#### "HAST THOU CONSIDERED"

# MY SERVANT JOB

K. PAPOWSKI

#### **FOREWORD**

During the latter half of 1991 and continuing into early 1992, a study of "The Book of Job" was undertaken in a series of classes at the Wilston Ecclesia. In the course of the studies extensive use was made of overhead transparencies in an endeavour to unravel the complexities of the book, and because many members were unable to transcribe these within the span of each class, it was decided that at the end of the series of classes they would be produced in book form. It became apparent after delivering the same subject at the Rathmines Bible School in December 1991, that there was a wider interest in the production of such a book, and willing to accept Job's "Challenge of the Broad Perspective", the larger interest has been catered for.

It is acknowleged that there are deficiencies and limitations in reproducing what was originally intended as an aid in the presentation of Study Class material. Where possible additional notes have been included to clarify that which would normally have been explained verbally. These, however, have been kept to a minimum.

Much more could be written about "The Book of Job", and many intricate details and types could be described. That, however, is not the design of these notes. The intent of these notes is to provide a macroscopic view of a book which displays the life of a man who became the arena of the conflict between Yahweh and "the Adversary", and in whom was declared "the righteousness of God".

K. Papowski Sept. 1992

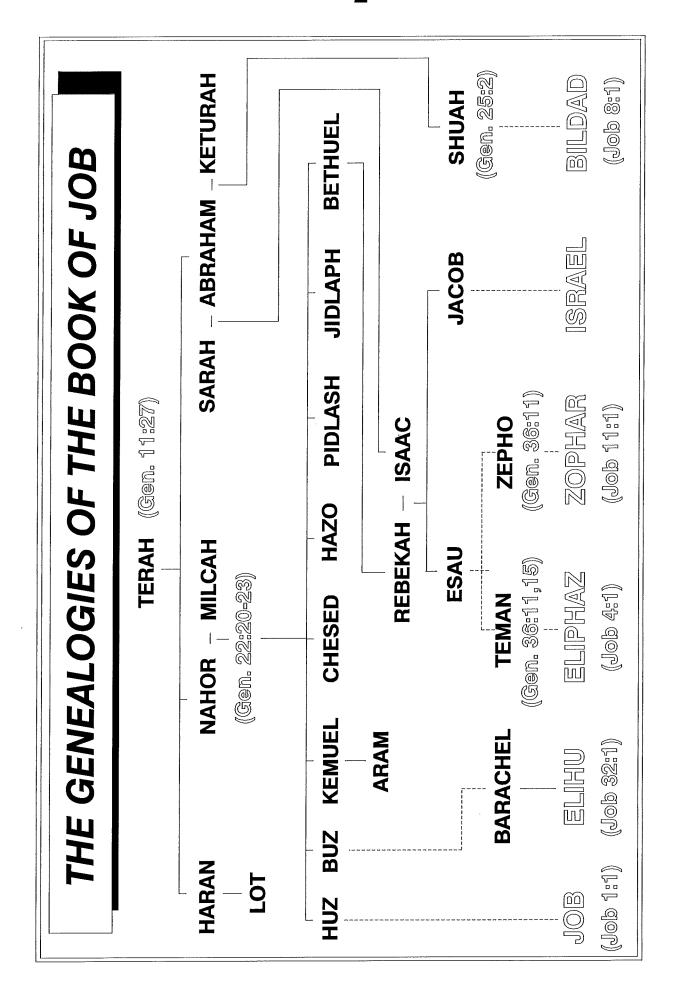
<b>OVERVIEW</b>
GENEALOGIES 2
BACKGROUND 3
TIME SETTING 5
AUTHORSHIP 6
THE LAND OF UZ 9
<b>CHAPTER 1 - ANALYSIS</b>
THE MEN OF THE EAST 12
JOB THE MEDIATOR 13
THE SONS OF GOD
YAHWEH VISITS THE ECCLESIA 19
THE ADVERSARY 21
MY SERVANT JOB
JOB'S FIRST TRIAL
JOB'S RESPONSE
<b>CHAPTER 2 - ANALYSIS 27</b>
JOB'S TWO TRIALS - COMPARISON 28
JOB'S DISEASE 29
JOB 2:9 - SEPTUAGINT 33

SIN & EVIL	34
HEBREW POETRY	36
JOB CHAPTER 3 - ANALYSIS	37
FIRST CYCLE OF DEBATE	38
ELIPHAZ THE TEMANITE	39
ELIPHAZ - FIRST SPEECH	42
JOB'S REPLY TO ELIPHAZ	43
BILDAD THE SHUHITE	45
BILDAD - FIRST SPEECH	48
JOB'S REPLY TO BILDAD	50
ZOPHAR THE NAAMATHITE	52
ZOPHAR - FIRST SPEECH	53
JOB'S REPLY TO ZOPHAR	55
SECOND CYCLE OF DEBATE	57
ELIPHAZ - SECOND SPEECH	58
JOB'S REPLY TO ELIPHAZ	62
BILDAD - SECOND SPEECH	65
JOB'S REPLY TO BILDAD	67
THE REDEEMER	72

JOB'S REDEEMER	74
JOB'S PROGRESS IN FAITH	76
ZOPHAR - SECOND SPEECH	<b>77</b>
JOB'S REPLY TO ZOPHAR	79
THIRD CYCLE OF DEBATE	85
ELIPHAZ -THIRD SPEECH	86
JOB'S REPLY TO ELIPHAZ	89
BILDAD - THIRD SPEECH	93
JOB'S REPLY TO BILDAD	96
JOB'S CONCLUSION	97
JOB'S MONOLOGUES	99
JOB'S HYMN ON WISDOM	100
JOB'S PAST HONOUR & BLESSING.	101
JOB'S PRESENT HUMILIATION	104
FINAL STATEMENT OF INTEGRITY	107
ELIHU'S SPEECHES	110
ELIHU THE BUZITE	111
MAIN CHARGES AGAINST JOB	113
ELIHU'S INTRODUCTION	114

ELIHU'S FIRST SPEECH 116
ELIHU'S SECOND SPEECH120
ELIHU'S THIRD SPEECH 123
ELIHU'S FOURTH SPEECH125
THE SPEECHES OF YAHWEH 130
YAHWEH'S FIRST SPEECH131
JOB'S CONFESSION 134
YAHWEH'S SECOND SPEECH 135
JOB'S REPENTANCE 137
THE EPILOGUE138
APPENDIX - ELIHU'S PLACE IN THE
BOOK OF JOB.

EALED	EPILOGUE - PROSE -	42:10-17 JOB'S RESTORATION 42:1-9 JOB'S REPENTANCE	APPROVED	Repentance	GOD'S VOICE	0	GOD'S	ANSWER
" - GOD'S RIGHTEOUSNESS REVEALED	DIALOGUE - THE DRAMA - POETRY -	32-37 SPEECHES OF ELIHU 31 JOB'S FINAL APPEAL 27-30 JOB'S MONOLOGUES 4-26  DEBATE BETWEEN JOB & HIS THREE FRIENDS	JOB IS COUNSELLED	Persistent and Growing Self-vindications	JUDGEMENTS OF MEN G	DEBATES - JOB & HIS FRIENDS ELIHU	4:115:122:131:404 SPEECHESFIRST CYCLESECOND CYCLETHIRD CYCLE4 SPEECHES	MEN'S WRONG ANSWERS  BUT  DEFICIENT
NT JOE		3:1-26 JOB'S CRY OF DESPAIR	DESPAIRS	His	COMPLAINT		EM	ΥLI
"MY SERVANT JOB"	PROLOGUE - PROSE -	2:11-13 JOB'S 3RD TRIAL 2:7-10 JOB'S 2ND TRIAL 2:1-6 2ND CHALLENGE 1:13-22 JOB'S 1ST TRIAL 1:6-12 1ST CHALLENGE 1:1-5 JOB'S CHARACTER	JOB IS TESTED	His Trust in God	CHALLENGE		THE PROBLEM	OF ADVERSITY



# "Iyowb"

- His name means "Hated, persecuted" (Strong); "The afflicted one" (Ges.); "One who turns back, to return, repent" (Arabic) cp. Job 42:10. Cognate with "enmity" (Gen.3:15).
- Job was a real person (Ezek.14:14-20; Jas.5:11).
- He was a native of the land of Uz (1:1).
- Job lived during the Patriarchal period. He preceded the Law of Moses, as no reference is made to its many institutions. The kind of sacrifice described in 1:5 was practiced before the Mosaic Law. Also, before the Law the head of the house was the family's mediator and offered sacrifices on behalf of the family, in contrast to the practice under the Law (Exod.29:44).

# "Iyowb"

- Job lived some time between Joseph and Moses, and may have been contemporary with Moses during his (Moses') sojourn in the land of Midian.
- He was very wealthy (1:3,10).
   He and his sons were prosperous homeowners in a large city of the region (1:4; 29:7).
- Job was a respected and popular judge and benefactor (29:7-25).
- Job was righteous in God's eyes (1:1,5,8; cp. Ezek.14:14-20; Jas.5:11).
- He lived to an old age in keeping with the patriarchal period (42:16-17; cp. Gen.25:8; 35:29).

