

III. THE JOB OF YESTERDAY

S P E A K E R S and their
S P E E C H E S in "Job"

First Realm:

Job 3:1-26
Eliphaz 4:1-5:27
Job 6:1-7:21
Bildad 8:1-22
Job 9:1-10:22
Zophar 11:1-20
Job 12:1-14:22

Second Realm:

Eliphaz 15:1-35
Job 16:1-17:16
Bildad 18:1-21
Job 19:1-29
Zophar 20:1-29
Job 21:1-34

Third Realm:

Eliphaz 22:1-30
Job 23:1-24:25
Bildad 25:1-6
Job 26:1-4
Bildad 26:5-14
Job 27:1-12
Zophar 27:13-23* (continued 24:18-24)**
Hymn on wisdom 28:1-28
Job 29:1-31:40

Conclusion:

Elihu comments in 32:1-37:24

Conclusion of the comments and

Message from the Eternal 38:1-42:17

* and ** these remarks are in question by theologians

JOTTINGS ON JOB

One of the least known books of the Bible, and yet one of the most grandest and celebrated writings is that of Job. How often have we heard the phrase, "the patience of Job"? Many say the book does not solve the problem of suffering; I would ask, was it the purpose of the author to discover the secret of this age old problem? Someone has said that perhaps the problem is, we sit down to the book NOT with the object in its proper place. If we sit down with an object lesson in patience before us then we have a WRONG start.

The book itself is just great. On the ways of God, philosophy and meditation on such, it is tremendous. Victor Hugo said: "The book of Job is perhaps the greatest masterpiece of the human mind." Thomas Carlyle said: "I call this book apart from all theories about it, one of the grandest things ever written. Our first, oldest statement of the never-ending problem: Man's destiny and God's ways with him in the earth. There is nothing written, I think, of equal literary merit."

PURPOSE

Everything written, recorded, said, or made has a purpose! "Very early in history man began to be troubled over the awful inequalities and injustices of life: how a good God could make a world like this, where there is so much suffering and so much of the suffering seems to fall to those who least deserve it."¹

I think it could be stated that the theme or purpose of this volume is the triumph of Faith over the suffering as seen in the experiences of Job and Company. Yet, we will still have to admit that the book is engulfed in mystery.

There have been indicated three levels of the book of Job. This is brought out in the Interpreter's Bible, Volume 3. 1. Superficial of them has to do with the suffering of the innocent. 2. Deeper still is the level of the Satan's question (1:9) 3. Deepest is the very nature of God (1:12) It is only when Job comes face to face with Him, beyond all hearsay, first-hand that he comes to himself. There for the first time he is rid of too much self. The obsession lets go its hold. He was being weaned away from it all along. When the Almighty comes Job's last horizon disappears. His narrow little world of suffering crumbles. His mind and his heart are caught up from the pin point of his own experience and set free to roam hither and yon through the wide reaches of the majesty and friendliness of God. Where there is meeting life is born and the sons of God shout for joy.

THE MAN, JOB

The name "Job" has no definite meaning. It is found in Ezekiel 14:14. Further, it is listed with men like Noah and Daniel. This, to me, shows that this one, Job, was thought of as standing with the fathers of old, namely, Noah and Daniel and others.

"In the first part of the 14th century B.C. a letter sent to an Egyptian pharaoh by a Cananite king mentions a certain Ajab (In Akkadian, this name corresponds to the Hebrew - 'Job') prince of Ashtartu in Bashan, who may well have been the same historical figure as the Biblical here, although this of course cannot be proved."²

Mentioned in the Clarke Commentary are these words regarding this man. His patience, resignation and submission to the Divine Will, are the most prominent parts of his character which are presented to our view. He bore the loss of everything which a worldly man values

without one unsanctified feeling or murmuring word. And it is in this respect that he is recommended to our notice and to our imitation. His wallings relative to the mental agonies through which he passed, do not at all affect this part of his character. He bore the loss of his goods, the total ruin of his extensive and invaluable establishment, and the destruction of his hopes in the awful death of his children, without uttering a reprehensible word, or indulging an irreligious feeling.

The character of Job would obviously include, patience, resignation and the submission to the Divine Will. These characteristics are well adapting.

REGARDING THE AUTHORSHIP

The authorship of this book has been attributed to Job himself, to Elihu, one of his friends. It has also been believed by many that Moses wrote Job. Still others fall into the class that it was written by some ancient Hebrew whose name is unknown. Still others attribute it to Solomon. For some it is the belief that Isaiah, the prophet wrote Job and to still another group, the scribe, Ezra.

It is thought, at least by some, that Job himself gave the information to Moses. We do know that Job was a descendant of Abraham.

Some have suggested that the experience were those of one man written in another form, for example prose. Then at a latter date rewritten by another or others. The opinion of J.F. Genung, however, is that there is such a close interrelation between those parts as to incline one to believe that they are the work of one great mind appears to be fitting."³

THE DATE

The date of Job is "described as living under patriarchal conditions, where heads of families also acted as priests and offered sacrifice...reflects the ideas of the time of Abraham, Isaac and Jacob."⁴

Depending on which author one "feels" is the writer of the book would, of course, place the date in that time element. I suppose most people with whom I have talked, feel that it would fall into a time before Moses, in the time of the exodus.

The poetry is used "to reflect the flood tide of feeling, faith frustration and life enlightening revelation of God that sweep over the soul of Job in the throes of his suffering and in the ecstasies of his victory over the doubts engendered by his suffering."⁵

CONCERNING THE PLACE

Uz (cf. Genesis 10:23;22:21;36:28). Is this the same Uz mentioned in Genesis? There is a Uz between Babylon and Egypt east of the sea of Galilee. In this area now lie some 300 towns in ruins. The exact location of Uz cannot be dogmatically pin pointed.

PERSONALITIES

The focal point is on two main ones, namely God and Satan. Beside Job there are those in his company - Eliphaz, Zophar and Elihu, all of whom give their hearings. In the relation to these, the problems questions and wonderments and answers are very hard to see outside of the New Testament. The focal point fused to Job, from God and Satan.

AUTHORITY

Authority of this book has been as much acknowledged as its Divine inspiration. The prophet Ezekiel is the first who quotes it.

In 14:14-50 he mentions Job with Noah and Daniel in such a way as makes his identity equal with theirs. Of their personal existence no one ever doubted.

The Apostle James, chapter 5:11, mentions him also, and celebrates his patience, and refers so particularly to the termination and happy issue of his trials, as leaves no room to doubt that he had seen his history, as here stated in the book that bears his name.

St. Paul seems also to quote him. Compare Romans 2:11 with Job 34:19

Job is to be found in the ancient martyrologies with the title of prophet, saint and martyr. The Greek Church celebrates a festival in his honor on the 5th day of May; and even the Churches of Arabia, Egypt, Ethiopia, Russia and in Moscow follow it in their worship of St. Job.

To reiterate, the book of Job is quoted in Ezekiel, James and Hebrews. Paul quotes from it in Romans and in I Timothy.

CHAPTER ONE

The righteousness and riches
of Job. The conference of Satan
with God. The calamities that
come Job's way.

Inspirational Verse:

"In all this Job sinned not, nor charged God foolishly." 1:22

Interesting Verse:

"...naked came I out of my mother's womb and naked shall I
return thither..." 1:21

JOB'S Question: (none in this chapter)

THEOLOGICAL THOUGHTS:

1:1 "Job" see introduction to this section

1:1 "Uz" see introduction to this section

1:1 "feared God" "eschewed evil" that is in the realm of morality.

1:1 "upright" also rendered "straight"

1:1 "perfect" not sinless, but as the Hebrew indicates he was complete.

1:2 numerous family - regarded as God's greatest blessing (Psalms)

1:6 "sons of God" thought to be angels. Satan comes to them which
indicates he was not part of their fellowship.

Concerning Satan nothing is told about him, except by
implication that he was not one of the Sons of God but among
them. "the use of the definite article (as in Zech. 3:1,2)
shows that the word Satan was not then a proper name (as in
I Chronicles 21:1) but designated a special function,
presumably that of instigator of evil upon the earth."⁶

1:7 At the same table? No according to ancient Oriental custom,
Perhaps here an exception.

1:9 "serve for naught?" Is Job good for nothing? This is a proving of the sincerity of his faith. So today there are those who believe we serve for reward or we serve because we have an obligation. These verses are used by God to prove the real motivation of one's faith.

(1:6-12 in some measure shows a "shared deity" 2:1; 38:7; Genesis 6:2; 46:13; Psalm 29:1; 82:1,6; Psalm 89:6; Daniel 3:25)

1:13-19 Four messages of bad news. Each bearer of the news escaped with their life, providentially for the purpose of telling the news.

1:20 Note after all experiences and calamities, HE WORSHIPED.

1:22 Job refused to "ascribe to God any folly" The word applies to moral and ill behavior. Job did not accuse the Deity of Things.

additional notes

CHAPTER TWO

Job is tempted. The suffering of Job, namely the plague of boils. He disagrees with the council or advice of his wife. He is paid a visit by 3 friends. (?)

Inspirational Verse:

"So they sat down with him upon the ground seven days and seven nights and none spake a word unto him..." 2:13

Interesting Verse:

"Then said his wife unto him, Doest thou still retain thine integrity? Curse God and die." 2:9

Job's First Question 2:10 The Scriptures answer Matthew 5:45

THEOLOGICAL THOUGHTS:

2:4 "Skin for skin" - an expression familiar to the people of his day especially used in the business world, i.e. a trader.

2:7 disease "thought to have been a form of leprosy, complicated with

"Ele hastiasta, one of the most loathsome and painful diseases known to the oriental world."⁷

2:8 The Greek adds "without the city".

2:9-10 Note: wife survived previous disasters. Her question may be interpreted two ways. (1) Can't you see you are a sinner? (2) Do you still believe "perfection" is cited or recognized by a righteous God? I believe the latter view.

It has been said that she was the spiritual sister to the woman in the Garden (Genesis 3:1ff) for she tempted the hero to forsake his Creator. Note: Job does not accuse his wife of being a fool, he accuses her of using fool's language. He no doubt realized that she, too, had

suffered greatly.

2:10 His humblity "as perfect as was his faith because his theological belief was true to the strictest form of Hebrew monism. In most horrible torture he remembered the grace which had been granted to him, and the memory of that grace was sufficient."⁸

2:11 ELIPHAZ - resident of Teman in Edon (country famous for wisdom)

"God crushes"

BILDAD - tribe of Shuah associated with the Aramaean nomads of

Palestine. "Beloved of the Lord"

ZOPHAR - uncertain meaning "twittering bird or sharp nail"

Naamah, northwestern Arabia

2:12 performed the ritual of mourning for the dead (2 Sam. 12:16)

additional notes

CHAPTER THREE

Job curses his day. He wishes for death because it will be for him rest. He complains of life.

Inspirational Verse:

"Why is light given to a man whose way is hid, and whom God hath hedged in?" 3:23

Interesting Verse:

"The small and great are there..." 3:19

Job's Questions

| | | | |
|----------|---------|------------------------|-----------------------------|
| Number 2 | 3:11,12 | The Scripture's Answer | Ezekiel 18:32 |
| Number 3 | 3:22,23 | The Scripture's Answer | Psalm 32:10 Hebrews 12:1 |

THEOLOGICAL THOUGHTS:

3:1 It was Job who broke the silence. Job broke into a curse - not against God - but against his own existence and he expressed three wishes: 1. 2-11; 2. 11-19; 3. 20-21

3:7 "barren" is better than "solitary" Isa. 49:21

3:8 "leviathan" "has become a personification of cosmic antagonism to God" "H₀brew twisting or winding one" (?) Crocodile, Whale or a fabulous monster.⁹

3:11-19 Job desires to die. He curses the day he was born saying that he would rather have died at birth. Continuing he regrets that God does not let him die. It is important to note that he is not removing life from God, but rather a desire to stop living.

