. The New Testament warns us that Satan is crafty (Eph 6:11) and a schemer (2 Cor 2:11).

1:20 Job's response to all the bad news is a perfect indication of the righteousness of the man. He is noble and dignified, and keeps his emotions in check. The text here identifies four actions of Job in response to this terrible news:

1. Tearing of the robe,
2. Shaving of the head,
3. Falling prostrate on the ground and
4. Worshiping.

The fourth action is the incredible part. Job *worshiped*. So often we have witnessed individuals who have endured some tragic news respond by cursing God, not worshipping Him. Worshipping God would be the last thing on their minds. Job, however, has a balanced view of things. Most important to him is his relationship with God. He can lose things. He does not want to lose his God.

1:21 Cf. Eccl 5:15; 1 Tim 6:7. Job's balanced view is further illustrated with this statement. He understands he started out with nothing. He also understands he will end his life on earth with nothing (he can take with him). Therefore, everything and anything he might possess in the meantime is nothing more than a "loan" from God. God can take it back anytime He chooses.

From Job's perspective God did this, or He allowed it to happen (the Lord gives, the Lord takes away). With Job's limited knowledge of the situation it is understandable he would conclude God did this, when in fact He allowed Satan to do it. The difference between Job and his friends is that his friends think God is punishing Job for his sins. Job's perspective is that he is nothing more than a child of his Father and it is up to him to accept what He gives (cf. 2:10).

Someone once said: "When you have nothing left except God then for the first time you become aware that God is enough."

This is the idea of Paul in Phil 4:10-12. Therefore Paul concludes in v. 13, "I can do all things and endure all things through Him who strengthens me." This is also Job's attitude.

1:22 It is crucial to note this verse. Job is not blaming God. The NAS footnote helps us to understand the word "blame" has a larger implication to it. "Ascribe unseemliness to" is what it means. He may believe His calamities come from the hand of God, but he is not going to question whether God has the right to do this. It is significant that scripture says Job did not sin. He never does sin throughout this narrative (see notes on 42:6).

This is not to imply that Job was a sinless man. Job was not perfect. As a matter of fact, Job is seen earlier offering sacrifices for sin, and mentions several times in his speeches that he knows he is guilty of sin (7:21; 14:16-17). The point is this: Job is a righteous man who loves and obeys God. God is pleased with Job. Job has done (through his sacrifices for sin and other acts of righteousness) all God requires for forgiveness. This is why Job holds fast his integrity and insists he has not sinned—meaning that his plight is *not because* of sin. He has committed no sin his God would not forgive.

CHAPTER 2

2:1 Again, Satan appears before God as he did earlier. We are not told if this is a “required” meeting or not (cf. 1:6-8).

2:2 As was pointed out earlier, God is not here seeking information. Again God is going to draw the truth out of Satan. One major difference this time is that Satan has been defeated in his attempt to get Job to sin.

2:3 God has won round one and Satan, of course, knows it. He is pointing out to Satan that there is no one like Job on the earth. This was said earlier, but a catastrophe happened since then. To describe Job this way after that catastrophe really speaks well of the character of Job. This time God adds one phrase: “He still holds fast his integrity.” He is not letting go of who he is and what he believes. There is no reason to. Job is not a man of shallow faith. Even when he believes God dealt this cruel blow to him, it does not change him. Like Abraham, he is one who has an unwavering faith.

God also points out that Satan sought to ruin Job. Satan has never had a noble purpose. Anything he might ever offer man will be purely out of his desire to hurt man. He is a liar and the father of lies (Jn 8:44). He is the sinner from the beginning and has never changed (1 Jn 3:9).

God also notes that what happened to Job was *without cause*. This is an important phrase to remember, because what is so troubling to Job is that he does not understand why this is happening. He believes God has done this to him without cause, because he does not know of any sin he has done which would have warranted this to happen. Again we point out that we know why this is happening but Job does not know. In 9:17 Job says, “He bruises me.... without cause.” God has the power to allow these things to happen. That was all right in the sense that Job did not allow this to destroy his faith. These things happen to him and he is still blameless, and upright, still fears God and turns away from evil. Would we be of the righteous character that when things turn against us we could still be so described?

2:4 This seems to be some ancient expression “skin for skin.” We do not have another occurrence of it. The body is the key to this. Satan’s obvious meaning is, “I took everything around him but I could not touch him.” He was limited to not touching Job physically.

Again Satan comes back with the idea that every man has his price. This shows us, and proves to us, Satan is not omniscient. If he were, he would have known the first four catastrophes would not work, but he did not.

2:5 He is encouraging God to do it. He believes this will be the breaking point which will cause Job to curse God.

2:6 Once again God limits the power and influence of Satan. He is given tremendous power to harm Job, with one major limitation—he cannot take Job’s life.

2:7 Again the text seems to indicate Satan went immediately from the presence of God to go after Job. No doubt Satan continues to believe this will be Job’s downfall.

Boils are very painful. Even one is painful, but Job’s whole body is covered, even the bottom of his feet (which would make it painful to walk). The character of Satan is such that he will choose that which will not kill but it will cause the most pain. He apparently had all the other illnesses at his disposal, but he chooses boils.

2:8 A potsherd is a broken piece of pottery. This is what archaeologists have found more of than anything else. Job is in an unclean place and is exposing open wounds to ashes (which would heighten the chance for infection). Job’s condition is so bad he could not scrape the boils with his hands. Certainly we are being shown the magnitude of Job’s misery.

Now we are introduced to another main character, Job’s wife.

2:9 This is the word “integrity” discussed earlier (2:3; cf. 27:5). Each character has their significant place in this drama. Job’s wife is the perfect illustration of how Satan wants us to respond to adversity. She urges Job to curse God and die. Most say the statement implies she has already done this. She determines that one’s integrity is not worth keeping. This text shows how Satan can target one person and in so doing destroy the faith of another. Granted, this woman had lost her family too, along with the possessions which she shared with Job. But she is encouraging Job to curse God and die. She considers Job to be one who needs to respond negatively to all of these events. There is no indication she is physically hurting. Thus, while Satan is persecuting Job, he manages to destroy whatever faith Job’s wife had.

When we remember what God has said about Job in v. 3, we know evil is still present and the temptation is still present. What sort of temptations is Satan giving Job? Maybe the wife is one of those temptations. Perhaps Satan is using her. That might explain why she lived when all the other family members died. She serves as a further trial to him.

2:10 Job’s wife has not thought this out like Job has. Neither is she thinking logically. She was ready to live with the wealth and accept all of God’s gifts with open arms, but now when God chooses to take back what He has given, she will not tolerate that. When we take only the good, that is selfish and foolish. So as in 1:21, “Blessed be the name of the Lord,” Job is still going to hold fast to his faith in God.

Again we are reminded in all of this that Job did not sin with his lips—a statement that would, of necessity, include any sin. If it would allow Job to have sinned in his thoughts, would not that have meant a victory for Satan? We know from 1:5 Job considered it a sin to even *think* evil in his heart. He would have certainly kept himself

from this. Job's religion was more than an outward show. He was one who was holding on to that faith.

2:11 Job apparently was an international figure, because he has friends who come from three different countries.

Eliphaz is called a Temanite. Teman was an Edomite city (Jer 49:7,20; Ezek 25: 13; Obad 8,9).

Bildad is called the Shuhite. This is considered by some to be in the middle Euphrates region, yet scholars are still uncertain of both the meaning of the name "Bildad" and the place where he was from. Perhaps future discoveries will allow us to more precisely identify him.

Zophar is the Naamathite. This name has never been found anywhere outside the book of Job. While there is a Judean town, Naamah, mentioned in Josh15:41, it is unlikely it has any connection with the character here. As a result, we are without any concrete evidence on Zophar's residence or nationality.

"They made an appointment together"— Apparently they knew each other, and even though we cannot locate their homes for a certainty, they evidently lived in neighboring regions. In view of Job's situation, the friends thought it better that they come to Job together. Perhaps the united consolation of friends would have more of a lasting impact on Job.

See sheet: *THE FRIENDS OF JOB*.

We need to underscore the fact that they are indeed friends. There is no evidence to support the belief they came to Job with any kind of animosity or revenge.

"Sympathize with him" — translations may differ somewhat as to how this word ought to be translated, but the general meaning is positive. They came with every intention of being sensitive and responsive and to share in what Job was feeling and thinking.

"Comfort him" — to say words of encouragement, to reestablish the flame of hope in his heart. In some way or another, the friends desperately wanted to make Job feel better.

2:12 They did not recognize him at a distance. Perhaps his face was so covered with boils and disfigured they could not even recognize him when they saw him. When they did recognize him they cried out and wept. These are not fake tears or pretended emotions. Only the hardest of hearts could see the plight Job was in and not be deeply moved by his troubles. They each tore their robes and threw dust over their heads. There is no reason to think these are hypocritical or insincere actions on the part of the friends. These are genuine signs of mourning and grief.

2:13 *“They sat down.”* They did not pull up their lounge chairs and sit in total comfort. They sat down right with Job and they did it for seven days and seven nights. They “got down” with Job. They did not say a word. The thing interesting about their not saying a word is they came with the intention of comforting and sympathizing. Certainly they had something to say, but they chose not to. This provides a good illustration when visiting one in the hospital. People will seldom remember what you say (unless you say something painful to them), but they will never forget you were there. Do not feel that you ought to say something when you go. Sometimes it is better to just keep quiet.

They were sensitive to his pain. If you are going to be a friend it is important that you have these types of characteristics when you want to reach out. Be sensitive to people’s pain. Job’s friends saw his pain was great. They were noticing and observing what he was enduring. They were not pretending to understand what it felt like, but they were sensitive to what he was going through. They saw his pain and that is something caring people do. Be observant! See what people are suffering. In this way you will be like Jesus, who had compassion for others.

CHAPTER 3

This is the beginning of at least seventeen speeches, nine of which are by Job. It is hard to envision Job, the best of all men on the earth, the source of God's pride, sitting in ashes, full of boils, his past lost, his future empty and full of pain. If anyone thinks being a child of God is an easy life, he needs to consider Job, as well as the apostle Paul and countless others! This is God's "number one man," and just look at him!

What we will do with each character in Job will be to analyze and summarize the points of each.

See sheet: *THE ARGUMENTS OF JOB*.

In this first speech Job is not arguing a specific point. He is trying to retain or recover his lost friendship with God. We notice, in all of his speeches, Job tells God exactly what he feels and thinks. Some criticize him for that, but there could hardly be any better prayers than when one is truthful and forward with God. Job is not trying to gloss over his pain. He is hurting and confused, and he is laying that before God (cf. 1 Pet 5:7).

Another thing interesting to note is that he nowhere bewails his losses in chapter 1 or the illness of the boils in chapter 2. His concern first and foremost is God. Not his health or wealth but his life with God, because it seems to Job, for some unexplained reason, he has lost that relationship with God and that is heightening his torment.

We need to recall through this (and all speeches) James 5:11. Job was noted for his patience — a point not always easily seen in the narrative in this book.

Before we look at more of the text, let us make an observation that will serve us well in this study: Why has God given us this book? Why do we have 42 chapters of debate?

Answer: God wants us to see the perspective of the righteous sufferer and the questions, the agony, the doubts and fears he suffers so that we can have somewhat of a grasp of what he went through. That will serve us well in two ways.

1. If we should ever suffer, we can draw from the statements Job made and benefit from that knowledge and grow ourselves. We will want to stay faithful regardless of the difficulties that lie ahead. But how can we? By learning from righteous men like Job. His attitude and determination can encourage us.
2. We can have a better understanding of righteous people and know why they say what they say and be better equipped to encourage them with some of the statements Job made because of what he endured.

Job had four friends, people who cared about the sufferer, but that care did not change their wrong viewpoints, perceptions and perspectives. Here we can see where other people are coming from when they are making statements or they have feelings about someone else who is suffering. The point to be made here is that we have well-meaning brethren who whether explicitly or implicitly, embrace some of the theology expressed by the four friends: somehow or another God is trying to “get you.”

3:1 “Cursed” is a Hebrew word which does not mean “bad words.” Self control is very different from not showing one’s emotions. Just because one shows his emotions does not mean he is out of control. Job is in control but he is expressing how he feels. At this point he does not feel his life is of much value, ultimately because he feels God has abandoned him (and without God what good is life?). Basically this chapter can be broken down into three parts and each part takes the form of a question.

1. Vv. 2-10 Why was I born?
2. Vv. 11-19 Why was I not born dead?
3. Vv. 20-26 Why can I not die now?

3:2 What Job says, any sufferer might say. This is a good study for one suffering. What does one think when he is suffering? Again, in talking about Satan and what he does, certainly Satan knows health is a prime factor in people’s spiritual relationship. There are some people who can tolerate about anything if they feel well, but once they start feeling bad, their lives become entangled and confused. Try to think about this in your own life and spirituality. I need to really work hard on handling things when I do not feel well. Little things that would not phase me at all when I feel well, can really irritate me when I feel badly. We are all the same way, generally. When you feel well, the day-to-day chores do not bother you. But if you do not feel well they do. Remember, that is an avenue Satan uses. By observation he knows when we do not feel well and when he sees it he will try to hit us from that angle to cause us to sin. The loss of the physical comforts of Job did not do it, but if he were “down and out” physically maybe that might do it. Satan has won many victories before by this means and he knows this works.

3:3 Do away with that day all together. Skip that day and go on with the rest.

3:4 The thought breaks down to “that day” in vv. 4,5 and “that night” in vv. 6-7. Job understands that since God created days, he wishes He had left this one out altogether.

3:5 Just let that day disappear into a black hole. The idea to frighten it away so it will never come back.

3:6 Let us do away with the night of my birth also. It will not be counted in the month or the years. Job wants the whole day to disappear.

3:7 People are happy and rejoice when a child is born, but Job says there should not have been any happiness the day he was born. Let the entire day be gone!

3:8 This is a very difficult verse to interpret. Perhaps the wish is for those who are able to tackle tough jobs, such as rousing Leviathan, take on the day of his birth and curse it so it will be no more. The KJV says, "Let them who are ready to raise up their mourning," conveying a different idea. "Leviathan" is talked about later in chapter forty-one.

3:9 The night time is preparing for the dawn, but let it not come.

3:10 Job seems to be talking about the trouble he saw when he emerged from his mother's womb. He wishes the mother's womb had never been opened.

Second question: "Why was I not born dead?"

3:11 His viewpoint is, "Why did I live all these years only to have it come to this? It would have been better for me never to come to this point."

3:12 He goes back to the day of his birth. There was someone, when he was born, to care for him and give him nourishment. He wishes she would have left him alone to die.

The "knees receiving" has to do with when a child is born. The infant would be laid upon the knees of the one who would care for the child (cf. Gen 16:2; 30:3 and Ruth 4:16).

3:13 He considers what it would have been like if he had been born dead—the attendants would have done what they did to dead babies. They would have buried him. He is talking about what we see when we see someone in death - he is quiet and at rest.

3:14-16 These verses provide various examples of people who have no worries or concerns once they go to the grave. In this first section there are four categories of those of honorable and desirable profession (kings, counselors, princes and builders). While they lived they had financial and physical stability. Now that they are dead, they are at rest and are no longer troubled by the events on the earth. In the second section (vv. 17,18) he mentions the wicked, weary, prisoners and slave masters, in addition to the small and great. Thus v.16 logically fits in that Job is wishing he were in the category of the miscarried. He knows he would be dead (at rest) like all of those listed in the other categories.

3:17 This is talking about in the grave. Once again, Job is not trying to be theological. These are the words of a suffering man, not a theologian. It would be wrong to try to assume from this Job does not believe in an afterlife, or that Job does not believe there is a reward for the righteous and punishment for the wicked. All he is doing is talking

from the human viewpoint. When we look at the most wicked person in the casket, do we see torment? No. They are not raging, they are at rest.

3:18 Even those who, during their lifetime, had to answer to the various whims of the jailers and the task masters are at rest. They no longer have to worry about anyone telling them what to do.

3:19 This is all dealing with the peace that belongs to those who are dead.

Third question: "Why can I not die now?" His other wishes did not come true, so why not this one?

3:20 Being able to see light is equal to being alive. It is very typical for someone who is suffering to want to die. It does not help when people say, "You ought not to talk that way or to think that." It is very natural when people are suffering to wish for death. Job's point is, the pain has come. Why does it have to be prolonged? Why is this situation dragging on and on?

3:21 The one who is suffering longs for death. They "dig" for death. When one is digging for a treasure he digs hard hoping to strike gold. The sufferer wants death more than the treasure seeker desires gold.

3:22 When the sufferer finds death he is happy, just as the one who finds treasure is happy.

3:23 He uses terminology such as Satan in 1:10. God had hedged Job all about and protected him. Now Job feels hedged in where he can not get out of his plight. He feels trapped and has no alternatives but to endure and suffer.

3:24 There just does not seem to be any end for Job. It appears it even hurts him to eat. It is painful to talk but he just has to say these things and let it out. Many tears are being shed, just like pouring water.

3:25 What is it he fears? To keep on living. To live another day is not what Job wants. He does not want the torment to be prolonged. This is a good statement against "mercy killing." Job knows his death is in the power of God. He is hoping God will hear his prayer and allow him to die.

3:26 Physically and mentally he is in knots. He is confused and his body hurts. *Turmoil* is the best word to describe the situation. He is really hurting and confused.

CHAPTER 4

See sheet: *ELIPHAZ*.

All of the friends' speeches have some things in common.

We need to realize some things:

1. To remind ourselves of Job 42:7. What they say is not right. Taken by itself, the wicked are going to suffer and the righteous will be blessed. It is true, but not in the way they are implying. The way they mean it is wrong. Be careful about quoting the book of Job because you may quote a friend who is not correct.
2. Remember these friends do not know what happened in chapters 1 and 2 just as Job does not know what happened between God and Satan. They are speaking with the best information and experience they have and we have to at least grant them that.

4:1 "Answered" is a key word in the book of Job. All of the friends, and Job, have "answers." We will see though, that only God has the answers. This book is about trust. We may not know the answers to life's difficult questions, but God does. Therefore we should trust Him and have confidence He will do what is best for us.

4:2 He is going to answer his own question in v. 5: yes, Job you are impatient. Eliphaz is wondering how Job is going to accept what he is going to say. Hopefully he is going to take it well, but he has to say it anyway.

4:3,4 Four things found in vv. 3 and 4 which Job has done. It is because of words like these Eliphaz shows himself to be kinder than the other friends. He recognizes Job has:

1. Admonished many,
2. Strengthened weak hands,
3. Helped the tottering to stand and
4. Strengthened feeble knees.

The point is, Job is one who has done for others what they would like to now do for him.

4:5 It comes to you. God is punishing you and you are impatient. It is a real tribute to Job's character that he did a lot of good, but now that the tables are turned, he is impatient.

4:6 This is another key word, "fear." Eliphaz knows Job is planning to hold on to his integrity. He knows because he knows Job fears God.

4:7 This is the trust of his basic philosophy. Eliphaz's insinuation is that no one has ever perished who was upright; he *had* to be guilty.

4:8 He is drawing from experience. This is part of Eliphaz's (and the other friends' as well) problem because man's knowledge is limited. They see things from one perspective: sin causes suffering.

On the surface this is true. Cf. Gal 6:7, God is not mocked, for what one sows, one reaps. What is wrong then? Eliphaz has judged Job guilty which is not true. He has accused Job of plowing iniquity and harvesting trouble or sowing it for others and now is harvesting it.

4:9 It takes nothing for God to destroy someone.

4:10,11 The point of this is, even if the strongest oppose God as they would a lion they will be defeated.

4:12 Eliphaz claims to have received a vision. He is going to leave the impression he has been inspired of God. God did speak to the Patriarchs and it is possible that He could have, in times past, spoken to Eliphaz. The point is made later that He could have and probably did speak to Job (which is one reason why Job is so puzzled by God's sudden silence).

This kind of presentation by Eliphaz would further tempt Job to believe what the friends are arguing and blame God. This "vision" was for Job to repent.

4:13,14 Job responds to this in 6:21.

4:15,16 We finally learn what important message the *voice* is bringing to Eliphaz.

4:17 The voice is asking questions that demands a "no" answer. No one can be just before God or pure before his maker.

4:18 Notice His servants — the very ones closest to God. Jude 6 shows God does charge error to the angels. They are kept in chains. Is it true the way Eliphaz is using it? No. God trusts the angels and gives them jobs to do. And He does trust men. He has entrusted the saving message of the gospel to them.

4:19 This is most likely talking about a man's body. In Gen 2:7 God created man from the dust of the ground. "Moth", if we are understanding this terminology, is something easily crushed and falls apart.

4:20 Men who dwell in these houses of clay are easily shattered.

4:21 The point here is, they never know why they suffer. It is because of wickedness. The idea of the "tent-cord plucked up" is seen in Eccl 12:6. The life force is gone. The silver cord is broken.

CHAPTER 5

5:1 Only God can save you, so turn to Him. It is possible this voice Eliphaz heard could have been from Satan (if he heard a voice at all), but we do not really know. The friends are not trying to deceive Job. They are just saying what they have seen and feel. Nevertheless, their words are used by Satan to further the temptation of Job.

Some think this refers to an ancient practice of calling on angels for help, but we have no evidence this was ever practiced. But it is still possible the “holy ones” are angels (God’s messengers) because they did bring messages from God and this is probably what Eliphaz is referring to.

5:2 If Job is going to let himself get worked up and not think straight, he will never get any answers.

5:3 Again based on his experience (cf. 4:8). Eliphaz has witnessed what foolish people have done in the past and he responded immediately. Why should he now act differently with Job? Job obviously needs to be cursed because of sin and Eliphaz is more than happy to take the place of God and issue this curse. It is because of texts like this that provoke God to hold Eliphaz and his friends accountable for sin in 42:7,8.

5:4 Job’s children were killed and Eliphaz implies their deaths were because of the sins of the parents. Even when alive, the children do not receive any fair judgment. No one will defend them because they are evil. No one will take up their cause.

5:5 The evil man thinks that what is his to enjoy will be consumed by others.

5:6 Affliction does not come from nowhere. There is a cause, a reason for every bad thing that happens to man. Thus, Eliphaz repeats his basic premise: Job has sinned and his sin is the reason for the present calamity.

5:7 Eliphaz’s point is that as surely as sparks fly upward man will have trouble - especially the man who has sinned against God.

5:8 Eliphaz says, “if I were you, this is what I would do.” He says he would seek God. Of course, Job has been doing this very thing. Eliphaz does not understand what is happening to Job. What does he mean by *seeking God*? He means for Job to confess his sin and repent. This is the very thing Job cannot do, because he does not know what sin he has committed to warrant this treatment.

Eliphaz also says: “I would place my cause before God.” Job has done this also.

5:9 Job is in the depths of despair and depression and Eliphaz says God can turn this around. Man can never count all the great things God has done and will do. This is true, but the way Eliphaz applies it is wrong.

5:10 Cf. Mt 5:44-45. God's very nature is to send good things. Eliphaz's point is that He sends those good things to the righteous and withholds them from the wicked. Thus, since Job is being punished instead of blessed with God's great gifts, he must be wicked.

5:11 The theology of Eliphaz is clearly seen. Those who are lowly (humble) God will make high and those who mourn (because of sin) are lifted to safety. Therefore, the implication is that Job is neither lowly nor mourning. Here is a man with dust on his head, sitting on an ash heap with boils over his body and Eliphaz says, "You need to mourn!" Obviously he considers Job's actions to be external only. Another fault of Eliphaz is judging Job's heart.

5:12 Ultimately what is said is true, but not always in this realm. This is where Eliphaz is wrong. He is convinced that, in this life, the plotting of the shrewd will be frustrated and their hands cannot attain success. In Psa 73, Asaph observes the wicked prosper and the righteous are those who seem to have poverty continually. Asaph, however, recognizes that God's justice is not always meted out in this life—a point missed by Eliphaz.

5:13 God turns it around on them. Their own scheming and their own evil plans are going to come back at them. Ultimately this is true. Eliphaz, though, argues that God always does this in this life.

5:14 God so turns their lives around they do not know where to turn or where to go next, like one trying to make his way in the night.

5:15 While God is dealing with the oppressors, He also turns around and helps the oppressed.

5:16 The unrighteous person has nothing to say when he stands in the light of God's justice. Again, the helpless one has hope. But we know from Rom 8:31ff it is not a hope that all will work out in this life. The Bible does not teach us to expect prosperity in this life. We may very well end up like Lazarus in Luke 16.