### Job – Time Setting Patriarchal

- No reference to Israel or the Law.
- Like Abraham, Isaac and Jacob, Job was a priest who offered for himself and his family (Job 1:5).
- Job wore a priest's garment (Heb. "kethoneth")
   Job 30:18; ep. Gen. 3:21; 37:3.
   The significance of the garment is described in Job 29:14.
- The age of Job and his three friends Job 42:16; cp. Gen. 25:8; 35:29).
- Job 15:10 Eliphaz came from Teman, who came from Esau (Gen. 36; 1 Chron. 1). Thus, the genealogy would be: Abraham Isaac Esau Eliphaz Teman Eliphaz. Therefore, the earliest there could be an "Eliphaz the the Temanite", would be the 5th generation from Abraham.
- Job, therefore, would have lived between Joseph and Moses, and was probably contemporary with Moses.

# The Authorship of Joh

- Tradition attributes the authorship to Moses.
- Internal evidence indicates a knowledge of Genesis.
- There is no mention of Israel's exodus or Egypt's overthrow.
- The history of Genesis is alluded to:

MAN'S FALL - Job 31:33.

CAIN - Job 31:38; cp. Gen.4:10.

THE FLOOD - Job 22:16.

THE REPHAIMS - Job 26:5 ("Dead" = "Rephaim") cp. Gen.14:5.

SODOM'S DESTRUCTION - Job 18:15.

THE HARP AND ORGAN - Job 21:12; 30:31; cp. Gen.4:21.

# The Authorship of Job

The language is characteristic of Moses:

- Job 1:3 GREAT HOUSEHOLD (Heb. "Rab Abuddah") = "something wrought, service" (Strong, Ges.). "Service, Household servants" (Theo. Word Book of the .O.T.). "A body of servants exceeding large" (Roth.). "A service very abundant" (Y.L.).

  ©©©UITS ©©™.26:14.
- Job 1:6 THE SONS OF GOD ©p. @en.6:2.
- Job 1:16 THE FIRE OF GOD cp. Gen.19:24.
- Job 2:5 HIS BONE AND HIS FLESH Gp. Gen.2:23.
- Job 2:12 THEY LIFTED UP THEIR VOICE AND WEPT cp. Gen.21:16; 27:38; 29:11.

# The Authorship of Job

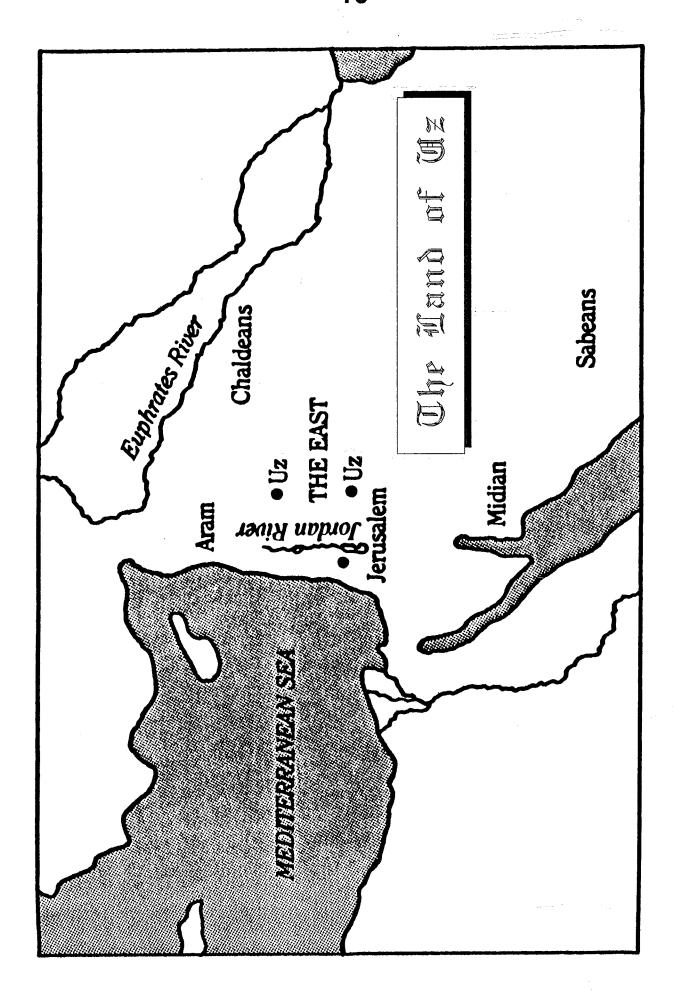
The language is characteristic of Moses:

- Job 2:12 SPRINKLED DUST...TOWARD HEAVEN @p. Exod.9:10.
- Job 42:8 SEVEN OXEN AND SEVEN RAMS @p. Num.23:1.
- Job 42:11 PIECES OF MONEY (Heb. "Qesiytah" [kes-see-taw']). Only other occurrences @@n.33:19; Josh. 24:32.
- Job 42:11 EARRING OF GOLD Gp. Gen.24:22.
- Job 42:15 THEIR FATHER GAVE THEM INHERITANCE AMONG THEIR BRETHREN ©p. Num. 27:7.
- Job 42:17 OLD AND FULL OF DAYS ©p. Gen.25:8; 35:29.

### The Tand of Uz

- The position of the country may be deduced from the native lands of Job's three friends:

   Eliphaz, and Elihu came from Teman which is located in Idumea; and Bildad the Shuhite, was one of the Bene-Kedem ("sons of the east" Job 1:3, marg.).
- Uz was exposed to attacks by the Chaldeans and Sabeans (Job 1:15,17).
- The land of Uz must have been located near a city, at the gate of which Job sat (29:7).
- Uz must have been good for pasture land, for Job had extensive herds of cattle (1:3; 42:12).
- "Uz" is mentioned only in:Jer.25:20 where it is grouped with Egypt,
  Philistia, Edom and Moab.
  Lam.4:21 identified with portion of Edom.
- Hence, the land of Uz was either in Bashan not far from the Sea of Galilee, or in the vicinity of Edom.



#### - 11 -

### Job Chapter 1

#### 1:1-5 - JOB'S INTEGRITY & PROSPERITY.

- (a) His Upright Character V. 1
- (b) His Prosperity V. 2
- (c) His Unified and Godly Family V. 4
- (d) Job the Mediator His Concern for his Family V. 5

# 1:6-12 - CHALLENGE OF THE ADVERSARY. (THE TEST OF TRUE WORSHIP)

# 1:13-19 - JOB'S FIRST FOUR-FOLD TRIAL (LOSES WEALTH AND FAMILY)

# 1:20-22 - JOB'S RESPONSE - YAHWEH VINDICATED.

- (a) Mourns V. 20
- (b) Repudiates all Sin V. 20
- (c) Worships V. 20
- (d) Declares Yahweh's Righteousness V. 21
- (e) Demonstrates his Integrity V. 22

# THE MEN OF THE EAST "BENE-KEDEM" (JOB 1:3)

- Interlinear Translation "greater than all the sons of the east".
- A general designation of the people occupying the east country who inhabited the region bordering on Ammon and Moab (Ezek. 25:4,10), and who dwelt as far north as a district where people of Haran pastured their flocks (Gen. 29:1,4), and extended far southward into Arabia.
- Thus, a territory which included Edom and Moab, and stretched as far as the Euphrates (Gen. 25:1-6; Num. 23:7; Judges 6:3; Isa. 11:14).

# Job The Ardiator

- Associated with the priesthood (both Patriarchal and Mosaic) was a garment - a "coat" (Heb. "kethoneth").
- Gen. 3:21 God replaced the fig-leaf inventions with a "coat" of His providing. This coat had a sacrificial meaning and was symbolic of forgiveness and imputed righteousness.
- During PATRIARCHAL TIMES the father was a priest as well as head of the household. The privilege of MEDIATING on behalf of the family was associated with the covenant between God and man, based on the sacrifice of which the "kethoneth" was the symbol.

### Joh The Mediator

- On the death of the father this privilege went to the son who had been given the birthright. The birthright included spiritual privileges of headship of the family as well as material wealth.
- The patriarch Job offered on behalf of his sons (Job 1:5; cp. Gen. 8:20), and also was commanded to mediate for his friends (Job 42:8). He wore a "kethoneth" (Job 30:18) - the very garment one would expect a patriarch and acceptable mediator to possess.
- The function exercised by the head of the patriarchal household (and firstborn), was transferred to the house of Levi. They were to be for God instead of the firstborn (Num. 8:5-22).

### Job The Mediator

 The Aaronic priests could not minister about the Tabernacle without wearing the "kethoneth".

The connection of the "kethoneth", and the firstborn's right AND the priestly function can here be clearly seen.

#### • THE FULL SIGNIFICANCE:

"I put on righteousness, and it clothed me" (Job 29:14). How much more true of Christ? God ascribed righteousness to His son, who alone had the right to wear such a garment.

 So must we "put on" Christ, as one puts on a garment, thus getting "into Christ " (Gal. 3:27-29).