Every time his friends argue of his sin, Job's rebuttal is his innocence. 6:8-9; 10:1; 13:15-16,18; 17:13-16; 27:5; 31:5-40

Job was misunderstood. He lost conviction that God was just. Job was suffering NOT because he had done wrong. He knew he hadn't. This is the same question we are faced with today. Job is a "living battle" between God and Satan; between good and bad; between heaven and hell.

When suffering comes our way and we say "Why did this happen to me?" we could in the light of "living this question" LOOSE SIGHT of the hidden meaning.

additional notes:

CHAPTER FOUR

Mr. Eliphaz rebukes Job. He declares that God would never let innocent people perish. To this Job would want proof.

Inspirational Verse:

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." 4:8

Interesting Verse:

"Then a spirit passed before my face; the hair of my flesh stood up." 4:15

Job's Questions:

(none in this chapter)

THEOLOGICAL THOUGHTS

- 4:1 Eliphaz speaks first - presumably because he was the oldest and most learned of the three (?).
- 4:7 Eliphaz appeals to Job's knowledge and expression of experience.
- 4:8 "Does Eliphaz mean to comfort Job by contracting him with those who plow iniquity, or on the contrary, does he suggest that in all cases, including Job's misfortune is the harvest of evil sowing?"¹⁰

Iniquity also translated "affliction" (Matthew 7:2)

Word trouble used earlier by Job (3:1) familiar expression of his.

4:15 Not a "spirit" but a "wind"

additional thoughts

CHAPTER FIVE

The ultimate destination of the wicked is misery and suffering. Yet in this God is to be sought and searched out. Happy is the man whom God corrects.

Inspirational Verse:

"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." 5:17

Interesting Verse:

"He shall deliver thee in six troubles; yea in seven there shall no evil touch thee." 5:19

Job's Questions:

(none in this chapter)

THEOLOGICAL THOUGHTS

5:2 Some commentators feel this phrase is too abrupt and have thought that the original text has suffered some disorder.

5:7 "spark...upward" Some follow the ancient version in understanding the expression "sons of the flame" to mean "vultures" or eagles rather than sparks. With such an idea the point is that we are responsible for our actions. By the muscular movement of an eagle the eagle flies, so by our own will we are responsible for our sins and suffering. We bring evil fate upon ourselves. cf. Numbers 2:23.

5:9-11 Doxology - attributes to God his power and his majesty and his righteousness.

5:13a is the only statement of Job that is recorded in the New Testament (I Cor. 3:19)

5:17 "Although Eliphaz hinted several times at all suffers' guild (vs. 2-3,7,12-13), he did not wish to dwell on this dark aspect of his yet unformulated diagnosis. He preferred to extol the purifying aspect of suffering, and so quoted a beautiful statement as to the benefit of chastening or correction.

"The word happy is probably derived from a root meaning, 'to go forth', 'to reach for a distant goal', 'to walk briskly forward', and does not correspond to a static blessedness but connotes an idea of constant development or ongoing process. Misfortune is thus used as a warning and as a method of improving the self."¹¹

5:17 (Psalm 94:12, Proverbs 3:11, Hebrews 12:5-13) Strahan objects that none of the three friends - only Elihu - regards suffering as discipline. (Elihu's opinion - chapter 32)

5:26,7 Interesting to note the abrupt change in tense "thou" to "we".

CHAPTER SIX

Job answers his friend Eliphaz; he rebukes his friends for not understanding and having more pity on him.

Inspirational Verse:

"Oh that I might have my request; and that God would grant me the thing that I long for." 6:8

Interesting Verse:

"...er is there any taste in the white of an egg." 6:6

Job's Questions:

- Number 4 6:5 The Scriptures Answer Psalm 22:26
 Number 5 6:6 The Scriptures Answer Psalm 119:103
 Number 6 6:11-13 The Scriptures Answer 2 Timothy 4:17
 Number 7 6:22,23 The Scriptures Answer Psalm 108:6
 Number 8 6:25,26 The Scriptures Answer Proverbs 18:21
 Number 9 6:30 The Scriptures Answer Proverbs 11:9

THEOLOGICAL THOUGHTS

6:4 God is compared to a "brutal warrior or hunter who is not scrupulous about his choice of weapons, has brought about Job's mental and religious undoing." We ask "why". It is too much for us, we say. We must stop believing in a God like that.

Read Lam. 3:33.

6:5-6 Man wants not only life but an interesting life; not just food, but delightful food to the eye. "Life had found its center again. It has been said that true happiness consists in having someone to love, something to do and something to hope for."¹²

6:10 The more Job suffers, the more he knows he is innocent.

6:8-13 From the Interpreter's Bible: There may be those who find it strange that no thought of suicide, man's final thrust not only at self but at the world and God (Judges 9:54, I Sam. 31:4, 2 Samuel 17:23 - the only three suicides in the Old Testament, men mortally wounded, or expecting to be slain), ever seems to have entered Job's mind.

6:14 Some have "a friend would show kindness to a man in despair, even (to a man who) is about to forsake the fear of the Almighty. (A.S.V.)

Eliphaz evidently knew nothing of God's love. "A friend should show kindness to a man in despair, or else (this man) will forsake the fear of the Almighty." (Moffatt)

Someone has said faith is betrayed whenever love is absent from a neighbor in need.

6:15-20 Job accuses his three friends of failing him at the time in which he is in need of them. In vs. 22 and 23 he does not expect so much literal help as true understanding. As he is definitely hurt, he tries to hurt his friends.

additional notes

CHAPTER SEVEN

Job continues his speech. He delivers a complaint to God.

Inspirational Verse:

"What is man, that thou shouldest magnify him? And that thou shouldest set thine heart upon him?" 7:17

Interesting Verse:

"My days are swifter than a weaver's shuttle..." 7:16

Job's Questions

| | | | |
|-----------|---------|------------------------|---------------------------------|
| Number 10 | 7:4 | The Scripture's Answer | Psalms 90:10,12 Hebrews 9:27 |
| Number 11 | 7:4 | The Scripture's Answer | Psalms 4:8 |
| Number 12 | 7:12 | The Scripture's Answer | Psalms 17:8 |
| Number 13 | 7:17,18 | The Scripture's Answer | John 3:16 |
| Number 14 | 7:19,21 | The Scripture's Answer | Matthew 11:28 Isaiah 53:5 |

THEOLOGICAL THOUGHTS

- 7:7 "Even at this early stage of the discussion, Job's prayer presupposes a faith in the kindness of God."¹³
- 7:19 Probably an Arabic proverbial expression
- 7:20 illustration of God seeing people. "Thou God seest me" (Genesis 16:13) (cf. Psalm 121:4-5) "Oh, thy spy of men."
- 7:21 He asks, "Why should not God forgive man who is a sinner, especially - Job assumes - if that man is not a sinner."

additional notes

CHAPTER EIGHT

Mr. Bildad begins to talk about the justice of God. Hypocrites have their punishment. A righteous man is not forsaken by God.

Inspirational Verse:

"So are the paths of all that forget God; and the hypocrite's hope shall perish; Whose hope shall be cut off, and whose trust shall be a spider's web." 8:13,14

Interesting Verse:

"For we are but of yesterday, and know nothing, because our days upon earth are a shadow." 8:9

Job's Questions:

(none in this chapter)

THEOLOGICAL THOUGHTS

8:2-4 Bildad's remarks. He takes up the show of lines. His idea is that of Eliphaz essentially, however, he begins sharply. Is he mad? "He is probably a nervous, impulsive, extremely convinced believer, whose religious feelings have been painfully hurt. That may be the reason why he starts without the traditional consideration of courtesy."¹⁴

8:4 The attack is where it would hurt a father - at his children. Eliphaz had sympathy for Job it would appear, while on the other hand, Bildad pulls no punches.

additional notes

CHAPTER NINE

Job in various ways acknowledges the righteousness and justice of God.

Inspirational Verse:

"Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships..." 9:25,26

Interesting Verse:

"If I wash myself with snow water and make my hands ever so clean..." 9:30

Job's Questions:

| | | | |
|-----------|------|------------------------|--------------|
| Number 15 | 9:2 | The Scripture's Answer | John 5:30 |
| Number 16 | 9:4 | The Scripture's Answer | Psalms 95:8 |
| Number 17 | 9:12 | The Scripture's Answer | Col. 2:2,3 |
| Number 18 | 9:14 | The Scripture's Answer | I Peter 3:15 |
| Number 19 | 9:19 | The Scripture's Answer | Heb. 9:27 |
| Number 20 | 9:24 | The Scripture's Answer | Psalms 37:1 |
| Number 21 | 9:29 | The Scripture's Answer | Romans 3:12 |

THEOLOGICAL THOUGHTS

9:1-10:22 Job's answer to Bildad. He answers following the speech of Bildad, but his comments seem to be actually an answer to Eliphaz. (See Speakers and their Speeches)

9:8-13 Omnipotence of God. Remember the one in humble disguise in "Arabian Nights" "There is much in this queer world that God cannot do without contradicting himself, and the whole wide universe. Quarrels cannot be stopped until men are ready to stop them. People cannot be made good until they want to be

good...God get into all of it on Calvary, just so that He could go on being God...His glory is not so much in a 'devouring fire on the top of the mount' as in the compassion that made its way down a steep hill toward a city and wept."¹⁵

9:30 See Psalm 51:7

9:32 A "thought" of God becoming man. Does not remain with this tremendous thought but as he had earlier thought of a "human God" he does inject this idea (not comprehension) to us.

9:35 See I Timothy 2:5

9:20 Job does not claim he is perfect - only that his suffering seems to be out of proportion.

9:33 "Cry for a mediator" Job wants to know how he can argue his case with God so as to justify himself. His friends had declared that he was suffering on account of sin. He gives a reason why it was impossible. 9:33

Job was aware of the greatness of God and the "littleness" of himself. He was not dismissing God - he acknowledged the greatness of God. Hear him say, "He removeth the mountains." "He shaketh the earth out of her place." "He commands the sun". BUT he did, however, feel that because of his smallness he couldn't get to God.

The necessity was to get to God. (Psalm 8:3-6) Job didn't know how he was going to do it. "Is there no umpire; is there no mediator." God deals with all men. This is seen in the rain falling on the just and on the unjust. Tragedy is that we individually fail to "deal with God" and live or try to

live our life with all of its experiences apart from the Almighty. A mediator is one who is a bridge maker. Job wants an umpire who would hear HIS side of the story and give a conclusion or a decision. It is through Jesus that something has been done to make a way possible to God. Romans 5:1, 8:34, Isaiah 59:1,2

The reason we, today, are conscious of this, is that there is "something" that has come to make for a bridge. The gap between God and man has been spanned by one, Jesus. He is the righteous sufferer. Such a search is futile without Jesus. When we yield ourselves to Jesus we have an automatic conveyer to God. As Paul said: "We have access..." Jesus removed the block so we can have a "flow through" experience.

additional notes

CHAPTER TEN

Job complains about his many afflictions.