5:17 Here we read the statement similar to Prov 3:11 which is quoted in Heb 12:5-11. Discipline is going to be a point mentioned again (23:18; 36:8-10, 15-16). As discussed in the introduction, it is true God disciplines those whom He loves. However, in Job's case this is not why Job is suffering. So once again what Eliphaz says is, on the surface, true. We ought to be thankful when we receive discipline from God, but the implication here is that this is punishment for sin and Job should be thankful God did this because it is a not so gentle warning that Job's life is amiss.

5:18 This is what God does according to Eliphaz. Eliphaz is trying to underscore the purpose of God. He does these things for disciplinary reasons. From Eliphaz's viewpoint it is because of sin.

5:19 His discipline will save you from future trouble. This is certainly true. Discipline has a way of helping someone put his life back in proper focus, staying away from wrong and seeking after what is right.

5:20 If you are in a famine or war, God will take care of you.

5:21 Now we have something that is not so much a threat of war, but personal abuse, mental abuse - the scourge of the tongue and the physical abuse - violence. Job does not need to be afraid because God will protect him.

5:22 It is interesting to notice how often wild animals are talked about in the Old Testament. Wild animals were a very real threat to people in that day and age. When the regions would become uninhabited, the animals would increase and the threat would be greater. In 2 Kings 17:24-41, when the Assyrians took Israel captive, they inhabited the land with people from other nations. These people were being attacked by the lions and they thought it was because the God of the land was angry at them (which was true)! In 1 Kings 13:24 the prophet of God was attacked by a lion. These are just a few of the examples of the fear people had of the wild beasts. With this background, it gives us a fuller appreciation of 1 Pet 5:8. The devil prowls around like a roaring lion. Christians should understand this and be on the alert, just as they would be on the alert for wild beasts in their travels. Eliphaz's point in this? The one God loves does not have to be afraid, even of wild beasts.

5:23 "In league with the stones of the field" is probably an expression referring to farming. A field with many stones would be virtually impossible to use for farming purposes. In addition, the phrase could refer to the stone borders which divided property. The borders of Job's property would be large and favorable. Equally, Job would not have to worry about the beasts because they would be at peace with him and not attack.

5:24 In 4:21 Eliphaz said, "The wicked have the tent cord plucked up within them." This might have some allusion to 1:19 when the house collapsed on Job's children. If secure, this would not have happened.

5:25 This has to be painful to Job who has no offspring at this point. They have all been killed and the implication is that the reason they were killed was because of unrighteousness.

5:26 You will die at a "ripe old age." This is a direct response to Job's words in chapter 3 when Job begs for death.

5:27 “Well Job, I do not know what else to tell you. We have checked it out and it is true. We three friends have investigated and if you are going to be wise, listen to what we say and know it for yourself.”

CHAPTER 6

6:1 In the listing of speeches, not counting chapter 3 as one of them, but beginning the series with Eliphaz, this would be #2. It depends upon how the speeches are organized.

See sheet: *JOB'S FIRST RESPONSE - JOB 6 and 7.*

1. (6:2-7) *My words are fully justified.*

Assuming Eliphaz has the best of intentions, his comments could be construed as gentle and not mocking. From this point on they will be more terse and direct, maybe even abusive in parts. Regardless of how it is interpreted, Job was hurt by what was said. Eliphaz's words bothered him. Yet we will notice as we proceed through the speeches, it is evident each speaker is basically speaking what is on his mind and will have little concern for the arguments the others are making. There are allusions to some of the comments, but they are few and far between.

6:2 Job wants to compare the weight of his vexation with the weight of his iniquity. NKJV says calamity instead of vexation. We are talking about two balances; one thing with what you put in one, weighed against what you put in the other. The calamity versus the iniquity. The point Job is making, regardless of the translation, is to compare his sins with his grief. His grief is much heavier than his sin. Job wants the friends to know that if he is being punished for his sins, the punishment is far too severe for those sins. It is not equal or fair.

6:3 His vexation is heavier than the sand of the sea. The point of using the "sand of the seas" is that they are immeasurable. "Therefore my words have been rash." Job has been very vocal and emotional, but not because of rational thought or consideration. He has thought things out. This is why his words have been very vocal.

6:4 It is important to note that the friends believe God to be punishing Job for his sins. Job, also, recognizes he is suffering at the hand of God, but would never admit that the suffering is because of sin. In fact, Job clearly denies that sin is the reason he is suffering. So, while he is willing to accept whatever the hand of God deals him, he also is not going to abandon his position of innocence. Meanwhile, Job is just trying to understand why this is happening to him. He would like his friends to consider this question with him without being so quick to judge. The poison arrows have caused some to question the antiquity of the book, but such tactics have been used as far back as arrows have been used.

Job is saying, "I have a right to complain!" He does not know why God is attacking him, but he would like to.

6:5 The answer is, “Yes, they do.” So, just as the animals have the right to bray or low, Job has as much “right” to express himself.

6:6 This is one of the many problem passages in the book of Job. It is possible Job is suggesting that the arguments of the friends have as much “taste” as the white of an egg. In other words, their arguments are worthless. Hopefully, future discoveries will help solve the difficulty of translating this verse, as well as others in the book of Job.

6:7 The point is he is not going to “taste” Eliphaz’s arguments because they are tasteless. Job will not seriously consider what he is saying because there is nothing of value to it.

2. (6:8-10) *I still wish to die.*

, Job is almost ignoring the friends and praying to God. In this prayer there is but one request: death. If God were really going to be compassionate to Job, He would crush him. He would cut him off. Snapping the cord of life would be a simple task for God.

In the book of Job and in the Old Testament texts, God’s power over death is recognized. So much so that the thought of suicide as a remedy for the ills of life never comes to mind in the thinking of Job. Many ancient cultures considered it a viable option. But the righteous of the Old Testament did not consider it. Evil men, like Ahithophel and Judas, committed suicide. But it is not an option for someone like Job and others who are righteous.

6:10 With the implication of Job’s sinning, Job reconfirms he has not failed in obeying God’s word. “Therefore, should not God let me die?”

3. (6:11-23) *I had hoped you would refresh me, but I am disappointed and now even more desperate.*

6:11 Job is so physically weak he has no strength to hold on, and his friends have given him little to hold on to.

6:12 To look at him now, he is a pitiful example of a man. He once was a pillar of strength - but no longer.

6:13 He has nowhere to turn, no help, no source of strength.

6:14 He is rebuking Eliphaz. He should be giving sympathy but does not. This is probably the most direct attack on his friends. Hebrews 3:13 tells us we need to encourage one another day after day. Friends encourage one another (cf. Heb 10:24-25).

6:15 These streams promise much but do not deliver. So also do the friends promise much and deliver no refreshing words.

6:16 This is difficult to interpret. These wadis have black lumps because of ice. This is probably a further development of v. 15. The wadis are ready to receive the melting snow and provide refreshing water for the travelers. However, these travelers are disappointed. So also is Job disappointed with his friends' words.

6:17 When the weather grows hot, ice melts quickly. But not as quickly as Job's hopes for comforting words from his friends!

6:18 Caravan travelers trust in the wadis to provide water on their journeys. But when they go to them there is nothing, therefore they perish (die of thirst). This reflects one of the problems of ancient travel. There was no way to take enough water for the journeys. Hope of survival was to find water supplies along the way. The ancient east has many wadis and they fill with water, but only for a time. People hope when they reach the wadis there will be water, but if there is none, their hope is gone and they will perish.

6:19 Hoped for water in the wadis. Merchants of the desert were looking everywhere for water just as Job was hoping for consolation from his friends and found none.

6:20 Like Job, their hopes had been built up but they were disappointed. Job anticipated the encouragement just as they would anticipate water and it was disappointing to not receive what was needed.

6:21 It seems there are two interpretations of this fear.

- A. They are afraid to challenge their own thinking, to challenge themselves by seriously considering other viewpoints besides their own (i.e. the traditional viewpoint).
- B. They are afraid to get too close to Job. God has punished him and they might be seen as opposing God if they take sides with Job. Job is the terror they see.

6:22,23 Job lists four things here, none of which he has asked for. What he has wanted violates no law of God and does not require great sacrifice from the friends. Job thinks kindness and consideration are easy to give, so why can not his friends give these things?

- 4. (6:24-30) *Be frank in your accusations!*

6:24 He wants answers. “Show me where I have sinned and I will be quiet.” Bildad, in 8:11-22, will enumerate things Job has done. But it is Eliphaz, in 22:1-11, who really enumerates the “sins” of Job.

6:25 This is exactly opposite in some translations. The NASV is probably correct. The idea here is that if what the friends said were true and Job knew he had sinned and was reproved, it would be like knives that cut his heart. But their arguments were not painful, because they were not proving anything. “I have not sinned, therefore your words are neither honest nor painful.”

6:26 Job’s words (which the friends consider to be wind), still need to be reproved. His arguments need to be answered.

6:27 This is strong language!

The interpretation of v. 27ff is difficult. Here Job makes some wild, far out and totally unbelievable accusations to these friends. He accuses them of casting lots for orphans and bartering over friends, perhaps to show the foolishness of their accusations of the “sins” Job has committed. He is mocking what they do. The friends appear righteous. But if Job wanted to, he could fabricate a list of “sins” they have committed and accuse them like they are him.

6:28 “Would I lie and tell you I have not sinned when I have sinned? Do you not know me better than that?”

6:29 “Let us drop this line of reasoning and stop this insistence of my sinning.” Translations vary on their rendering of this last clause “my righteousness is yet in it.” The NIV says “my integrity is at stake.” The NKJV says “my righteousness still stands.” The idea seems to be that accusations should cease because Job was (and still is) righteous.

6:30 “Calamities” might be better translated “words.” Job charges the friends to prove his words false (which they will do later on). Yet Job insists he speaks of nothing unjust.

CHAPTER 7

5. *(7:1-10) I no longer have the strength to hold on. The only way out is death, and the sooner the better.*

7:1 Life is hard and ultimately the hard work does not benefit. A well man would not feel this way, but Job is depressed. These are the words of a depressed man.

7:2 Slaves must do the dirtiest of jobs. They work in the hot sun, longing for the time they can find cool shade. Equally the hired man looks forward to payday, which often does not come soon enough but... it eventually comes.

7:3 This verse might provide us the answer to how long Job has been suffering. One would have to think the friends needed months to coordinate their meeting with Job and then some period of time to travel the long distance to him. This verse seems to verify Job has endured the boils for months - a point that should not be lost when one is trying to relate to the situation Job is in. Job, then, is saying, "At least the hired man receives wages and the slave will find the shade, but I do not find any rest."

7:4 Job would like to find some relief that sleep brings. Because he can not sleep, he is tossing and turning all night long. Even when he does doze off he has nightmares, v. 14.

7:5 The boils are festering from being scraped with potsherds, causing them to bleed. This verse vividly demonstrates the horrible pain Job is in.

7:6 While it is not certain what the weaver's shuttle refers to, it is clear Job considers his life to be quickly slipping away. The image could be to the weaver quickly weaving or perhaps to the speed at which the thread runs out and suddenly the weaver has no hope of finishing the project. It is interesting to note that sometimes, like here, Job does not think he will live long. However other texts seem to indicate Job does not harbor the hope that death will soon come (and rid him of his pain). Job wavers, one time about his life dragging on and on and the next about how swiftly it seems to be slipping away. Remember, this is due to depression.

7:7 These are the words of a man in the depths of despair. His life has no substance (breath) and even what life he has is worthless. Depression is often a symptom of those who are in great pain.

7:8 He is speaking of when he is dead. Men will look at him in the grave. He will be just a corpse, no longer the suffering man they now see.

7:9 Once again, Job is not trying to be theological. He is a discouraged and depressed man. He knows when he dies he will be forever gone, just like the cloud that dissipates. He is not dealing with great theological themes such as life after death.

7:10 When death comes, all the various pursuits and all the things Job was a part of before will be over. Those people who were a part of his life, will, with time, forget him (cf. Eccl 9:5-6: "For the living know they will die...indeed their love, their hate, their zeal have already perished..." Thus a similar perspective taken by Solomon).

6. (7:11-21) *I will again return to God with greater passion, hoping He will grant me my request.*

7:11 Job is saying, "I will vent my frustrations and say what is on my heart." Understand these are the words of a very confused, righteous man who has God's poisonous arrows in him and he does not know why. This is the reason he is full of anguish.

7:12 "Why am I receiving this individualized attention? Am I to be someone who is to be feared, that you (God) have to guard or lock up?" The sea monster may be a reference to the Leviathan mentioned in chapter 41.

7:13,14 When Job lies down to sleep, he is haunted by nightmares. He battles insomnia at times and when he is finally able to sleep his mind is terrified with awful dreams. Either way Job is not getting his much needed rest.

7:15 This is not a new thought. Job would rather have death than pain. This is a very typical feeling for someone who is suffering.

7:16 This again seems to indicate the swiftness. He said in v. 7 his life is but a breath. In speaking to God he asks:

7:17 David asks a similar question in Psa 8:4: "What is man that thou art mindful of him?" David, however, is wondering how God could be so favorably disposed to man. Job is taking a different perspective. He wants to know why he is getting this personal attention. Speaking of God and man, he asks:

7:18 God continues to scrutinize man and when He does He sends many trials. Job does not consider himself worth all this personal attention. He would rather God leave him alone.

7:19 This is the same idea as in 6:9. God is watching Job so closely he cannot even swallow without God witnessing it.

7:20 Job would like God to tell him exactly what he has done to deserve this treatment. Of course we know Job has done nothing to deserve this. He calls God the "watcher of men." Certainly Job has the idea that God is omniscient and omnipresent. God's

watching men would normally be good, but Job feels he is a target God is shooting at. In 6:4 Job talked about being pierced with God's arrows. This again demonstrates his inner turmoil. "Why is God suddenly acting like my enemy?"

7:21 This is a fitting conclusion to Job's speech. He has prayed for mercy and forgiveness and received none. Why has he not received any? He is going to say in 9:28 he knows God is going to acquit him because he knows he has not sinned. Whereas in 10:14 he notes, "If I sin, Thou wouldst take note of me and not acquit me of my guilt."

It is clear Job must have some measure of understanding of God's ways to guard his mind against the thought that God is not fair.

In chapter 8 Bildad will say Job is calling God unjust. But Bildad does not understand what Job is saying. He is not saying God is unfair. He just wants to understand why God has chosen to do this to him. Do understand this: A number of times Job (in his speeches) takes the position of the friends (that God is punishing Job because of Job's sin). If this is true, Job argues, then he would have to say that God is unjust, because he has not done anything worthy of this treatment. Job is saying that if what his friends are arguing is right then God is unjust.

But Job does not believe that argument. He maintains his integrity and insists there is another logical reason for his plight. Note again, the reader has the advantage of knowing the whole truth. Thus we are able to see the struggles of a righteous man when he is faced with adversity. This is why the book of Job is so valuable. We, too, may someday be facing adversity and not know why. We can learn from Job that even though we do not know all the answers, we can still maintain our faith in God.

CHAPTER 8

See sheet: *THE ARGUMENTS OF BILDAD*.

This would be speech #3 and Bildad's first speech.

A simple outline of chapter 8 would be:

1. God is just, vv. 1-7.
2. Our fathers have already answered your questions, vv. 8-10.
3. You had better repent, vv. 11-22.

8:1 While the text says "answered", Bildad, like all of the speakers, is not necessarily trying to answer Job's arguments. Each seems to have his own agenda.

8:2 Immediately he accuses Job of being an "old wind bag."

8:3 Bildad's view is that God knows how to deal with the blameless and the wicked and for Job (or anyone else for that matter) to suggest otherwise is to accuse God of perverting justice. God is just, Bildad argues, and He would not make anyone suffer without good reason. Bildad is in error here because Job has not accused God of being unjust. Job does believe in the justice of God. Job's problem is that he cannot see the justice of God in what has happened and he wants to understand why what has happened to him would come from a just God.

8:4 It is statements like this which merit Bildad the description of "Mr. Insensitivity." He implies that if Job's sons had not sinned, God would not have killed them. In 1:5 Job went to great lengths to deal with sins they might have committed. To understand what Bildad is doing, we have to understand the view he is taking. He believes in the old "cause and effect" idea. Cause = man sins and the effect = God makes him suffer. This is what Bildad sees. God is making Job suffer because of sin. Bildad does not see the sin of Job but assumes this must be true. He is reasoning backwards. He sees the effect, therefore he thinks he knows what the cause is. The foundation of this theory is the "theology of the forefathers." This is what he speaks of in v. 8.

8:5 Bildad has no concept of forgiveness without retribution first. The idea that someone could sin and never pay the price for that sin would never take place in his way of thinking. If Job will seek God, he will be rewarded.

"Implore the compassion" — Bildad is not thinking of the concept of grace. He has no concept of grace at all. He is saying, "If you will repent, seek God, beg Him to be merciful and take away all the pain and suffering, then He will."

8:6 Here is the big “if.” Bildad is saying “if” Job is pure and upright, then God would be preparing Himself to defend Job and restore him. As far as Bildad is concerned the one afflicted is guilty. (Same theology as discussed earlier. Effect = God restores man; so the cause would be that man must have repented.) What does “restore” mean? To Bildad it would be to bring back health, wealth, prosperity, etc. The idea that God would rouse Himself for Job portrays God as a mighty, powerful beast or a warrior who seems to be sleeping or indifferent. But once Job repents, He will take action and come to Job’s aid. This is certainly a beautiful picture, because God does care for those who are His. Bildad’s application, however, is amiss. He believes God has purposely withdrawn from Job and left him to suffer. This, of course, is far from the truth. We were told three times in the first two chapters that Job was pure and upright. Bildad has assumed the position of judge, jury and hangman. Somehow he knows Job is neither pure nor upright.

8:7 “If you will repent, your small beginning will have a great end.” This seems to be an extension of Eliphaz’s words in 5:26. After repentance, Job’s end (the last part of his life) will be great.

8:8 This is the foundation of Bildad’s position. He takes the view that the fathers have answered all the questions and if Job is willing to be a good student, he will learn the answers. Job invited them to teach him in 6:24. He wants to learn and be a good student, but they have failed to teach him anything.

8:9 The one born yesterday does not know much. If we are going to learn anything we need to learn from those who were not born yesterday. Bildad has failed to recognize that it is always possible that one’s age and experience can still produce wrong conclusions.

Bildad suggests that they all recognize they do not have all the answers and review what the fathers taught. Verses 11-22 are what they taught.

8:10 Whereas before Bildad was grouping all of them together in their lack of knowledge, now he clearly separates himself from Job. Bildad has learned from the fathers. Apparently Job has not.

8:11 The arguments Bildad gives here (drawing from the fathers) are well stated. And in normal contexts they would be true. In a normal debate Bildad would be a formidable opponent. His arguments are not weak “straw” arguments. Job’s problem with Bildad is that he has limited himself to only one viewpoint. The fathers never considered another perspective and Bildad will not either. It is possible Job, before the present calamity in his own life, might have totally agreed with Bildad. But Job is having to enlarge his thinking. Bildad does not seem to want to consider any new possibilities.

This entire section (11-22) begins with an illustration. To Bildad a cut down plant has a number of parallels to the life of a sinner. The plant cannot possibly survive when it is

severed from its life source. So also is the sinner who, because of his sin, has cut himself off from God. He does not have a chance to survive.

8:12,13 Beginning with v. 13, Bildad implies Job:

1. Has forgotten God and

2. Is godless.

8:14 3. Has (because of his sin) destroyed his confidence (God) and

4. Has hopelessly entrapped himself in his false confidence.

8:15 5. Has foolishly trusted in a house that cannot stand (perhaps a not-so-subtle allusion to the house which collapsed on Job's children).

8:16 6. Has rebelliously tried to strengthen himself (supposedly knowing he is in conflict with God).

8:17 7. Has foolishly attached himself to that which is worthless and could be easily destroyed.

8:18 8. Has trusted in that (e.g., possessions) which do not really care about him and will not even notice when he is gone. (Is Bildad suggesting that his house, in other words his wife, no longer claims Job or has anything to do with him? Certainly it is strange we hear nothing of Job's wife and the one reference to his kinsmen is that they have stayed away from him).

8:19 9. He has continued his life with a false joy. But he will die and others will arise in his place, perhaps to make the same foolish mistakes.

8:20 Now Bildad gets to the point of this discussion. He chooses to use Job's word "integrity" (cf. 1:1,8; 2:3; 9:20; 36:4; 37:16) against him. He states that if Job were truly a man of integrity then God would never treat him this way.

Thus he continues his listing by further accusing Job, saying that:

10. He is without integrity.

11. He is an evildoer.

8:21 There is no laughing and shouting taking place, but if Job will repent then God will fill his life with joy.

8:22 Some have thought Bildad is referring to the rejoicing that Job's enemies are enjoying now. They are happy to see this great man brought low. If this is true, it certainly would have increased Job's pain.

CHAPTER 9

This is speech #4 and Job's speech #2 (or 3 depending on how you look at chapter 3).

9:1,2 On the surface what Bildad has said is certainly correct. Since all have sinned, is there anyone who can be genuinely right before God? Perhaps what Job is getting at is forgiveness without retribution. Has Bildad never experienced any consequences for sins he has committed? Every time he has sinned has something bad happened? Or have there been times when he has sinned and there have been no repercussions? Ultimately, there is no one who will stand before God blameless.

9:3 If God presented a thousand arguments, a person could not come up with one counter argument.

From here through v. 12 Job will praise the virtues of God. Four characteristics of God predominate Job's point.

1. He is wise.
2. He is strong.
3. He is invisible.
4. He is unconquerable.

9:4 This is a combination rarely found in men: wisdom and strength. But God is one who is perfect in both. Job agrees with Bildad; God does punish the evildoer. But Job would never be one to assume or presume that one would defy God and not pay for it. Sinners will pay for their sins.

9:5-9 This is talking about the constellation of the stars.

9:10 When God acts, His acts are so great the wicked cannot even begin to fathom who it is they are dealing with.

9:11 This is the invisible nature of God. God is so powerful He can move mountains, but yet able to move among men without their detecting it.

9:12 Job takes the position that when God decides to do something man cannot stop Him. Neither can man question God for the things He does. The purpose of this section is to demonstrate to Bildad (and the other friends) that Job does not, and never has, questioned the sovereignty of God. He believes God has the power to act any way He chooses. Thus an important point is revealed. Job is not denying God the right to

do what He wants. He is merely wanting to understand the ways of God in His dealings with him.

9:13 Whereas, in previous verses, Job is praising God's virtues and His awesome power, in this section (vv. 13-24) Job seems to slip back into a mood of depression. It is difficult for Job to reconcile God's justice with what has happened to him. He believes God is holy and pure, but, nevertheless, struggles with the reasons why this holy God would suddenly turn against him when he has tried to be holy, too.

"Rahab" is believed by some to be a sea monster, while others believe the name is a reference to Egypt (which it is in several Old Testament texts - Psa 89:10; Isa 30:7; 51:9). It seems, however, unlikely Job would be making reference here (and in 26:12) to a nation of people. It appears more likely he has an awesome sea creature in mind.

9:14 "If God is not going to turn back His anger, how can I even say anything?" To Job, God's anger is being poured out continually, virtually leaving Job with no response.

9:15 Job is arguing that he is right. Job is trying to "stretch the thinking" of his friends. "Let us suppose that I was righteous and yet God's anger was still being poured out on me. What would be the only thing I could do?" Their answer would be to implore the mercy of God. They want Job to repent, but Job is saying, "If there is nothing for me to repent of, what else is left to do?" It seems as if he is taking the words of Bildad in 8:5 and saying "I am doing exactly what you said - imploring God's mercy - and He still has not responded to me!"

9:16 It is hard for Job to believe at this point that God is even listening to him. He has lost his God. He has lost communication with his God. This verse seems to support the argument that before this calamity Job had regular communication with God. Perhaps he had (as did all the patriarchs) the opportunity to converse with God. Now, for reasons unknown to Job, God is painfully silent.

9:17 Job compares his suffering to the power of a tempest - something that can cause much damage to man and property.

The second clause of this verse is, on the surface, troublesome. There are two ways of interpreting Job's words:

1. Job is accusing God of being unjust since He has chosen to wound Job without cause. In view of chapter 42, where God neither convicts Job of sin nor requires of him a sacrifice for sin, this viewpoint seems unlikely.
2. Job is more likely telling the friends that if their position is right and God is punishing him for sin, then He is punishing him without cause and unjustly. That is the correct way to understand this. Job knows he is not being punished for wrong. He wants them to present other alternatives for why this is happening (which they never do). The readers of the book

know Job's troubles have come from the hand of Satan, not from the hand of God. Job does not unjustly charge God with things God did not do, whereas the friends often presume to speak for God. Remember, 42:8 says that what Job spoke of God was right. Job did not say anything about God that was untrue.