# Joh The Mediator

- The "kethoneth" was also worn by a princess who was undefiled - one destined to become a King's bride (2 Sam. 13:18; Song 5:3).
- Just as God made "kethoneths" for the man AND his wife, so Christ covers his BRIDE (the ecclesia) with his righteousness cp. (Heb. 2:11-18).

# THE SONS OF GOD (JOB 1:6)

- Defines one who believes and worships Yahweh in contrast to the rest of mankind who live according to their lusts.
- Since Abel there has always been the division on earth between "the sons of God" and the rest of mankind.
- Genesis 6 speaks of the corruption of the "sons of God" by inter-marriage with apostate mankind, with the result that they were drawn away from their allegiance to God, and wholesale wickedness abounded.
- The same division exists today 1 John 3:1.
   We have the reason given why men are called "sons of God" John 1:12; Rom. 8:14; 2 Cor. 6:17-18.

# THE SONS OF GOD (JOB 1:6)

- Men are constituted "sons of God" who are "in Christ", the Son of God, irrespective as to whether they were born before or after his advent.
- Thus there were mortal men in the days of Job who constituted "the sons of God" of his generation, and who assembled together to worship and give glory to God.
- Among their number was "THE Adversary".
- Other "sons of God" are also named: Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, and Elihu. These were probably leaders among the Ecclesia.
- Thus the "sons of God" constituted the congregation of the called out ones - the Ecclesia.

# Hahueh Hisits the Ecclesia

#### (Job 1:6)

- It was not unusual for the angels of God to appear among men, and to speak or act in the name of Yahweh (Gen.18; Exod.23:20-21).
- Adam and Eve, and their family assembled before God's angel to make sacrifice (Gen. 3:24; 4:3-7).
- However, it is more likely that during the patriarchal period, when the head of the family was priest and mediator, that one member of the community was high priest of the Melchizedek order (Gen. 14:18).
- This "priest of the Most High Ail" was to the people as Yahweh, and to come before him was as if one came before Yahweh Himself (Deut. 19:17; 2 Chron. 19:6).

# Bahweh Bisits the Ecclesia

(Job 1:6)

 "Yahweh said by His priest (for, in Scripture, what is said by his priests and prophets, Yahweh is said to say Himself)".

- Bro. J. Thomas.

 Therefore, when the "sons of God" came before Yahweh, they were in fact, presenting themselves before the High Priest of the day.

# The Adversary (Job 1:6)

Heb. "has-sahtahn" = "the adversary" (Bro. J. Thomas).

"An opponent", from the primary root, "to attack, accuse" (Strong).

- The adversary was certainly personal, as the use of the definite article affirms.
- He was by reputation one of "the sons of God", walking "in the midst of them".
- He was one of Job's fellow-worshippers;
   of little faith and obviously self-centred.
- "He was nominally a coreligionist, but full of envy and unfriendly feeling towards Job. This is not an unusual circumstance, even in societies reputed apostolic. In these, Satans too often abound, and become the adversaries of those they cannot imitate". (Bro. J. Thomas)

# The Adursary (Job 1:6)

- He spoke discord and endeavoured to sow mischief.
- "He slandered Job and insinuated that Job's fear of Yahweh had been purchased by extraordinary favours; but that, if these were withdrawn, and he were reduced to poverty, he would curse Him to his face."
   (Bro. J. Thomas)
- Job does not ascribe his affliction to the Adversary, but realises that it is from Yahweh Himself (Job 1:11,21; 2:3,5,10; 19:6-13,21; 27:2-3; 42:11)
- "All that was done being 'adverse' to Job, was attributed to the adversary, who was the moving cause; though the efficient cause was the power of Deity Himself."

(Bro. J. Thomas)

# The Adversary (Job 1:6)

- The thoughts he expressed probably occurred to a number of Job's contemporaries as they beheld with envious eyes his prosperity.
- "The Adversary" also represents a community spirit of envy against Job.
- God allowed this man his wishes to vindicate His righteousness in the person of Job, and to establish a principle of faith in adversity for future generations.
- The only other occurrence of "the Adversary" (the definite article) is in Zech. 3:1-2 where a rival system of truth is described (cp. Ezra 4:1-3).
- The Adversary, therefore, is "The embodiment of falsehood, unbelief, and disobedience." (Bro. J. Thomas).

### My Servant Job

#### (Job 1:8)

Heb. "ebed" = "a bondman, a servant". From "abad" = "to work, to serve, enslave". (Strong).

It was an honour to be called the King's servant. It implies a special role in the administration. Only a few favoured were called God's servants.

- Abraham, Isaac, Jacob Deut. 9:27.
- Moses Exod. 14:31; Num. 12:7,8.
- Caleb Num. 14:24.
- Samuel 1 Sam. 3:10.
- David 2 Sam. 3:18; 7:5.
- Solomon 1 Kings 3:7,8,9.
- Nehemiah Nehemiah 1:6.
- Isaiah Isaiah 20:3.
- Eliakim Isaiah 22:20.
- Zerubbabel Haggai 2:23.
- Christ Isaiah 42:1; 52:10; 53:11.

#### Bankruptry & Bereavement (Job 1:13-19)

- A New Round of Feasting V. 13.
- The Sabeans Plunder Job's oxen & asses, and Slay the Attendants - ₩v. 14-15.
- The Fire of God (Lightning)
   Destroys Job's Sheep and
   Servants ♥ 16.
- The Chaldeans Plunder Job's Camels and and Slay His Servants - ♥, 17.
- A Whirlwind from the Desert Destroys Job's Son's House and Crushes His Children

- Wy. 18-19.

### Joh's Response Hahveh Hindicated

#### (Job 1:20-22)

- Rent his mantle A mark of deep grief (Gen. 37:34); and an indication of being heartbroken (Joel 2:13; 2 Sam. 13:19,31; 2 Kings 18:37).
- Shaved his head Repudiation of sin (Micah 1:6) and a new beginning (Num. 6:9-11; Lev. 14:8-9).
- Fell down and worshipped Total surrender and complete submission to God.
- Declares Yahweh's Righteousness- V. 21.
- Demonstrates his Integrity V. 22.

# Job Chapter 2

- The Second Encounter with the Adversary
   □ ♥♥.1-2.
- Job's Continued Integrity V.3.
- The Adversary's New Challenge 🏻 🗸 5.
- Yahweh's Conflict with the Adversary V.S.
- Job's Second Trial Loses Health and Home (His Loathsome Disease) - Vv.7-8.
- A Wife's Pride 🛛 🖫 🛢 .
- Job's Response Yahweh Vindicated V.10.
- The Arrival of Job's Three Friends V.11.
- The Shock of Recognition ♥.12.
- Job's Third Trial Loses Fame and Friends ₩.13.

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Chapter 2	SECOND TRIAL	LOATHSOME DISEASE	TOUCH HIM "his bone and his flesh" 2点
Chapter 1	FIRST TRIAL	<b>BANKRUPTCY &amp; BEREAVEMENT</b>	TOUCH HIS "all that he hath" 1 まる POSSESSIONS OF JOB

### Joh's Sore Boils

#### Job 2:7

#### Hebrew "shechiyn"

- Gesenius "masc. an inflamed ulcer, a boil - Ex.9:9,11; Lev.13:18-20, the boil of Egypt Deut.28:27,35; Job 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians "elephantiasis", from the skin being covered with black scales, and the feet swelling up."
- Rotherham "Probably "elephantiasis", the most dreadful kind of leprosy" (H.L. Davies).
- Bullinger "Singular in the Hebrew, "a burning sore". Job was covered with one universal inflammation. It was that form of leprosy called "black" (to distinguish it from the "white") or "Elephantiasis", because the feet swell like those of an Elephant."

### Joh's Sore Boils

#### Hebrew "shechiyn"

Exodus 9:9,10,11 - boil(s).

Lev.13:18,19,20,23 - boil.

Deut.28:27,35 - botch.

• 2 Kings 20:7 - boil.

Job 2:7 - boils.

● Isa.38:21 - boil.

### Joh's Louthsome Disease

(Job 2:7)

Job's loathsome disease was a severe form of leprosy called Elephantiasis, a form of black leprosy, so named by the Greeks, because the affected skin resembles an elephant's hide (cp. Deut. 28:27-35).

Some horrible aspects of Job's affiliction:

- Insufferable itching of the skin such that Job took a potsherd and scraped himself (Job 2:8).
- Skin cracked and covered with boils, first hard and encrusted, and then festering with worms or maggots (Job 7:5).
- Foul breath (Job 19:17).
- Blackened and chapped appearance of the body (Job 30:30).

### Joh's Touthsome Diseuse

(JOB 2:7)

Some horrible aspects of Job's affliction:

- Pain of limbs which swelled badly, and in some cases rotted away (Job 30:17, 30).
- Extreme emaciation of the body (Job 19:20; 30:18).
- Smitten by a burning ulceration, from the sole of his feet to the crown of his head, causing an anguished frame, made restless by nightly dreams, gaspings and tortures (Job 7:4, 13-15).
- Often the only relief was death itself (Job 2:9).

## SEPTUAGINT (Job 2:9)

"And when much time had passed, his wife said to him, How long wilt thou hold out, saying, Behold, I wait yet a little while, expecting the hope of my deliverance? for, behold, thy memorial is abolished from the earth, even thy sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and the pangs which now beset me; but say some word against the Lord, and die."