Inspirational Verse:

"Hast thou eyes of flesh? or seest thou as man seeth?" 10:4

Interesting Verse:

"Hast thou not poured me out as milk, and curdled me like cheese?" 10:10

Job's Questions:

| | | | |
|-----------|-------|------------------------|------------------|
| Number 22 | 10:3 | The Scripture's Answer | James 1:12 |
| Number 23 | 10:4 | The Scripture's Answer | I Samuel 16:7 |
| Number 24 | 10:5 | The Scripture's Answer | 2 Peter 3:8 |
| Number 25 | 10:9 | The Scripture's Answer | Genesis 2:7;3:19 |
| Number 26 | 10:10 | The Scripture's Answer | James 1:13 |
| Number 27 | 10:18 | The Scripture's Answer | Ecol. 3:1,2 |
| Number 28 | 10:20 | The Scripture's Answer | Psalms 90:12 |

THEOLOGICAL THOUGHTS

10:20 "comfort" Hebrew word - "brighten up". "Let me brighten up before I go to the land of no return.

10:21 Regarding "Sheol". Are there degrees or distinctions in Sheol? Some say that which characterizes man today are not present in "Sheol". Others say that is not true. Some say "sheol" removed the type stereotyping of man. cf. 7:9, 10:21, 16:22, 17:13,16

additional notes

CHAPTER ELEVEN

First speech of Zophar. He accuses Job of arrogance. He wants God to speak to Job. He assures Job that if he would repent of his way, God would prosper him again. (Much unkindness in his speech.)

Inspirational Verse:

"Because thou shalt forget thy misery, and remember it as waters that pass away." 11:16

Interesting Verse:

"But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."
11:20

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

11:2 "full of talk" (Prov. 10:19, James 1:19) It was thought that a man who said much would say some foolish or improper thing and therefore regarded as a proof of prudence to be distinguished for silence. In many countries it is disrespectful to be hasty in offering council, or to be forward to speak, or be bold in one's opinion.

11:6 "double" from a word meaning "to fold, to double" - means a doubling, two folds or a double fld, and the idea here is that God's wisdom is double fold. That is to say, not spread out plain, but in folded. For one to completely understand it requires an "unfolding" (like a scroll).

- 11:12 Proverb about a stupid man applies to him directly.
- 11:8 "The idea is not that God was in Sheol, but that the subject was as profound as the abode of departed Spirits was deep and remote."¹⁶ (The Psalmist said, "If I ascend into heaven thou art there; if I make my bed in hell, behold thou are there." The circumstance is that such a subject just can not be investigated. It is too deep.
- 11:16 Calamities to us are in retrospect likened to water. The pain is over. It does not return. Days of sorrow quickly pass. Even the most severe pain soon is over. Even if death makes "his" appearance. So in our mind, in regard to this, there should be a peace. We have assurance that the days will not return.

additional notes

New View of Suffering: "Job's three friends evidently labored under the conviction about suffering that: All suffering is the result of sin; God punishes each act of sin with a corresponding penalty. Suffering, therefore is evidence of personal guilt. BUT the experience of Job proved a new view: Innocent do suffer in this life as well as the wicked. Suffering may be used as a means of demonstrating the faith of the saints, strengthening the faith of the saints, and extending the influence of the saints. Suffering, faithfully endured, defeats Satan."¹⁷

CHAPTER TWELVE

Job begins his three chapters of reply. He understands the points presented to him. He maintains his main position that many wicked prosper. He expresses His desire to transfer his cause to God.

Inspirational Verse:

"He discovereth deep things out of darkness, and bringeth out to light the shadow of death." 12:22

Interesting Verse:

"They grope in the dark without light, and he maketh them to stagger like a drunken man." 12:25

Job's Questions:

| | | | |
|-----------|-------|------------------------|--------------------|
| Number 29 | 12:3 | The Scripture's Answer | I Chronicles 22:12 |
| Number 30 | 12:9 | The Scripture's Answer | Mark 6:2 |
| Number 31 | 12:11 | The Scripture's Answer | Psalms 119:124 |

THEOLOGICAL THOUGHTS

12:3 literal translation - "I do not fall beneath you". Job claims he is equal to them in quotable phrases. He is familiar with the current reasoning of the day.

12:5 "He that is ready to slip with his feet" Prov. 25:19, Psalm 73:2
A man is prospering - standing firm; a man is in adversity-falling.

additional notes

"The true explanation of the suffering of the just is that God

has assigned to each one his lot in life without regard to his merits or demerits."¹⁸

In this chapter, Job cuts them down with satire: Trottnar: "While Job is one of the most serious books of the Bible in its portrayal of the gloom and depression that overwhelmed an innocent man, still there is in the volume one gleam of humor. Job, as we know, was suffering not only physically but mentally, being tossed about by terrific storms of doubt. What he needed from his friends was sympathy and understanding, but instead they irritated him by their overwearing concern. Because he has been brought low they felt the need of lifting themselves high. Their glib tongues rolled off a supercilious philosophy that nettled the old man. Indignant at their vaunted superiority Job cuts them down with satire."¹⁹

CHAPTER THIRTEEN

Job continues his appeal to God. He portrays a trust in God. He asks for proof of his sin, asking God to show him his error.

Inspirational Verse:

"He also shall be my salvation; for a hypocrite shall not come before him." 13:16

Interesting Verse:

"Wherefore do I take my flesh in my teeth, and put my life in mine hand?" 13:14

Job's Questions:

| | | | |
|-----------|-------|------------------------|----------------|
| Number 32 | 13:7 | The Scripture's Answer | James 2:7 |
| Number 33 | 13:8 | The Scripture's Answer | Luke 11:23 |
| Number 34 | 13:9 | The Scripture's Answer | Proverbs 15:3 |
| Number 35 | 13:11 | The Scripture's Answer | Matthew 17:6 |
| Number 36 | 13:14 | The Scripture's Answer | Romans 8:28 |
| Number 37 | 13:19 | The Scripture's Answer | I John 2:1 |
| Number 38 | 13:23 | The Scripture's Answer | James 5:20 |
| Number 39 | 13:24 | The Scripture's Answer | Psalms 31:13 |
| Number 40 | 13:25 | The Scripture's Answer | Proverbs 11:18 |

THEOLOGICAL THOUGHTS

13:4 "physician" "...had come to give him consolation, but nothing that they had said had imparted comfort. They were like physicians sent forth to visit the sick, who could do nothing when they came. cf. 12:2"²⁰

13:8 Pleading the cause of God (II Samuel 6:6-7) "These attorneys

for the defense were working up their brief out of manifest falsehood - manifest at least to Job. They stood in peril of their own 'just' God. So do all men who discount the hazards of faith and misrepresent the claims of the Christian gospel in their altogether laudable effort to win for it a hearing."²¹

13:12 "like unto ashes" valueless

"like unto clay" argument is they could not resist an attack made upon them, but would easily be defeated.

Gratius renders it, "Your towers (of defence) are tumult of clay."

This is seen in the inscribing of valuable historical facts on a pillar - one name on plaster over marking of the architect with his own name cut on marble. Consequently, the one honored had his name soon obliterated.

13:21 No humility here seen as Elihu mentions later.

13:26 "write" may mean that they wrote their speeches and read them.

13:27 "stocks" Jeremiah was so punished (22:2, 26:2,6) Paul, Silas were likewise put in stocks, Acts 16:24.

Job was confined with certain limitations. A trench around him would not retain him, so there must be some thing of which we are not aware. Perhaps some mark fixed on a prisoner so no one could escape without detection. There could be an oriental custom of which we know nothing.

additional notes

CHAPTER FOURTEEN

Argument of Job continues and concludes. He speaks of the shortness of life.

Inspirational Verse:

"If a man die shall he live again? All the days of my appointed time will I wait, till my change come." 14:14

Interesting Verse:

"My transgression is sealed up in a bag, and thou sewest up mine iniquity." 14:17

Job's Questions:

| | | | |
|-----------|-------|------------------------|-------------------------|
| Number 41 | 14:3 | The Scripture's Answer | Hebrews 9:27 |
| Number 42 | 14:4 | The Scripture's Answer | Matthew 8:2 |
| Number 43 | 14:10 | The Scripture's Answer | Luke 23:43 |
| Number 44 | 14:14 | The Scripture's Answer | John 11:25 John 3:16 |
| Number 34 | 14:16 | The Scripture's Answer | Proverbs 15:3 |

THEOLOGICAL THOUGHTS

14:2 Symbol of the insubstantiality of human existence. "Life's but a walking shadow" - Macbeth. "...myself a shadow of a dream." - Tennyson

14:7 "For there is hope of a tree" comments regarding the resurrection of the dead. Job did not believe (1) that he would spring up from the grave like a tree. (2) of the transmigration of souls (prevalent among ancients)

The fact that Job expressed belief in a future life comes as a result of questions as he took a stand for

righteousness. Suggested to him by things around him,
i.e. tree-will respond to water.

14:13 "grave" Not so much grave as place of departed spirits - place of the dead. Job wants to be put some place where he will not be confronted with so many trials and afflictions - a hiding place. (Isa. 2:19)

14:14 "shall he live again?" He had, no doubt somewhat unconsciously worked himself up to the belief (almost) that man might live again. There is a secret hope, it appears, of some future life. A question: "To what extent in actual fact does the faith we possess in the life that shall be change the aspect of the life that now is?"²²

The answer to the question is found in John 11:25.

Zophar agrees with Elihu and Bildad that Job is suffering because of his sin. Job asks the question, yet doubtless to the answer. The answer to his question comes at God's appointed time, centuries later. There is nothing authoritative in the Old Testament about immortality. Glean, suggestions, deductions and even implications, only.

Finally authority is from the lips of Jesus.

14:17 "my transgression is sealed up" "closed", "to shut up". Many ancients used seals instead of locks.

14:19 Picture of a man worn by the long continued trials of his life. As rocks undergo change, so does man. "In our trials, let us imitate his patience, but not his despondency."²³ Reflect his confidence in God.

CHAPTER FIFTEEN

The second speech of Eliphaz. He accuses Job of vanity. He accuses Job of casting off a fear of God. He tries to prove his case that according to Divine Government he can't prosper.

Inspirational Verse:

"Let not him that is deceived trust in vanity: for vanity shall be his recompense." 15:31

Interesting Verse:

"Art thou the first man that was born?..." 15:7

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

15:10 We have the old tradition on our side.

15:12 Eyes flashed, and he tore himself in anger.

15:16 Good picture of our society today.

15:26 "bosses" means a knob made of silver, brass or ivory on a harness or a bridle. An outstanding part. Hebrew word means anything arched or convex. Applied to a shield.

additional notes

"Let thy gold be cast in the furnace,
 Thy red gold, precious and bright,
 Do not fear the hungry fire,
 With its caverns of burning light.
 And thy gold shall return more precious

Free from every spot and stain;
For gold must be tried by fire,
As a heart must be tried by pain!
In the cruel fire of sorrow
Cast thy heart, do not faint or wail;
Let thy hand be firm and steady,
Do not let thy spirit quail;
But wait till the trial is over,
And take thy heart again;
For as gold is tried by fire,
So a heart must be tried by pain!
I shall know by the gleam and glitter
Of the golden chain you wear,
By your heart's calm strength in loving,
Of the fire they have had to bear.
Beat on, true heart, for ever;
Shine bright, strong golden chain;
And bless the cleansing fire,
And the furnace of living pain!"