9:18 He appeals to God for a little relief. There does not seem to be any. As in chapter 7:3ff when he lies down for rest but it does not come. He appeals to God for some relief. "Saturating with bitterness" is not a bitter attitude like one might think, but the idea of not seeing anything of value to existence. In 10:1 he says, "I hate my life." He is not bitter towards God, but the value of his own life.

9:19 Job does not question who is the stronger—he or God. If it is a matter of justice, no one would presume to call God in to court in order to accuse Him of injustice. No one is powerful enough to do this. Neither is anyone intelligent enough to question anything God does. In view of this verse, the second position above seems even more logical. Job knows that no one, including himself, would ever be able to challenge the justice of God. Certainly Job does not intend to question that justice!

9:20 Job is struggling! He knows he is innocent, but how can he prove it? Anything he might say could be viewed as worthy of condemnation. He knows he has not done anything in violation of God's will, but for some strange reason God has declared him guilty.

9:21 Job continues to struggle. He vigorously maintains he is guiltless. Job does not feel himself worthy of any attention. His life is of no value to him or anyone else. Zophar (in chapter 11) will still, in contrast to Job's words here, accuse Job of having a proud, inflated view of his own worth.

9:22 Job is consistent on this point. Both the guiltless and the wicked are destroyed. Job is hopeful the friends will consider the possibility of this truth. If they will, then they might also consider the possibility Job is also guiltless (and, according to chapter one, he is). It is important to Job that the friends realize they cannot tell if one is guiltless or wicked only on the basis of how God treats them, because both can be destroyed.

9:23 Again Job recognizes that the scourge or whip can strike all types of men—even righteous and innocent men. That whip may even take the life of a righteous man. This point will be ignored by the friends, who will later admit the possibility that a righteous one might suffer, but it will only be for a brief time. Job, however, suggests that the scourge of discipline might even claim the life of a righteous one.

9:24 Job even goes so far as to acknowledge that the wicked can prosper to the degree that the entire earth is under their control (a point Jesus supports when He says Satan is the ruler of the world - Jn 12:31). Job, however, considers the possibility that God might even keep the judges from seeing the deeds of the wicked, thus allowing the wicked to prosper yet further. Job asks if it is not God who is allowing these things to take place, then who is it? This presents many possibilities.

Some suggest Job, through his own rationalizing, has come to believe it is Satan and that Satan has allowed the faces to be covered. That is probably reaching too far. Job is saying ultimately everything comes to God. If God allows any to come into power, it is within His right to do so.

All of the section from 13-24 is a question that has to ultimately deal with God's justice and if He is just. Bildad in 8:3 said God is just. But Bildad understands God's justice only on certain terms: He punishes the wicked and rewards the righteous. That is the way it will always be. We see the sixty-six inspired books and thus have a more complete picture of the workings of God. For example, where was the justice of God when Paul was stoned, and when Jesus was beaten, spit on and nailed to the cross? Where was His justice when Saul stood by at the stoning of Stephen, or when Joseph was thrown into prison (even though the Bible tells us he trusted in God?) We can see many women and men have suffered. Hebrews 11 gives us a long list of them. Ultimately, we know the justice of God has nothing to do with this life. That is, justice will not necessarily be served in this life. We must live with the confidence of Paul in Rom12:19f; ultimately justice will be meted out by God.

Job's friends refuse to accept this argument. They are looking at Job's words as accusing God of being unjust. But Job says God is just. But man does not always completely understand justice. Job is learning and has come to the position that the justice of God has nothing to do with what happens in this life. As seen in vv. 22-24, God destroys the guiltless and the wicked. In one swift action good and bad are taken away in God's fury.

9:25 This echoes the idea of the swiftness of Job's life. It seems, as in 7:6-16, it is drawing to a close quickly. His life is passing away right before his very eyes.

"They flee away and see no good". Job believes that what few days he has left will be filled with evil, not good. One does not want to go to the grave in sadness. This is a good point to remember when dealing with the suffering. They basically have two wishes: either to get well and enjoy life again, or to die. But staying in this situation of suffering is not a desirable alternative.

9:26 Life is taken away as quickly as the prey is snatched away by a swooping eagle.

9:27,28 Job says, "I will work on my attitude. I will try to forget the complaint I have, put away the sad countenance and be happy." But Job knows he cannot because of two ever pressing reasons:

1. He is "afraid of all his pains." Job is suffering so much it is virtually impossible for him to think of anything else.
2. In his present state of depression Job harbors no hope that someday he will be acquitted. He fears he will die with men believing he was a wicked man.

9:29 Attempting to be happy would be toil, i.e. hard work. Why should Job work so hard? Such hard labor would be vain.

9:30,31 Even if Job should cleanse himself (with the common soap of his time, lye soap), and come out of the ash pit, God would just plunge him right back into this pitiful state. Even his clothes would abhor him, probably meaning they would not want to cling to his disease ridden, filthy body.

These are obviously the words of a depressed, discouraged man. There is not much to like about Job right now.

9:32 One of Job's main arguments was to have an audience with God. Job now returns to that request. Unfortunately, God is not one with whom he can demand an audience like he can a man. God does not answer to anyone and does not have to respond when man calls Him. Job's desire to meet God in court is further indication he wants to be certain he receives a fair trial.

9:33 Job needs someone to make this a fair contest, an umpire, a mediator. In the New Testament we have the blessing of Jesus Christ as our mediator, 1 Tim 2:5, 1 Jn 2:1-2. There is tremendous comfort in knowing Jesus is our friend and our representative. This is why Christianity is a superior covenant. We have a better High Priest. Job, however, is left without an umpire who would have the power and authority to call both into court (lay his hand upon the main parties).

9:34 Job desperately wants to return to a favorable, friendly relationship with God.

9:35 Job would like to be able to speak to God without fear of God furthering his pain (cf. 13:22). Job does, of course, get this opportunity in chapter 42:1ff. By then God has spoken and Job wisely chooses to cover his mouth and say nothing.

CHAPTER 10

Four sections of Job's speech in this chapter:

1. vv. 1, 2 I hate my life;
2. vv. 3-7 Apparently You do too;
3. vv. 8-17 You made me and have power over me and can do to me whatever you want;
4. vv. 18-22 So why not let me die?

10:1 What does Job have to like about his life at this point? All seems lost. In the discussion introducing chapter 3 it was mentioned that God would rather one be honest with their feelings in prayer than to pretend they are not hurting when they really are. Job says he must vent his complaint, "Everything I am feeling and thinking I will let out." Why is Job doing this? He has nothing to lose. It is all he can do at this point. Job is as troubled as one can be. It is so frustrating to be in this condition and not know why, so he is certainly bitter - not against God, but in turmoil because of his situation and condition.

10:2 This is what God does to the wicked and Job does not want God to do to him what He does to the wicked.

"Let me know why Thou dost contend with me". This is the key to all of Job's speeches. He just wants some answers! He will eventually get an answer, although certainly not what he expected (in God's speeches, chapters 38-41).

10:3 The Hebrew word for "right" is "TOB", meaning "good or appropriate." It is the word used in Genesis 1 when God said the various parts of His creation were "good." Thus God felt the various creatures to be appropriate to do that for which they were created. Job is now asking, "You made me, but is it appropriate for you to treat one of your servants this way?" As far as Job is concerned, it is like making the sun shine and saying it is good when it shines but then shutting it off with clouds. Why would God create him and then reject him?

"And to look favorably on the schemes of the wicked". God sees what the wicked do, but allows them to continue on without punishment. Yet Job is faithful to God and suffers. To Job this simply does not make sense. It is typical for the sufferer to wonder about the justice of God.

10:4 Job wonders if God is able to relate to, or understand, the way a man like him thinks and feels. Can God see things from his perspective? Again, it is typical for

those who are undergoing some hard times to wonder whether others around them can truly understand what they are going through (since they have not personally experienced the same thing). This is why it is important when visiting one who has lost a loved one, or is undergoing some suffering not to say: “I understand what you are going through” (unless you have personally experienced the same thing).

10:5 Job wonders if God is able to see things the way he sees them. Is He able to understand the way he feels as his years go by quickly? Does God know how it feels to grow old? This idea ties in with the New Testament. In God’s great plan, He knew how important it was to us to have a mediator and a representative. Thus Jesus, in Heb 4:15, is sympathetic to us. He knows what it is to share in flesh and blood (Heb 2:14).

10:6 Job believes God would have to earnestly and diligently search to find any guilt in him. Again Job maintains his innocence (which we know is a fact from chapters 1 and 2). This again helps us to understand Job’s arguments. If God is punishing him for sin, then it is not right. But Job seems to know this cannot be the reason. He longs to know the real reason he is suffering (a reason the reader of this great book is privileged to know).

10:7 Job’s faith in the absolute omniscience of God is unfailing. He is convinced that this all-knowing God is fully aware of Job’s innocence. Yet this truth leads Job to a thought that pierces his very soul. “Why then does God not come forth to rescue me from this suffering?”

10:8 This is the same idea as in v. 3. God is the supreme creator. God made Job. Why then would He create someone just to destroy him?

10:9 “I was made from dust, I am just a clay vessel. Are you going to turn me into dust again?” Job had higher hopes for his life and believed God had higher plans for his life than just to cycle him from dust to dust.

10:10,11 After fashioning Job, God clothed him with flesh and gave him all that was necessary for life. All this shows design, effort and planning on the part of God. Why would God then destroy Job?

10:12 Despite all the present distress, Job has not forgotten God is the giver of life and that he has received God’s loving kindness. The second line reflects God’s loving nature by providing the necessary elements to sustain life. The only thread that keeps Job alive is God’s care. But, as Job expressed in 6:9, he would rather God would crush him and cut him off. Job has seen the care of God. God has granted (past) lovingkindness. Job wishes for that lovingkindness to return or for God to let him die.

10:13 Job believes God knows exactly what is happening and what He is doing. He believes it is justice that is with Thee, i.e. with God.

10:14 Job acknowledges the omniscience of God. He is fully aware God would not miss or overlook any sin Job might commit. He also acknowledges the justice of God. Job knows God will hold him accountable for his sin.

10:15 It is vital for the student of Job to note two important points here.

1. There is a clearly defined system of right and wrong;
2. Job and the friends know what to do to receive forgiveness for their sins.

Job and his friends are aware of how a sinner receives forgiveness. Job's sacrifices in chapter one were to cover his children's sins. In chapter 42 Job's friends need to offer sacrifices for their sins. Thus the concept of forgiveness for sin was known to them. With this background, the student of Job must realize that Job knows what to do to have his sin forgiven. But Job has committed no sin that he needs to repent of. He certainly is aware of nothing he has done to deserve this punishment from God (as the friends have stated). So when Job says that even if he were righteous he would not dare to lift up his head means that at this point he is at a total loss as to what to do to approach God. He is sated or full of disgrace, which makes him feel unworthy to lift up his head to speak with God.

God has always made His will clear to man. Beginning with Adam and throughout the centuries He has let man know what He expects. For us today the apostle John says we can know that we have eternal life (1 Jn 5:13). How can we know this? By walking in the light (1 Jn 1:7). This means to follow Christ, who is the light, and His teachings.

10:16 Job is afraid to falsely accuse God. He knows God would not tolerate any false accusations and would hunt down the one who would do so. Job is certainly not wanting to experience yet more of God's angry power. Job fully subscribes to the theory that if one is wicked, they will have to answer to God.

10:17 He does not want more than what God has already given him. He does not want an increase in God's anger. Verses 8-17 are a recognition of God's supremacy and God could even compound the hardship if He wanted.

Job concludes his speech with a repeat of his death wish.

10:18 This is a repeat of 3:11-13.

10:19 Here is the famous phrase "carried from womb to tomb." From one enclosure to another. This is how Job would have wished it to be. That way he would have never had to experience such suffering.

10:20 This reflects Job's idea that the power of death is within God's control alone. If God would withdraw, Job would then certainly die.

10:21,22 Job speaks of the grave and the darkness found therein. Job knows he will die some day. Would God then be willing to let him have a few days of cheer before that day of death comes?

Remember Job is not trying to be a theologian. He is not probing the doctrine of life after death. All Job wants to do is die. From his present perspective the grave has to be better than life.

CHAPTER 11

Speech #5 overall and Zophar's first speech.

See sheet: *ZOPHAR*.

Zophar is brutal in his treatment of Job. Since this is his first speech, one could hope that Zophar would be somewhat kind. He is not. He attacks Job immediately. Perhaps Zophar's anger has been building while the others gave their speeches.

His speech is broken down into four sections. Each section is an accusation against Job.

1. He accuses Job of being arrogant - vv. 2, 3.
2. He accuses Job of being self-righteous - vv. 4-6.
3. He accuses Job of being opinionated - vv. 7-12.
4. He accuses Job of being stubbornly disobedient - vv. 13-20.

11:1,2 He restates Bildad's accusation from 8:2 that Job is a "wind bag." Zophar claims Job will have to answer for all of the things he has said. A talkative man is not going to be acquitted. Zophar is taking the position that if Job had just been quiet and admitted sin, he probably would have been forgiven and healed by now.

11:3 Job's boast is that he is righteous. Zophar accuses Job of scoffing at God (42:8).

11:4 Obviously he did not believe Job. This is part two of his accusations that Job is self-righteous. Zophar has heard clearly what Job has claimed, but he refuses to believe it.

11:5 Zophar wishes God would intervene. Job has wished for it, Zophar wishes it for him, but for a different reason. Zophar would like God to seriously punish Job. We need to remember that when God does finally speak, he speaks strongly against the friends (42:8).

11:6 The friends have claimed to have wisdom. Zophar is reflecting what Bildad had said in 8:8. Unfortunately, the secrets of wisdom have somehow eluded Job.

"For sound wisdom has two sides" may mean that there is more to wisdom than Job knows. Zophar, in his brutal way, claims Job is getting less than he really deserves. Here is a man who lost his children, all his possessions, his health, sitting in an ash

heap and Zophar says, “If you had received all you deserve, you would be much worse off than this.” Fortunately for Job, God has forgotten some of the evil Job has done. This type of language is the epitome of cruelty.

11:7 This section begins with Zophar’s use of the word “you.” “Can *you* discover....” Zophar hopes to prove that Job really knows very little about God and the way God operates.

11:8 This is what is called an “ad hominem” argument—an argument against the man. Zophar is personally attacking Job, rather than mounting any real apology against the arguments of Job. (Certainly Job would like to discover the depths of God and have a better grasp on the limits of God. He understands his thinking has limitations, so Zophar’s accusation is unfounded.)

11:9 God’s wisdom and power are far greater than Job could ever possibly conceive.

11:10 Job had earlier said in 9:11, “Were He to pass by me I would not see Him.” Zophar is referring to that.

No one can restrain God. Zophar’s point is that God is infallible, unstoppable and almighty. He does what He does and everything He does is right.

11:11 In 9:32ff Job asked for a trial. Zophar asks, “Why? He already knows you are guilty. He does not have to investigate.”

11:12 The day in which a wild donkey is born a man, is the day an idiot becomes intelligent. Zophar calls Job a donkey in a not so veiled way. One who is stupid remains stupid.

11:13 This is the great “If - Then” sermon. There are four parts to this “if” clause:

1. If you would direct your heart right - implying he has directed it toward the wrong.
2. If you would spread out your hand to Him - this is an Old Testament equivalent to repenting, submitting to God in repentance. Eliphaz uses the same idea in 22:27. You will pray to Him and He will hear you.
- 11:14** 3. If iniquity is in your hand, put it far away. In order for a person to repent, what does he have to know? He has to know what he has done wrong. Repenting is the putting away of the wrong and there has to be some knowledge of what you are doing.
4. Do not let wickedness dwell in your tents. Again Zophar maintains the same basic belief; Job has allowed wickedness to come into his life.

All of this is implying Job has had iniquity in his hand and has been living a life of wickedness. If he would do those four things then v. 15 describes what benefits would be Job's.

11:15 Job said in 10:15,16 that he “dare not lift up his head.” Zophar may be referring to that. The NASV has added the word *moral* to the discussion, but this addition may not be necessary. Job's boil-infected body is proof God has punished him.

“Then you would be steadfast and not fear.” Fearing God is for the wicked. Since Job fears God's punishment, he is obviously wicked. Thus, according to Zophar's simplistic theology, all Job has to do is rid himself of his immorality and he will stand strong and steadfast before God.

11:16 You would forget your trouble. All the things Job has been moaning and groaning about would be a distant memory as the waters which pass by.

11:17 This seems to be reflecting on Job's words from 10:20-22. He there longed for darkness (death). Here Zophar suggests that with repentance will come all the joys of the noonday and all the optimism found in the morning.

11:18 Every direction Job would turn would be positive. He would find nothing that would disturb him. He could enjoy three things he is now without: trust, hope and security.

11:19 There are not many people who want anything from Job now, but the time would come when they would call on Job and they would seek him out for his wisdom and advice.

11:20 This is Zophar's most direct and hateful accusation. Job concluded his last speech by longing for death. Zophar turns that wish against him. He maintains that the hope of the wicked is to die.

This concludes the first cycle of speeches.

CHAPTER 12

All three friends have failed to give Job any answers and the readers are not given much hope they will provide any answers in their future speeches. This is speech #6 and Job's speech #3.

We left the others' speeches disappointed. This is the second longest of Job's speeches (the first one is found in chapters 29-31). In this speech we see a definite change in Job's demeanor and approach. He reflects a calm and a certain logic in his thoughts and arguments.

Chapter 12 could be summarized as Job's own interpretation of the activities of God.

12:1-2 Job sarcastically says: "I hate to see the day you die! Because then there will not be any wisdom left!" In regard to Job's words here note what was earlier said by Bildad (8:8) and Zophar (11:12).

12:3 He repeats this phrase in 13:2. "I am not inferior to you." It is important for Job to express he is equal in intelligence. Job says everyone knows what has been said. The problem is, it does not deal with Job's situation. What the friends have expressed is probably the conventional and historical thinking of the fathers. Perhaps even Job had once believed what they are now saying. He wants to challenge them to consider some other possibilities than the traditional answers.

12:4 Job considered himself a double joke, one to the friends and one to God. To Job it is sad when a blameless man like himself becomes a joke. Note again how Job continues to maintain his innocence.

12:5 This is a difficult verse. In all probability Job considers his friends to be at ease; therefore, they adopt a superior attitude to Job. Others believe he is talking about, and some translations reflect, an evildoer (for example, a robber). A robber has stolen and has gotten away with it. If that is the thought, it would go with v. 6. Here a person is a destroyer and one who challenges God by stealing is secure. Regardless of how we look at it, the overall idea is Job is maintaining the thought, "Why do the wicked prosper? They are growing more wicked and they grow richer, so how can they maintain the argument that God instantly punishes because of sin? That argument is not always true.

12:6 Even the wicked grow and become rich. So how can the friends say that the inflexible rule of God is "punishment because of sin?" Thus Job maintains his argument: why do the wicked prosper?

The remaining part of the chapter can be divided into two sections.

1. God's activities with animals - vv. 7-10 and
2. God's activities with men - vv. 11-25.

The point Job will make is the activities of God with both are the same: indiscriminate and irresistible.

12:7 Let us go to the animal kingdom to see what they might have to say about this particular discussion.

12:8 Job also suggests other aspects of nature, the earth and the fish, for wisdom.

12:9 Job is making two points:

1. *Even dumb animals know what you have said. Everything knows what you are arguing.*

Job is not arguing that the hand of the Lord is not involved in the calamity. The friends need to abandon this approach. Job has consistently maintained that the hand of the Lord was involved, but why?

2. *The beast, the fish and all know the Lord's hand is involved in their existence. When things happen it is because they are under the hand of the Almighty God. The animals illustrate the point he is making and that God is in control of all. Then why do some fish die and some live?*

Job's viewpoint is that all things come back to God. He does not have a full understanding of Satan. What he does know is, all things are under the power of God and no one questions that. That God could delegate His power to someone else is not in his thinking. He knows the Lord has pierced him with His arrows and he wants to know why. He is not blaming God, he wants to know why God would do it or allow it to happen. The perspective we get from Jas 1:17 is that what comes from God are good gifts and those bad things which come are from Satan. Even the animal kingdom understands that God is over all.

12:10 God's hand controls all things. He is supreme (cf. Acts 17:28).

Verses 7-10 provide an ironic view of the speeches of God in the final chapters. God chooses there to use nature to teach Job the lessons he needs to learn.

12:11 Job challenges them to give the words of his argument serious consideration, as they would carefully taste food.

12:12 These two verses seem to be a mockery of Bildad's words from 8:8ff. The reason aged men are wise is because they have tasted wisdom. The reason the palate tastes food is to experience the joy of the taste itself. Therefore, the ear should test words. Making fun of Bildad, Job says, "If you were truly wise then you would truly examine what I am saying and give it fair consideration rather than dismissing it without listening."

Eighteen times in vv. 13-25 Job uses the words "He" or "Him." It is obvious the focus of this section is God. He is in total control.

12:13 As he begins to talk about the greatness of God and His dealings with men, Job lays the foundation that God has all wisdom, might and understanding, therefore He makes no mistakes. Job is also noting that all of God's acts have intelligent purpose. God does nothing without good reason (even though man may have trouble seeing the reasons).

12:14 When God does something, it has some permanency to it, because there is no one greater who can undo what God has already done.

Beginning with v. 15 he is going to give several illustrations of v. 14.

12:15 1. *Water— what God determines to do with the waters will be done.*

12:16 2. *The misled and the misleader.*

This again presents some difficulty as to what Job is saying. If someone has insufficient knowledge so that they come to a wrong conclusion, that insufficient knowledge may very well be from God, because God chose to limit how much He revealed. Others think he is dealing with the same thing that he will deal with in 13:7; the idea that the friends are the misled and when they talk, they are the misleaders. They belong to Him and they should recognize it.

12:17 3. *Counselors.*

If God makes them walk barefoot, then barefoot they are.

4. *Judges.*

They are to be the epitome of wisdom, but God can make them look very foolish.

12:18 5. *Kings.*

If God intends to take away the authority of a king, He will do it.

12:19 6. *Priests.*

Same idea of barefoot in v. 17. The word could be translated “stripped,” illustrating that all the glory of the position can be removed by God if He chooses.

7. *The secure ones.*

This would be another illustration of anyone in a walled city or a part of a strong army. God overthrows and nothing can be done about it. Other versions have different concepts, but the idea is a city or an army.

12:20 8. *Trusted ones.*

The trusted ones could mean the elders of the another group. Most expositors think he is not referring to the same groups, but perhaps refers to those to whom God has commissioned to speak for Him (prophets?) But now, God is taking away their speech. God has entrusted wisdom to them, so now they cannot say anything because there is nothing to say.

9. *Elders.*

The elders are the older men of the nation or land. Anyone considered great will be humbled, if God decides such.

12:21 10. *Nobles.*

Those of nobility are usually honored rather than held in contempt.

11. *Strong.*

Men of great strength have been honored in every age, but God can easily remove strength.

12:22 12. *Darkness.*

Darkness is that which hinders man from seeing and understanding.

13. *Light.*

When God chooses to allow man to understand something, He brings it into the light.

12:23 14. *Nations.*

The prophets make it clear that all nations are under the power of God. This is evident from Jonah and the city of Nineveh, Habakkuk and God's power of Judah and Babylon (cf. Rom 13:1).

12:24 15. *Chiefs of the earth.*

As men credit themselves and their military might for the greatness of their nations, the Scriptures make plain that such greatness comes from God (Dan 2:21).

In any area or walk of life, what God says is done! No one will be able to change that which God has decreed.

12:25 "They" could refer to the chiefs of v. 24 or all of the ones mentioned in this section. In Eccl 7:13, Solomon will say something similar to this point.

Why is this section not Calvinistic?

1. Job nowhere states or implies the discussion is about man's eternal destiny;
2. He is arguing that God's involvement in men's lives is ultimately for their own good (cf. Acts 17:24-29).

Summary of this section

The friends appealed to history, but Job has shown himself to be a more honest student of history than they. Job is also a more honest and open thinker. The theology of the friends is hopelessly entangled in the thinking of their forefathers and is, therefore, small and simple. Job, however, has stretched his thinking to learn more about the nature of God. He has realized the ways of God are very complicated—a point God declared through His prophet Isaiah (55:8-9).