#### THE CONSTITUTION OF SIN

(Elpis Israel - Page 126)

The introduction of sin into the world necessitated the constitution of things as they were laid in the beginning. If there had been no sin there would have been no mention between God and man; and consequently no antagonism by which to educe good out of evil.

Sin and evil are as cause and effect. God is the author of evil, but not of sin; for the evil is the punishment of sin.

"I form the light, and create darkness: I make peace, and create evil: I the LORD, do all these things" (Isa. 45:7).
"Shall there be evil in a city, and the LORD hath not done it?" (Amos 3:6).

#### THE CONSTITUTION OF SIN

(Elpis Israel - Page 126)

The evil then to which man is subjected is the Lord's doing. War, famine, pestilence, flood, earthquake, disease, and death, are the terrible evils which God inflicts upon mankind for their transgressions. Nations cannot go to war when they please, any more than they can shake the earth at their will and pleasure; neither can they preserve peace, when He proclaims war.

Evil is the artillery with which He combats the enemies of His law, and of His saints; consequently, there will be neither peace nor blessedness for the nations, until sin is put down, His people avenged, and truth and right-eousness be established in the earth.

### HEBREW POETRY

Hebrew poetry uses a device called parallelism. The three most common kinds of parallelism are:

 SYNONYMOUS: a thought is stated in the first line, then repeated in similar language in the second.

**Example:** "By the blast of God they perish,

and by the breath of his nostrils

are they consumed" (4:9).

 ANTITHETIC: the statement in the first line is followed by a contrasting statement in the second line.

Example: "My friends scorn me:

But mine eye poureth out tears

unto God" (16:20).

 SYNTHETIC: a number of related thoughts expand on the statement of the first line.

**Example:** "They are destroyed from morning

to evening;

they perish forever without any

regarding it" (4:19-21).

# Job Chapter 3 Job Despairs

JOB'S ANGUISHED CRY OF DESPAIR

- Vv. 1-10 IMPRECATION

  Curses the Day of his Birth & Conception.
- Vv. 11-19 LAMENTATION
   Laments His Survival.
- Vv. 20-26 CONFUSION
   Desire for Death.

## First Cycle of Debate Chapters 4-14

- ELIPHAZ FIRST SPEECH (Chapter 4-5).
- JOB'S REPLY TO ELIPHAZ (Chapter 6-7).
- BILDAD FIRST SPEECH (Chapter 8).
- JOB'S REPLY TO BILDAD (Chapter 9-10).
- ZOPHAR FIRST SPEECH (Chapter 11).
- JOB'S REPLY TO ZOPHAR (Chapter 12-14).

# ELIPHAZ The Temanite

- His name means "God of gold" (Strong);
   or "to whom God is strength" (Gesenius).
- Teman was a grandson of Esau (Gen.36:11,15); & closely connected with Edom (Jer.49:20; Obad.9; Ezek.25:13; Hab.3:3). Eliphaz, thus, came from Edom, and therefore could not be earlier than the great-grandson of Esau.
- Teman was traditionally famous for its wise men (Jer.49:7).
- Temanites were described as: "Authors of proverbs embodying the results of observation, and searchers out of understanding."
- Eliphaz is the senior member (Job 15:10), and, therefore, acts as the leading spokesman.

## ELIPHAZ The Temanite

- He argues from the standpoint of human experience.
- On him falls the main burden of the argument: that God's retribution is perfect and certain, and that therefore, suffering must be proof of previous sin.
- His speeches show clearer reasoning and more considerate criticism than those of Bildad and Zophar.
- His words are distinguished from those of Bildad and Zophar by greater calmness and elaboration, and in the first instance by greater gentleness toward Job, although he ventures afterwards to impute to him specific sins.
- Eliphaz was decidedly the wisest and the best of the three - a more original thinker, a more gentlemanly controversialist, and a more sympathetic friend.

## ELIPHAZ The Temanite

- Eliphaz is noble, sincere, wise and courtly.
- Two of his main contentions are that:
  - (a) God is perfectly pure and righteous (4:17)
  - (b) Man brings trouble on himself (5:7).

#### ELIPHAZ - FIRST SPEECH

(Chapters 4 & 5)

- 4:1-6 Extends His Apology.
- 4:7-11 Eliphaz's Analysis:
   The Doctrine of Exact Retribution.
- 4:12-21 Invokes His Authority.
   Confirmed by Divine Revelation.
- 5:1-7 Makes His Application: The Cause of Man's Trouble is from Within Man.
- 5:8-16 Offers His Advice:
   Seek God.
- 5:17-27 The Benefits of Divine Chastening and Promise of Reward.

(Chapter 6)

- 6:1-7 The Extremity of Job's Suffering.
- 6:8-13 Job's Plea for Swift Death.
- 6:14-23 The Failure of His Friends.
- 6:24-30 Job's Challenge to His Friends.

#### JOB'S APPEAL TO GOD

(Chapter 7)

- 7:1-6 Brevity of Life.
   His Hopeless Condition.
- ◆ 7:7-10 Finality of Death.
- ◆ 7:11-21 Job's Confusion and Unprovoked Alienation.

## BILDAD The Shuhite

- His name means "son of contention", "contender", from the root "to strive" (Gesenius).
- A descendant of Shuah, the youngest son of Abraham by Keturah (Gen.25:2). Abraham's children (apart from Isaac) were sent by Abraham "eastward, unto the east country" (Gen.25:6), which some suggest was near the Euphrates.
- Bildad appeals neither to visions nor to his own discoveries, but to the experience and teaching of former generations (Job 8:8-10).
- He argues from human tradition. With him, this authority is unimpeachable and the rule of truth.

# BILDAD The Shuhite

- What Bildad lacks in dignity he gains in directness. He is more bold, direct, less kind than Eliphaz, almost to the point of cruelty.
- Bildad repeats the formula: that righteousness and prosperity, sin and suffering, are in a mechanical cause-and-effect relationship.
- He charges Job with Godlessness
   (8:13).

## BILDAD The Shuhite

- Bildad's main contentions are that:-
  - (a) God never twists justice
  - (b) Job's children may have deserved their fate (8:4)
  - (c) God will not cast away a perfect man (8:20).
- There is no need to dispute plain truths like these. Ask antiquity - consult tradition!

#### BILDAD - FIRST SPEECH

(Chapter 8)

- 8:1-7 GOD NEVER PERVERTS JUSTICE.
- 8:8-10 APPEAL TO TRADITION.

God has spoken through the wisdom of the ages as discovered by the fathers. God's "final word" has been given through tradition.

 8:11-18 - WISDOM FROM THREE ANCIENT PARABLES:-

These parables are used to counter Job's appearance of innocence.

(a) Parable of the Papyrus (Vv. 11-13)

The papyrus is a plant which has the appearance of vigorous growth, but when cut quickly withers in the sun. Thus, Job's innocence is style without substance.

#### BILDAD - FIRST SPEECH

(Chapter 8)

 8:11-18 - WISDOM FROM THREE ANCIENT PARABLES:-

These parables are used to counter Job's appearance of innocence.

(b) Parable of the Spider's Web

(Vv. 14-15)

The spider's web has the appearance of strength and security, but cannot be leaned upon. So Job's claim to innocence is self-confidence without security.

(c) Parable of the Gourd (Vv. 16-19)

The gourd is a prosperous plant that leaves no trace of its existence when it dies. Thus, Job has prosperity without permanence.

• 8:20-22 - GOD REWARDS THE RIGHTEOUS WITH JOY AND THE WICKED WITH DEATH.

#### JOB'S REPLY TO BILDAD

(Chapter 9)

- 9:1-12 The Overwhelming Nature of God's Power (His Majesty, Might and Wisdom).
- 9:13-24 Man's Indefensible Position Before God's Supremacy.
- 9:25-35 Job's Desire for Reconciliation - The Need for a Mediator.

#### JOB'S APPEAL TO GOD

(Chapter 10)

- 10:1-7 Job's Complaint of God's Treatment:-
  - (a) Does He Enjoy Oppression? (V.3).
  - (b) Is He Limited By Man's Vision?
  - (c) Is He Constrained By Time? (V.5).
  - (d) Does He Play Games With Temporal Power? (V.6).
- 10:8-17 God's Creation and Care of Job Whom He Now Destroys.
- 10:18-22 Job's Cry of Despair.

# ZOPHAR The Naamathite

- His name means "hairy" or "rough" (Young);
   "departing" (Strong); "imputent" (Gesenius).
- Related to Zepho or Zephi, the grandson of Esau (Gen.36:11; 1 Chron.1:36), cp. Septuagint. He probably came from east of Jordan.
- Zophar relies neither upon revelation nor upon tradition.
- He appeals to common sense and dogma.
- Zophar is a blunt-spoken dogmatist and moralist. He uses assertion more than reason.
- His treatment of Job is extremely cruel, and his attacks are vehement.
- One of his main contentions is that, God knows iniquity when He sees it (Job 11:11).