CHAPTER SIXTEEN

Beginning two chapters of Job's reply to Eliphaz. Speech contains the language of complaint and solemn appeal to God. Job says it is not easy for me to speak. Job expresses his deep desire that he might appeal his case to God.

Inspirational Verse:

"O that one might plead for a man with God, as a man pleadeth for his neighbor." 16:21

Interesting Verse:

"I was at ease, but he hath broken me asunder; he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark." 16:12

Job's Questions:

Number 46 16:3 The Scripture's Answer Proverbs 15:1

THEOLOGICAL THOUGHTS

- 16:2 "comforters" they had come as professional consolers. Job is disappointed in them.
- 16:3 "vain words" or "words of wind" (Mar. Heb.) Syriac reads, "do not afflict me any more with speeches; for if you speak anymore I will not answer you."
- 16:4 "shake mine head at you." "against you will I string together old sayings." ²⁴ "He could as easily have expressed contempt, reproach, and scorn, as they did. It required no uncommon talent to do it, and he felt that he would have been fully sufficient for the task." ²⁵

"If I were you." We have all heard the remarks, "Where was your God when my son was killed?" "Just where he was when His own son was killed."

16:6 If he speaks, his suffering continues; if he is silent, his suffering continues. "assuage" to ease, or lessen, heat, pain or grief. (Webster)

16:8 (Psalm 102:4) Wemyss, "since hast bound me with chains, witnesses come forward"; Good "and hast cut off myself from becoming a witness." Luther, "He has made me 'kuntzlick' (skillfully, artifiicially, cunningly,) and bears witness against me." Jerome, "My wrinkles bear witness against me." Septuagint, "My lif has become a witness, and is risen up against me."

From various explanations it is observed that the passage is not easily constructed. The only other place in the Bible where wood is found is Job 22:16. It is there translated "were cut down."

"Word means to wrinkle or collect in wrinkles; and is applied to anything that is contracted or rough." ²⁶

"drawn up" like swaddling clothes, or to collect animals in a herd. The idea of being "drawn up" in pain or affliction is more probably the idea; not the idea of facial wrinkles in age.

16:13 The friends of Job had become an army of shooters (under the control of God) toward Job. "gall" or "bile" yellowish-green bitter fluid in the liver (Lam. 2:11). The idea is that Job is afflicted with a deadly wound.

16:13 A comment on election. A mountaineer said, "God has one vote, and that is always for you. The Devil has one vote and that is always against you. And you have one vote. That vote decides the election." We are NOT in the middle. This is a hard lesson to comprehend.

The doctrine of election "clearly means that God takes the initiative in our salvation." What He does, He does because He purposed to do it. Our salvation is not chance. Saving work is of God. What God does in saving men, He does so because He purposed to do it. "One could not consistently object to God's purposing to do what He does not object to His doing."

- 16:14 When another is the "object of - anything" - criticism is easily rendered.
- 16:15 The unusual emblem of mourning. "horn" used as a picture of power and strength.
- 16:16 Translated by others as: "swelled" (Wemyss), "red" (Noyes), "tarnished" (Good), "swelled" (Luther). According to Strahan, weeping and dimness of sight were among the symptoms of Job's disease. ²⁷
- 16:18 "God has crushed him, and his friends had wronged him, and he now earnestly implores that his character may yet be vindicated." ²⁸

"The reference is to the practice which remains to this day, based on Num. 35:33, Lev. 17:3. Job's desire is that the evidence of his suffering may not be hidden." ²⁹

16:19 Read in this a REAL trust in God. Job is turning.

additional notes

"Both Job and his friends have played God. It is up to God first of all to be God." "God does not meet Job on his own terms; he has not chosen either of the alternatives Job thoughtfully supplied to him. He speaks past the dilemma presented to him. Job and his three friends had failed to see that, so far as God's relations with man are concerned, for God simply to guarantee to man the proper result of his every action would be to reduce himself to moral insignificance."³⁰

CHAPTER SEVENTEEN

Job's speech continues. He rebukes his friends. "You do not understand", Job says. He declares there will come a time when righteous men will be astonished at the course of events toward him.

Inspirational Verse:

"My days are past, my purposes are broken off, even the thoughts of my heart." 17:11

Interesting Verse:

"If I wait, the grave is mine house: I have made my bed in the darkness." 17:13

Job's Questions

| | | | |
|-----------|-------|------------------------|------------|
| Number 47 | 17:2 | The Scripture's Answer | Jude 18 |
| Number 48 | 17:3 | The Scripture's Answer | Mark 14:56 |
| Number 49 | 17:15 | The Scripture's Answer | Psalm 39:7 |

THEOLOGICAL THOUGHTS

17:5 The verse is most obscure. Several interpretations:

- (1) K.J. hard to see fitting context
- (2) R.S.V. "He who informs against his friends to get a share of their property, the eyes of his children will fail."
(grammatically sound)
- (3) "He that denounceth his friends for the sake of flattering, even the eyes of his child shall fail."
- (4) "Somebody invites his friends to share (his goods) while the eyes of his own children are falling (from want)." or

(5) "As one inviteth friends to partake, while the eyes
of his children languish".

17:6 "byword" a term of disfavor or reproach

17:7 Schultens supposes that this refers to his external appearance
in general, as being worn down, exhausted, defaced by his many
troubles. ³¹

"skeleton" common to speak of one, especially when they
are ill or suffering from hunger as to be in a shadow.

17:9 "perseverance of the saints"

17:11 Job sinks back into sadness. Trying time at death. Retrospect-
to life, its ambitions, goals, what's left. This is true with
a farmer, minister, writer, scientist in regard to unfinished
plans.

17:12 "they" This refers either to (1) friends or (2) his thoughts

17:16 "bars" none can escape. (Isa. 16:9) The Gospel has come to us
with new light on death, however.

CHAPTER EIGHTEEN

Second discourse of Bildad. A new network of proverbial expressions. Wicked will be punished. A reproof of Job for his manner of speaking. A description of calamities which must compass a wicked man.

Inspirational Verse:

"His remembrance shall perish from the earth, and he shall have no name in the street." 18:17

Interesting Verse:

"The light shall be dark in his tabernacle, and his candle shall be put out with him." 18:6

Job's Questions

(None in this chapter)

THEOLOGICAL THOUGHTS

18:1 I have had enough - come out with it. First speech - if you repent, then there will be restoration. Second - give up all hope. Job was just NOT going to do it. So Bildad says, "Shall we have to listen to you forever?"

18:2 Addressed to Job or Eliphaz?

The R.S.V. "how long will ye hunt for words." with relation to "snare" or "trap"

18:5-7 "light" emblem of prosperity. "lamp" "candle" Speaks from the point of view of a nomad accustomed to living in a tent.

"steps shortened" as a result of the darkness. Putting out of a lamp was to the Orientals an image of utter desolation (today such is the case in Egypt.)

- 18:8 Caught in our tricks
- 18:13 Refers to Job's sickness
- 18:15 "Brimstone" emblem of destruction. Nothing found of a growing nature in a field covered with sulphur. (Some suppose reference to Sodom and Gomorrha) I think nat. Others - practice of placing sulphur on a home.
- 18:16-18 Image of a tree reappears. Bildad used tree in his first speech. Job used it in regard to a "resurrection". The idea is that the world will feel no great loss.

additional notes

CHAPTER NINETEEN

Job maintains that his calamities have been brought about by a sovereign God for some reason beyond his comprehension. He asks his friends to have mercy upon him. Turning from his friends he asks that everything he has said be permanently recorded. A faithful thought to the resurrection.

Inspirational Verse:

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

Interesting Verse:

My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth." 19:20

Job's Questions:

Number 50 19:2 The Scripture's Answer - Proverbs 26:22
 Number 51 19:22 The Scripture's Answer - Matthew 5:10,11

THEOLOGICAL THOUGHTS

19:3 "ten times" used as we say today, a dozen, twenty, etc. It denotes many. (Gen. 31:7, Lev. 26:26, Numb. 19:22, Neh. 4:6)

"You are not ashamed that you make yourselves strange to me." Marg. "harden yourselves against me" This applies to being stiff or rigid.

19:5 "magnify" "refers to the fact that they had assumed a tone of superiority and an authoritative manner, instead of showing the compassion due to a friend in affliction."³²

19:6 "net" as a hunter would use. No doubt an illusion to Bildad's statement in 18:8

- 19:18 "fence" the illustration of traveling alone and running into fences and obstructions.
- "darkness" express spiritual darkness. Did Job refer to that?
- 19:13 "my brethren" means brothers - either literal or figurative
a. asai
- 19:17 "scattered away by my wife"
- 19:20 Difficult expression. Barnes: (1) skin about the teeth (2) except the skin (3) teeth fallen out-force of disease (4) enamel
- 19:23 "now written" or printed; printing unknown at this age.
Original word means to cut out or hew, e.g. Isa. 22:16
- 19:24 "iron pen and lead" several interesting ideas. A permanent record is wanted. Instrument of lead and iron or "leaded in" after being cut out. One suggests: "scroll should be understood as a H_grew equivalent of the word "brass" or "bronze". This brilliant suggestion has found support in the discovery near the Dead Sea of two scrolls of copper inscribed with Hebrew characters."³⁵
- 19:25 A reference to the Messiah. Most valuable of all the testimonials now remaining of the early faith of individuals regarding this subject.
- "Gaal" is the H_gbrew word translated "redeemer". I_t has an interesting background.
- 19:27 "reins" "According to the metaphorical use of the bodily organs which was common among the ancient Semites, the reins designate the most vital and intense part of the body, the seat

of vigor, desire and longing."³⁴

additional notes:

- 19:2 Moffatt "How long will thou harrow my soul?" The verb has a powerful impact; its Arabic cognate refers to physical violence."
- 19:7 Silences of God - we cry help, but nothing happens. When God is silent must not be taken for granted that He is doing nothing.

CHAPTER TWENTY

Zophar replies and is rather provoked with Job. He states that it has been settled since the beginning of time that the triumph of the wicked is short. There is coldness of his speech.

Inspirational Verse:

"That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?" 20:5

Interesting Verse:

"He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night." 20:8

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

20:11 There are various interpretations. Note words "of the sin" in italics. These are words, not in the original, and thus supplied by translators. Gensius and Noyes suppose that the Hebrew means, "His bones are full of youth" that is full of vigor and strength, and the idea according to this would be, that he would be cut off in the fulness of his strength.

Hebrew literally is "bones are full of his secret thing" - secret faults (?)

"lustful vigor of youth may now fill his frame, but..."³⁵

20:12 "sickedness be sweet". This would correspond to pleasures of today, etc.

"hide it under his tongue" - from this one suggests that it is the place where the phrase "to roll sin as sweet

morsel under the tongue" was derived. Meaning is to find pleasure in it and thus prolong it.

20:14 Sin may be sweet at first, but it will have bitter results.

additional notes:

"Job's Encounter" by Richard E. Singer: "There is a section in Moby Dick which expresses in 19th century terms the dependence of man upon God and the need for man to adapt his life and his deeds to divine standards of conduct. Melville (the author) in the same spirit as portions of the book of Job, is overwhelmed with the tremendous power of God, before which man can only stand in awe and commit his life to the ways of the Almighty."³⁶

CHAPTER TWENTY-ONE

Job replies not just to Zophar, but to the other friends. He knows he has a reason for complaint. All are, however, alike in death. The wicked will encounter a day of wrath.