CHAPTER 13

Now Job responds to Zophar's "ad hominem" argument in chapter eleven. Notice how Job emphasizes his arguments by an extensive use of the word "you."

13:1 It is not sufficient just to talk about God. Anybody can do that. Job wants more. He wants to probe into new possibilities concerning the ways of God.

13:2 This seems to indicate Job has gone through this listing of 15 points to demonstrate to his friends that he is fully aware of and acknowledges the supremacy of God. Therefore, they should appreciate that he does not differ from them on God's right to act. He believes God has a right to act. His problem is, it does not answer the question about his suffering. Why is he suffering?

13:3 "I am wasting my time with you! I want to talk to God." The word translated here as argue is probably better translated "reason" in the KJV and NKJV. It is a legal term which has the idea of reconciling differences between two parties. Job does not care to win any arguments with God. He just wants the truth to be known.

It is also sad to note, but Job feels he has no other option but to long to reason with God. The friends have shown themselves to be hopelessly bound to an outdated theology.

13:4 They are lying about Job (by insisting he has sinned). They have prescribed cures for ailments Job does not have. They came to comfort, to build up. Job says they have failed in this attempt.

13:5 "You have told me to stop talking so much. Well, I feel the same way about you. Just keep all of your arguments to yourself" (cf. Prov 17:28).

13:6 All Job wants is for his friends to give serious consideration to what he is saying. What they have been doing is trying to speak for God, vv. 7-9.

13:7 Beginning here, Job is going to accuse the friends of committing four terrible sins:

1. They are presuming to say what God feels is unjust (v.7),
2. They are attempting to speak for God (v. 7b),
3. They are presuming to speak for God's partiality (v. 8) and
4. They are attempting to take on God's battles (v. 8b).

This is going back to 11:7,8 with Zophar. Zophar was wishing for God to speak so he goes on to say what God would have said anyway. Job says, "You better be careful about that, especially when you speak what is unjust." The friends are saying, "Job if you had not sinned it would have been unjust for God to have done this to you." Job wants the friends to know they are in no position to identify what is unjust and they certainly had better not attempt to speak where God has not spoken (cf. 1 Pet. 4:11).

13:8 Notice how he uses the word "you." Certainly we know God does not show partiality (Rom 2:11; Acts 10:34). Yet these Scriptures are dealing with *salvation*. God does show partiality in other areas (i.e., Rom 9:11). The friends' theology demanded that God show His partiality for the righteous in *this* life and that He punish the wicked in *this* life.

13:9 It seems Job has suddenly become aware that the friends' theology is dangerous and that their very souls are in jeopardy. Since their judgment of Job has been so rigid, how will they fare when God examines them? Will they be able to trick or deceive God? He is warning them. He realizes they are worse off than he is. He is saying, "You better be careful." We know from 42:8 when God did examine the friends it was not well.

Jesus teaches us that our judgment of others needs to be full of mercy and forgiveness if we expect to receive such from God (Mt 6:14-15; 12:7).

13:10 The friends are guilty of being partial for God. Job believes this is worthy of receiving God's reproof. It is not for man to save or condemn. There is only one judge (Jas 4:11).

13:11 They ought to be conducting themselves in fear. How would they think God is showing partiality? Their limited viewpoint is that God always sends good to the righteous and bad to the unrighteous. Job is saying God is impartial, but good and bad things happen to the righteous and good and bad go to the unrighteous. This is a point Solomon makes in Eccl.9:1. "For I have taken all this into my heart, wise men...Man does not know whether it will be love or hatred; anything awaits him."

It is dangerous to "pigeon hole" God, or to fit him into one's own little package. It is not for man to say what God is like, but for God to reveal what He is like. Jesus came to reveal God to man (Mt 11:27). For man to understand the ways of God he must begin by fearing God (Prov 1:7; 2 Cor 5:11).

13:12 Job knows much about ashes right now. He has been sitting in a heap of them. Things easy to break down are the defenses of clay. Job has seen just how weak and indefensible their arguments really are.

13:13 Some commentators think one of the friends was beginning to speak and Job interrupts to say, "Let me finish." It is important for Job to complete his argument. He

has to speak his mind, regardless of the consequences. He is willing to be rebuked for his words if it is necessary.

13:14 When he looks at his own life, there is nothing of substance. Job knows he is taking his own life into his hands by his very words. His case will either stand the test, or his words will be found to be false and he will suffer punishment for them.

13:15 “Until my last breath, my hope will be in God.” Job does not intend to give up. His hope and trust in God are something he will not release. But that does not mean he cannot express what is on his heart. That is right. There is no reason for him to not express himself and what he is struggling with.

13:16 Job believes he will come before God’s presence. Sooner or later he will have the conversation he wants. He is correct as we see in the last chapters of Job. A godless man will have the honor of standing in the presence of God (2 Thess 1:7-9). It ought to impress the friends that Job continues to boldly declare his innocence. A guilty man would never speak as confidently as Job speaks.

13:17 He appeals again to them. “Give me my due, try to clear your mind of any preconceptions and hear me out.”

13:18 He challenges them to think about his argument, because he is going to be vindicated in the end. Once again we are reminded that Job was vindicated in chapter 42. Job’s case is simply... that he is innocent.

13:19 If someone would give Job an answer which would prove him wrong, he would be quiet and die.

13:20 The two things Job has in mind are given in v. 21. If God will honor this request, Job will have no hesitation to come into the presence of God (His face). But at this point Job is fearful of being in the presence of God and risking further punishment.

13:21 Two things he asks of God:

1. Do not remove Thy hand from me.

This is external care and protection from God.

2. Do not let the dread of Thee terrify me.

This would be internal care, where Job is having to live without the peace and comfort that comes from having a good relationship with God.

13:22 “Once I know you are going to give me those two things, then we can talk. And when we do talk, this is what I would like to know,” vv. 23-28.

13:23 “Please tell me what I have done wrong.” Job knows he has sinned (v. 26), but he is unclear what sins God is now punishing him for. Job knows that sacrifice for sin removed the sin (cf. 1:5), so why did God not forgive those sins when he offered the sacrifices for them?

13:24 Here is the looking into a heart of a very troubled, righteous man who considers himself to be the enemy of God. The torment he feels is that he does not know why he is considered an enemy.

The readers of the book know Job is not an enemy of God. As a matter of fact, we know that he is the best of all creation (cf. 1:8). Yet the treatment of Job, assuming it has come from the hand of God, has given Job the mistaken impression he is God's enemy.

13:25 A driven leaf is worthless and dry chaff is of no value. Job equates himself with these worthless things. So why does God care about him?

13:26 Job recognizes he sinned when he was young. He admits that, but he does not understand why he is reaping punishment for those sins now. He believed they had been forgiven.

13:27 Job feels, for some unknown reason, God is watching him like a jailer would watch a dangerous prisoner. Those in jail are limited to where they can go. Job's present condition has confined him to an ash heap.

13:28 These words reemphasize that Job considers himself to be worthless and yet God continues to give His attention to him. This makes no sense to Job. The days he has spent on the ash heap are viewed as Job's decaying. He certainly is not getting any better. In fact, he is getting worse.

CHAPTER 14

As Job continues his speech he has glimpses of hope, but then quickly returns to his despair. Yet one ought not to conclude that Job has abandoned all hope.

14:1 In 3:21 Job expressed his wish to die quickly. He still wants to die (continuing one of Job's five main arguments).

14:2 Job provides two similes (flower and shadow) to illustrate just how brief life is. This section is often a favorite for preachers to use in funerals. So often it seems death comes quickly and somewhat unexpectedly. When life has been lived in turmoil, it adds to the tragedy. Sometimes life is over before the turmoil is ended.

14:3 The brevity of life is no excuse for one to misuse it. Job knows God still watches that life and will bring it into judgment.

14:4 He answers his own question. If something is unclean it will not be made clean. Certainly Job knows God can make clean those who are unclean, but perhaps is depressed and feels, at this point, his hope of being treated as clean is gone.

14:5 Job recognizes all is within the power of God. It is God who determines the length of a man's life, which might explain why Job has not yet died. It is not in the plan of God (cf. Acts 17:26,27).

14:6 If God would look away long enough, Job would die. From his own words, he considers life and death in the power of God and not his own hands.

14:7 In vv. 7-12 Job considers that the fate of inanimate things is better than the fate of humans. His breakdown is as follows:

1. The tree (vv. 7-10) and
2. The lake (v. 11).

A tree, severed at its trunk, looks dead. But, as all of us have experienced and seen, there can be nothing but a stump, and out of the side a new branch grows and the tree continues to live. This is what he is saying.

14:8,9 From all outward signs the tree looks dead. Yet, when the tree gets water, it comes back to life.

14:10 Man, however, is not like the tree. When man dies there is nothing one can do to restore that life.

14:11 Even a dried up lake or river bed has hope that, with the coming rains, it will once again fill up.

14:12 One can almost see Job looking on the corpse of a friend, maybe thinking about his children and wishing so much they would come back to life. Job has recently been to at least ten funerals (of his own children), not to mention the number of his slaves who died. He has never seen a corpse return to life as the tree stump or the lake bed.

The difficulty of this verse is found in the phrase: *“Until the heavens be no more, he will not awake nor be aroused out of his sleep.”* Some scholars see in the word “until” a belief in an afterlife. Thus, Job would be saying that he may die, but a time will come, when the heavens are destroyed, that men will rise again. If this is Job’s view, then it concurs with the teachings of Peter in 2 Pet 3:10-12.

Other scholars doubt Job has an afterlife in view here, since the Old Testament has few (if any) references to an afterlife. They see Job either expressing doubt that the heavens will ever cease to exist, or that even if a tremendous cataclysm should occur and the heavens be no more, man will not be disturbed from his sleep. While some would discount this position because it seems to contradict other plain Biblical teaching, we need to remind ourselves that Job is not a theologian. He is not attempting to deal with deep doctrinal matters. He is a depressed man who is not full of hope and optimism at this point in his life.

Concerning any belief Job might have concerning an afterlife, look to the notes in 19:25ff.

Verses 13-17 pick up the tempo a little bit. He seems to be a little bit more upbeat. These verses seem to indicate Job is holding on to a thread of hope. He knows he will die, but still believes vindication will come. Those are his two hopes, death and vindication.

14:13 Sheol is nothing more than a transliteration of the Hebrew word meaning death or the “grave” (cf. Gen 37:35). It is equal to the Greek word HADES.

God’s wrath is like an animal seeking its prey. That wrath could not find its prey, so it returned to God. It could not find its prey (Job) because he is “hiding” in Sheol. This is in contrast to earlier thoughts about Sheol which Job discussed in Job 7:6-10; 10:20-22. Now it is a temporary hiding place. He does not want to be there forever and ever.

Again one has to consider the possibility that Job is wishing for death, then a resurrection. This may be the case. We are left with the same difficulties of interpretation as mentioned in v. 12. Job has not clearly embraced the idea of an afterlife, yet that does not mean he does not believe in one. Here he could mean nothing more than using Sheol as a temporary shelter to protect himself, even though such a place is normally reserved for those who are dead. Then, after God’s wrath is appeased, Job wishes for God to once again remember him (and allow him to escape from Sheol?).

14:14 This is probably the most famous question in Job. “What exactly is there in the future?” is the question Job is asking. His hope of vindication in this life is something he would like to have, but has no real hope it will take place. We know Job will be vindicated in the end (chapter 42), but at this point Job does not know it will take place.

Again scholars are divided over the intent of Job here. The two interpretations are as follows:

1. Job asks if man will live again. The answer is, “No.” Thus, Job’s intense desire is that he will see the change in his physical condition while he still lives. Job mentions that until that change comes he will wait. Certainly the patience of Job was one of his most notable attributes (cf. Jas 5:11).
2. Another interpretation has Job expressing the belief that, “Yes, man will live again!” This would make the change mentioned refer to the body’s putting on immortality and incorruptibility (1 Cor 15:51).

This problem of interpretation cannot be easily solved. It seems to this author that Job is not dealing with life after death. He wants his friends to see his vindication. He wants to experience his vindication in this life. Job’s death might mean vindication will never come. But Job does not believe that. He believes his change will come. He intends to wait for that great day.

14:15 Job has wished for God to call him, but as yet has remained silent. Yet Job believes the day will come when God will call and Job will be ready to answer. He believes God will desire the work of His hands, which is Job himself (10:8ff).

14:16 Job continues to maintain there is no sin that God has witnessed. You have numbered my steps. God has seen every step Job has taken, everything he has done. God has scrutinized him so well, He has seen that Job has not sinned.

14:17 Again, there are two interpretations here:

First, since God has observed his life, Job considers that perhaps God has accumulated all the sins from his entire life and wrapped them up for one great severe punishment.

Second, others suggest it is a hope that his sins will all be taken away and disposed of at one time.

In view of the statement in v. 16 it seems more likely the first interpretation is correct. Job has consistently maintained there is no sin in his life to have warranted this punishment. So to wish for forgiveness here is inconsistent. Job seems to believe that perhaps God is punishing him for a lifetime of sin (which had previously been overlooked).

14:18 In verses 18-22 Job returns to his depressed point of view. As mentioned earlier, Job does not have hope for vindication after death. When the mountain crumbles, there is no hope of its standing again.

14:19 Here is something that could be strong and firm like mountain rock. But, as nature continues to beat on the rock, it eventually gives way to the beating and crumbles and falls. So man's hope can be something extremely strong but can be beaten down so much it can be destroyed.

14:20 As water beating on a mountain erodes the mountain until it wears away, Job feels his appearance has changed; he is worn down and eventually God will send him away. There are different ways to view this. He is not accusing God of being harsh in judgment. Job came from dust and he will return to dust. That process takes place when the old body is beaten and worn down, gives up and dies. Job has seen that take place within his own body. All that is left for him is death, or being sent away.

14:21 What happens in the lives of the children, whether they rise or fall, makes no difference. He does not know because he is dead. Eccl 9:5-6 parallels this. Once you depart and are sent away, you have no knowledge of what happens on the earth. (Note: The rich man in Luke 16 *remembered* his brothers, but there is no indication he was aware of what his brothers were doing at that moment. The Scriptures indicate that once a person dies they are either in paradise or torment and have no knowledge of earthly events.)

14:22 Some have taken this to mean that v. 21 is not after death but during life, because his own problems are so great he does not have an interest in what happens to his own sons. They could achieve honor or become insignificant and he would not care because he is so wrapped up in his own pain. It is probable that this verse deals with the man before he dies, being fully possessed by his own pains. As a result, he mourns only for himself.

Other commentators believe this phrase speaks of the loneliness experienced in Sheol. There is no one to lend comfort. No one cares. Again, we are reminded that Job is not trying to be a theologian. He is not intending to address the doctrine of an afterlife. He is, in poetic form, conveying his loneliness.

Note: Since the friends virtually repeat their earlier arguments, we will not consider their future speeches verse by verse.

CHAPTER 15

This is speech #7 and #2 for Eliphaz

15:1 Eliphaz was somewhat kind in his first speech in chapter 4, but his tone definitely changes here. It seems as if Eliphaz has been offended by Job's words.

15:2 Job is nothing more than a "wind bag." His arguments have about as much substance as the wind.

15:3 Every word Job utters is useless. Certainly Job is filled with disappointment as he hears Eliphaz begin this speech. Perhaps Job had hoped his arguments would have provided some serious food for thought, especially in the mind of this oldest friend. But, unfortunately, this was not to be the case.

15:4 How can we think about spiritual things when we are sitting in the presence of someone who is so irreverent to God? Job accused the friends of this in 13:7-12 and now they accuse him of the same thing. Again, we need to remember that, according to 42:8, Job was innocent and the friends were the ones guilty of being irreverent.

15:5 Job has asked for proof of his sin. Eliphaz now claims his very words are proof enough that Job has a serious sin problem.

15:6 They do not need any other evidence to convict Job. His own mouth has done that.

15:7-16 He appeals to the voice of experience. What the people of the past have learned is what Job also needs to learn. In this section Eliphaz assails Job with a barrage of questions, intended, no doubt, to humiliate. Yet, this is the same approach God will take in chapters 38-41, but with a much different reaction from Job. God's questions humble Job, Eliphaz's questions anger him.

15:17-35 Eliphaz goes into a long, detailed description of how God portrays Himself to the wicked man. Some scholars believe this is a quotation from the fathers which has been handed down through time.

15:20 Since Job is writhing in pain, and since the destroyer (v. 21) has come upon him, Eliphaz is probably saying, in not so subtle terms, that Job is the wicked man.

Eliphaz's speech must have been a great disappointment to Job. He completely disregarded Job's arguments and launched off on a personal and insulting attack on Job. While his dissertation concerning God is filled with truths, it has failed to address Job's main question: "Why do the wicked prosper and the righteous suffer?"

CHAPTER 16

Speech #8 and Job's speech #4.

Eliphaz has just stated that Job must not be as righteous as he claims. Because he is suffering, he must be wicked. If Job does not admit to being wicked, then he is also guilty of being a hypocrite.

Job, meanwhile, is going to remain steadfast with two main points:

1. I am righteous and
2. God, as God, can do as He pleases.

16:1-5 Job again lets the friends know how terribly disappointed he is in them. They are sorry comforters (v.2). Notice v. 4, he could speak like them if he were in their place. This is Job's way of saying, "If I were in your place, I would not do to you what you are doing to me. I could, but I would not." In effect, Job is accusing them of not trying to understand him, not trying to empathize with him. The friends, who came to sympathize, have not made one serious attempt to do that.

16:6-8 Job recognizes he is under the power of God and it is God who has struck him down. What is so difficult for Job is that his God is treating him as an enemy. As mentioned earlier, Job's lost relationship with God is the most troubling aspect of his terrible situation.

16:9-14 Job here describes God's treatment of him with several metaphors. He maintains God's actions are like:

1. A wild beast (v. 9),
2. An adversary (vv. 9b-10),
3. A traitor (v. 11),
4. A wrestler (v. 12a),
5. An archer (vv. 12b-13a) and
6. A warrior (vv. 13b-14).

16:15 This verse beautifully demonstrates Job's response to God's treatment. He has taken on the actions of a mourner and thrown himself at the mercy of God. He has not cursed God for his fate.

16:16,17 Job says there is no violence in his hands and that his prayer is pure - again maintaining his claim to innocence. His pitiful state has led him to mourning and weeping, but it should be noted that Job did not take on the position of penitence (with sacrifices for sin, etc.), because he knows of no sins for which he needs to offer sacrifices. When Job approaches God in prayer, he knows he is pure.

16:18-22 Job repeats the earlier argument. He wants an audience with God. He does not want to die without the truth being known. Thus Job appeals to the earth and the heaven to bear witness to his innocence. He does express confidence in v. 19 that he does have a witness (cf. 19:25-27). Perhaps this is an expression of faith in God. He had hope in his friends, but they became his scoffers (a situation also faced by Jesus).

CHAPTER 17

17:1 This section seems to be a repeat of another of Job's main arguments: "I want to die." The phrase "My spirit is broken" is translated as "my breath is corrupt" in the KJV, which might convey the idea of Job having bad breath. The idea seems to be that Job does not feel as if he will be breathing (living) much longer.

17:3 Job repeats another of his arguments. He wants an audience with God. He wants someone to be his guarantor, or make a pact with him (the Hebrew literally reads "strike hands with" - indicating the ancient practice of confirming an agreement).

17:4,5 These verses seem to show Job is developing a genuine concern for his friends. He believes God had somehow hid the truth from them. Yet that does not excuse the friends for turning against Job the way they have. Thus God will not exalt them and their children will reap negative benefits because of their actions.

17:6 Job has lost the respect of the townspeople. This once honored and respected man has seen his reputation plunge to the point where people dishonor him (men spit at him). Contrast this with 4:3ff.

17:7 Job's tears are so continual he cannot see clearly and his body has wasted away to nothing but a shadow (cf. 30:30).

17:8 The friends ought to be shocked and appalled that this could happen to a righteous man.

17:9 Yet the righteous man does not easily give up. If he truly has clean hands, he will increase his strength and grow stronger in his resolve and determination to stay true to God. This is exactly what Job is doing!

17:10 There is not a wise man among you; there is no one who is truly exercising wisdom. Job again challenges them to expand their thinking to consider other alternatives as to why he is suffering.

17:11-16 Job concludes this speech, again in the depths of despair. He says his plans are torn apart, indicating he has lost all hope (v. 15). When Job asks, "Who regards my hope?" (v. 15) he is wondering if anyone really cares about what he is going through and if anyone really wants to learn the truth as to why this is happening.

Thus, this fourth speech is concluded with Job making yet another attempt to convince his friends he is innocent. He is hoping they will realize that an innocent man does not tenaciously hold on to his innocence unless he really is innocent. The friends, however, view Job as stubborn and rebellious.

CHAPTER 18

This is Bildad's second speech in the second cycle, #9 of all the speeches. As one enters into this speech, he remembers Bildad was somewhat unkind in his first communication with Job. This speech does nothing to change that thinking.

18:1-4 Bildad begins by criticizing Job for not listening to what they are saying. He accuses Job of being very closed minded and somewhat arrogant. Bildad feels insulted by Job, since Job seems to think the friends are stupid (v. 3). In 16:9 Job claimed that God had "torn" him. Bildad denies that, believing instead that Job is tearing himself with his uncontrolled anger (v. 4).

18:5-21 Bildad now engages in a somewhat lengthy dissertation on his main argument: The wicked always suffer. One will note Bildad's reference to the wicked at the beginning and at the end of this speech.

A number of observations can be made concerning this speech.

1. Job has not denied the wicked suffer; but
2. Job does deny the wicked always suffer immediately.
3. Bildad has made no attempt to understand Job's arguments.
4. Bildad has again presumed to speak for God.

This speech also has a number of not-so-veiled references to Job's plight, making a rather obvious statement that Job is wicked. Here are a few of those statements with parallels to Job:

1. The wicked lose their strength (vv. 7, 12; cf. 16:8; 19:20).
2. The wicked are easily frightened (v. 11; cf. 15:21).
3. The wicked are full of bodily disease (v.13; cf. 16:8; 17:7).
4. The wicked are torn from their tent (v. 14; cf. 2:8).
5. The wicked have no hope (v. 16; cf. 17:15f).
6. The wicked have no family (v. 19; cf. 1:18-19).

7. People are appalled at the wicked (v. 20; cf. 17:6; 19:13-19).
8. The wicked do not know God (v. 21; cf. 16:7ff).

CHAPTER 19

This is speech #10 and Job's speech #5.

19:1-6 Job again lets his friends know how very hurtful their words are. They have crushed him with words (v.2), they have insulted him (v.3) and they have failed to substantiate any wrong doing (vv.4,5). They insulted him ten times (probably not literal, but representing a complete number of times). In v. 6 Job seems to be saying to the friends, "If what you are saying is true, that God is punishing me for sin, then God has wronged me!" However, Job does not believe this. He believes there is another explanation for what has happened to him.

19:7-12 Job repeats here one of his five main arguments, "I want to talk with God!" He does not know why he is suffering and this is very frustrating. Thus, he would like to have a conversation with God to be given some answers.

In v. 9 Job shows how he has gone from top to bottom. But he has not lost his faith. How about us? If we should hit "rock bottom" what will become of our faith?

19:13-22 In this section Job repeats another of his five arguments, "You friends are not helping me!" This is the saddest section in all the speeches of Job. It is these verses that tell us in a more detailed way exactly what is happening to Job. Notice the points he makes.

1. His brothers and his relatives no longer have anything to do with him (vv. 13-14, 17b).
2. His household servants ignore him (vv. 15,16).
3. His relationship with his wife and brothers is strained (v. 17).
4. Children do not like him (v. 18).
5. Other acquaintances have become his enemies (v. 19).

19:20 Job's physical condition is so bad he is nothing but "skin and bones." He believes his life is hanging on by the barest of threads (i.e. "skin of my teeth").

19:21,22 Job appeals for compassion. One would think that seeing someone in such a pitiful condition would merit some compassion. Yet, not with Job. Job's hope and dignity are gone. He is greatly discouraged.

One might at this point give some serious consideration to the actions of Job's family and friends. Why are they treating him this way? The answer might be found in the flawed theology of the age. If the people truly believed that God always blessed the righteous and punished the wicked, and they see someone being punished, then they would, of necessity, conclude that person was wicked. Then, if the person is wicked, and they treated him with kindness and tried to help him (without calling for repentance), would they not be working against God? They might themselves incur God's wrath if they should presume to be nice to someone He is trying to punish!