#### **ZOPHAR - FIRST SPEECH**

(Chapter 11)

- 11:1-3 ZOPHAR'S FOUR-FOLD DENUNCIATION OF JOB'S WORDS
  - Unnecessary
  - Empty
  - **■** False
  - Mocking
- 11:4 JOB IS A HERETIC AND A BLASPHEMER.
- 11:5-6 JOB HAS RECEIVED LESS THAN HE DESERVES.

#### **ZOPHAR - FIRST SPEECH**

(Chapter 11)

- 11:7-9 GOD'S FOUR-FOLD STUPENDOUS WISDOM
  - Higher than heaven.
  - Deeper than "sheol".
  - Longer than the earth.
  - Broader than the sea.
- 11:10-12 GOD KNOWS INIQUITY WHEN HE SEES IT.
- 11:13-20 ZOPHAR'S FOUR-STEP PATH TO RIGHTEOUSNESS AND BLESSING.
  - Prepare your heart.
  - Pray to God.
  - Put away iniquity.
  - Repudiate wickedness.

#### JOB'S REPLY TO ZOPHAR

(Chapters 12-13)

- 12:1-6 Job's Claim to Equality with His Friends.
- 12:7-10 Job Denounces the Worthless Wisdom of His Friends.
- 12:11-25 Job Demonstrates His Superior Wisdom and Knowledge of God's Power and Prudence.
- 13:1-6 Job's Challenge to the Failure of His Friends.
- 13:7-12 Job's Severe Warning of Certain Judgement for His Friends.
- 13:13-19 Job's Supreme
   Confidence in God.

#### JOB'S APPEAL TO GOD

(Chapters 13-14)

- 13:20-28 Job Establishes the Grounds for His Encounter with God.
- 14:1-6 Recalling Human Futility.
- 14:7-12 Man's Hopeless Fate Compared with the Hope of a Tree.
- 14:13-17 Job's Desire for Eternal Life and Restored Relationships.
- 14:18-22 Job's Despair of Present Perplexity and Hopelessness.

## Second Cycle of Debate Chapters 15-21

- ELIPHAZ SECOND SPEECH (Chapter 15).
- JOB'S REPLY TO ELIPHAZ (Chapter 16-17).
- BILDAD SECOND SPEECH (Chapter 18).
- JOB'S REPLY TO BILDAD (Chapter 19).
- ZOPHAR SECOND SPEECH (Chapter 20).
- JOB'S REPLY TO ZOPHAR (Chapter 21).

(Chapter 15)

## 15:1-6 - REJECTS JOB'S CLAIM **TO WISDOM.**

- If Job were wise he would speak with moderation. Emotional outbursts are symptomatic of foolishness (♥. 2).
   (Job, you're a "windbag"!)
- Job cannot be wise because his unprofitable talk is a poor model for others (⋈, ३).
- Job's speech is irreverent and undermines religion, discarding the fear of God (♥. 4; €p. 4:6).
- Job is a fool betrayed by his mouth (♥♥, 5-6).

(Chapter 15)

### 15:7-11 - REJECTS JOB'S CLAIM TO KNOWLEDGE.

What was the ground for Job's claim to knowledge? (12:3; 13:1)

- Was he older than antiquity? (♥. 7;
   ©p. 38:4).
- Did he have a patent on wisdom?
   (VV. 8-9).
- Wisdom and knowledge belong to the aged, and these resided with Eliphaz (v. 10)
- Job rejects wise counsel and is rebellious by questioning Eliphaz ((♥. 11)).

(Chapter 15)

### 15:12-16 - REFUTES JOB'S CLAIM TO INNOCENCE

- That Job is guilty is evident by his intemperate speech (♥♥。 12-13).
- Job cannot be innocent because man is born to uncleanness and corruption (♥♥. 14-15).
- Job is "abominable and filthy" and drinks "iniquity like water" (♥ 16).

(Chapter 15)

### 15:17-35 - THE FATE OF THE WICKED DEMONSTRATES EXACT RETRIBUTION.

- Eliphaz's claim to the wisdom of antiquity (♥♥ 17-19).
- The wicked suffer misery and pain as automatic and inevitable wages. (♥♥ 20-24).
- The wicked are punished because of their defiance and stubbornness against the Almighty (VV). 25-28).
- Inevitable disaster would befall the wicked (vv. 29-35). They would be unproductive, and fire would consume their possessions (⋈, ३४).

(Chapters 16-17)

### 16:1-5 - JOB REJECTS THE VAIN WORDS OF HIS FRIENDS.

- They are Miserable comforters (♥.2).
- Was there no end to their "words of wind"? (∀. ③).
- If they exchanged places, Job could advise and gesticulate like them (♥゚4)゚
- ◆ He could even "strengthen" and "assuage" them with words (♥. 5).

(Chapters 16-17)

## 16:6-17 - GOD'S INEXPLICABLE TREATMENT OF JOB.

- The suffering of loneliness (♥♥, ७-७).
- The deep gashes of God's wrath (♥. 9).
- The taunts and mockery of men (vv. 10-11; cp. Psa. 22:13).
- God's unexpected and destructive attacks (♥.12).
- Job's calamity, likened to a fortress subjected to repeated attacks from an army, led by a mighty warrior (vv. 13-14; cp. Isa. 42:13).
- Job's deep humilation and suffering (www. 15-16).
- Job attests his innocence (v. 17;
   cp. Isa. 53:9).

(Chapters 16-17)

### 16:18-17:2 - JOB'S INTOLERABLE POSITION OF INJUSTICE.

- Evidence of Job's integrity (vv. 18-19).
- Scornful friends, yet trust in God (♥. 20).
- His appeal to God (♥. 21).
- Job about to die and ready for death (16:22-17:1).
- His friends' mockery of promised restoration (17:2).
- 17:3-5 JOB SEEKS A PLEDGE FOR DIVINE VINDICATION. HIS FRIENDS' LACK OF WISDOM.
- 17:6-9 DESPISED AND REJECTED OF MEN, BUT MAINTAINING HIS INTEGRITY.
- 17:10-16 HIS FRIENDS' INSENSITIVITY
  AS DEATH DRAWS NEAR.

#### **BILDAD - SECOND SPEECH**

(Chapter 18)

#### 18:1-5 - BILDAD'S REBUKE OF JOB FOR INSULTING LANGUAGE

- Job would gain understanding if he accepted their advice (♥♥∿1-2).
- Bildad's offence at Job's insults (♥゚ ③)。
- Job's wounds are self-inflicted (♥. 4 a) (cp. 16:9).
- Job is no exception to the "rock" of God's moral order of "exact retribution" (♥. 4 b).

#### **BILDAD - SECOND SPEECH**

(Chapter 18)

## 18:5-21 - THE BARBS OF BILDAD. (The Doctrine of Exact Retribution)

- The light of the wicked would be removed (√√√ 5-7).
- The sinner's snares and ruin ((vv. 8-11)).
- His inevitable destruction
   (vv. 12-14).
- Extinction of his posterity
   (vv. 15-17).
- Universal abhorrence at the fate of the wicked (vv. 18-21).

(Chapter 19)

# 19:1-6 - JOB REBUKES HIS FRIENDS' PREJUDICE.

- Rebukes his friends' verbal affliction (♥♥. 1-3).
- They have no evidence of sin against him (♥. ④).
- Scorns their superior attitude, and their condemnation of him (♥. 5).
- It is God who surrounds and assails him 《♥』 ⑥》。

(Chapter 19)

## 19:7-12 - THE OBJECT OF GOD'S JUDGEMENT.

- God is silent while assailing him on every side (v. 7).
- Portrays his plight and utter futility :-
- Walled in by a fence; set on a dark path
   (♥. 8).
- Stripped of his "crown" (righteousness)
   and his "glory" (godliness) (♥. ๑).
- Broken into rubble; uprooted like a tree
   (♥. 10).
- Counted as an enemy; under siege by a mighty army (♥. 11-12).

(Chapter 19)

#### 19:13-20 - THE PIT OF HUMILIATION

- Estranged from brethren and aquaintances, because of God's pursuit of him, and his friends' persecution (♥. 13).
   (Cp. Psa. 69:8; 88:18).
- Failed by relatives, forgotten by friends (♥. 14).
- Alienated by maidservants (∀, 15).
- Ignored by menservants (v. 16).
- Rejected by his wife, repulsed by his own brothers (♥. 17).
- Despised by urchins (♥.18).
- Abhorred by friends, and betrayed by loved ones (♥. 19).
- His piteous condition the cause of his absolute desertion (♥. 20).

### JOB'S REPLY TO BILDAD (Chapter 19)

# 19:21-24 - JOB'S CRY FOR COMPASSION AND JUSTICE

- A cry for compassion in view of the heavy "hand of God" (♥. 21).
- Their presumptuous persecution was that which properly belonged to God (♥. 22).
- Since justice was not forthcoming, he would that his claims to innocence were written in a book (V. 23).
- So that his claims to innocence would endure eternity, he would they were engraved in rock and filled with lead (v. 24).

(Chapter 19)

#### 19:25-27 - THE PINNACLE OF FAITH

- Job's confidence that God will vindicate him (⋈. 25).
- Death and corruption are imminent, but true justice requires his bodily presence and hence his resurrection (V. 26).
- When his vindication is complete, his estrangement from God will cease (v.27).