Inspirational Verse:

"Shall any teach God knowledge? Seeing He judgeth those that are high." 21:22

Interesting Verses:

"How oft is the candle of the wicked put out! and how oft cometh their destruction upon them..." 21:17

Job's Questions:

| | | |
|-----------|----------|--|
| Number 52 | 21:4 | The Scripture's Answer - Psalm 27:14 |
| Number 53 | 21:7 | The Scripture's Answer - Psalm 37:1 |
| Number 54 | 21:15 | The Scripture's Answer - John 14:13,14 |
| Number 55 | 21:17,18 | The Scripture's Answer - Jeremiah 23:2 |
| Number 56 | 21:21 | The Scripture's Answer - Romans 13:14 |
| Number 57 | 21:22 | The Scripture's Answer - Revelation 7:12 |
| Number 58 | 21:28-31 | The Scripture's Answer - Psalm 37:1-3 |
| Number 59 | 21:34 | The Scripture's Answer - Ephesians 4:25 |

THEOLOGICAL THOUGHTS

21:4 Job calls himself impatient - so he is better than saying "the patience of Job", as one should say, "the impatience of Job". (c.f. James 5:11 - shall be translated "endurance". This does describe Job.

21:4-6 "since Job has a quarrel with God, why should his friends be

impatient with him? At least they understand that he has the right to be angry (vs. 4b). However what they have heard so far has been comparatively mild and harmless. Now let them brace themselves in anticipation of a thunder clap! (Note the image which lies behind the word astonished in vs. 5a.) They are going to be truly speechless at the intrepidity of his blasphemy (vs. 5b). He himself is already shuddering at the thought of his own recklessness (vs. b).³⁷

- 21:7 "why do wicked live?" Barnes: (1) show the forbearance and long suffering of God. (2) to furnish a full illustration of the character of the human heart. (3) to afford them ample space for repentance (4) because God intends to make some of them the monuments of his mercy, and more fully to display the riches of His grace in their conversion (5) may be preserved to be the instruments of his executing some important purpose of them. (Pharaoh, N buchadnezzar) (6) keeps them, that the great interests of society may be carried on. See Psalm 37.
- 21:12 "organ" not same word as is applied today. An instrument filled with wind, touched by fingers.
- 21:27 "clear that vs. 27 refers to thoughts and arguments and not to purposes, whether good or bad. H brew word does not necessarily imply wickedness. (translate here "thoughts" or arguments".)³⁸
- 21:33 "clebs of the valley shall be sweet unto him" - lie down calmly as do others in the grave.

CHAPTER TWENTY-TWO

Eliphaz presses hard on Job's every witness - He mentions the cruel treatment of some less fortunate. If he will repent, good will follow.

Inspirational Verses:

"Will thou keep the old way where wicked men have trodden" 22:15

Interesting Verses:

"...if thou put away unrighteousness far from thy tents..." 22:23

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

22:2 God is too great to be aided by man.

22:6 In Biblical days garments were considered as part of one's wealth among the Orientals.

22:7 In all the Oriental world, hospitality was regarded, and is still, as a duty of the highest obligation.

22:8 Marg. "man of arm".

22:19 The same is true with some today when the guilty is caught. Not a joy that the sin was committed, however.

22:21 RSV more accurate. Eliphaz has taken it for granted that Job - such a sinner - was not reconciled to God. Word "acquaint thyself" means "to dwell" to live with; so the meaning is to receive the friendship of God. Be known by Him. To acquaint oneself with God means that we become familiar with His "character"

"at peace". There is never peace when the soul is

engaged in civil war. (e.g. silver and gold) but the security will be what this honorarium could not produce, or purchase.

22:25 God himself became the real treasure.

22:27 Great unfathomed fact of communing with God.

22:30 "Island" The word - negative abbreviation form of "not" or "nothing". "He shall deliver even him that is not innocent." or "He delivered by the pureness of thine hands". Never give up - continue to pray for a lost soul.

additional notes:

CHAPTER TWENTY-THREE

Job wants to make his appearance to God. He does know of God's ways and His unchangeableness.

Inspirational Verses:

"But He knoweth the way that I take; When He hath tried me, I shall come forth as gold." 23:10

Interesting Verses:

"Even today is my complaint rebellious: My stroke is heavier than my groaning." 23:12

Job's Questions:

Number 60 23:6 The Scripture's Answer - Hebrews 2:16

Number 61 23:13 The Scripture's Answer - Psalm 118

THEOLOGICAL THOUGHTS

23:2 Job is saying "Even today my complaint is a revolt." He is worrying about his alienation from God.

23:13 God and man each search. John 14:9, "He that hath seen Me hath seen the Father." This is a quest of one who really desires the intimate fellowship of God. And Job knew down deep in his heart that he could have that. (Does the reader recall Phillip asking about God - he said, "Show us the Father".)

23:3-7 A wonderful picture of man's quest.

23:8-9 "Inasmuch as the 4 expressions of directions in vs. 8-9 refer to the four points of the compass, beginning with 'forward' i.e. east..."⁴⁰ Oriental geographers thought of themselves as facing east instead of north as we do. A more natural position.

- 23:10 I look for him even to the last ray of sunshine - but I know that He sees me. A true Christian will never dread a trial. He will not be hurt by it. (Recall James 1:12?) Malachi - "He sitteth as a refiner of silver". I am told "the fires of the refiner do not destroy the essential, but only the alloy."
- 23:11 The example of our wearing shoes today. Dr. Good - "In His steps will I rivet my feet."

additional notes

CHAPTER TWENTY-FOUR

Notwithstanding the present prosperity
of the wicked, they will be brought low.

Inspirational Verse:

"These are of them that rebel against the light; They know not
the ways thereof, nor abide in the paths thereof." 24:13

Interesting Verse:

"There are that remove the landmarks..." 24:2

Job's Questions:

Number 62 24:1 The Scripture's Answer - 2 Peter 3:7

Number 63 24:25 The Scripture's Answer - Acts 1:7

THEOLOGICAL THOUGHTS

24:1 Notice difference in translations - KJ and RSV Possibilities:

(1) Why are times (events) hidden from the Almighty?" "A
pious scribe, according to this conjecture, transformed the
the meaning of the question by inserting the word (not). However,
vs. 1b literally means, "and why do those who know him never see
his days?" The sequence of thought thus appears to require for
vs. 1a some parallel meaning. It is possible that the here is
taking for granted the loss of belief in God's omniscience. This
is the only way by which at this moment he is able to explain
the power of injustice over the world of men. His statement is
the equivalent of an apology for the Deity."⁴¹

(2) Some suppose 1a is related to 1b as a subordinate
clause of restriction. It might be translated, "why is it
that (although) times are not hidden from the Almighty,

those who know him do not contemplate his days (of judgment).⁴²

(3) Consider vs. 1a as the main question and vs. 1b as a casual or consecutive subordinate. "Why are not things hidden from the Almighty, since those who know him are unable to see his days?"⁴³ He is saying if events were hidden from God then he could explain some of the evil in the world.

- 24:12 G₁ are severely punished by ancients. (Deut. 19:14, 27:17; Num. 5:10; Prov. 22:28; 23:10)
- 24:17 Tourist tell of the heat of the day and the intensely cold evenings.
- 24:19 They steal the unprotected children and either keep for slaves or kill them. (Kidnapping children from the ages past have been seen even to present time.)
- 24:12 "folly" properly means "folly". Same word with slight change of the points in the Hebrew means "prayer" Idea being God does not regard the cry of the wicked but that he does not choose at the very moment to "interfere" or punish the oppressors.
- 24:19 Beauty in this picture is seen.
- 24:24 "corn" not as we know it today (barley or wheat or other grain) cut off the top, thus leaving the stalk.
- 24:25 Prove then what I have said is wrong!

additional notes

CHAPTER TWENTY-FIVE

The great sovereignty of God is expressed by the speaker.

Inspirational Verses:

"Is there any number of his armies? And upon whom doth not his light arise?" 25:3

Interesting Verses:

"How much less man, that is a worm! And the son of man, that is a worm!" 25:6

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

25:3 God's light is more than the sun rising - it goes beyond that point and penetrates farther.

25:6 "In the Bible man is a paradox of dust and divinity. (Psalm 8, John 7:17-18; 9:14-19) Bildad would whittle Job down to insignificance...When God at last appears, Job's size is re-
 need to the vanishing point..."⁴⁴

additional notes

This is a very brief chapter. It is as if the speaker did not have anything to say - but it was his turn, so, well, here goes. The contents of the chapter really are not pertinent to the issue at all.

"Job is bribed by the promises, and bullied by the threats of his friends to make confession of sin; he has the orthodox sentiment of

a nation against him; and his body is wasted by disease. The temptation to see what can be done by humility is almost irresistible. But with a solemn oath - as if he required to do himself some violence - he flings it from him...He will never purchase human, nor even divine favor by forging his integrity, renouncing his righteousness - an act of insincerity by which he would corrupt his conscience, destroy his manhood, and - strangest thought of all - incur the wrath of God."⁴⁵

"It is often maintained that the book of Job was written in order to answer the question, "Why do the righteous suffer?" But, actually the ancient tale as well as the poem utilizes the problem of undeserved suffering for the pursuit of a broader and higher purpose."⁴⁶
A desire to look beyond the crude wisdom of man and see the correct wisdom of God.

CHAPTER TWENTY-SIX

Job gives a reply to all that has been said. (vs. 1-4).(vss. 5-14)
Bildad explains man's inability to fathom the power of God.

Inspirational Verse:

"He hath described a boundy upon the face of the waters, upon the confines of light and darkness." 26:10

Interesting Verse:

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

Job's Questions:

| | | |
|-----------|------|---|
| Number 64 | 26:2 | The Scripture's Answer - Psalm 29:11 |
| Number 65 | 26:3 | The Scripture's Answer - Proverbs 3:5,6 |
| Number 66 | 26:4 | The Scripture's Answer - Ephesians 3:4 |

THEOLOGICAL THOUGHTS

26:5,6 Bildad had earlier spoken on these lines, chapter 25. The words do give a beautiful description of God.

RSV: "The shades below tremble the waters and their inhabitants. Sheol is naked before God, and Abaddon has no covering."

KJV: Dead things* are formed from under the waters, and the inhabitants thereof. Hell is* naked before him, and destruction hath no covering."

* denotes not in original - word placed into text by translators.

No part of the universe lies beyond the knowledge or sight of

God. Even "Sheol" is before him. Even "Abaddon" the lowest part of Hell is bare before God. "Abaddon" is a Hebrew word transliterated such. "bottomless pit".

Hell is the Hebrew word "Sheol". The Greek word is "Hades". The idea is the place of departed spirits and not the connotation of HELL as we use today, i. e. punishment.

26:7 "earth upon nothing" The idea of void is used here. See Genesis 1:2. "and the earth was without form and void. Same Hebrew word used.

26:13 "his hand hath formed the crooked serpent." Job refers to one of the constellations - perhaps known then as the dragon.

additional notes

CHAPTER TWENTY-SEVEN

Job gives a sermon about hypocrites
and their condition.