19:23 Beginning with this verse, we have one of the most famous sections in Job. Job here wishes for a book or record of his plight so that the future generations might have a witness of his innocence. Of course, Job did get his wish as past generations, we, and future generations have the benefit of reading about his life.

19:24 Job wishes that the record have the permanence of that written in rock with the lasting nature of an iron stylus or pen.

19:25 If you look at the footnotes you can see that, textually, this verse is filled with problems. Actually the whole section is. Thus, it makes it somewhat foolish to be dogmatic on any point. Job here expresses confidence that his redeemer (Hebrew = GO'EL) lives. Exactly what Job has in mind here is difficult, but the overall idea is not. Job believes he will be defended and vindicated. In all probability he has placed God as his GO'EL. By saying God will take his stand on the earth, Job indicates a faith that his vindication will be while the world still stands.

SPECIAL STUDY OF GO'EL

The word "GO'EL" is a significant word in Old Testament study. The word is translated variously as "vindicator," "advocate" and sometimes "nearest kinsman."

When it talks about the nearest kinsman, that nearest kinsman has four duties:

1. To exact vengeance in a blood feud (Deut 19:6-12; 2 Sam 14:11).
2. To redeem the kinsman from slavery (Lev 25:48).
3. To redeem family property (Lev 25:25).
4. To marry the widow (Ruth 4:4-6).

There are some figurative usages of this word:

1. One who is the defender of the widow and orphan and the champion of those who are oppressed (cf. Prov 23:10-11).
2. Applied to Jehovah:
 - A. Deliverer of Israel from bondage in Egypt (Ex 6:6; 15:13).
 - B. Deliverer from exile (Jer 1:34).
 - C. Deliverer from the dispersion (Isa 43:1; 44:6, 24; 48:20; 52:9).
 - D. He can deliver the individual from death (Psa 103:4; Lam 3:58).
3. The Greek counterpart to this is LUTROO, a word which is applied to Jesus since He is a “redeemer.”
 - A. Jesus was to redeem Israel (Lk 24:21).
 - B. Jesus gave Himself to redeem us from sin (Titus 2:14).
 - C. Christ has redeemed Christians from ungodly lifestyles (1 Pet 1:18).
 - D. The Jews awaited and expected redemption which came in Christ, i.e., Zacharias (Lk 1:68); Anna (Lk 2:38).
 - E. Eternal redemption comes by the blood of Christ (Heb 9:12).
4. In Job, the GO’EL is comparable to the “umpire” of 9:33 or the heavenly “witness” in 16:19-21 (cf. Elihu in 33:23-25).

19:26 This verse, perhaps more than any in this section, is difficult. The interpretations of this section, however, generally break down into two viewpoints:

1. Job does express a confidence in the afterlife, believing he will see God after his flesh is gone;
2. Job is expressing a confidence that while still in the flesh (NASV = “from my flesh”; KJV; NKJV; NIV = “in my flesh”) he shall see God, which would be equal to Job’s seeing his vindication while still alive.

19:27 Job clearly believes he will have the benefit of seeing his God. But when? In this life or in the next? This text does not clearly answer the question. Job does believe he

will personally experience the joy of seeing his God, which causes him to nearly faint just thinking about such a great event.

19:28,29 The friends have been the self-appointed judge, jury and executioner. Yet Job once again is concerned for their eternal welfare. They must be aware that they, too, will face God in judgment. The New Testament teaches us that the basis of our judgment will be how we have judged others (Mt 7:1; cf. Jas 3: 1). What sort of treatment can the friends expect in their day of judgment? The same kind of treatment they have extended to Job.

CHAPTER 20

This is speech #11 and #2 for Zophar.

20:1-3 Zophar considers Job's words to be insulting and degrading. Any thought Zophar might have had of remaining silent was discarded because of Job's blatant refusal to see the truth. Zophar's wisdom requires him to respond.

20:4 Same argument as Bildad: Job needs to go back to the age-old timeless truths (which apparently Job has forgotten). Yet Zophar is convinced these points are universally and unalterably true.

Beginning with v. 5 Zophar seems to be reciting to Job the wisdom of the fathers. His presentation is divided as follows:

1. The wicked prosper only briefly (vv. 5-11);
2. God's delayed punishment is only to teach the wicked a lesson (vv. 12-19);
3. God will eventually deal justly with the wicked man (vv. 20-29).

20:5a Gives the argument Zophar is going to develop: The triumphing of the wicked is short. We might refer to this as Zophar's "central idea."

20:6 Perhaps Zophar is the first to budge a little in the previously inflexible argument about God's dealing with the wicked. He seems to consider the possibility that the wicked might do well for a short time, but God will certainly not allow him to prosper for long. While Job might consider this a small victory, Zophar is still not being honest with the observable facts of life. Certainly all of them have seen evil men live long and prosper until they died. How is Zophar to account for such men? Unfortunately he and the other friends do not seriously consider such an argument.

20:12 While evil tastes good for a while, God will sour the sweet taste, making the consumer vomit (v. 15).

20:22 Even though the wicked man has an abundance, he is always wanting more. He is never satisfied with what he has. Yet this perpetual craving will create many enemies who, because he oppressed them, will come after revenge.

20:27 Job has asked for the heavens and earth to bear witness to his innocence (cf. 16:18ff). Zophar says, "Yes, they will speak alright - so that they might condemn you!"

20:28 The application to Job is easily seen in Zophar's words. Eventually the wicked will lose all they have accumulated. Job has lost all he has accumulated, thus he must be wicked. God allowed Job to prosper only for a time.

20:29 One obvious tragedy in Zophar's speech is his apparent lack of compassion for the sinner. He demonstrates no belief or hope that the wicked might turn back to God in repentance and regain His blessing. Thus, like Bildad, Zophar's merciless judgment will equally kindle the wrath of God in chapter 42.

CHAPTER 21

This is speech #12 and is Job's speech #6.

This covers thirty-four verses, one of Job's shorter speeches. It is Job's thorough dissertation as to how wicked people succeed and prosper. The repetition of the word wicked (vv. 7,16,17,28, 30) demonstrates that this group is the focus of Job's thoughts. So the question is, and the main theme of chapter 21 is, why do the wicked prosper? It seems to Job that if he can convince his friends the wicked do prosper for long periods of time, even to death, then his point will have been made. Then perhaps the friends can open their minds to other possibilities as to why this is happening to Job.

21:2 Job invites them to listen carefully to his speech. He does not believe the friends have seriously considered his arguments. As Job begins this speech, it has somewhat of an unusual tone. This is because here Job devotes his entire speech to the friends and their arguments. Some consider this Job's last direct attempt to alter the thinking of his friends.

21:3 By inviting them to mock after he is through, Job demonstrates he has tired of the friends' games. He seems to already know they will not seriously hear what he has to say.

21:4 Job would prefer talking to God (cf. 16:20).

21:5 Job wants them to be quiet and give serious contemplation to his points. Perhaps the friends have demonstrated an impatience with Job, even wanting to interrupt him in the middle of his points.

21:7 Job now enters into his argument, which runs through v. 16. The friends have maintained that sin produces suffering and suffering is proof of sin. This is somewhat circular reasoning and Job hopes to expose all its flaws. As mentioned earlier, their position is an effect-cause argument which goes like this:

The effect = suffering,

Therefore the cause must be = sin

The friends have reasoned *back* from the suffering and have *assumed* the presence of sin. Thus, the effect has supposedly taught them what the cause was. If Job can show that those who openly and blatantly sin are not punished, then their argument cannot stand.

In this verse Job directly attacks Zophar's argument that the wicked die prematurely (20:11). Job maintains the opposite is true. They not only live on, they even grow in strength.

21:8 Bildad argued that the wicked die without children (18:19). Job contradicts this, showing how the wicked have large and prosperous families just like anyone else. Thus this factor alone does not prove righteousness or wickedness.

21:9 Eliphaz addressed what happens to the house, or tent of the wicked, maintaining it is not going to stand (cf. 5:24). Job states the direct opposite, showing that security also belongs to the wicked (cf. 12:6).

21:10-13 Job here enumerates a number of positive events which happen to the wicked. They have:

1. Prosperous flocks - v. 10.
2. Happy, playful children - vv. 11,12.
3. Wealth, even until death - v. 13.

21:14-16 Job here argues positive events occur even though the wicked act arrogantly against God.

21:17,18 With a series of penetrating questions, Job now challenges them to provide legitimate answers to some difficult events of their time. They have argued that the wicked always suffer. Job asks, "How often have you seen this happen?"

21:19-21 The friends have suggested that if the wicked man does not suffer for his sins, then his children will suffer (cf. 5:4; 20:10). Job claims God would be unjust if He inflicted the children with the father's sins. Besides, what does a sinner care about what is to take place after he dies (cf. Hezekiah in 2 Kings 20:18-19)?

21:22 Instead of being unjust in His treatment of the wicked and their children, Job maintains God knows exactly what He is doing when dealing with man. He will correctly deal with the sinner (cf. Ezek 18:20). Justice is served only when the wicked *personally* experience God's punishment.

21:23-26 On the basis of the earlier points, Job concludes this section by arguing that one cannot predict who will prosper and who will not. Death ultimately seizes both the wicked and the righteous without caring who was what.

21:27,28 Job is not blind to their arguments. He has heard what they are saying. But they are wronging him by their arguments. Each of the friends has confidently asked: "Where is the house of the nobleman" (Bildad - 8:22; 18:4; Eliphaz - 5:24; and Zophar -

20:26). Their point is obvious: the wicked suffer by losing their homes, Job has lost his home, therefore Job is wicked. As mentioned earlier, they have prejudged Job, condemning an innocent man (thus taking the rightful place of God - Jas 4:12).

21:29-34 Job concludes this short speech by specifically attacking the “lessons from the fathers” argument. Instead, Job questions just how much they have learned. “Have you not talked to the traveling merchants? If so, they would have told you the opposite of what you believe.” These travelers had seen wicked men go to the grave in peace, being buried with great ceremony.

CHAPTER 22

This chapter is speech #13 and is the third and final speech of Eliphaz. If one begins the cycles of speeches with Eliphaz, this speech begins the third and final cycle.

22:2,3 Job is so full of himself and his own great attributes he cannot clearly see the truth. Instead, God has little concern for those who maintain their righteousness. This sort of arrogant, self-exaltation does not impress God.

22:4,5 Eliphaz claims he can see in Job what Job cannot see in himself. He pleads with Job to see the truth: his wickedness is great and his iniquities are without end. Since Job cannot see those sins, Eliphaz is going to list them for him.

22:6-9 He accuses Job of:

1. Oppressing others - v. 6.
2. Being insensitive to the needs of others - v. 7.
3. Discouraging those who have come to him for help - vv. 8,9.

22:10,11 Verse 10 begins with therefore. As a result of these three abominable sins, sudden death surrounds Job. Eliphaz embraces the old “cause and effect” idea. He does what Bildad has done; to look at the effect and reason back to the cause.

22:12-20 Eliphaz maintains in this section that God’s greatness and attributes are not seen by the wicked. The wicked (like Job) are unteachable. However, the righteous are happy to be instructed by God.

22:21-30 This is Eliphaz’s last “invitation song.” He again calls upon Job to repent. It is a beautiful exhortation. Unfortunately it does not apply to Job.

CHAPTER 23

This is speech #14 and the seventh speech of Job. This speech runs through chapter 24.

23:1-7 Job again takes up his discourse of wanting to speak with God. He is becoming increasingly frustrated with trying to reason with the friends. In 6b he believes God would hear him out. He would pay attention. Job expressed a desire to come before the judgment seat of God (v. 3), something the wicked man would never want to do (cf. Heb 4:16). Job wants to present his argument to God (v. 4) and then silently hear God's response (v. 5). When he would do this, Job believes God would be fair with him and not overpower him (vv. 6,7).

23:8-17 His problem is he cannot find God. He has looked for Him and called for Him. He has done everything he can to find Him and he can not. As David expressed in the Psalms, it is difficult to deal with a God who does not appear to be present. Job will go in every direction looking for God, but without any success.

Yet, Job does believe he is valuable to God and that when he is tried he will be found to be as gold (v. 10). This is because Job has faithfully walked in God's path.

In v. 13 we see Job's theology is correct. He says, "But He is unique and who can turn Him?" God is God and He is not going to be forced to do anything by man. With this thought in mind, Job does admit that being in the presence of such a powerful God is somewhat intimidating (vv. 15-17).

CHAPTER 24

Job's speech in chapter 21 was entirely devoted to proving the wicked do prosper. Now Job is going to address the other side of the same argument: the suffering of the righteous.

This chapter is filled with a number of textual difficulties (as evidenced by the numerous marginal variations). Thus, our translations will read somewhat differently in places.

24:2-12 Job now hopes to prove the friends wrong in their thinking about the righteous. There are, as Job illustrates, many injustices inflicted upon the righteous that God apparently does nothing to stop. If their argument were correct, then God would visibly respond to those who oppress others. Yet the oppressed continue to endure many evils at the hands of wicked men. With all this happening, God does not pay attention (v.12). Certainly Job does not believe this. Yet if the friends' theology is correct, then this is the only explanation for why the righteous suffer— He just does not see it. Job would argue that God has greater reasons for allowing the righteous to suffer, reasons not always clearly seen by men.

24:13-17 In this section Job expands his argument by showing the wicked are not restrained in their evil plans. They make their evil plans at night and believe that even God will not see what they do under the cover of darkness (v. 15; cf. 1 Thess 5:4-5; Eph 5:8,11).

24:18-25 Some commentators have assigned this section to Bildad in chapter 25, or to some other friend, because they believe the arguments given are opposite of what Job has argued. Yet, this section does logically belong to Job, because he intends to show the friends that he does have a balanced view concerning the wicked. Job has not maintained that the wicked are never punished in this life. He has only tried to point out the inconsistencies in the treatment of the wicked. *Ultimately* God will punish the wicked. Yet He may choose to delay His punishment (v. 19).

CHAPTER 25

This is speech #15 and is Bildad's final speech. It is only six verses long. Perhaps the shortness of the speech is an indication the friends have given up on Job (especially since this is the last speech of the three friends and Elihu's words in 32:5).

25:2 Bildad begins by again acknowledging the greatness of God. No man is in a position to oppose God. Certainly Job would not argue with this point.

25:3-6 To illustrate the greatness of God verses the worthlessness of man, Bildad alternates between heavenly bodies and humanity. The section breaks down as follows:

Verse 3 - The vastness of God's angelic army.

Verse 4 - The inability of man to stand before God.

Verse 5 - If the heavenly bodies are not pure, then

Verse 6 - Certainly man is not either!

Bildad's speech apparently is an attempt to show that no man is just before God and therefore it is futile (and sinful) for Job to maintain he is righteous. Man is nothing more to God than a maggot. This pitiful view of man may be a vain attempt by Bildad to shock Job into seeing the lowliness of man. Yet Job would never view man as this worthless. Job believes man is the crowning act of God's creation.

CHAPTER 26

This is speech #16 and Job's speech #8.

26:1-4 Job, as he is prone to do, begins by chastising his friends as worthless to him. He mockingly exclaims, "What counsel you have given to one without wisdom!" He even mockingly asks Bildad if he were inspired in his words as Eliphaz claimed (v. 4).

26:5-14 He argues that God's power is undeniable and man cannot hide from Him. Some points are similar to Psa139. Verse 14 seems to indicate the point Job is making in this section: God does many things beyond the understanding of man (and therefore could be doing something to Job that is beyond man's understanding). On this point Job is certainly correct, since he is unaware of the suffering Satan is causing him and why and why God is allowing it.

CHAPTER 27

Because of the terminology in verse one, it is possible this is a new speech of Job. If this is true, this would be speech #17 and Job's speech #9.

27:1-6 Job reassures the friends he will claim his innocence until he dies. Job's friends would refrain if he would only say, "I sinned, I repent." But that in itself would be sinful, because Job knows of no sin he needs to repent of. He is not going to give in to their demands for repentance, when that repentance would not be true or genuine.

27:7-12 Job seems to challenge the friends to consider yet another thought. What if he is right and they are wrong? What position does that put them in with God? As far as Job is concerned, they are acting foolishly (v. 12).

27:13-23 As Job concludes this speech, he again demonstrates his balanced perspective concerning the wicked. Job is convinced they will suffer for their wickedness but... only on *God's* timetable.

CHAPTER 28

This chapter answers the questions asked in vv. 12 and 20: “Where can wisdom be found? And where is the place of understanding?”

The breakdown of the chapter is as follows:

28:1-11 - Man does not know where to go to find wisdom.

28:12 - Key question.

28:13-19 - Human wealth cannot purchase wisdom.

28:20 - Repeat of key question.

28:21-28 - God alone possesses wisdom.

28:1-11 This tells of how there are all sorts of secret things which are hidden, like precious metals, gold and iron. You walk on top of it and do not know it is there. Not even the birds, beasts or lions have any knowledge of what lies beneath them...buried treasure!

28:12-22 Where can wisdom be found? It is a certainty it will not be found with man! It is not going to be purchased with man's great possessions such as gold and jewels. Even *death*, with its large company of men, does not know of wisdom (v. 22).

28:23-28 The question is answered. God knows exactly where wisdom can be found. Verse 28 — “The fear of the Lord, that is wisdom” (cf. Prov.1:7). If man can begin to fear God and depart from evil, then he can stake a claim to having some understanding. Job's point? He believes sin is wrong and is a foolish act of rebellion against an all-powerful God.

CHAPTER 29

Again, the wording in verse one could begin another of Job's speeches. If this is true, this would be speech #18 and Job's final speech (#10), running through chapter 31. All three chapters can be easily outlined as follows:

Chapter 29 - Job's former condition.

Chapter 30 - Job's present condition.

Chapter 31 - Job's final claim to innocence.

Chapter 29 is Job's reflective chapter. He reflects on the days of his life and thinks about his family and possessions. Because of the topic of chapter 29, the student of the Bible is given an exciting glimpse into ethical behavior in ancient Israel.

29:1-6 This section describes the "good old days" when Job's relationship with God was strong and secure. Job enjoyed:

1. God's protection (v. 2).
2. God's guidance (v. 3).
3. God's friendship (v. 4).
4. God's blessings (vv. 5,6).

This has to be the hardest aspect of Job's plight. What happened? Why did he suddenly lose that relationship with his God? Perhaps, when God finally does speak to Job, Job responds the way he does because he has finally reestablished contact with God.

29:7-10 Job here describes his position in the community. He enjoyed:

1. An influential position as judge (v. 7).
2. Respect from all (vv. 8-10).

29:11-17 Job now discusses the basis for this treatment— he was a kind and considerate man. Thus the people treated him with the utmost respect and honor. Job's conduct was admirable because:

1. People liked what they saw in and heard from Job (v. 11).

2. He cared for the poor and disadvantaged (vv. 12,13).
3. He was righteous in conduct (v. 14).
4. He went out of his way to help the handicapped (vv. 15,16).
5. He would risk personal injury to fight the wicked (v. 17).

This section is probably a direct response to Eliphaz's list of Job's "sins" in 22:5-11.

29:18-20 Because of the life he led, Job felt confident and secure. He knew he was being the kind of man God wanted him to be (cf. Psa 1:3). Job is not being arrogant or puffed up. He merely understands that God deals favorably with those who honor Him.

29:21-25 This section summarizes the discussion, reiterating why Job had his well deserved respect.

CHAPTER 30

Job now continues the thought he began in chapter 29. That chapter might be appropriately called the “Then Chapter”, and this chapter, the “Now Chapter.” Another way to look at the breakdown would be:

Chapter 29 - The Lord Gave.

Chapter 30 - The Lord Took Away.

An outline of chapter 30 might be as follows:

1. vv. 1-15 - What men have done.
2. vv. 16-23 - What God has done.
3. vv. 24-31 - What men have done.

30:1-15 Job begins this section with “*But now...*” showing a marked contrast to the way things used to be. Whereas, the disadvantaged benefitted greatly from Job’s charity, they are now the very ones who mock and taunt him (v. 9). Perhaps the picture painted by Job is somewhat exaggerated, but the point is nevertheless clear. Job explains why he believes they are now treating him this way in v. 11. He notes “because He has loosed His bow-string”, probably referring to how God has punished Job. The disadvantaged would feel they need to treat Job in this manner because he has been rejected by God (cf. 19:19-22).

30:16-23 To Job, the clearest evidence of God’s rejection is his physical condition. Job is in great physical pain. But he is also in great pain emotionally. He cries out to God for help, but receives nothing but silence (v. 20). In v. 21, Job claims God has been cruel. This translation misrepresents the idea Job has in mind. Job is saying he has been “roughed up” and persecuted by God. Yet, we need to remember that Job has no knowledge of the action of Satan. Job’s God is not the one who is persecuting him, Satan is. Since Job does not know this, he has only one person to associate with his dilemma — God. Job is not intending to be critical or accusative toward God. His thought is more like: “God, I would like to know why you are treating me this way. What is the reason for it?”

30:24-31 While not completely leaving the thought about his physical condition, Job is again reminded of the treatment he has received from his fellow men. He has wept for others when he saw them suffering, but now who weeps for him (v. 25)? When he expected men to do good unto him, he ended up waiting in vain, for the good never came (v. 26). All of this adds to the overall torment Job feels. In verse 30 Job mentions that his skin turns black. Doctors who have studied this text say he has what is called black

leprosy. In 17:7 Job says his members are but a “shadow”, perhaps also indicating there is a darkening of the skin.

CHAPTER 31

Here Job reestablishes his resolve to be sinless. He is determined not to sin and maintains he has been living in integrity (v. 6). In this chapter Job gives us a detailed glimpse of what he believes a man of integrity does and does not do. Job knows it is wrong to violate laws, but he also knows that the failure to do good when one has an opportunity is also sin (cf. Gal 6:10; Jas 4:17).

The “if...then” format of this chapter is significant. In ancient justice systems a man could disown a crime by calling down a curse on himself if he was guilty. Thus Job says, “If I have done this, then may I be punished for it.”

31:1-4 Job begins by acknowledging he has carefully watched his own steps and is fully aware that God has also watched his steps (v. 4). Job’s “covenant with my eyes” statement in v.1 is an excellent study in morality. Those who truly wish to be pure have to bind themselves to a high moral standard. Job has done this. He has made a pact with himself and that pact forbids lust (cf. Mt 5:28; 2 Pet 2:14).

31:5 Job begins here in sectioning this chapter by talking about his resolve to remain pure in various areas of life. Although it is not meant to be a strict outline, this is an approximate breakdown of Job’s points.

1. Vv. 5-8 - He is not going to sin in business.
2. Vv. 9-12 - He is not going to sin in immorality.
3. Vv. 13-23 - He is not going to sin with people .
 - A. He does not want to mistreat slaves - vv. 13-15.
 - B. He does not want to mistreat the poor and the oppressed - vv. 16-23.
4. Vv. 24-28 He is not going to sin with idolatry.
 - A. Monetary sins - using money as a god - vv. 24,25.
 - B. Worship sins - vv. 26-28.
5. Vv. 29-32 - He is not going to sin with enemies and strangers.
6. Vv. 33-37 - He is not going to commit the sin of hypocrisy.

7. Vv. 38-40 - He is not going to mistreat the land.

Thus Job boldly declares his innocence. He is so confident in his righteousness that he says he would approach the throne of God as a prince (v. 37). Certainly one who listens honestly would have to be impressed with Job's consistent claim to morality. Yet the friends do not see it this way. In their view point they are witnessing the ramblings of an arrogant, stubborn and hard-headed man!

CHAPTER 32

Beginning with this chapter, there is a major break in the narrative. The friends have nothing more to say to Job. Yet we are now introduced to another friend of Job who apparently was present during the other speeches, although we were not told he was there.

32:1 The reason the three men stopped speaking is because of Job's being righteous in his own eyes. They were unsuccessful in moving him from this position. See the handout on Elihu on these chapters.

32:2 The fourth friend of Job, Elihu, is now introduced. Elihu is said to be a Buzite, which is thought by some scholars to be from Syria or perhaps Arabia (cf. Gen.22:21). Four times in the next three verses we are told Elihu's anger burned. He was angry:

1. At Job— because he justified himself before God and
2. At the three friends—because they had no answer to Job's arguments but condemned him anyway.

By justifying himself before God, Elihu saw Job making God the wrongdoer. In Elihu's perspective, either God is justified in punishing Job for wrongdoing, or God is unjustified in punishing Job and is therefore less than God. Obviously the second alternative is unacceptable to Elihu. Therefore, he must somehow find fault with Job.