# 19:28-29 - JOB'S WARNING OF JUDGEMENT & DIVINE RETRIBUTION.

- His friends' persistent false charges
   (V.28).
- Their danger of Divine judgement
   (♥. 29).

### THE REDEEMER

(Heb. "Ga'al")

#### **Primary Hebrew meaning**

"to redeem from difficulty or danger"

There is usually an emphasis in "ga'al" on the redemption being the privilege or duty of a near relative.

- Refers to the re-purchase of a field which was sold in time of need (Lev. 25:25), or the freeing of an Israelite slave who sold himself in time of poverty (Lev. 25:48).
- Such purchase of, and restitution, was the duty of the next of kin.
- As kinsman he had the right to redeem anything which had been wrongly acquired (Num. 5:8).
- As the avenger of blood (near-kinsman of one slain) he had the right and duty to pursue the murderer and exact vengeance

(Cp. Num.35:12-27; Deut.19:6; Josh.20:3).

### THE REDEEMER

(Heb. "Ga'al")

- As the vindicator he had the duty to vindicate violated rights (Ruth 4:1,6,8).
- "Ga'al", therefore, conveyed the ideas of "Judgement" and "Mercy".
- The office of the Redeemer was in existence in the time of Job, prior to the Law of Moses.
- Pre-eminently, as the redeemer of His people, God was the "Ga'al" (Exod. 6:6; Isa. 43:1).
- Job believed that his innocence gave him a right to be vindicated, and since there was no kinsman prepared to stand on his behalf, God would reveal Himself as Job's Vindicator.

(Job 19:25).

### JOB'S REDEEMER

(JOB 19:25))

- Job's Redeemer is Yahweh (Isa.41:14; 49:7; 54:5). He, therefore, was correct when he said that his "Redeemer liveth".
- Yahweh has redeemed through His servant, the Lord Jesus Christ (Isa.49:6), and to that end he was exalted "to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts 5:31).
- In Christ, "God was manifest in the flesh" (1 Tim.3:16), and through him became Redeemer to both Jews and Gentiles.
- Therefore, Job could speak of his Redeemer (Yahweh) being revealed in "the latter day upon the earth". He will be revealed in the person of His son.

### JOB'S REDEEMER

(JOB 19:25)

- As the "near-kinsman", the redeemer came to the aid of any member of the family who fell into trouble.
- Yahweh could only be described as a "Redeemer" ("Near-kinsman") to fallen man, by revealing Himself in one of the race. This He did in the Lord Jesus Christ. (John 1:14; 2 Cor.5:19; 1 Tim.3:16).
- Job, therefore, could describe his Redeemer as then living, and yet to be manifest in the earth in the latter day. The former refers to Yahweh; the latter to His manifestation in Christ.

### JOB'S PROGRESS IN FAITH

- 9:33- "There is no mediator to bring us together".
- 16:19 "My advocate is on high".
- 17:3 "Lay down a pledge for me with Thyself".
- 19:25 "I know that my Redeemer liveth".

# ZOPHAR - SECOND SPEECH "The Way of the Wicked"

(Chapter 20)

"The triumphing of the wicked is short" (vv.4-5)

- 20:6-11 THE JOY OF THE WICKED IS BRIEF.
  - (a) His fall is great (VV. 6-7)
  - (b) His name will disappear (♥ 8)
  - (c) His children will suffer (V. 10)
  - (d) His death will be premature (v. 11)
- 20:12-19 THE SIN OF THE WICKED IS SELF-DESTRUCTIVE.
  - (a) His evil desires turn to poison (VV. 12-16)
  - (b) His dreams will not come true (v. 17)
  - (c) His ill-gained profits will bring no joy (vv. 18-19)

# ZOPHAR - SECOND SPEECH The Way of the Wicked

(Chapter 20)

- 20:20-22 THE JUDGEMENT OF GOD IS SURE.
  - (a) The conscience of the wicked condemns him (VV. 20-21)
  - (b) The success of the wicked repudiates him (v. 22)
- 20:23-28 THE DESTRUCTION OF THE WICKED IS IMMINENT.
  - (a) God will impale him (vv. 24-25)
  - (b) Darkness will cover him (V. 26)
  - (c) Fire will consume him (v. 26)
  - (d) Heaven will expose him (V. 27)
  - (e) Earth will resist him (v. 27)
- CONCLUSION: "This is the portion of a wicked man from God, and the heritage appointed unto him by God" (♥, 29)

(Chapter 21)

## 21:1-6 - JOB'S APPEAL FOR A FAIR HEARING.

- Stop the attack! (vv. 1-4).
- Look at me! (♥. 5a).
- Listen to the facts! (v. 5b).

# 21:7-13 - JOB'S DILEMMA AT THE PROSPERITY OF THE WICKED.

- They grow old & are rich and powerful
   (♥, ७).
- They are blessed with maturity for their children and safety for their homes
- They experience increase in their herds and joy in their family (vv. 10-12).
- They have wealth in their days and ease in their death (♥. 13).

(Chapter 21)

### 21:14-15 - A PROFILE OF THE WICKED

- They reject God and resist His ways (♥. 14).
- They refuse to serve Him and ridicule the value of prayer (♥. 15).

#### 21:16 - A PROFILE OF JOB

● Job has never turned away from God. The way of the wicked cannot account for his suffering (♥ 16).

(Chapter 21)

# 21:17-21 - WHY SHOULD THE CHILDREN OF THE WICKED SUFFER?

- The wicked are not immediately punished. Exact and immediate retribution is false! (♥♥♥. 17-18).
- The error of Job's friends concerning the children of the wicked (v. 19a). (cp. 18:19-20; 20:10,28).
- The wicked bear the punishment for their own sin (vv. 19b-20).
   (cp. Deut. 5:9-10).
- It is wrong to punish the children of wicked instead of the wicked themselves. Delayed retribution is false! (V. 21).

(Chapter 21)

# 21:22-26 - WHY DO THE WICKED NOT SUFFER IN DEATH?

- God's moral rule in the heaven and the earth (vv. 22).
- There is no set difference between the wicked and the righteous in death. Either may die young or old, easy or in pain, prosperous or in poverty.

(VV. 23-26).

(Chapter 21)

# 21:27-29 - WHY DO YOU INCLUDE ME AMONG THE WICKED?

 Job confronts them with the fact that, he knows that all their thoughts and schemes, inferences and innuendoes are directed personally at him.
 (VV. 27-28).

● Job charges his friends with prejudice and provincialism. Their judgement is limited by their own ignorance and narrow world (♥. 29).

(Chapter 21)

### 21:30-33 - THE CHALLENGE OF THE LARGE PERSPECTIVE

- The wicked are "spared" in the day of calamity, and "led away" (safely) in the day of wrath (⋈. 30).
- The wicked seem to be immune from retribution (♥. 31).
- The wicked are as prosperous in death as they are in life (♥♥ 32-33).

#### 21:34 - JOB'S CONCLUSION

 The friends who came to counsel Job have only brought empty words and false answers (♥. 34).

# Third Cycle of Debate Chapters 22-28

- ELIPHAZ THIRD SPEECH (Chapter 22).
- JOB'S REPLY TO ELIPHAZ (Chapter 23-24).
- BILDAD THIRD SPEECH (Chapter 25).
- JOB'S REPLY TO BILDAD (Chapter 26).
- JOB'S CONCLUSION (Chapter 27).

### ELIPHAZ - THIRD SPEECH

(Chapter 22)

# 22:1-3 - THE TYRANNY OF A PRIVATE VISION (CP. 4:17-21).

(God does not take pleasure in man's righteousness)

#### 22:4-5 - JOB PRONOUNCED A SINNER.

(God is not punishing Job for his righteousness, therefore he is suffering for his sins)

## 22:6-9 - ELIPHAZ'S CATALOGUE OF JOB'S SOCIAL SINS.

- Unjust exaction of pledge; stripping the naked of clothing (♥. ⑥).
- Refusing water to the weary; withholding bread from the hungry (\(\nabla\_n\)\(\nabla\_n\)\(\nabla\_n\)
- Favouring the rich and powerful (♥. 8).
- Sending widows away empty; crushing the fatherless (♥. ๑).

### **ELIPHAZ - THIRD SPEECH**

(Chapter 22)

### 22:10-11 - GOD'S RETRIBUTION FOR JOB'S GREAT SIN.

(Snares, fears, darkness, and flood of sorrows are God's punishment for Job)

22:12-20 - ELIPHAZ'S SOPHISTRY.

(Eliphaz twists the truth concerning the ungodly and the wicked)

- Eliphaz accuses Job of concocting the idea of God's absence in order to cover his secret sins:-
- △ God is remote (v. 12).
- △ Vision is obscured by cloud (vv. 13-14).
- △ On a journey away from home (v. 14b).
- Misquotes Job (vv. 17,13 cp. 21:14-15).
- Job is not only a great sinner, but is the personification of evil (vv. 15-20).