Inspirational Verse:

"For what is the hope of the hypocrite, though he hath gained,
when God taketh away his soul?" 27:8

Interesting Verse:

"He buildeth his house as a moth, and as a booth that the
keeper maketh." 27:18

Job's Questions:

| | | |
|-----------|--------|--|
| Number 67 | 27:8,9 | The Scripture's Answer - Matthew 23:13 |
| Number 68 | 27:10 | The Scripture's Answer - Psalm 116:2 |
| Number 69 | 27:12 | The Scripture's Answer - Matthew 7:1 |

THEOLOGICAL THOUGHTS

27:3 A reference to the spirit (soul) that was breathed into us.

27:9 Picture of the terrible condition of a hypocrite. The age old picture of one calling upon God, but turning to his original way when the trouble or calamity is over.

27:13-23 Spoken by Zophar? Two schools of thought:

FOR: Elihu and Bildad have spoken three times. One would expect Zophar to do likewise.

AGAINST: No other evidence.

If we accept vs. 13-23 as spoken by Zophar then it eliminates the seemingly contradiction of sentiments heretofore proposed by Job.

27:15 "widow" shows that polygamy was then practiced.

- 27:16 "raiment" as "dust" Orientals delighted in the wealth of clothes. Some had hundreds of changes.
- 27:18 RSV "The house which he builds is like a spider's web, like a booth which a watchman makes." An idea of "thin-ness" or to obtain something illegally as a moth would do.
- 27:19 If one was not properly buried it was believed that the soul would not be permitted to enter Hades.

additional notes

CHAPTER TWENTY-EIGHT

A hymn of wisdom. "(1) Scientific techniques fail to find wisdom (28:1-13) (2) Religious techniques are equally futile (28:14-22) (3) God alone understands the way to wisdom (28:23-28)" 47

Inspirational Verse:

"And unto man he said: Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." 28:28

Interesting Verses:

"He putteth forth his hand upon the rock; he overturneth the mountains by the roots." 28:19

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

Many theologians definitely believe that this chapter was not written by Job. It is not his style. It has been suggested that maybe one of his friends is singing an ancient hymn.

- 28:2 Originally iron had great value...Presented as gifts, etc.
- 28:19 Picture of a miner looking for precious gems. One has commented on the mining in Job's day:
- "(1) illustration was admirably chosen.
 - (2) the art of mining was carried on to a considerable degree of perfection in the time of Job.
 - (3) the time when Job lived was in a somewhat advanced period of society.

(4) we see the wisdom and goodness which God has shown in regard to the things that are most useful to man."⁴⁸

28:19 "topaz" "...mineral occurring often in transparent prismatic crystals, and then classed as a semiprecious stone. Its characteristic color is yellow. Chemically, it is a fluosilicate of aluminum." - Webster.

28:25 The Eternal God (the Great I Am) has created everything by his formulas which are most accurate.

additional notes

CHAPTER TWENTY-NINE

Job refers to his former prosperity, when he was smiled upon by God. The chapter is a description of his happiness.

Inspirational Verse:

"I was eyes to the blind. And feet was I to the lame." 29:15

Interesting Verse:

"When my steps were washed with butter..." 29:6

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

29:3 "Candle shined upon my head" - as mentioned earlier - custom was to keep lamps or "lights" on always. The idea of a suspended lamp from the ceiling. Also it is used as a picture of divine favor. The "b" part of the verse is a reference to those who carried fires before a moving caravan at night.

29:4 The meaning is obscured - there are considerable opinions.

"When God watched over my house." LXX

"When God was secretly in my tabernacle" Noyes

"When God was the friend of my tent".

"When the friendship of God was upon my tent." RSV

The word "secret" means "couch" or "coushino of confidential" and intimate - hence friendship. A friend would so recline or sit and chat, so the idea is that God came to be his friend.

29:6 "When I washed my steps with butter." "butter" properly means

"curdled milk". (Isaiah 7:15) I_t has been rendered cream or milk. Coverdale, "When my ways ran over with butter". Herder, "And where I went a stream of milk flowed on," Cream or butter was so in abundance that it could be used for common purposes. (anointing the feet) "The King of Abyssinia daily anointed his head with butter."⁴⁹

"rock poured me out rivers of oil." Oil was used for lamps and medicine. If one had a lot of this then he would be considered very well fixed. (cf. Gen. 32:13)

29:7-12 Verses illustrate in an excellent way Oriental manners and the respect that would be paid to someone of high standing and character.

29:14 "diadem" This word is in some of our hymns today. (Zech. 3:5). A crown - a turban which was considered part of the dress. Here an idea of being clad complete.

29:18 "nest" picture of quietness and comfort.

29:19 "In the absence of rain - which seldom falls in deserts, the scanty vegetation is dependent on the dews that fall at night. Those dews are often very abundant."⁵⁰

29:20 "bow" symbol of might

29:23 BSV enlightens us - "I smiled on them when they had no confidence..." The ministry of faith. "In days when uncertainty and fear lie like a pall over the landscape we are to see a man whose inner resources are unfailing (24b). H_0 is not merely an optimist who insists that every cloud has its silver lining, and is ready at the drop of a hat to rip out the lining and throw the cloud away."⁵¹

CHAPTER THIRTY

Job gives a comparison between his conditions presently and in former days. He speaks of the horrible disease that is upon him.

Inspirational Verse:

"Did I not weep for him that was in trouble? Was not my soul grieved for the needy?" 30:25

Interesting Verse:

"My skin is black..." 30:30

Job's Questions:

- Number 71 30:2 The Scripture's Answer - Psalm 27:1
 Number 72 30:25a The Scripture's Answer - II Corinthians 1:4
 Number 73 30:25b The Scripture's Answer - Matthew 5:3;26:11

THEOLOGICAL THOUGHTS

- 30:1 Reference to (1) friends or (2) others who held the same position, perhaps friends. (Job 15:10 gives us light that the three friends were old.)
- 30:4 "mallows" "Mallows are common medicinal plants, famous for their emollient or softening properties, and the size and brilliance of their flower. (It could refer to a saltish plant growing commonly in the desert and poor land, and eaten as a salad."⁵² (American Standard Version uses the word "salt-wort"
- 30:8 "of base men" that is, of men who have no name.
- 30:12 "they push away my feet" instead of giving help or support they crowd him off his path.

- 30:17 "bones" rendered in the scripture often as the seat or location of pain. Job had pain - even at night when he would like to be sleeping.
- "sinews" the word literally means gnawers, therefore, teeth.
- "I see no reason to doubt that the teeth or the jaws are meant, and that Job refers to the violent pain in the tooth, among the acutest pains to which the body is subject. The idea is that every part of his body was diseased and filled with pain."⁵³
- 30:18 "Of my disease" not in the H₉ brew. Generally interpreted as the consequence of his disease - his white garment had become discolored and offensive. (Some take it as speaking of his skin, however.) "my affliction puts itself on in the form of my clothing." - Schulzens
- 30:20 "I stand up" ancient custom of praying. (Heb. 11:21, I Kings 8:14, 55; Neh. 9:2)
- 30:22 "The sense here is that he was lifted up as stubble is by a tempest, and driven mercilessly along."
- 30:27 "my bowls boiled" describes acute affliction. "By this is meant the upper bowls, or the region of the heart and lungs."⁵⁴ Disease could be of such a nature that it produced heat, pain and even boiling like flim in his throat, etc.
- 30:29 "owl" KJ, "ostriches" RSV
- 30:30 Skin had become black by the nature of his disease. It must have covered his entire body by now.

CHAPTER THIRTY-ONE

(Leading Virtues)

- " 1. Chastity, vs. 1-4
2. Seriousness and sincerity of life, vs. 5,6
3. Uprightness and purity of life, vs. 7,8
4. Fidelity to the marriage vow, vs. 9-12
5. Fidelity to his servants, vs. 13-15
6. Benevolence toward the poor, the widow and the fatherless, vs. 16-23
7. Freedom from idolatry, vs. 24-28
8. Kindness to his enemies, vs. 29,30
9. Hospitality, vs. 31,32
10. Freedom from secret sins, vs. 33-37
11. Honesty towards others in the purchase and use of land, vs. 38-40" - Barnes Notes

Inspirational Verse:

"Let me be weighed in a just balance, and let God know my integrity." 31:6

Interesting Verse:

"If my land has cried out against me, and its furrows have wept together." 31:38

Job's Questions:

| | | |
|-----------|-------|--|
| Number 74 | 31:1 | The Scripture's Answer - Matthew 5:28 |
| Number 75 | 31:2 | The Scripture's Answer - Psalm 139:7 |
| Number 76 | 31:3 | The Scripture's Answer - Matthew 21:41 |
| Number 77 | 31:4 | The Scripture's Answer - Proverbs 15:3 |
| Number 78 | 31:14 | The Scripture's Answer - Acts 9:7 |
| Number 79 | 31:15 | The Scripture's Answer - Genesis 7:22 |
| Number 80 | 31:34 | The Scripture's Answer - I Corinthians 4:5 |

THEOLOGICAL THOUGHTS

- 31:16 Note character and then deal accordingly.
- 31:19 If he had committed adultery, let his own wife belong to another and let him perish (vs. 11,12, in fire).
- 31:20 That his wife be reduced to servitude. One writes, "The wife of Job was at this time dead, and that he was mitating the question about marrying again."⁵⁵ This could show the forgiving spirit of Job toward his wife. Recall earlier she had not supported her husband much."
- 31:22 He asks that his arm be broken if he is guilty as charged.
- 31:24 Here Job turns from the "class of " sins peviously listed. He had not turned to idolatry in any form. His duty was always to God.
- 31:33 Job knows he had never purposely hid a sin in his heart.
- 31:35 Job asks that a "bill" or "charge" be presented him so that he might know of his sin.

KJV "Oh, that one would hear me! Behold my desire is, that the Almighty would answer me, and that mine adversary had written a book."

RSV: "Oh, that I had one to hear me! (Here is my signature! Let the Almighty answer me!) Oh, that I had the indictment written by an adversary!"

"My signature" refers to the last letter of the Hebrew alphabet which had in the Biblical period the shape of an X or cross, and which was written at the bottom of official or legal documents as a sign of approval or assent."⁵⁶

(Does Job have reference to an actual writing??)

c.f. Hebrews 12:22-24 "Job never really had heard his case, yet. 'Lo, here is my signature'".⁵⁷ David said, "Let my not fall into the hands of man."

"Job makes a covenant with God. He has not broken it. There are 12 of these affirmations in a series, a thirteenth one appears later. All are prefaced with an IF. 31:5,7,9,13,16,19,21,24,26, 29,31,33,38. He gives his conclusion in 31:35."⁵⁸

additional notes

What about present sufferings? Romans 8:18. Paul: Took pride in his infirmities, 2 Corinthians 12:9, ultimate assurance 2 Corinthians 4:17-18; his determination, 2 Corinthians 4:8-10. Why suffering? Revelation comes through conflict. Job would be different if the purpose of God had not been hid from him. 2 Corinthians 1:3-4

CHAPTER THIRTY-TWO

The speech of Elihu

(It could be reasoned that he has heard much of the contents, if not all, of the other speakers). Elihu is angry with Job and his 3 friends.

Inspirational Verse:

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." 32:8

Interesting Verse:

"Great men are not always wise: nei ther do the aged understand judgment." 32:9

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

32:2 "Elihu" - name means "God is he" or "God is my God" or "my God is Jehovah."