32:3 Elihu did see the friends were unjust in their treatment of Job. If they had found fault with Job, then they would have had a basis on which to judge. But they were completely incapable of responding to Job's arguments (probably Job's point about the prosperity of the wicked and the suffering of the righteous). Therefore, since they had no response to Job's arguments, they should have kept silent and not issued a condemnation of Job. Elihu, thus, has the task of showing Job why he is worthy to be condemned, while at the same time showing the three friends where they erred in their thinking.

32:4,5 Elihu respected the traditions of the time and had kept silent since he was the youngest. Yet, in his silence, his anger and frustration were building. Now that the friends (and apparently Job) have ceased their debate, Elihu takes advantage of the opportunity to voice his arguments.

See sheet: *ELIHU*.

32:6-33:33 Elihu's first speech

32:6-14 Elihu feels compelled to list his qualifications, therefore giving him reason to speak. His introduction is quite lengthy, with Elihu not getting to his main argument until

33:8. He does not want the friends to think his silence was because he did not have anything to say. He was silent only out of respect. Elihu points out that age does not automatically mean wisdom (v. 9), therefore they should listen to the voice of youth (v. 10). In verses 10-12 Elihu repeats what he stated in verses 6-9.

In v. 13 Elihu exposes the thinking of the friends and the reason for their silence. They seemed to think it best, or wise at this point, to just be quiet and let God's full wrath be poured out on Job (rout or drive away).

In v. 14 Elihu claims he will not follow the same line of reasoning the friends used. He will not use the same foolish arguments. The irony is that Elihu then proceeded to use those same arguments!

32:15-22 Elihu now specifically addresses Job, but is speaking about the three friends. He observes that they have had nothing to say, but he, on the other hand, has a wealth of wisdom to share with Job. Certainly this would give Job some hope that he is finally going to hear someone who has something to say in response to his arguments.

CHAPTER 33

33:1-7 Elihu begins this section by speaking words of kindness to Job, a tactic the friends had long abandoned. He tells Job he has nothing to fear from him (v. 7) and he is willing to listen to Job refute his arguments - if he can (v. 5).

33:8-12 Elihu now officially begins his argument. He claims to have carefully heard Job's arguments and now wants to briefly summarize what he has said:

1. *Job has said that he is pure and without transgression (cf. 7:21; 10:7,14; 13:18; 16:17).*

Elihu has missed Job's point. Job has admitted transgression. What he has not admitted is committing any sin worthy of the treatment he has received.

2. *Job has claimed that God has, for some unjust reason, chosen to treat him as an enemy (cf. 13:24; 16:9; 19:11).*

Elihu again has missed Job's point. Job has never accused God of injustice or malice. Job has merely pointed out that if God is punishing him for sin, or the reasons the friends stated, then God is unjust. Job had lived many years as a righteous man. We were told in chapters 1 and 2 that he was a righteous man. Thus, Job does not know of anything he has suddenly done to merit this treatment. This is why he would argue that God is unjust if He is doing it because of sin in Job.

3. *Job has claimed that God is treating him like a criminal (cf. 13: 27).*

While it is true Job feels God is punishing him, he does not claim God is unjust for so doing. Job is merely wanting to know the *reasons* for being treated this way.

4. *Job has claimed that God is giving him special attention (14:16; 24: 23; 28:24; 31:4).*

Certainly Job has maintained this point throughout his speeches. With Job, however, he is merely wondering why God deems him worthy of this *negative* attention when Job has enjoyed God's *positive* attention for so long.

Elihu ends his summary of Job's arguments by concluding: "*You are not right in this*" (v. 12). With these words Job's hope for a fruitful discussion is lost. Elihu, like the friends, has already determined that sinful Job is obstinate and stubbornly opposing God. By stating "God is greater than man," Elihu sets up a false argument. Neither Job nor the three friends ever implied man is greater than God. Job has continually stated his subjection to God. He has also stated that he willingly yields to the will of God. His only wish was to have an understanding of what was happening to him.

33:13-18 Job has often questioned why God does not respond to him when he calls. In this section Elihu is going to address that thought. Elihu will maintain that God has, in fact answered Job - not once, but twice (v. 14). Job's problem is he has not been able to see God's answer. What was it God said to Job? "Turn away from sin! And if you do not I will continue to punish you!" (v. 17). With this point Elihu reveals his position. Job is being punished because of sin. Thus Elihu gives nothing new.

33:19-22 God has answered Job also in his sickness, which Elihu claims is a chastening for sin.

33:23-28 Elihu goes on to explain that when God's chastening has its desired effect the man will learn what is right and thus correct his evil way. The man needs only to say "I have sinned" (v. 27) and God will redeem him. This was exactly what the three friends wanted Job to say.

33:29-33 Elihu concludes this first speech by beseeching Job to hear him out. He states that God does this often with men, thus it should not surprise Job that it is happening to him. Elihu claims to have Job's best interests in mind when he says, "I desire to justify you" (v. 32).

Elihu also seems to invite Job to respond. Whether this was a true opportunity for Job, or whether Job simply thought it futile to say anything more is unknown.

CHAPTER 34

This chapter comprises Elihu's second speech. Whatever kindnesses Elihu extended to Job in his earlier speech are now discarded. Elihu perhaps responds to Job's silence as a sign of continued obstinacy. Therefore, Elihu has no other option than to attack the character and attitude of Job. This speech, therefore, is Elihu's direct attack on Job. One would have to question whether Elihu really feels this personal assault will help Job. It seems more as if Elihu wants to win the debate (and impress the friends with his "wisdom"?).

The chapter might be divided accordingly:

1. Elihu attacks Job for being arrogant and ungodly (vv. 1-9);
2. Elihu attacks Job for claiming God acts wickedly (vv. 10-15);
3. Elihu attacks Job for despising God's impartiality (vv. 16-20);
4. Elihu attacks Job for not recognizing the omniscience of God (vv. 21-30);
5. Elihu attacks Job for being unteachable (vv. 31-37).

Certainly a student of the book knows Job is not guilty of these charges.

34:4 Elihu claims men are capable of choosing for ourselves what is right. The implication being that he and the three friends know what is right, while also knowing what Job is doing is not right.

34:6 Job has never accused God of branding him a liar. Job has accused the friends of lying in their unfounded charges against him.

34:7-9 Elihu now joins Eliphaz in claiming Job walks with the evildoers and even repeats the same arrogant words they used (15:16).

34:11 This verse is echoed several times in the New Testament (cf. Rom 2:6; 14: 12; 2 Cor 5:10; Rev 22:12). The words of Elihu are true. His application of these words to Job is false.

34:13-15 The theology of Elihu now reveals some serious flaws. While one would not question the supremacy of God, he must also note that there are things God *cannot do* (such as evil, tempt man, etc.). Elihu, however, goes too far by implying that God can do anything, even to the point of killing off all mankind. God, however, cannot do this, because it would contradict His other promises, thus making God a liar (cf. Heb.6:18).

34:21-30 Job has asked why men do not often observe God's justice. Elihu now maintains men continually witness the justice of God when they see others suffer.

34:33 This verse demonstrates how Elihu has completely misunderstood Job's arguments. Job has not rejected God's judgments. He merely wants to understand God's judgments.

34:34-36 Elihu now claims that Job speaks:

1. Without knowledge,
2. Without wisdom and
3. Like wicked men.

34:37 Elihu concludes this section by agreeing with a point made earlier by Eliphaz (15:5,6). Job is proving he is a sinner by continuing to talk.

CHAPTER 35

Elihu's third speech (35:1-16) is designed to answer the questions of verse two.

35:2 Elihu has made many false charges against Job and the charges continue in this chapter. Elihu claims Job said he was more righteous than God. Job has never said this. For Elihu to even make such an argument shows that he, as well as the three friends, never really heard what Job was saying.

35:3 Again Elihu asserts Job said something Job did not say. He maintains Job has said, "It does not profit a man to be good." This was credited to Job by Elihu in 34:9. However, Elihu adds to that argument. He now has Job saying that righteousness profits one no more than evil.

35:4 Elihu believes he is wise enough to answer all arguments.

35:5 He returns to a series of statements centered around the greatness of God. Neither Job nor the friends have ever questioned this. So, what is Elihu's point?

35:6 Elihu quotes Job from 7:20.

35:7 Elihu quotes Job from 22:2,3.

35:8 This seems to be the point Elihu is trying to make. Since vv. 6 and 7 are quotations from Job, Elihu uses them to announce that they are words of wickedness. In addition, Job's supposed "righteousness" is also virtually worthless.

35:9-16 Elihu now addresses one of Job's main arguments: "Why does God not answer my prayers?" Elihu answers in v. 12: "Because of the pride of evil men." Whereas righteous men say the words in vv. 10,11, Job is offering to God an "empty cry" (v. 13). Elihu even goes so far as to suggest that God has not punished Job to the degree he deserves (v. 15).

Elihu's theory presents an interesting point about prayer. If one has to be sinless or perfect to approach God, then no man could ever offer a prayer that would be heard, let alone receive a favorable answer from God. While the man who had been blind claims that "God hears not sinners" (Jn 9:31; cf. Prov 28:9), it is the rebellious or defiant life that God will not hear. He will, however, hear the prayer of a man like Cornelius (Acts 10).

CHAPTERS 36 AND 37

This section is Elihu's speech #4 (36:1-37:24). In his final speech Elihu states some concrete truths, expressing his ideas in noteworthy fashion. It is the beauty of this section that has led some scholars to surmise that it is the reason Elihu is not condemned by God in chapter 42. However, there are still some doctrinal problems with this section and it is pure speculation as to why Elihu is not mentioned in chapter 42.

36:1-4 Elihu has more to say in God's behalf, apparently thinking God needs him to take up His defense against Job. Elihu is so self-confident he even claims to be perfect in knowledge (v. 4).

36:5-14 Elihu openly defies Job's position (v. 6), while maintaining God does allow the righteous to suffer for a short time. Yet this suffering is only to instruct them further in the ways of God. In v. 11 he observes what happens if they hear what God has taught them and respond by serving Him—they will be greatly blessed. In vv. 12-14 he notes what happens if they do not hear. They will die in their ignorance.

36:15,16 Now Elihu makes an appeal to Job. God will deliver him if he will just open his ear to God's instruction (i.e. repent). Job's problem, according to Elihu, is that he is not listening to God's teaching.

36:17-21 Job is accused of judging the wicked while being wicked himself. Now he is paying for his hypocrisy.

36:24,25 Elihu is now going to introduce the remainder of his speech by an appeal to listen to God's instruction. He maintains that God has been trying to teach Job, but Job has been a poor student. Job needs to free himself, Elihu claims, from any thought that God has done wrong.

36:26-37:24 The greatness of God.

In this section Elihu addresses many topics similar to what God Himself says in His speeches. He exalts God for His control over the storms (36:26-37:13), all of which He causes to happen for one of three reasons (37:13):

1. Correction,
2. His world or
3. Kindness.

37:14-20 Elihu appeals to Job to listen to what he is saying and thus discern the instruction of God. He chooses to approach this subject by comparing Job, in his pitiful

and weak condition, to the omnipotence of God. In many ways this approach is unfair to Job. Job has said that he wants to be instructed by God. He said he will cover his mouth and listen to God in silence (9:3,15). He has never stated, as Elihu insinuates, that he would like to teach God (v. 19).

37:21-24 Many scholars believe a great storm is approaching (out of which God will eventually speak - 38:1). While it is, Elihu will use it as a visual aid. Elihu says the sun will once again come out and so will the truth be eventually revealed. In v. 23 he states one last time a point the three friends also made: God is not unjust and will not do wrongful violence to righteous men. Yet, he will punish the wrongdoer. Therefore, Elihu concludes that men fear God, because if they are wise of heart (haughty and proud), God will not have any regard for them. Solomon, however, states that God's delay in executing justice causes men to *not* fear Him (Eccl 8:11).

CHAPTERS 38-41

See sheet: *THE SPEECHES OF THE LORD*.

Job had continually asked to speak with God (cf. 31:35-37— see also sheet on the “Arguments of Job”). Now his wish is granted, although God is not going to answer him the way Job would have preferred.

In God’s speeches, He approaches Job with a series of questions similar to the approach of Eliphaz in 15:7ff (although Eliphaz’s questions were malicious in intent). God’s questions are designed to demonstrate the concept of power. God is the One who is all powerful (omnipotent) and therefore is in control of everything. God also has all knowledge (omniscient). Because of His great attributes, Job needs to learn to completely trust God and His ways.

CHAPTERS 38 AND 39

38:2 The four friends, and on occasion Job, have not had all the facts together. Their words have come from a limited understanding of things. God, however, does not have that problem.

38:3 Job has boldly asked to speak with God. God now gives him the opportunity. Is there something Job needs to point out to God? Is there something God has missed? Since God is perfect in knowledge, nothing has happened to Job that He is not aware of.

Beginning with v. 4, God declares several aspects of His creation, all designed to contrast the knowledge and power of God with the ignorance and weakness of man. The outline of God's points is as follows:

God has power over:

1. The earth (vv. 4-7).
2. The sea (vv. 8-11).
3. The morning (vv. 12-15).
4. The underworld (vv. 16-18).
5. The light (vv. 19-21).
6. The storms (vv. 22-30).
7. The heavens (vv. 31-33).
8. The clouds (vv. 34-38).

While discussing the clouds, God states He put wisdom in man (38:36). Anything man knows, he knows because God put it in him. This is a key concept in the book and it is not surprising when it is found in the speeches of God. The word "wisdom" is found in 38:36, 37; 39:17 and the word "understanding" occurs in 38:4, 36; 39:17.

9. The animal kingdom (38:39-39:30).
 - a. Lions (38:39-41).
 - b. Mountain goats (39:1-4).

- c. The wild donkey (39:5-8).
- d. The wild ox (39:9-12).
- e. The ostrich (39:13-18).
- f. The horse (39:19-25).
- g. Birds (39:26-30).

CHAPTER 40

40:1 This introduction sets forth the beginning of a new line of thought by God and is therefore listed as His second speech (or the second section of His speech).

40:2 If someone is in a position to find fault, then let him assume the position of the reprover. In view of the areas of control mentioned in His first speech, is there something Job thinks God has failed in? Is there some element of creation which can be improved upon? If so, then God is willing to listen to the arguments. This is the Hebrew equivalent to 2 Tim 4:2-4. If you want to prove there is some fault, then let the faultfinder step forward and produce the proof.

40:3,4 Job responds, "I have no reproof." He finds fault with himself, not with God. Job has tried to maintain his humility with the friends and now, in the presence of God, he again demonstrates his humble nature. If Job had stored up anger, this would be the time to vent it. But there is no anger. There is no resentment for what has happened to him. He is thankful to have his relationship with God back and quickly recognizes he is insignificant in comparison to God. It would be foolish for him to attempt to give God a reply. He realizes he does not have the wisdom.

40:5 Job had wanted to speak with God. But when God invites him, Job is wisely silent. Why? Because Job is awe-struck with the power and greatness of God.

40:6 Answered out of the storm. The first speech was out of the "whirlwind." It is significant to note that when God chooses to speak to Job, He chooses the most powerful elements and His voice proceeds from them (cf. Ex 19:19; 20: 18-21).

See sheet: *God's Arguments*, speech #2.

40:7-9 Man is not in position to understand all the ways of God. He is unable to render judgments, let alone to show what is flawed in God's judgments. Therefore, God has the right to do what He has done *because* His judgments are perfect!

40:10-14 Man does not know how to adequately and fairly deal with mankind. If he intends to judge and rule, he had better clothe himself with eminence and majesty. Verse 11 might suggest Job was tempted to lash out against those who were making fun of him. Yet God is merely challenging him to consider what the right balance of anger and punishment is for one who is proud. How much is needed to humble one without breaking him? God says if Job is able to do that fairly, then He will confess to Job that he is able to save himself.

This section provides an important glimpse into the wisdom needed to deal with the emotional makeup of man. A person's spirit can be completely destroyed if the punishment is too harsh. Equally, one can fail to learn anything if the discipline is too light. Only God knows man well enough to have the perfect balance between the two. Discipline and

punishment belong to the great wisdom and power of God. In thinking about this, there are so many New Testament passages which come to mind (such as Rom 12:19ff and Jas 4:12).

God concludes His speech by mentioning two of His great creatures, the Behemoth (40:15-24) and the Leviathan (41:1-34). The purpose God has in mind by mentioning these animals is clear. Man is utterly incapable of controlling that which is easy for God to control. God's power is seen in the power He is able to give to these creatures.

There are three interpretations on what the Behemoth and the Leviathan are:

1. They are mythological.

But why use imaginary animals? What difference would that make to Job?

2. They are animals with which we are familiar as listed in most footnotes (i.e., Behemoth = hippopotamus or elephant; Leviathan = whale or crocodile).

There are two major problems with this interpretation:

- a. There are Hebrew words for all these proposed animals. Why did God not use such words if these were the animals being referred to?
 - b. There are some descriptions of the animals that do not fit these proposed animals (i.e., 40:17; 41:13,32).
3. They are dinosaurs.

This explanation seems to be the most logical. See the articles at Appendix A that defend this position. There are some significant ramifications of this position, such as:

1. The theory of evolution and its position that man lived long after the dinosaurs;
2. The age of the earth;
3. The date for the book of Job (e.g., did Job live before the flood?).

40:15-24 This section demonstrates that man is powerless against God's awesome land creatures.

CHAPTER 41

41:1-34 The Leviathan is the fiercest of the sea creatures. Man is completely unable to do anything with him. The main point is found in 41:10,11:

“No one is so fierce that he dares arouse him; Who then is he that can stand before Me?

Who has given to Me that I should repay him? Whatever is under the whole heaven is Mine”

The point God is trying to make in talking about the Behemoth and Leviathan is Himself and His indescribable power. Why choose these animals? He picked the most fierce of both categories, land and sea animals.

CHAPTER 42

As mentioned earlier, Job has often requested an opportunity to speak with God. Now that Job has this opportunity, he surely must feel tremendous emotional relief from the pain caused by God's silence.

Job's words seem to be those of a satisfied man. God has taught him and he has been a willing learner. Job now has a new and greater appreciation of God's greatness and his own smallness.

The question still remains, "Why did God answer Job in this way?" The answer is not easily found. It seems clear Job was satisfied with what God told him. Thus, it seems God is telling Job he needs to trust the ways of God. He may not know *why* he suffered, but he does *not need* to know. All he needs to do is completely trust God. This lesson is certainly a good one for Christians today. There are many things we may not understand, yet, we do not need to completely understand. Our God is in control and we live in the confidence of knowing that.

Because of the significance of this chapter, we will again study it verse by verse.

42:1,2 As Job begins his response to the Lord, he comes to the point of the discussion of chapters 38-41 (that which God *wants* to do, He *can* do). And so man, being weak and insignificant, is not in a position to challenge God. Job here is merely comparing himself with God.

42:3 When Job reflects on the things he said, he admits he has a very limited understanding of the ways and purposes of God. This verse is troubling to commentators because there is not anything in God's speech which contradicts what Job has been saying. Job has been ascribing full power to God throughout all his speeches. He never questioned God and His power or His right to exercise that power. The point Job is referring to is something the Lord said in 38:2: "Who is this that darkens counsel..." Job is admitting ignorance. Not anything specific concerning *the ways* of God, but ignorance *concerning* God. So we might understand v. 3 to say, "I thought I had a good understanding of the way you are, but I was woefully ignorant. There is much more to you than I ever imagined."

Job's words are not those of someone who has been disciplined and chastised. These are the words of one who has gladly been a student of God and is rejoicing in his increased understanding.

42:4 Of the five arguments of Job, one of them was his request to talk to God. Now that Job is receiving an answer to that request, he gladly yields to God's instruction. He is assuming the position of the learner.

42:5 What Job has learned about God in the past are things he had heard, perhaps, from the fathers. And perhaps things he had heard from God Himself. Whether Job had that sort of open communication we do not know. The eye is a much better teacher than the ear. What Job sees gives him a much fuller understanding and knowledge of God. Is he literally seeing God? No. God answered out of the whirlwind and storm. Job is using the Hebrew expression to “see” to mean discern or understand. His wish of 19:24-27 has been fulfilled.

42:6 When Job says he retracts, he is probably expressing regret for some of the words he uttered during his deep depression and pain. While these words may have been too strong, they certainly were not worthy of punishment. Job also says he repents in dust and ashes. The word repent does not necessarily mean to repent from sin. What Job is saying is that he is going to go a different direction in the way he approaches and speaks of God. This is not a radical turn around from what we have heard Job say all along. He is not looking at his life and seeing sins now to repent of.

Job never says, “I now admit I deserve to be punished.” Besides, would God have punished Job in view of what Job was *going* to say during the punishment? That does not make sense. We need to remember Job was introduced to us as a righteous man. So what does he have to repent of? His limited view of God and the operations of God.

See sheet: *DID JOB SIN DURING HIS DISCUSSIONS WITH THE FRIENDS?*

There are reasons why I believe Job did not sin in his discussion with his friends. Job is an example for man today. They, too, can successfully overcome trials. He illustrates someone who has hit rock bottom and still holds out. People today use their trials as an excuse for committing sin, but Job lost everything and remained steadfast in spite of it all. Some commentators, such as Francis Anderson (*Job*, Tyndale Series, Vol. 13, p. 292), believe the whole story would collapse if Job is confessing sin here.

42:7 God probably addressed Eliphaz instead of the three because he was the oldest. He addresses Eliphaz only after addressing Job. He tells Eliphaz His wrath is kindled. God has not liked what the friends have said about Him. They have made God an inflexible and predictable dictator. They have presented God as one who ruthlessly pursues man in order to punish him. Although Eliphaz and the friends are condemned by God, God does extend to them His mercy (something they were not willing to extend to Job).

By these words we are able to see that Job was clearly the “winner” of the debate. It is the statement, “You have not spoken of Me what is right as My servant Job has” (stated twice, vv. 7, 8) that we argue that Job’s words were acceptable. God verifies this by saying what Job said about Him was right.

In the course of their speeches, the friends never considered themselves in error. But in an interesting and ironic twist, now they are the ones who find themselves in need of repentance, the very thing they have been preaching to Job all this time. In addition to the irony, in v. 8 God tells them they need two things.

42:8 God tells the friends they must:

1. Offer up seven bulls and seven rams;
2. Go to Job and have him pray for them.

“For I will accept him, so that I may not do with you according to your folly.” The friends had foolishly thought God had rejected Job and had accepted them. They also thought they were needed by God to correct Job. Now the truth is known. Job was the one who was right and they were the ones who were wrong. In addition, instead of Job needing them to correct him, they need Job to pray for them.

42:9 This is wise on their part. “And the Lord accepted Job” is interesting terminology, since we would have thought the text to read the Lord accepted “them.” But accepting Job would mean accepting them because Job is going to pray for them.

42:10 Since Job is a righteous man, his prayer is heard by God (cf. Jas.5:16).

It is significant to note the restoration of Job’s fortunes did not come for any other reason than that he prayed for his friends. There is in this a direct application to v. 6 where some say Job is repenting of sins. If this were the case then God would have also required Job to offer sacrifices and pray. Yet, such is not required.

One might also observe another irony presented here. The friends consistently maintained God’s wrath does not turn away from the wicked. But now the friends are learning that God’s wrath can be turned away from the wicked by the prayer of a righteous man (cf. Abraham for Sodom in Gen18).

Observe also the tremendous character of Job. He would not allow himself to be filled with bitterness, anger and hostility with the way they treated him— the way they crushed his spirit. Job is too great a man to hold grudges. Besides, several times Job suspected the friends to be worse off than himself because of their flawed theology. Job warned them of the consequences because he truly cared for their souls. Now he has an opportunity to express his love by praying for their forgiveness.

“The Lord increased all that Job had twofold.” This statement shows how God lovingly restores to Job what he had lost, and then some.

42:11 When the friends, relatives and acquaintances come they are still very well aware of the fact that even though all has been restored, it does not mean Job has recovered from the pain of what he had lost. Thus, it is important that they comfort him regarding this. We have another valuable lesson in dealing with others. When we know someone who has lost a great deal, we ought to be aware that even though they are recovering they do need us. There is still more ministering to be done.

“For all the evil that the Lord had brought on him” probably reflects the family’s limited understanding of what really happened to Job. They, like Job’s friends (and even Job himself) believed that the evil (better “calamity”) was from the hand of God (as did Job’s wife - 2:9).