### ELIPHAZ - THIRD SPEECH

(Chapter 22)

### 22:21-30 - ELIPHAZ'S LILTING PSALM OF REDEMPTIVE HOPE.

(Admonishes Job to repentance and restoration to God's favour)

- Return to God, receive instruction, forsake iniquity (vv. 21-23).
- Discard all ill-gotten gains; make God your treasure (vv. 24-27).
- Promise of authority, wisdom, confidence, humility, power and purity (♥♥. 28-30).

(Chapters 23-24)

## 23:1-7 - JOB'S DESIRE FOR AN AUDIENCE WITH GOD.

- His suffering and bitter complaint (v. 2).
- ◆ His appeal to God that he (Job) might present his case (♥♥゚ ३–४).
- Job speculates that, once his case had been presented, there would be agreement between God and Job (v. 5).
- God would not use His great power to make the hearing a mismatch (♥♥。 ७-७).
- 23:8-9 JOB'S DESPERATE SEARCH FOR GOD.

23:10 - JOB REALIZES THE PURPOSE OF HIS SUFFERING.

(God is not punishing - but testing)

(Chapters 23-24)

23:11-12- JOB CONFIRMS HIS UPRIGHT WAYS.

23:13-14 - THE TRIAL CONTINUES FROM GOD, WHO IS:-

- **▲** Unique
- **▲** Unchangeable
- **▲** Unfettered
- **▲** Inscrutable
- **▲** Sovereign

23:15-16 - FEAR, WEAKNESS & TERROR OVERCOME JOB.

23:17 - JOB FEELS HEMMED IN BY GOD.

(Chapters 23-24)

24:1 - THE DILEMMA OF GOD'S MORAL RULE.

### 24:2-8 - RENEGADES AGAINST THE HELPLESS.

- Removed landmarks, seized flocks (∀. 2).
- Fatherless and widow oppressed (♥. ③).
- The plight of the poor (√√√, 4-3).

24:9-12 - PROFITEERS AGAINST THE POOR.

24:13-17 - REBELS AGAINST THE LIGHT.

(The wicked who count on darkness to cover their sins, viz. murderers, thieves, and adulterers) ©p. John 3:19.

(Chapters 23-24)

#### 24:18-20 - JOB STATES ELIPHAZ'S THEORY.

- The lives of the wicked should be brief, their portion cursed (♥. 18).
- Their graves unmarked (v. 19).
- Forgotten by family, eaten by worms (♥. 20a).
- Name erased, evil stopped (♥. 20b).
- Threat to society and innocent (♥. 21).

### 24:22-24 - ELIPHAZ'S THEORY DESTROYED BY REALITY.

- God makes no distinction between the wicked and the righteous (♥. 22).
- The ways of the wicked seen (♥. 23).
- God will act in His own time and in His own way (∀. 24).

24:25 - JOB'S VICTORY OVER ELIPHAZ.

### BILDAD - THIRD SPEECH

(Chapter 25)

#### 25:1-3 - GOD IS UNAPPROACHABLE.

- Rules over all authority.
- Maintains all peace.
- Commands all forces.
- Radiates all light.
- Perfects all holiness.
- Possesses all purity.

### 25:4 - MAN IS UNREDEEMABLE.

(God omnipotent - man impotent)

#### 25:5 - CREATION IS IMPERFECT.

(If the moon and stars are considered insignificant, how much less man)

#### 25:6 - MAN IS INSIGNIFICANT.

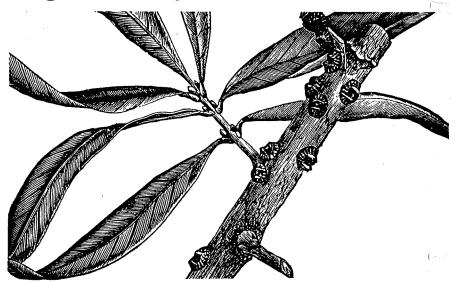
Man a worm - RIMMAH - creeping worm that feeds on putrified matter, a maggot.

Son of man a worm - TOLEAH, fem. - coccus worm used for scarlet dye.

# THE SON OF MAN - A WORM (The Coccus Worm)

(25:6)

Hebrew - "TOLEAH" - The coccus worm ("Coccus ilicis") which was used for making scarlet (Heb. "SHANI") dye.

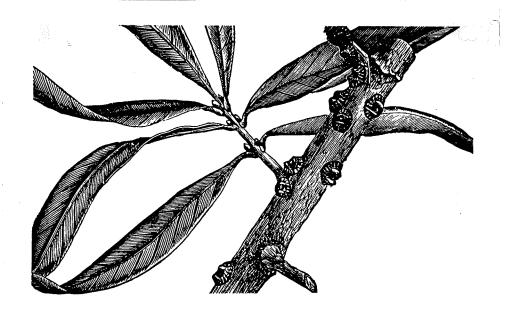


A scale insect which hosts on the oak. The female is wingless and remains attached to the leaf. The young are deposited in a waxy material. The female dies and the body dries into a concave shell under which the young develop. These dried bodies when made into a powder produce the red dye.

# THE SON OF MAN - A WORM (The Coccus Worm)

(25:6)

Hebrew - "TOLEAH" - The coccus worm ("Coccus ilicis") which was used for making scarlet (Heb. "SHANI") dye.



Two principle combinations:-

"Tola'ath Shani" - worm which produces scarlet, i.e. flesh which produces sin.

"Shani Tola'ath" - scarlet produced by the worm, i.e. sin produced by the flesh.

(Chapter 26)

### 26:1-3 - JOB TAUNTS BILDAD WITH FAILURE.

- How did you ever develop a reputation for giving sound advice?
- Who do you think you are talking to?
- What prompts you to speak with the tone you do?

# 26:5-14 - JOB'S INSTRUCTION ON GOD'S STUPENDOUS POWER.

- The far-reaching and incomprehensible works of God demonstrate the immeasurable greatness of God.
- Roth. "Lo! these are the fringes of his way,
  And what a whisper of a word hath
  been heard of him!
  But the thunder of his might who
  could understand?" (verse 14)

### JOB'S CONCLUSION

(Chapter 27)

## 27:1-6 - JOB'S INSTRUCTION ON THE FEAR OF GOD.

 Job, with a solemn oath, proclaims his confidence in his innocence, integrity, and righteouness.

## 27:7-12 - JOB'S INSTRUCTION ON GOD'S JUSTICE.

- Job would that they receive a taste of their own justice (V. 7).
- Job warns them of the implications of his previous warning (19:29) if their roles were reversed (v. 11).
- Accuses his friends of behaving toward him with "complete nonsense" (♥. 12).

### JOB'S CONCLUSION

(Chapter 27)

### 27:13-22 - JOB TAUNTS HIS FRIENDS WITH THEIR VIEW OF HIM.

- Devastation for his family (vv. 14-15).
- Dust for his riches (vv. 16-17).
- Destruction for his house (♥. 18).
- Dread and death (vv. 19-20).
- Dissolution for his name (v. 21).
- Desperation for his days (v. 22).

"Job gives back to his friends the doctrine they have fully imparted to him. They have held the lot of the evil-doer before him as a mirror, that he may behold himself and be astounded; he holds it before them, that they may perceive how not only his bearing under suffering, but also the form of the affliction, is of a totally different kind."

F. Delitzsch

27:23 - JOB'S CONCLUSION.

### Job's Monologues

Chapters 28-31

### Job's Reflection & Review

- JOB'S HYMN ON WISDOM (Chapter 28).
- JOB'S PAST HONOUR AND BLESSING (Chapter 29).
- JOB'S PRESENT HUMILIATION AND SUFFERING (Chapter 30).
- JOB'S ULTIMATE APPEAL AND FINAL STATEMENT OF INTEGRITY (Chapter 31).

### JOB'S HYMN ON WISDOM

(Chapter 28)

28:1-11 - MAN'S DISCOVERY OF THE HIDDEN TREASURES OF THE EARTH.

(Man's ingenuity, persistence, curiosity, & inventiveness in mining earth's riches)
"There is ... a place for gold" (V. 1)

28:12-19 - WISDOM IS BEYOND THE DISCOVERY OF MAN.

(It is neither to be found nor purchased)

28:20-27 - WISDOM BELONGS TO GOD ALONE.

"He knoweth the place thereof" (V. 23)

28:28 - MAN CAN FIND WISDOM ONLY AS HE FEARS GOD & TURNS FROM EVIL.

"Behold the fear of Yahweh, that is wisdom" (V. 28)

28:12, 20 - REFRAIN: "Where can wisdom be found?"

### JOB'S PAST HONOUR AND BLESSING

(Chapter 29)

### 29:1-6 - THE GLORY OF JOB'S PAST WHEN GOD FAVOURED HIM.

- God watched over him (♥. 2).
- God lighted his path (♥. ③).
- God befriended his family (♥. ④).
- God surrounded him with children (♥.5).
- God increased his herds and multiplied the fruit of his fields (♥゚ ⑥)。

## 29:7-10 - THE GLORY OF JOB'S PAST WHEN MEN RESPECTED HIM.

- Job's respect as a judge in "the gate of the city" where all civic and commercial transactions took place (♥゚ ७).
- The young men hid and the aged arose
   (♥, ⑧).
- Princes and nobles respected Job as a man of great eminence (♥♥೩ 9-10).