"The Buzite" - Buz was the second son of Nahor, the brother of Abraham. (Gen. 22:20,21) Some believe it is the author - note genealogy - not so with Job or his friends.

"Elihu" - grandfather of Elkanah - I Samuel 1:1

- A Manasseh soldier - I Chronicles 12:20

- A Levite - I Chronicles 26:7

- A brother of David - I Chronicles 27:18

32:2b-3 Elihu is angry at Job because he justified himself rather than God. He is angry at or irritated by the three friends because

they had found no answer although they had declared Job to be in the wrong.

32:4 Denotes that Elihu was young.

32:6 Three times in this chapter Elihu refers to his opinion. Vers. 6,10,17 "One word opinion however would have seemed to him too weak to express his meaning. His opinion is really his conviction."⁵⁹

32:6-14 Address to three friends present.

32:15-27 Address to the bystanders. (This perhaps is new insight to the reader that from time to time "the town's people" might have dropped in.)

32:18 "I am full of matter" i.e. words.

32:19 "It is usual to leave a small hole in barrels and casks when wine is fermenting. This is necessary in order to prevent the cask from bursting. One will recall the use of goat skins for "bottles".

CHAPTER THIRTY-THREE

Elihu offers to reason with God. After long and nervous introductions in 32 he continues through the first 6 or 8 verses of 33. Elihu settles down to business. He tells of God's beneficent ministrations through vision dreams, sickness and angels.

Inspirational Verse:

"Why dost thou strive against him? for he giveth not account of any of his matters." 33:13

Interesting Verse:

"Lo, all these things worketh God oftentimes with men." 33:29

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

33:11 "He putteth my feet in the stocks." This is the same language used by Job in chapter 13:27.

33:15 "In a dream" is one method God has chosen to communicate with man.

33:15-30 God's Techniques and Man's Responses:

- (1) Warning in the night - 33:15-18
- (2) Chastening of Pain - 33:19-22
- (3) Intervention of a mediator - 33:23-25

"Suffering is not the instrument of Divine revelation, but only its possible challenge. It prepares man to listen."⁶⁰ "His main contention seems to have been that suffering is intended of God to be corrective rather than punitive."⁶¹

33:19 Elihu is saying that affliction is a part of disciplinary government.

33:23-25 Theological light - the "angel" of "the mediator" -

Mediator here means interpreter (cf. Gen. 42:23, also Isa. 43:27). "It is quite remarkable that the Targum translates it with the Greek word the 'Paraclete' or 'Comforter' a name which becomes in Hellenistic Judaism and in Christianity one of the appellations of the Holy Spirit (John 14:16)⁶²

"Ransom" could relate to patience in suffering.

33:24 "Eliphaz, Bildad and Zophar, like Amos and the Deuteronomist or John the Baptist, preached repentance. Eliphaz and some of the psalmists, with Hosea, Jeremiah as Jesus, have probed so deeply into the mystery of evil and love that they have seen the wideness in God's mercy... Thus repentance is no longer the tool of salvation: it is the result thereof. Man cannot say 'Have I sinned' when he has known already that some intercessor... has found for him a ransom."⁶³

CHAPTER THIRTY-FOUR

Elihu addresses the three friends.

Inspirational Verse:

"There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." 34:22

Interesting Verse:

"For the ear trieth words, as the mouth tasteth meat." 34:3

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

34:3 One of the many verses which Elihu borrows from Eliphaz (12:11).

34:9 "The Satan of the folkloric tale has already understood this idea (1:9). Elihu then plants himself at the very center of the problem of the book. He understands that the crux of the matter lies then in the question of undeserved suffering then in the faith of profitless religion. Better than many of his subsequent commentators, he sees that religion for a profit is irreligious."⁶⁴

34:10-15 God does not perform iniquity, but that the work of a man shall be rendered unto him.

34:13 "Who gave him a charge over the earth."

"Who entrusted His earth to Him." Bickell and Budde ⁶⁵

34:21 Elihu implicitly refutes Job's contention that God is not aware of man's actions.

34:15 If God would so choose he could wipe out the whole human race.

34:23-24 Elihu here rebukes Job's often expressed desire that Job's soul come into the presence of God, plead his cause and then get a verdict.

34:33b,c "Elihu forces Job into a dilemma: If he decides that the sinner deserves pardon, he gives away his case; if he decides that the sinner is not to be pardoned, he denies the mercy of God."⁶⁶

CHAPTER THIRTY-FIVE

Elihu says no compromise can be made with God. That there is a "right spirit" in which we must cry out in our suffering.

Inspirational Verse:

"But none saith, Where is God my maker, who giveth songs in the night." 35:10

Interesting Verse:

"Therefore doth Job open his mouth in vain; he multiplieth words without knowledge." 35:16

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

35:1 Elihu perhaps paused after his second speech to see if there was going to be a reply.

35:2-3 Marc Connelly's "The Green Pastures" tells the story dramatically, simply and humanly. God, with his first high hopes vaguely disturbed, looking down from his heaven, shaking his head pitifully, sending a judge, sending a prophet, sending a priest, trying to do something as thensiae on earth grew louder and louder and more rebellious; at last whispering to himself, as the curtain fell, about a sacrifice which seemed even to him appalling. 'Will men ever find his way to God? is the question men ask as they look at the dumb red horror in the 'great world' alter-stairs'".⁶⁷

"Who giveth songs in the night." In the Bible, "night"

is used as a sign for sin, calamity or misfortune and ignorance. The rendering here is that God can give comfort even in the darkest hour of one's grief, be it mental or physical anguish. Never is the grace of God withheld when it is earnestly sought in the midst of affliction. If there is a right frame of mind there are songs in the night.

35:10 This is said by some to be one of the loftiest passages in the book - even in the Bible.

Songs we are given - even at "midnight" hour, even if it is really midday - that changes our sorrow to joy; our sadness to gladness. "That man should sing praises in the deepest darkness does not explain suffering, but it negates its poison, and the ability to sing them is for God alone to give. Natural man cannot overcome suffering, but grace blunts the thorn (2 Corinthians 12:9)." ⁶⁸

35:13 Elihu is saying there can be no "hearing our prayers" when there is no sincerity.

35:14 Wait upon God. "This is a very difficult verse. It may be that we should translate, 'Indeed, when you say that you do not see him, ... the case is before him.' Even when Job protests that he can see no sign of God anywhere (23:8-9; etc.), and that he cannot win a hearing from the Almighty (31:35, etc.), even then the hearing is on; one has only to wait." ⁶⁹ If one patiently endures affliction, a solution will come.

35:15 "A true statement. Job has been wondering why God has not appeared to him. The reason is that Yahweh is merciful. In Job's present spirit of rebellious pride, God could come only in anger. Apparently Job realizes that Elihu is correct, for he does not reply to any statement he makes, even when given opportunity."

CHAPTER THIRTY-SIX

Elihu continues with another speech. He concludes that the real reason why Job continued thus to be afflicted was that he was obstinate, and refused to repent of his sins under the chastisement of the Divine hand. He refers to the rain, dew, clouds, light, thunder, to show that we cannot understand his works.

Inspirational Verse:

"Behold, God is great, and we know him not, neither can the number of his years be searched out." 36:26

Interesting Verse:

"And if they be bound in fetters, and be holden in cords of affliction." 36:8

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

36:2 "I have yet to speak on God's behalf," or "there are yet words for God."

36:5-15 The use of sorrow, resulting circumstances.

36:7 Good results ALWAYS CAN come from trials.

36:8 Much in the world is what man has made it, not what God wanted it to be.

36:11-15 Never is Job told that "It will turn out alright."

36:12 "That is, without any time knowledge of the plans and government of God, or the reasons why He brought their affliction upon them. In all their sufferings they never SAW the design.

They complained, and murmured, and charged God with severity, but they never understood that the affliction was intended for their own behalf."⁷⁰

36:29 The way in which the clouds spread themselves in the sky could not be understood - in this was seen a manifestation of God.

"Noise of the tabernacle" - thunder as with relationship to the clouds as the covering of God. (cf. Psalm 18:11)

36:33 Difficult verse - Barnes gives these enlightening facts:

Cloverdale: "The rising up thereof showeth he to his friends and to the cattle."

The word rendered "cattle" properly means:

- (1) expectation, hope, confidence - Ezek. 28:26, Ezra 10:2
- (2) a gathering together, a collection as

(a) of waters, Genesis 1:10 Ex. 7:11

(b) a gathering together, a collection, or company of men, horses - a caravan.

So it may possibly mean in I Kings 10:28 where interpreters have greatly differed.

The word "cattle" therefore, by no means expresses its usual significance. That would be better expressed by "gathering", or "collecting", or "assembling".

The word rendered "also" denotes:

- (1) also, even, more, beside and
- (2) the nose, and then anger - from the effect of hard breathing (Prov. 22:24, Deut. 32:22; 29:20)

The word "vapour" becomes "evil" with a slight variation in the "points" of the Hebrew word.

The meaning of the whole phrase: "The gathering and collecting of his wrath is upon evil, i.e. upon the wicked."

CHAPTER THIRTY-SEVEN

Elihu refers to the great majesty
of God.

Inspirational Verse:

"God thundereth marvellously with his voice; great things
doeth he, which we cannot comprehend." 37:5

Interesting Verse:

"Out of the south cometh the whirlwind; and cold out of the
north." 37:9

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

- 37:6 The forming of the snow was an act of God.
- 37:7 "He sealeth up the hand of every man. When the ground is
frozen - 'snowed in', to make fast or to close up. 'Every man
in the snow and rain of winter is prevented from going abroad
to his accustomed toil and is, as it were, sealed up in his
dwelling.'"⁷¹
- 37:10 Not by violent north wind or by whirlwind from the south, but in
a gentle way!
- 37:12 "By His counsels" - We must always remember, and in faith, that
God is presiding.
- 37:13 (17:3; 19:25)
- 37:16 To them, a problem of the clouds so full of water and yet could
remain in the sky.
- 37:18 Glass is not in original - Hebrew word denotes seeing (mirror)

CHAPTER THIRTY-EIGHT

Submission should be given to God
who had shown himself so great and
wise.

Inspirational Verse:

"Hast thou entered into the treasures of the snow? Or hast
thou seen the hail..." 38:22

Interesting Verse:

"Hast the rain a father? or who hath begotten the drops of
dew." 38:28

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

38:1 "whirlwind" not the same word used by Elihu in 37:19

When God finally made his appearance things began to happen.

He describes His greatness.

God does not seemingly give answers to questions. There is
no reason given for suffering - no public vindication.

When He speaks one realizes that He has been speaking all the
time. When the sons of Job died - He started speaking.

"God speaks at the right command, at the right moment -
as soon as Job is ready to hear. For 'the whirlwind' one
may read 'the storm'...would not be wrong to render 'out
of a storm.' The Old Testament contains many references to
theopanies in thunderstorm, Ez 1:4, Zech. 9:14"⁷²

38:3 "I will demand of thee, and answer thou me."

"I will submit some questions or subjects or inquiry to you for solution. Since you have spoken with so much confidence of my government, I will propose some inquiries as a test of your knowledge."⁷³

38:4-7 "Job is invited to meditate first on the brevity of his own existence, and at the same time to compare his human power and wisdom with those needed for the creation of the universe."⁷⁴

38:17 The gate to the abode of the dead. Ancients believed that to reach this place one went into the ground through the grave. The idea here is: God's knowledge is even in this "world".