“Each one gave him one piece of money and each a ring of gold” is an unknown custom or tradition, or perhaps an act of charity to help Job restore his estate.

42:12 This section confirms the statement of v. 10. God increased all that Job had “twofold.” Job was the wealthiest man of his time before, now he is even more so.

42:13 This is, according to 1:2, what Job had in the beginning. The Hebrew, interestingly enough, will allow the translation “twice seven sons”, thereby continuing the twofold promise of God. Yet the Hebrew does not allow for the doubling of the number of daughters. Some scholars have suggested that these were the exact same sons and daughters, only now raised from the dead.

42:14 We do not know why the names of the daughters are given but not the sons. Perhaps it is because of the unusual practice mentioned in v. 15.

42:15 The equal dispersal of the inheritance has led some to conclude that the book predates Moses (see introduction). While this is true, the verse is probably indicating Job’s wealth was so immense he had plenty to give to all. According to the law of Moses (Num 27), the daughters would receive an inheritance only when there were no male heirs.

42:16 It is conceivable that since everything else was doubled, Job’s life could equally have been doubled. If this is true, then Job was seventy years old when the story began, lived another one hundred forty years and died at the ripe old age of two hundred ten years.

42:17 That terminology has to do with a very content, very happy, very satisfied man at the time of death (cf. Gen 15:15; 25:8; 38:29). This was the Israelite ideal of a fulfilled life. Thus Job did not carry the weight of the tragedy with him. He was able to put it all behind him and enjoy the years God gave him.

As Job pointed out in chapter 1, “The Lord gives and the Lord takes away.” In this book we have witnessed the story of the giving, the taking away, and the giving back again.

FINIS

APPENDICES

**THE PURPOSE
OF THE BOOK OF JOB**

I. To Answer the Problem of Suffering?

- A. If this is true, the book is a failure.
- B. No definite answer is given.

II. To Prove that Suffering is not Merely the Result of Sin?

- A. This is the commonly held view.
- B. Deals with perpetual misunderstanding that bad things happen to bad people and good things happen to good people.
 - 1. Isa 53:4 - "we esteemed Him stricken, smitten of God and afflicted."
 - 2. Isa 53:8 - "He is cut off...for the transgression of my people to whom the stroke was due."
 - 3. Isa 53:12- "He was numbered with the transgressors..."
 - 4. Jn 9:2 - "who sinned, this man or his parents, that he was born blind?"
 - 5. Mk 10:23ff - "How hard it is for those who are wealthy to enter the kingdom of God!...and the disciples were amazed at His words...and they were even more astonished and said to Him, 'Who then can be saved?'"

III. To Use Righteous Suffering to Illustrate the Meaning of True Faith?

- A. Although the reader knows why Job is suffering, Job does not.
- B. God appeared, not to debate with Job, but to show him that God is with Him.
- C. Climax—Job's final words (42:6)—restoration came only after Job placed complete trust in God.

THE DATE OF JOB

Most likely during Patriarchal (pre-Mosaic) period

Reasons:

1. Family structure—Job was patriarch over his family.
2. Job acted as a “family priest,” offering sacrifices for his family (1:5).
3. No reference to the Law or established worship.
4. Simplicity of life.
5. Job’s wealth was measured in cattle and slaves (1:3; 42:12; cf. Gen. 12:16; 32:5).
6. The length of Job’s life (lived 140 years after the events recorded {42:16} and was older than his friends {30:1; 32:7}).
7. Monetary unity mentioned is found only in Genesis 33:19 (cf. Josh. 24:32—which is referring to Gen. 33) and Job 42:11.

THE AUTHORSHIP OF JOB

1. Job (if so, the earliest known book).
 - a. Author lived during period described.
 - b. Job lived 140 years after suffering—good writing time.
2. Moses (Talmud—few modern scholars).
 - a. Explains how book was accepted in Old Testament canon.
3. Solomon (because it is in class of “wisdom literature”).
4. Post-exilic date (unknown author).
 - a. Book is analogy to suffering nation of Israel.

THE PROBLEM OF RIGHTEOUS SUFFERING

The Argument:

**“If God is all powerful and loving then suffering should not exist.
Therefore, God is either not all powerful or not loving or both.”**

Possible Explanations:

⇒I. **Sin causes suffering (most common explanation).**

- A. Basic argument of Job’s friends (4:7-9; 8:20; 22:4f).
- B. Some suffering is the result of sin:
 - 1. Flood.
 - 2. Hell.
 - 3. Imprisonment, crime, etc.
- C. Not all suffering can be attributed to sin.
 - 1. Baby suffers abuse.
 - 2. Suffering of Jesus.
 - 3. What about when righteous suffer and the wicked prosper? (Job’s argument; Ps. 73.)

⇒II. **Suffering is Probationary.**

- A. Designed to test genuineness of faith (as with Job).

- B. Faith built through overcoming trials (Jas. 1:2-4).
- C. Compare the testing of Abraham's faith (Gen. 22ff).

⇒III. **Suffering is Disciplinary.**

- A. Prov. 3:11,12; Job 5:17; 36:15.
- B. Not merely punishment - contains the element of love (Heb. 12:5-11).
- C. Compare the captivity of Israel and Judah.

⇒IV. **Suffering is Meaningless and haphazard.**

- A. Compare Job's words - 21:23-26.
- B. Isolationist view of God.
- C. Atheist—no guidance to the universe.
- D. Considers the possibility that some things just happen (the natural scheme of things). Note Jesus's words in John 9:3,4.

⇒V. **Suffering is mysterious because God's purposes are hidden.**

- A. Therefore meaningless to man.
- B. Would be an exercise in trust.
- C. Zophar - Job 11:7; Job 42:3.
- D. Isaiah 55:8,9.

THE LITERARY STRUCTURE OF JOB

1:1-2:13	Narrative Prologue.
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3:1-31:40	Three cycles of poetic speeches. Each of Job's friends speak three times except Zophar (who speaks only twice).
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32:1-5	Narrative Interlude. Introduces Elihu.
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32:6-37:24	The poetic speeches of Elihu. Does not add much to argumentation of three friends.
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38:1-41:34	Speeches of Yahweh. Demonstrates to Job that God is in complete control. Poetic.
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42:1-6	Job's humble response to God's speeches.
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42:7-17	Narrative Epilogue. Shows the blessings of repentance and trusting in God.
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THE FRIENDS
A STUDY IN THE BOOK OF JOB

- ◆ Eliphaz the Temanite
- ◆ Bildad the Shuhite
- ◆ Zophar the Naamathite

1. They are called “friends” (2:11).
2. They traveled great distances to be with Job (2:11).
3. They came to “sympathize” (2:11).
4. They came to “comfort him” (2:11).
5. They cared enough that they “raised their voices and wept” when they saw him (2:12).
6. They genuinely mourned his misfortune (2:12).
 - a. Each of them tore his robe.
 - b. They threw dust over their heads.
7. They stayed with him for 7 days and 7 nights without saying a word (2:13).
8. They were sensitive to his pain (2:13).

**THE ARGUMENTS
OF JOB**

1. It would have been better never to have been born (10:19)

- a. Death wish (6:8,9; 7:15).
 - b. Shortness of life (7:6; 9:25).
-
-

2. I am innocent (9:21; 10:7; 27:5,6).

- a. Suffering unjustly (19:6,7).
- b. Show me my sin (7:20; 10:2).
 - (1) Show me my sin and I will be quiet (13:19).
 - (2) I have not departed from God's commands (23:11,12).
- c. If I did sin, why doesn't God forgive? (7:21).
- d. I am determined not to sin. Why?
 - (1) Known God's goodness in past (10:8; 12,13; 16:12; 29:2f).
 - (2) Will not betray own conscience (8:3; 13:15).
 - (3) Faith that God is really on his side (23:3-6).

3. Why do the wicked prosper? (10:3; 21:7-33)

- a. The prosperity of wicked is temporary.
- b. God destroys both the wicked and the righteous (9:22).

4. I want to plead my case before God.

- a. Job has two requests:
 - (1) Please take away my suffering (13:21; cf. 6:8,9).
 - (2) Let me speak and You reply (13:22-24).
- b. What more can I do than complain? (9:32ff; 10:1).
- c. I recognize the greatness of God (9:1-20; 12:10).
 - Is not challenging authority of God, just wants answers—

5. You friends are not helping me.

- a. Worthless words and friends.
 - (1) Sayings are “proverbs of ashes” (13:12).
 - (2) You are miserable comforters (16:2-4).

ELIPHAZ
JOB 4,5; 15; 22

1. General Information:

- a. Job had taught and helped others (4:3,4).
- b. Is quoted by Paul (5:13; cf 1 Cor. 3:19).

2. Primary Arguments:

- a. God causes the wicked to suffer and the righteous to prosper.
- b. The innocent are never destroyed (4:7-9).
- c. The wicked suffers torment all his days (15:20).
- d. Suffering is a result of defying God (15:24-26).
- e. Since Job is suffering, it must be a result of sin.
 - (1) Accuses Job of sinning with his mouth (5:3-6; 15:3-6).
 - (2) Enumerates Job's sins: hypocritical, inhospitable, etc. (22:5-11).
- f. Suffering is a means of discipline (5:17,18).
- g. If Job is to be relieved of his suffering he must repent and confess his sin.
 - (1) Turn to God and the suffering will cease (5:8-26).
 - (2) Prosperity comes by repentance (22:21-23).

JOB'S FIRST RESPONSE

JOB 6 , 7

In this Section Job Makes
the Following Points:

1. 6:2-7 ⇨ My words are fully justified.
2. 6:8-10 ⇨ I still wish to die.
3. 6:11-23 ⇨ I had hoped that you would refresh me, but I'm disappointed and now even more desperate.
4. 6:24-30 ⇨ Be frank in your accusations!
5. 7:1-10 ⇨ I no longer have the strength to hold on. The only way out is death, and the sooner the better.
6. 7:11-21 ⇨ I will again return to God with greater passion, hoping He will grant me my request.

**It is clear that Job must have
some measure of understanding
of God's ways to guard his
mind against the thought that
God is not fair.**

BILDAD

JOB 8, 18, 25

1. General Information:

- a. Harsh—tells Job that his children died because of their sin (8:4).
- b. Rebukes Job for not listening to his friends (18:2,3).
- c. Calls Job's words "a mighty wind" (8:2).
- d. Says that Job's ignorance makes it impossible to communicate with him (18:2).

2. Primary Arguments:

- a. The prosperity of the wicked and the suffering of the righteous are only temporary (8:20-22).
 - (1) He describes the ultimate plight of the wicked (18:5-21).
 - (2) He applies the plight of the wicked to Job's ailments (i.e. "Strength is famished...skin covered with disease...He has no offspring..." 18:13ff).
- b. It is impossible for man to be innocent in God's eyes (25:1-6).
- c. Job will prosper if he repents (8:5-7).
 - (1) He should implore the compassion of God.
 - (2) God will restore the "pure and upright" to his righteous estate.

ZOPHAR

JOB 11, 20

1. General Information:

- a. Gives only two speeches.
- b. Accuses Job of being dishonest (11:2-6).
- c. Tells Job he is making him sick (20:2).

2. Arguments:

- a. Man cannot know the mysteries of God (11:5-9).
 - (1) God knows Job's sins better than Job does.
 - (2) Job has so much sin that even God has forgotten some of it (11:6).
- b. The joy of the wicked is temporary (20:4-29).
 - (1) Says "the triumphing of the wicked is short" (20:5).
 - (2) He admits that some wicked do prosper, but it is only for a short time.
- c. Job will prosper if he repents (11:13-20).
 - (1) The very fact that Job cannot lift up his face "without defect" is proof of his sin (11:15).
 - (2) God will provide rest for the penitent (11:18,19).

ELIHU

JOB 32-37

1. General Information:

- a. Brags about his wisdom (33:3; 36:3,4).
- b. Is angry at the friends because (32:3):
 - (1) They found no answer to Job's arguments.
 - (2) Yet, they condemned Job.
- c. Is angry at Job because he justified himself before God (32:2).
- d. Is very verbose.
- e. Basically has 4 speeches (or sections).
 - (1) Speech #1 (32:6-33:33).
 - (2) Speech #2 (34:1-37).
 - (3) Speech #3 (35:1-16).
 - (4) Speech #4 (36:1-37:24).

2. Arguments: *(Not really different from arguments made by the 3 friends.)*

- a. God's ways are beyond our comprehension.
 - (1) No man (Job) can question God (33:12,13).
 - (2) It is unthinkable that God is unjust (34:10-12).
 - (3) Job needs to pay attention to the majesty of God (36:26-37:24).
- b. The righteous prosper and the wicked suffer (36:6-12).

c. Job must repent to prosper.

(1) Do not continue to maintain your innocence (33:27,28).

{Suggests idea that Job needs one who will pay a ransom for him (33:23-28)}.

(2) Job must acknowledge his sins (34:31-33).

(a) Rebellion is a sin of Job (34:37).

(b) God has not heard Job because his cry is empty.

THE LORD SPEAKS

JOB 38-41

1. General Information:

- a. Directs words exclusively to Job.
- b. Speeches are a series of questions.
 - (1) Are invitations to serious thought and consideration.
 - (2) Demonstrates that there are many things Job has yet to learn.
 - (3) Are designed to bring Job to a greater understanding, appreciation and trust in the ways of God.
 - (4) Yet these questions are puzzling, because they unexpectedly avoid all previous topics discussed by Job and his four friends.
- c. Does not criticize Job for his searching and questioning.
- d. Satisfies Job (42:5), even though Job's specific questions are not answered.
- e. Does not mention:
 - (1) Satan.
 - (2) Life after death.
 - (3) God's moral government.
 - (4) God's dealings with men (reward, retribution, chastisement, etc.).
 - (5) Job's experiences and sufferings.
- f. Basically falls into two parts:
 - (1) Part #1 (38:1-40:2).

(2) Part #2 (40:6-41:34).

2. Arguments: (*Speech #1*)

a. True wisdom belongs to Me.

(1) I am older than all - e.g. wise men, etc. (38:4-7; cf Dan. 7:13,22).

(2) I put wisdom in man (38:36).

b. My attributes distinguish Me from the weaknesses of man.

(1) I command:

(a) The earth (4-7).

(b) The sea (8-11).

(c) The morning (12-15).

(d) The underworld (16-18).

(e) The light (19-21).

(f) The storms (22-30).

(g) The heavens (31-33).

(h) The clouds (34-38).

(i) The animal kingdom (38:39-39:30).

3. Arguments: (*Speech #2*)

a. Same basic introduction (40:6-14).

(1) Man is not in position to understand all the ways of God (40:6-9).

(2) Man does not know how to adequately and fairly deal with mankind (40:10-14).

b. Man is powerless against God's awesome creatures.

- (1) Behemoth (40:15-24) - the fiercest of the land animals.
- (2) Leviathan (41:1-34) - the fiercest of the sea creatures.

DID JOB SIN DURING HIS DISCUSSIONS WITH THE FRIENDS?

No, because:

1. He is said to “have spoken of Me what is right” 2 times (42:7,8).
2. The strong emphasis on Job being “blameless, upright, fearing God and turning away from evil” in the book (1:1,8; 2:3).
3. The book says “in all this Job did not sin with his lips” (2:10).
4. Job insists he has kept his integrity (2:3,9; 8:20; 27:1-6; 31:6).
5. Job insists he has not sinned (6:10, 24, 29,30; 7:20; 9:20–22; 13:18; 16:17; 17:19; 19:1-6; 23:10-12; 31:29-37).
6. Job 42 repeats the phrase “my servant Job,” indicating God’s continued approval of Job 3 times (42:7,8).
7. Job was not required to offer a sacrifice as his friends were (42:8).
8. Job is nowhere asked to repent or to abandon his claim of being in the right.
9. The New Testament (Jas. 5:11) lauds Job as an example of endurance (ὑπομονή - “steadfastness, conviction, holding out”). How was he steadfast if he sinned?

LESSONS FROM JOB

*Job was a man who went from the top to the bottom,
from riches to rags.
What did he learn?*

1. **Job learned that man alone is insufficient (Job 10:8-17).**
 - a. 2 Cor. 3:5; 1 Cor. 15:10; Rom 12:3; 14:7f.
 - b. Man must learn that he needs God.
2. **Job learned that material things do not really matter (Job 1:21; 2:10).**
 - a. We do not learn this at the top.
 - b. Mt. 6:24; 1 Jn. 2:15; 1 Tim. 6:7,17.
3. **Job learned that man's knowledge is incomplete (Job 40:1-9; 42:1-6).**
 - a. What men discern on their own is not sufficient.
 - b. Hab. 2:20; Ps. 46:10; 2 Pet. 3:18.
4. **Job learned to always be concerned for others (note 42:10).**
 - a. Job realized that his friends' theology was incorrect (Job 13:7-12).
 - b. Phil. 2:3,4; Gal. 6:10; Rom. 15:1,2.
5. **Job learned to completely trust the ways and wisdom of God.**
 - a. (Note the speeches of God, chapters 38-41).
 - b. Cf. Isa. 55:8,9; Prov. 3:5-7.

DINOSAURS AND THE BIBLE

by

Bert Thompson, Ph.D. and Brad T. Bromling, M.A.

Introduction

Dinosaurs! *Iguanodon*, *Struthiomimus*, *Podokesaurus*, *Triceratops*, *Styracosaurus*, *Stegosaurus*, *Trachodon*, *Psitticosaurus*, *Brontosaurus*, *Tyrannosaurus*. Who were these strange creatures with polysyllabic names? From where did they come? Where did they go? Or did they ever even really exist--these magnificent creatures of the past, some of whom stood over 3½ stories tall and weighed over 90 tons? The answers to these, and many other related questions, form an interesting part of the creation/evolution controversy. Such questions are frequently “bothersome” to sincere seekers of truth concerning the question of origins. And so it is to the dinosaurs, and what the Bible and science have to say about them, that we now turn our attention.

Did The Dinosaurs Really Exist?

Did the dinosaurs really exist? There is no doubt about it. Dinosaurs really did exist. The first discovery of the dinosaurs as far as “recent” times is concerned came in the spring of 1822. Dr. Gideon Mantell, a country doctor in England with a life-long passion for collecting fossils, set off in horse and buggy to visit a patient. His wife went along for the ride. While Dr. Mantell attended to the patient, his wife took a stroll, and came across a pile of stones which had been placed alongside the road to be used in filling ruts caused by the spring rains. In those stones, she glimpsed some very large fossil teeth. She showed them to her husband, who was amazed, having never seen such huge teeth before. He went to the quarry from which the stones had been cut and found more teeth similar to those found by his wife. Though he showed the teeth to several scientists, none agreed with him that they were from some kind of heretofore unknown creature. He, however, was stubbornly sure that they were. In 1825, he finally named the long-dead owner of the teeth an *Iguanodon* (“iguana-tooth”), since the teeth were like those of an iguana but much larger. Several years later more teeth like these were discovered in a different quarry. Now no one doubted that *Iguanodon* lived. Meanwhile, huge bones of a *Megalosaurus* had been dug up farther away in Oxfordshire. By 1841, enough of these kinds of fossils had been dug up to convince the leading British anatomist, Richard Owen, that a whole tribe of huge, lizard-like reptiles had lived in the distant past. Based on his studies, he named them “dinosaurs” (from the Greek words *deinos* and *sauros*, translated by him as “fearfully great lizards”)--today known to us as “terrible lizards.”

Soon American fossil hunters joined the search. The climax came in March, 1877 when two schoolmasters, Arthur Lakes and O. W. Lucas, separately stumbled onto colossal fossil bones projecting from the rocks in different parts of Colorado. Lakes revealed his find to the well-known paleontologist, Othniel Marsh. Lucas showed his finds to Marsh’s bitter rival, Edward Cope. Marsh and Cope became the most famous “dinosaur hunters.” All told, Cope named 9 new genera of dinosaurs, compared to Marsh’s total of 19. Now no one who bothered to keep up with the times doubted the existence of the dinosaurs. The question

was no longer, “Did the dinosaurs exist?” The question was, and still is, “**When** did the dinosaurs exist?” And therein lies the controversy, even today.

When Did The Dinosaurs Exist?

The Bible Says...

Knowledgeable, conservative Bible students are fully aware of the plain and simple teachings of the Bible on creation of **all** life forms—including the dinosaurs. Exodus 20:11 (cf. Exodus 31:17) simply could not be any clearer than it is: “For in **six days** Jehovah made heaven and earth, the sea, and all that in them is, and rested on the seventh day...” (emp. added). Consider this: if God made (in the six days of creation) the heavens, the earth, the seas, and **all** that in them is, **what does that leave out?** The answer, of course, is **absolutely nothing**. If God created everything in six days, then everything that was created was created in those six days. It would be difficult to imagine anything clearer or plainer than what God said He did. [We are aware, of course, of the attempts of some to avoid the implications of this teaching, via the Day-Age Theory and/or the Gap Theory. See our refutation of these false doctrines in *Reason & Revelation*, Vol. II, Nos. 7 & 11, 1982, Apologetics Press, Inc., Montgomery, Alabama.]

What, then, does this mean? Simply put, it means that **dinosaurs and men lived as contemporaries on the Earth**. There is no other conclusion that can be drawn, respecting the verbally inspired Word of God. God said it; that settles it. But for some, however, this conclusion is simply not acceptable and they have gone to great lengths to try to avoid the implications of the Bible’s instruction on this subject. Consider, for example, these quotations from John N. Clayton of South Bend, Indiana:

- 1:8 “If dinosaurs existed 200 million years before Adam and Eve it does not present any problem to a literal understanding of the Genesis record” (Teacher’s Manual, *Does God Exist?*, Correspondence Course, p 16).
- 1:9 “I have no way of telling where man’s beginning should be on the chart (of geological time--BT). **Clearly man has become the dominant form of life on the Earth only in modern times, but where Adam and Eve fitted into this picture is unclear**” (Teacher’s Manual, *Does God Exist?*, Correspondence Course, p 35, emp. added).
- 1:10 “Birds, mammals and man are mentioned; and all of these are recent additions to the earth geologically” (*Evidences of God*, privately published by John Clayton, 1977, p 151).
- 1:11 Man “is a very recent newcomer to this planet” (*Does God Exist?*, Correspondence Course, 8).
- 1:12 “Genesis 1:1 simply says, ‘In the beginning God created the Heaven and the Earth.’ The verse is undated, untimed, and without details as to how this was

done. **Tradition** has said that the first verse is an instantaneous event and that verses 2-31 detail how it was done. It does not seem consistent to this writer with the flow of the language and the message.... Could not dinosaurs and many other forms have been involved in the production of an Earth ready for man?... I further submit for your consideration that **some time** may be involved in this verse and that **natural processes** may have been used as well as miraculous ones to prepare the Earth for man" ("Where Are The Dinosaurs?" IN: *Does God Exist?* monthly bulletin, October, 1982, pp 5,6, emp. added).

Contrast such statements if you will ("Man is a very recent newcomer to this planet") with statements from Jesus Christ Himself: "But **from the beginning of the creation**, male and female made he them" (Mark 10:6; cf. Matthew 19:4). Further contrast such statements ("...all of these are recent additions to the earth geologically") to statements of the inspired apostle Paul: "For the invisible things of him **since the creation of the world** are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse..." (Romans 1:20). The term "perceived" is from the Greek *noeo*, a word used for rational, human intelligence. Paul's implication is that someone human was "perceiving." Perceiving what? The things that were made. And how long had this been occurring? **Since the creation of the world**. Who had "perceived" these things? Adam (I Corinthians 15:45; Romans 5:14) and Eve (I Timothy 2:13) were their names, and they were present "since the creation of the world."

One might wonder, "if dinosaurs were created during the creation week of Genesis 1,2, why are they not mentioned in the Bible?" A similar question may illustrate the folly of this type of thinking: "If God created cats and kangaroos, why are they not mentioned in the Bible?" The Bible is not a zoology text; its purpose is no more to catalogue every species of animal than it is to list every human who has lived or ever will live. By announcing that "**all** things were made by Him, and without Him nothing was made that was made" (John 1:3), we are told by implication that the creation week included cats, kangaroos and dinosaurs!