38:22 The picture is, of this "wonder of God" that it is being stored up as would our treasure of gold and silver. We use the silver and gold when needed, so God uses his snow and hail accordingly.

38:23 "Hailstones were employed by God sometimes to overwhelm his forces and were sent against them in times of battle: see Josh. 10:11; Ex. 9:22-26; Psalm 18:12,13

Interesting (?) sidelight. As these theological thoughts were being prepared, and at the writing of this verse the sky grew dark and it began to hail. Hail was bouncing off the roof of the Church and hitting against the stained glass windows of the narthex. Now, the quiet and peace of my study is interrupted only by the light pitter-patter of falling raindrops and an occasional mild roll of thunder.

38:31-32 The "Pleides" and the "Orion" nebula "are constituted by stars which give the appearance of being held together by

chains or cords. The word Mazzaroth does not designate the signs of the Zodiac (cf. II Kings 23:5) but refers to a single constellation, probably the Corona Borealis, to which the Bear with its children forms a natural parallel."⁷⁵

38:32 "Mazzaroth" or margin "the twelve signs". This word is not found elsewhere in the Scriptures, therefore it is hard to give a proper rendering.

additional notes

We are to submit to Almighty God not that reward will come our way, but because it is what we ought to do. Because God is God he has a right to His pleasure.

"The argument is that if he was unable to explain those things which are before the eyes, it was presumption of the highest kind to complain of the secret councils and purposes of the Almighty."⁷⁶

CHAPTER THIRTY-NINE

By the habits and very nature of animals,
 God seeks to impress Job with a conviction
 of God's greatness and wisdom.

Inspirational Verse:

"Gaveth thou the goodly wings unto the peacocks or wings and
 feathers unto the ostrich?" 39:13

Interesting Verse:

"He saith among the trumpets, Ha, ha; and he smellth the
 battle afar off, the thunder of the captains and the shouting."
 39:25

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

39:19 "unicorn" In the earlier verses God had spoken about animals
 that had a certain amount of instinct, thus, wisdom. God turns
 now to another group to emphasize strength and the independent
 nature of others.

Diversity of opinion:

"Rhinceros" - Jerome

"Unicorn" - LXX; Coverdale, K.J.

"Hebrew word is retained" - Chaldee and Syriac

"The buffalo" - Gesenius, Noyes

"The onyx" - Rosemuller

"Wild ox" - R.S.V.

Even though the unicorn had great strength, it was incapable of

being trained to till the soil. (cf. Num. 23:22, Deut. 33:17, Psalm 22:21; Psalm 29:6; Psalm 92:10 and Isaiah 34:7) Many take this verse to imply reference to an Asiatic buffalo.

39:13-14 "Ostrich" - Not an attractive bird, but is able to outrun a horse. Instead of a nest for her eggs, she places them in the sand. They are large and usually number 30-50. Some are 5 inches in diameter and weigh as much as 15 pounds.

additional notes

"The Yahweh Speeches" Suffering should not produce a spirit of rebellion, but an increased faith. Just as man must admit his ignorance of the physical universe, but nevertheless trusts God to manage it, just so he should recognize that God is able to direct his personal life. Whatever happens, we may be sure that God cares for his own."⁷⁷

CHAPTER FORTY

An appeal to the power and
the majesty of God. Job
humbles himself.

Inspirational Verse:

"Then will I also confess unto thee that thine own right hand
can save thee." 40:14

Interesting Verse:

"Behold, I am vile; what shall I answer thee? I will lay mine
hand upon my mouth." 40:4

Job's Questions:

Number 81 40:4 The Scripture's Answer - Luke 11:22

THEOLOGICAL THOUGHTS

40:4 Job realizes his "position" in the world. He is quite small.

He realizes his error of earlier judgment upon God.

40:4 "Behold I am of small account" (cf. Matthew 16:26)

God addresses Job as an intelligent human personality and in
doing so ignored all the things of his circumstances, one said.

G.C. Morgan writes, "God offered him no philosophy to
account for his position. What He did was to bring Job
face to face with himself, able to face the universe in
which he lived; and then to ask him if he found himself
able to govern that universe. That is a blunt summary
of the speech of God, but it does give us the essential
things thereof."

"I am vile" that is, "I am of no weight". It is the "measure
of man" or the "weight of man" in the scales of God. Before

God we must be moved to say, "I am nothing"
 40:15 Job sees that God was right. Job had on many occasions manifested an improper relationship with God and so he recognizes it and confesses it.

Regarding this it has been pointed out:

- "(1) That a view of God is fitted to produce in us a deep sense of our own sins;
-)2) The world be dumb at the day of judgment;
- (3) A true penitent is disposed to use but few words, "God be merciful to me a sinner" or "Lo, I am vile".
- (4) Repentance consists in stopping where we are, and in resolving to add no more sin;
- (5) In repentance we must be willing to retract our errors, and confess that we are wrong..."⁷⁸

40:8 Job's sin: "He was willing to sacrifice the integrity of God to keep his own."⁷⁹

40:13 That is, "Shut them in the darkness of the prison house of death."⁸⁰

40:14 We are the designer of much of our life's picture.

40:15-24 "Behemoth" identified with the hippopotamus, an animal of the Nile Valley." Job and "behemoth" have something in common, namely, both are the creation of God.

vs. 15. "Behemoth" - elephant or hippopotamus (?)

vs. 16. Strength is in the "belly" of a hippo - certainly not so in the elephant.

vs. 17. "Tail" does not fit characteristic of a hippopotamus. Some have translated it "river

horse." Reason for supposing that the elephant is not the animal referred to is: "The elephant was wholly unknown in Arabia and Egypt."⁸¹ Thus "behemoth" is a description of an animal with tremendous strength.

additional notes

CHAPTER FORTY-ONE

Views regarding the "leviathan". He cannot be taken with a hook or a cord; he cannot be tamed; he cannot serve at a banquet; he cannot be pierced with barbed irons; and the appearance of him is terrifying to an onlooker.

Inspirational Verse:

"Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine." 41:11

Interesting Verse:

Who can open the doors of his face? his teeth are terrible round about." 41:14

Job's Questions:

(None in this chapter)

THEOLOGICAL THOUGHTS

- 41:1 The word "leviathan" should be retained instead of trying to explain it. There is much to desire in regarding an interpretation. However, several schools of thought run: (1) a whale; (2) a dragon; (3) serpent extremely large; (4) a Musar - a large fish found in the Mediterranean; (5) a crocodile; (6) a sea monster with teeth, (7) some take it simply as an allegory.
- 41:6 "Shall thy companions make a banquet of him?"
 "So the companions (i.e. the fishermen in company) lay snares for him?" "Shall thy partners spread a banquet for him."
 The LXX renders it, "Do nations feed upon him?" The Vulgate,

"will friends cut him up?" that is, for a banquet. "Will friends feast upon him?"⁸²

41:11 God is showing his right to rule and do all his pleasure. The argument is, "If man cannot surprise and subdue these creatures of the Almighty, and compel them to render him service, how can he expect to constrain the Creator himself to be tributary to him, or to grant him the favours which he demands?"⁸³

We are to submit to God and His control.

41:19 I would take this description as figurative.

41:23 "Habergeon" or "breastplate"

41:34 The lion is spoken of as "king of the beasts" - here in a similar sense the leviathan is spoken of as head of the animal kingdom.

additional notes

Why did not God answer in another way? The world has not advanced to the state that we have reached now. No doubt the frame of mind in the part of all the characters would enter in on the approach God would take. It seems to be the plan of God to communicate knowledge by decrees. And, too, God has reserved a lot for his children for a future age. "In accordance with this arrangement God has been pleased to keep in reserve, from age to age, certain great and momentous truths, and such as were particularly adapted to throw light on the subjects of discussion between Job and his friends."⁸⁴

The lesson to be taught revolves around submission *go along with -*
out knowing the reasons for his doings. To reason something out *isn't*

be the workings of our own mind and not a submission to God. We must feel God is great and that it is presumptuous on man's part for him to sit in judgment.

CHAPTER FORTY-TWO

Job confesses - he is convinced.
 God pronounces the friends of
 Job to be in error. Job's
 prosperity returns.

Inspirational Verse:

"I have heard of thee by the hearing of the ear; but now mine
 eye seeth thee." 42:5

Interesting Verse:

"And the Lord turned the captivity of Job, when he prayed for
 his friends: also the Lord gave Job twice as much as he had
 before." 42:10

Job's Questions:

Number 82 42:3 The Scripture's Answer - Eccl. 2:31, 2:26

THEOLOGICAL THOUGHTS

- 42:1-6 Job has acknowledged the "greatness of God". and any thought
 of God ever being unjust must be repented of in dust and ashes.
- 42:2-4 Job realizes that omnipotence of God and that the will of God is
 not whimsical but follows a considered and deliberate purpose.
- 42:2 One object of God's speech was to convince Job of his majesty -
 this was accomplished.
- 42:4 "Hear, I beseech thee, and I will speak." His language now is
 one of submission. He begs to sit at the feet of God.
- 42:5 The lesson of the book. "My eye sees thee" - Job, a prophet
 (cf. Isaiah 6:5) Anyone who comes to this state is immediately
 ushered into a sense of awe and self-dislike or detest. Humility.
 The closer we become to God, the more our sense of guilt

increases. Not that he actually saw God, but his idea of God was clear as if he did. There is no mention of a visible presence or manifestation of God.

42:6 "repent" of what? Not "great" crimes, but of condemning his Creator. He no longer is in need of the verdict of acquittal he has hoped for. A sense of guilt always is at the time of our salvation! As one put it: "He repents not from moral guilt, but from a reckless display of distrust."⁸⁵

"...in the presence of God he anticipates, as if it were, the experience of Paul (Phil. 3:4-9) and the problem is solved. The godly are afflicted that they may be brought to self-knowledge and self-judgment."⁸⁶

42:7 God speaks to Eliphaz, for he was the first one to speak to Job. He might have been the most aged and respectable of the friends. It must be remembered each spoke out from a present circumstance - Job from his agony. Therefore, there are modified degrees of blame here.

42:7-17 God uses his servant Job to convict and correct others.

42:8 Job was a holy man - his prayers would be acceptable to God. Job's "religion" like that we are under today, namely, the teachings of Jesus, is one of forgiveness.

42:11 His friends and even sisters had not made their appearance before.

"The rising sun reveals many friends that darkness had driven away, or brings to light many - real or professed - who were concealed at night."⁸⁷

"Did eat bread" - ancient token of friendship. (cf. Psalm

42:9)

Prov. 9:5, 23:6, Jer. 41:1 "Piece of money" - probably earliest instance in which "money" is mentioned. One cannot determine the form, however.

42:12 Perhaps not all at once, but through the years.

42:13 By the wife mentioned in Job (last scene of which was in 19:17, "his breath was strange to his wife...") or by a second marriage.

42:14 "Jemima" meaning, some say, "day" - Good parallel to an exodus from his "night of affliction".

42:16 "After this Job lived an hundred and forty years." We don't know the age of Job when his calamities came upon him.

The LXX has undertaken to determine this, but on what basis of authority is unknown. "And Job lived after his afflictions an hundred and seventy years; so that all the years that he lived were two hundred and forty." According to this he was 70 when his affliction came upon him - this, again, is a mere conjecture. (Why the year 170 is mentioned instead of 140 is unknown.)

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