Does the Bible mention specifically the creatures that we classify as "dinosaurs"? To answer this question, three Hebrew words need to be studied: *behemoth*, *tannin*, and *leviathan*. These terms are often used to describe unusual creatures in the Bible. There can be only three possible explanations for the identity of these creatures: (1) they were unreal, mythological creatures that had no true existence in reality; (2) they were non-dinosaurian creatures (living or extinct) that can be identified in the ecosystem of the ancient world; or, (3) they were now-extinct creatures that are classified as dinosaurs (and dinosaur-like creatures). The first option fails to satisfy the conservative student who accepts the Bible as the inspired Word of God. To such a student, the Bible does not contain the fabrications of heathen imagination. The second option is acceptable when one finds such creatures that fit the biblical description. The third option, although often unpopular, fits the data best in certain passages, as this study will show. In order to arrive at this conclusion, these three words must be considered in their appropriate contexts.

First, the word *behemoth* occurs with certainty one time in the Hebrew text (R. Laird Harris, Gleason L. Archer and Bruce K. Waltke, *Theological Wordbook of the Old*

Testament, Moody, Chicago, 1980, p 93). In form, *behemoth* is the same as the plural of *behema*—the Hebrew word for “beast.” However, *behemoth* is used as a singular word in Job 40:15, indicating that a specific animal is being described. Some writers suggest that the word appears in two other passages (Francis Brown, S. R. Driver and C. A. Briggs, *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*, Hendrickson Publishers, Peabody, MA., 1979, p 97). In Psalm 73:22 the psalmist called himself foolish, ignorant and “as a beast [*behemoth*] before Jehovah.” Isaiah 30:6 speaks of “the burden of the beasts [*behemoth*] of the south.” If these verses indeed refer to *behemoth*, neither is specific enough to reveal the nature of the animal mentioned.

However, Job 40:15-24 is very explicit in its description of *behemoth*. A particular animal is obviously in focus. The creature thus described was herbivorous, massive in size (with extremely strong muscles and bones), had a noteworthy tail, dwelt near water and was fearless. Note the description:

“Behold now, behemoth, which I made as well as thee; he eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the muscles of his belly. He moveth his tail like a cedar: the sinews of his thighs are knit together. His bones are as tubes of brass; his limbs are like bars of iron. He is the chief of the ways of God: He only that made him giveth him his sword. Surely the mountains bring him forth food, where all the beasts of the field do play. He lieth under the lotus trees, in the covert of the reed, and the fen. The lotus trees cover him with their shade; the willows of the brook compass him about. Behold, if a river overflow, he trembleth not; he is confident, though a Jordan swell even to his mouth. Shall any take him when he is on the watch, or pierce through his nose with a snare” (Job 40:15-24)?

What is this behemoth? Some have argued that it is an elephant or hippopotamus. While the habitat may be fitting, there are some difficulties with this view. First, and perhaps most obvious, neither of these creatures possesses a noteworthy tail. Second, the behemoth is said to be “chief of the ways of God.” If this phrase is taken to indicate size (which is reasonable), it would rule out the hippo since at his full size he is but seven feet high. Although an elephant may be twice as tall as a hippo, he still is dwarfed by the dinosaurs that reached heights of up to 3 stories and weights of over 90 tons. While it is inappropriate to be dogmatic, it does seem that a dinosaur (such as *Brachiosaurus*, or *Apatosaurus*) could be under consideration in Job 40.

The second word that bears light upon this topic is *tannin* (and its plural form *tannim*), which has been variously translated in the English versions. Of the sixteen times that it occurs in the Hebrew scriptures, the King James Version (KJV) renders *tannin* as “whale(s)” three times, “dragon(s)” nine times, “serpent(s)” three times and “sea monsters” one time. The American Standard Version (ASV) employs the terms “serpent(s)” five times, “sea-monster(s)” six times, “monster” three times and “jackals” two times in its translations of *tannin*. This seems to indicate that either the word is of a generic character so as to include these variations of meaning, or else the word is too obscure to confidently assign it a consistent definition.

Of these two, the first option is to be preferred when one considers the contexts that surround the word. Representative of these is Genesis 1:21: “And God created the great

sea-monsters [*tannim*], and every living creature that moveth, wherewith the waters swarmed, after their kind..." (ASV). This verse is clearly a listing of the broad categories of sea life that were created on day five, rather than a listing of particular sea creatures. This fact alone shows the KJV rendering of "whales" in this verse to be inappropriate. Similarly, other passages use *tannin* in a general sense to refer to a sea creature of perhaps enormous and frightful dimensions (Job 7:12; Psalm 74:13; 148:7; et al.).

Specific creatures of somewhat smaller dimensions are apparently indicated in other passages. For example, the parallelism in Psalm 91:13 shows that *tannin* could be used to refer to some sort of serpent: "Thou shalt tread upon the lion and adder: the young lion and the serpent [*tannin*] shalt thou trample under foot." In other passages *tannin* is used representatively of great powers over which Jehovah has the mastery (cf. Isaiah 27:1; 51:9; et al.). In a familiar passage, Aaron's rod was cast to the floor in Pharaoh's court and was transformed into a *tannin*. The English versions call it a serpent, which is likely correct.

Interestingly, Henry Morris has suggested: "If one will simply translate *tannim* by 'dinosaurs,' every one of the...uses of the word becomes perfectly clear and appropriate" (1984, 352). While this view likely goes too far, there may be some validity to it. It seems more probable that *tannin* refers to a general category of reptiles of various sizes, some of which may have been dinosaurs and/or dinosaur-like creatures. [Note: The plural form of "jackal" was apparently confused with *tannim* about twelve times in the KJV. Hence, the translators used the word "dragons" when they should have simply used the word "jackals."]

The third word to consider is *leviathan*. Of its six occurrences in the Hebrew text, the KJV transliterates the word five times as "leviathan" (Job 41:1; Psalm 74:14; 104:26; and, Isaiah 27:1) and renders it "mourning" one time (Job 3:8). The ASV uses the transliteration every time. In Job 3:8, the patriarch decries the day of his birth and says: "Let them curse it that curse the day, who are ready to rouse up leviathan" (Job 3:8). Job's meaning is unclear. It may be that he (speaking in hyperbole) was suggesting that if aroused, leviathan may have blackened the day of his birth--thereby eliminating its occurrence. Regardless, this passage tells little of leviathan's nature.

In Psalm 74:13-15 the writer describes the majestic strength of Jehovah by ascribing these accomplishments to Him: "Thou didst divide the sea by thy strength: Thou brakest the heads of the sea-monsters [*tannin*] in the waters. Thou brakest the heads of leviathan in pieces; Thou gavest him to be food to the people inhabiting the wilderness. Thou didst cleave fountain and flood: Thou driedst up the mighty rivers."

In this context, *leviathan* is considered as a creature on the same fearful scale as the ocean and sea-monsters; in fact, it is probably an inhabitant of the seas. Psalm 104:26 confirms this habitat and portrays *leviathan* on a scale with ships. Added to these sparse facts is the fuller description of leviathan in Job 41. Many scholars have supposed that the leviathan of Job 41 was a crocodile; even the chapter title in the ASV is "God's Power in the crocodile depicted." There are some possible similarities between the leviathan and the crocodile, but the differences are so numerous and significant that they cannot be ignored. Consider these dissimilarities:

- 1: "His [the leviathan's] sneezings flash forth light...out of his mouth go burning torches, and sparks of fire leap forth. Out of his nostrils a smoke goeth...his breath kindleth coals, and a flame goeth forth from his mouth" (verses 18-21).

Crocodiles do not have capacity to breath fire. If one suggests that this is highly figurative, then to what do the words fire, smoke and flame refer as concerns the crocodile?

- 2: "When he raiseth himself up, the mighty are afraid: by reason of consternation they are beside themselves." "He beholdeth everything that is high: he is king over all the sons of pride" (verses 25,34).

The crocodile is not much more frightening when he stands than when he sits, since his legs are so short. How could it be said of the crocodile that "he beholdeth every thing that is high"?

- 3: "If one lay at him with the sword, it cannot avail; nor the spear, the dart, nor the pointed shaft." "Clubs are counted as stubble: he laugheth at the rushing of the javelin. His underparts are like sharp potsherds..." (verses 26,29,30).

Although the hide that covers the crocodile's back is extremely thick and difficult to penetrate, this is not true of his belly. The crocodile is most vulnerable to spears and javelins on his underside; hence, it could not be said of him that "his underparts are like sharp potsherds."

- 4: "He maketh the deep to boil like a pot...He maketh a path to shine after him; one would think the deep to be hoary" (verses 31,32).

The leviathan causes such commotion in the water that he leaves behind a churning wake; contrastingly, the crocodile is a stealthy swimmer.

These are just a few incongruities that remove the crocodile as a possible candidate for the creature "leviathan." Regardless of the similarities that one might find (and they are indeed difficult to discover), these dissimilarities are incontrovertible. Although it may not be possible to single out the one creature which alone could be called leviathan, the possibility that it was a dinosaur or sea-dwelling reptile cannot be dismissed.

So, while the Bible does speak indirectly (Exodus 20:11) of dinosaurs, it is possible that direct references are made to these creatures (e.g., Job 40,41). Regardless, Bible teaching is plain. Men and dinosaurs lived upon the Earth at the same time. No other view acknowledges the verbal, plenary inspiration of God's Word.

Science Says...

But what about the evolutionists' claims that dinosaurs lived from 200 million to 65 million years ago, becoming extinct long before man ever came on the scene? How do we "square" the Bible's teachings with these claims?

First, let us state emphatically that there **is no way** to "square" the Bible's teaching of a six-day creation of all forms of life with evolutionary teachings. It simply cannot be done, while at the same time leaving both the Bible and evolutionary theory intact.

Second, let us point out that the evolutionary claims of dinosaurs living and becoming extinct long before man ever arrived are at odds with what the real scientific facts have to say. Science bears out that the Bible is correct: man and the dinosaurs lived at the same time. Consider the following:

- 1: In the late 1800's Dr. Samuel Hubbard, Honorary Curator of Archaeology at the Oakland, California Museum of Natural History, was excavating old Indian dwellings in the Hava Supai Canyon in Arizona. High on the walls of the canyon where the Indians' ancestors lived long ago, Dr. Hubbard found elegant drawings of an elephant, an ibex, a dinosaur and other "beasts." Dr. Hubbard stated concerning the dinosaur drawing: "Taken all in all, the proportions are good." He further suggested that the huge reptile is "depicted in the attitude in which man would be most likely to see it--reared on its hind legs, balancing with the long tail, either feeding or in fighting position, possibly defending itself against a party of men" (see: A. H. Verrill, *Strange Prehistoric Animals and Their History*, L.C. Page & Co., Boston, 1954, pp 155ff). Nearby were dinosaur tracks preserved in stratum identified as Triassic--alleged to be more than 165 million years old. Question: how did the Indians know how to draw such perfect pictures of an animal (the dinosaur) that they had never seen?
- 2: According to the evolutionary timetable, the Carboniferous Period of the Paleozoic Era commenced more than 280 million years ago. Man allegedly didn't "evolve" until one to two million years ago. Be that as it may, human footprints have been found repeatedly in Carboniferous formations. "The tracks are in formations considered to be Upper Carboniferous (250 million years old) and show five toes and an arch which is unquestionably human. The tracks are 9 ½ inches long and 4.1 inches broad at the heel. The width at the forward end of the track, by the toes, was 6 inches. The being that left the tracks was a biped that walked uprightly like a human" (A. E. Wilder-Smith, *Man's Origin, Man's Destiny*, Harold Shaw Publishers, Wheaton, Illinois, 1970, p 300). Evolutionist Albert C. Ingalls noted that such tracks were found in Virginia, Pennsylvania, Kentucky, Illinois, Missouri and even westward toward the Rocky Mountains. He was very impressed by the human-like appearance of the footprints. Clearly seeing, however, the logical conclusion which would necessarily follow if they were accepted as human, he was led to state:

"If man, or even his ape ancestor, or even the ape ancestor's early mammal ancestor, existed as far back as in the carboniferous period in any shape, **then the whole science of geology**

is so completely wrong that all geologists will resign their jobs and take up truck driving. Hence, for the present at least, science rejects the attractive explanation that man made these mysterious prints in the mud of the carboniferous period with his feet" ("The Carboniferous Mystery," IN: *Scientific American*, CLXII, January, 1940, p 14, emp. added).

Evolutionists may make jokes regarding such finds, but the evidence **against** evolution and **for** man living as a contemporary with supposed "ancient" creatures is mounting.

3. The trilobite, a small marine arthropod with a hard exoskeleton, is considered so important as to be classified as an "index fossil" for the earliest period of the Paleozoic Era, the Cambrian Period. These creatures allegedly flourished a half-billion years before man ever came on the scene. In June of 1968, however, Mr. William J. Meister, an amateur fossilologist, was working near Antelope Springs, Utah and made a discovery that was to destroy that evolutionary supposition. Working his way up the side of a mountain some 200 feet to a ledge above, he broke open a slab of rock with his hammer. Imagine his astonishment when he "saw on one side the footprint of a human with trilobites right in the footprint itself. The other half of the rock slab showed an almost perfect mold of the footprint and fossils. Amazingly the human was wearing a sandal" (see: W. E. Lammerts, Editor, *Why Not Creation?*, Baker Book House, Grand Rapids, Michigan, 1976, pp 186,187). Numerous other human prints, both adult and child, have since been found in the area. The contemporaneity of man and the trilobite effectively collapses a half-billion years of the geologic column.
4. According to the belief commonly held by evolutionists, no advanced mammals were present in the "age of the dinosaurs." The dinosaurs allegedly became extinct in the Cretaceous Period and the only mammals that had evolved at that point (even at the very end of the period) were supposedly "small, mostly about mouse-sized, and rare" (see: Simpson, et. al., *Life: An Introduction to Biology*, Harcourt, Brace & Co., New York, 1957, p 797). It is unthinkable, in evolutionary terms, that dinosaurs and advanced mammals (e.g., elephants) could have lived at the same time. The evolutionary system simply does not allow that. Again, however, Dr. Hubbard's discoveries have "thrown a monkey wrench" into the system.

"Another highly important feature of Dr. Hubbard's report is the discovery of fossil footprints of both the three-toed carnivorous dinosaurs and the imperial elephants in the same locality. If, as it appears, both of these creatures left their footprints in the river's sand or mud at approximately the same period, then we must assume that the dinosaurs continued to survive for millions of years later than some scientists would have us believe, or else that the imperial elephants appeared on earth millions of years before their supposed arrival. But it seems highly preposterous, and entirely contrary to all known laws of evolution, to assume that these highly developed pachyderms were inhabiting the earth long ages before more primitive types of mammals" (Verrill, *op. cit.*, p 162).

5. If space permitted, much additional information on such “anomalies” could be presented to show that the geologic column is a figment of the evolutionists’ overactive imagination. Consider, if you will, this listing of such contradictions composed by Erich von Fange:
- a. Fossil human footprints in South America, Indiana, Missouri, Texas, New York, Nevada, Kentucky and Nicaragua.
 - b. Fossil leather sole imprint, size 13 with a double line of sewed stitches, found in “Triassic” rock estimated to be 225 million years old.
 - c. Fossil sole imprint with visible sewed thread in coal estimated at 15 million years old.
 - d. Flint carvings on extinct saurian (reptilian) bones estimated to be 180 million years old.
 - e. Artifacts found down to 300 feet under the Earth.
 - f. Human skull at a depth of 130 feet under 5 separate layers of lava.
 - g. Paved tile in Colorado “Miocene” rock estimated to be 27 million years old. (see: “Time Upside Down,” IN: *Creation Research Quarterly*, 11:1974, pp 19ff).

Where Did The Dinosaurs Go?

Whatever became of the dinosaurs? Why did they become extinct? Many different theories have been suggested by evolutionists, but none seems to fit all the facts. Reginald Daly, in his classic work, *Earth’s Most Challenging Mysteries* (Craig Press, 1972, pp 29ff), presents and discusses some 20+ proposed theories. Scientists assembled at a meeting of the American Association for the Advancement of Science heard Dr. Walter Alvarez, son of a Nobel laureate, make his presentation on how dinosaurs were allegedly killed off in three months 65 million years ago by the effects of an asteroid collision with the Earth which threw up such a dust storm that it blocked out the sun, causing plants to die, which in turn caused the plant-eating animals to die, which in turn caused the carnivorous animals to die (see: *Science Digest*, June, 1982, pp 58-63; *Discover*, May, 1984, pp 21-32). One scientist at the AAAS convention offered what he called (tongue-in-cheek) his “zonk” theory. He suggested that dinosaurs were wiped out when they were “zonked” on the head by meteorites!

Dr. Duane T. Gish, in his book, *Dinosaurs: Those Terrible Lizards*, (Creation-Life Publishers, San Diego, California, 1977, pp 55-60), gives some suggestions, in light of Bible teaching related to the global flood of Genesis 6-8, concerning why the dinosaurs may have become extinct. As Dr. Gish points out, the idea most often suggested by scientists to explain the disappearance of the dinosaurs centers around a drastic and sudden climactic

change over the entire Earth--a change **so drastic** that the dinosaurs could simply no longer survive in this “new” world. The change may have caused food-chain problems, affecting first herbivorous (plant-eating) dinosaurs and then eventually carnivorous (meat-eating) dinosaurs. Dr. Gish suggests that possibly the Noahic flood could have been responsible for such a drastic and sudden change in world conditions and therefore possibly responsible for the extinction of the dinosaurs as well. This explanation is most attractive and is accepted by many creationists today. But, as Dr. Gish is quick to point out, we cannot speak with certainty, because science cannot “prove” what happened to cause the extinction of the dinosaurs and the Bible is silent on the matter. Consequently, we feel it the safer course to simply say that we do not know specifically why the dinosaurs died out, or when. It is best to leave the matter an “unknown” since certainty is impossible.

CONCLUSION

Contrary to some popular opinions or beliefs, dinosaurs do not present a “problem” to creationists. In fact, just the opposite is true. It is the evolutionists who have the “problem.” With footprints of humans and dinosaurs in the same strata, with human footprints in coal veins, with trilobites in human sandal prints, with drawings of dinosaurs on canyon walls, etc., the data speak loudly **against** evolution and **for** creation. The evolutionist continues to maintain that “no man had ever existed in the age of the reptiles” (Dr. Roland T. Bird, “Thunder In His Footsteps,” IN: *Natural History*, May, 1939, p 257). In spite of such statements and wishful thinking, however, the scientific and biblical evidence is to the contrary.

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DINOSAURS AND THE BIBLE

Was there ever a time when men and dinosaurs roamed the earth at the same time? Those who subscribe to the theory of evolution unequivocally answer, “No!” The standard evolutionary propaganda line is this. “Dinosaurs became extinct about seventy million years before man evolved.” Unfortunately, many Christians even have capitulated to this viewpoint. One writer has declared: “If dinosaurs existed 200 million years before Adam and Eve it does not present any problem to a literal understanding of the Genesis record.”¹ But what does the evidence indicate?

Biblical Evidence

If one accepts the plain testimony of the Bible, with no desire to harmonize scripture with evolutionary assertions, there is no doubt but that dinosaurs and humans were contemporary, as the following considerations indicate.

- 1:6 All of the basic “kinds” of living creatures were brought into existence in the same initial creation week. Moses wrote: “... in six days Jehovah made heaven and earth, the sea, and *all that in them* is ...” (Exodus 20:11). This would include the dinosaurs (“terrible lizards”) and man as well.
- 1:7 Jesus affirmed that mankind has existed “from the beginning of the creation” (Mark 10:6); this certainly excludes the notion that dinosaurs became extinct millions of years before man appeared upon the planet.
- 1:8 Humanity was given dominion over all the lower creatures of the earth (Genesis 1:26). There is no reason to exclude dinosaurs from the scope of this passage.

Behemoth In The Book of Job

There seems to be a reference to dinosaurs in the book of Job. Job, due to his great suffering, criticized the working of Jehovah in his life. Accordingly, the Lord, in a devastating examination of the patriarch, illustrated His own power and wisdom (and by contrast, Job’s pathetic ignorance) with a series of examples from nature (Job 38-41). In this connection, reference is made in chapter 40 to a creature known as *behemoth* (see 15-24).

Though the Hebrew term can be used of “beasts” in general (cf. Deuteronomy 28:26; Isaiah 8:16), in Job 40 there is an obvious reference to a specific animal. The plural form of the noun, together with the fact that it is used with singular verbs and pronouns, indicates that a *great beast* is in view. Because the translators did not know what type of creature was under consideration in this context, they left the word untranslated, hence, the anglicized form *behemoth-moth* appears in our common versions. For lack of a better theory, most scholars have identified this animal with the hippopotamus (cf. ASVfn). A

careful analysis of the context, however, will reveal that the hippopotamus does not fit the description of *behemoth* as given by the Lord. Consider the following factors.

- (1) It is believed by some scholars that *behemoth* is related to an Egyptian term, *peheme*, roughly rendered “ox of the water.” That this did not denote a hippopotamus is evidenced by the fact that the Egyptians had other words for that creature.
- (2) In Job’s narrative *behemoth* is described as a grass-eater that is very strong, with great muscles (15-16). He moves his tail like a cedar tree (17). Even Frances Anderson, who identifies this creature as a hippo, admits: “It is hard to see how *his tail* can be compared to a *cedar*, for the tail of the hippopotamus is small and short.”² *Behemoth*’s skeleton is like a massive framework of brass and iron (18). He is “chief” (i.e., first in size, might) of the works (creatures) of God—so huge, in fact, that only his Maker dare approach him with the sword (19). Though the hippo weighs about four tons, some dinosaurs weighed thirty tons! *Behemoth* is so powerful that no man is able to capture him (24). This descriptive can hardly apply to the hippopotamus for Egyptian monuments frequently picture warriors attacking the hippo single-handed. The vegetation of whole mountains is said to supply this beast’s food, yet the hippopotamus eats only about 200 pounds of herbage daily and he stays near the water. We are almost forced to conclude that no creature on earth today fits the detailed description of *behemoth* in Job 40.

Modern Evidence

There is a growing body of evidence that dinosaurs and humans were contemporary. In 1970 newspapers reported the discovery of cave paintings in Zimbabwe. The paintings were made by bushmen who ruled that area from about 1500 B.C., until a couple of hundred years ago. Along with accurate representations of the elephant and the giraffe, is a painting of an *Apatosaurus* (*brontosaurus*). These art works have greatly puzzled scientists since bushmen are known to have painted from real life!³

According to an article that appeared in the Los Angeles *Herald Examiner* (January 7, 1970), dinosaur pictographs, made by thirty ancient tribal artists, have been found in several places of the world. For example, about sixty years ago Dr. Samuel Hubbard, curator of archaeology in the Oakland (California) Museum, discovered dinosaur carvings on the cliff walls of the Hava Supai Canyon in Arizona. One remarkable carving resembles a *Tyrannosaurus*. Nearby, dinosaur tracks were preserved in the rock surface. For a picture of this carving, see, *The Mythology of Modern Geology* (1990 edition), p. 31.

What About the Paluxy Tracks?

When the discovery of what appeared to be human footprints, along with dinosaur tracks (in the Paluxy River bed near Glen Rose, Texas), was reported in the May 1939 issue of *Natural History*, it created a furor that has not subsided until this very day. For decades it seemed obvious to careful observers that this was clear evidence of human/

dinosaur cohabitation. Then, only a few years ago, Glen Kuban, a computer programmer from Cleveland, Ohio, discovered chemical discolorations at the front of some of the human-like prints, which were in the shape of three long, toe-like features. He surmised that the human-like tracks were really just the *heel* portion of dinosaur tracks, the toes having been filled in with mud. Those who were disposed to believe in the theory of evolution alleged that this destroyed the Paluxy evidence once and for all. Some creationists, e.g., those of the Institute of Creation Research in San Diego, adopted a wait-and-see policy until further research can be done. It has even been speculated that someone may have “doctored” the prints to leave the impression that these tracks are not human. Evolutionists, of course, desperately want to discredit the tracks as human, for as some of them have conceded: “Such an occurrence [i.e., human and dinosaur tracks in the same stratum], if verified, would seriously disrupt conventional interpretations of biological and geological history and would support the doctrines of creationism and catastrophism.”⁴ Needless to say, this controversy is far from over.

Those who accept the testimony of the Bible are confident that men and dinosaurs did occupy the ancient earth at the same time. We are not dependent upon modern discoveries to confirm that for us. However, when clear evidence does come to light, we should not hesitate to accept it.

Wayne Jackson

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ENDNOTES

1. John N. Clayton, Teacher's Manual - Does God Exist?, Correspondence Course, p. 16.
2. Commentary on Job, Tyndale, 1976, p. 289.
3. Bible-Science Newsletter, April 15, 1970, p. 2.
4. Journal of Geological Education, 1983, Vol. 31, pp. 111-123.