### JOB'S PAST HONOUR AND BLESSING

(Chapter 29)

# 29:12-17 - THE GLORY OF JOB'S PAST WHEN HE WAS KNOWN FOR HIS DEEDS OF COMPASSION.

- Blessing affirmed his words, admiration approved his appearance (♥゚ 11).
- He delivered the poor, helped the fatherless, saved the perishing, and brought joy to the widow (vv. 12-13).
- ◆ He wore righteousness as his clothes
   & justice as his robe and turban (♥. 14).
- He became eyes to the blind, feet to the lame, and father to the poor (VV. 15-16).
- Job was a champion of the oppressed, as he served as an activist for justice:-
- searched out the cases of injustice
- ▲ identified the causes of oppression
- ▲ broke the evil power of the responsible
- ▲ freed the victims.

(vv. 16-17).

#### JOB'S PAST HONOUR AND BLESSING

(Chapter 29)

### 29:18-20 - THE GLORY OF JOB'S PAST WHEN SECURITY SURROUNDED HIM.

- In the days of his prime, he expected to live long and die in peace at home (♥. 18).
- His vigour was like a tree spreading out its roots with daily renewal of strength (vv. 19-20).

### 29:21-25 - THE GLORY OF JOB'S PAST WHEN LEADERSHIP PURSUED HIM.

- Men esteemed Job as a leader whose counsel they awaited in silence and accepted with enthusiasm (vv. 21-23).
- Job's leadership was such as to inspire men (♥. 24).
- Job's leadership was decisive and he was accepted as a "chief" (♥. 25a).
- Job was a Shepherd-King who restored and comforted the afflicted (♥. 25b).

#### JOB'S PRESENT HUMILIATION & SUFFERING

(Chapter 30)

### 30:1-8 - "BUT NOW" - FROM HONOUR TO THE OBJECT OF SCORN.

- The mocking crowd of the dregs of humanity make Job the object of scorn (♥. 1).
- They are wastrels, indolent, exiles, scavengers, outcasts and uncivilized (♥♥♥ 3-8).

### 30:9-15 - "BUT NOW" - FROM RESPECT TO THE OBJECT OF A TAUNTING SONG.

- They sing taunting songs about him, swear vulgar words by him, treat him as untouchable and spit in his face (vv. 9-10). Cp. Psa. 69:12; Isa. 50:6.
- Job accuses God of depriving him of his strength (♥. ¹¹).
- The rabble besiege Job, attacking him, promoting his calamity (♥♥♥. 12-13).
- Fame & prosperity are gone (vv. 14-15).

#### JOB'S PRESENT HUMILIATION & SUFFERING

(Chapter 30)

#### 30:16-19 - "BUT NOW" - FROM ROBUST HEALTH TO THE DOOR OF DEATH.

Job cries out from the depths of suffering that has ravished every part of his being.

- Days of prolonged pain, nights of piercing pain, days and nights of gnawing pain (RSV), as the leprosy takes its toll (♥♥。 16-17).
- Painful writhings cause his garment to become dishevelled and tightly wrapped about him (♥. 18).
- Job accuses God for the affliction of his disease and casting him into the mire (♥. 19).

#### JOB'S PRESENT HUMILIATION & SUFFERING

(Chapter 30)

### 30:20-23 - "BUT NOW" - FROM GOD'S FAVOUR TO GOD'S BRUTALITY.

- Job appealed for help but God responded with indifference (♥. 20).
- God had become cruel to him, and assailed him (♥. 21).
- God endeavoured to destroy him by storm and tempest (♥. 22).
- These God-appointed calamities would result in his death (♥. 23).

### 30:24-31 - "BUT NOW" - FROM SECURITY TO UNCERTAINTY.

- Job's utter ruin and outcry for help
   (♥. 24).
- He, as God, had wept with the troubled and grieved for the poor (♥. 25).
- Job's uncertainty in life reversal of life's fortunes and expectations (26-31).

#### JOB'S FINAL STATEMENT OF INTEGRITY

(Chapter 31)

#### 31:1-12 - JOB'S PERSONAL LIFE.

(Through a series of oaths encompassing his whole life, he attests freedom from sin)

- Job Repudiates all Sensual Sins: "I have made a covenant with mine eyes"
  - Lust ((VV. 1-4)).

Nothing he did would escape the eye of God
"Does He not see my ways,
And count all my steps?" (v. 4)

Matt.5:28; Psa.119:37; Prov.27:20; Matt.6:22.

- Falsehood and deceit (vv. 5-8).

  Job had not yielded to any of his members: eyes, heart, hands, feet (v. 7).
  - Adultery (vv. 9-12).

"That would be a fire that consumes to destruction" (v. 12).

#### JOB'S FINAL STATEMENT OF INTEGRITY

(Chapter 31)

### 31:13-23 - JOB'S RELATIONSHIP WITH HIS NEIGHBOUR.

- Job Repudiates Abuse of Position:-
  - (a) Oppression of servants (vv. 13-15).
  - (b) Thoughtlessness and neglect of the poor, widow, and fatherless (VV. 16-17).
  - (c) In an aside Job refers to his generosity in extending help to the orphan and widow (v. 18).
  - (d) There was no callous disregard for those in need (VV. 19-23).

#### JOB'S FINAL STATEMENT OF INTEGRITY

(Chapter 31)

### 31:24-40 - JOB'S RELATIONSHIP WITH GOD.

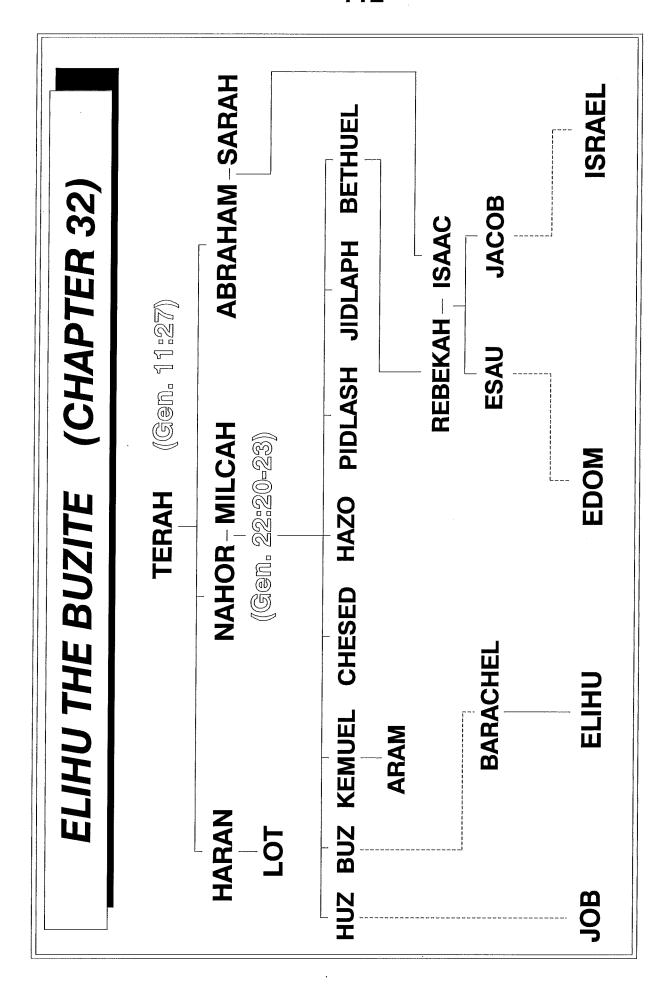
- Job Repudiates Internal Sins:-
  - (a) Avoided idolatry whether in practice or in admiration; whether covetousness or materialism (VV. 24-28).
  - (b) Disclaims antipathy and bitterness towards his enemies (VV. 29-30).
  - (c) Job was a model of hospitality (VV. 31-32).
  - (d) Disclaims any concealment of sin, as in the case of Adam (VV. 33-34).
  - (e) Job's desperate plea for a hearing with God, and his confidence in his integrity and vindication (VV. 35-37).
  - (f) Disclaims insincerity (vv. 38-40).

# ELIHU'S SPEECHES Chapters 32-37

- ELIHU'S INTRODUCTION (Chapter 32).
- ELIHU'S FIRST SPEECH The Discipline of Adversity (Chapter 33).
- ELIHU'S SECOND SPEECH The Almighty Never Perverts Justice
   (Chapter 34).
- ELIHU'S THIRD SPEECH The Value of Righteousness
  (Chapter 35).
- ELIHU'S FOURTH SPEECH -
  - The Purifying Effects of Adversity for Moral Development (Chapter 36).
  - Elihu's "Song of the Seasons" (Chapter 37).

## ELIHU "The Buzite"

- Elihu's name means "My God is He" which speaks of his spiritual heritage.
- He is the son of Barachel ("Blessed of God") suggesting a prosperous and aristocratic family.
- He came from the line of Buz, the son of Nahor (Abraham's brother), of the kindred of Ram ("Exalted") - @en.11:27; 22:20-23.
- Buz was the brother of Uz (Gen.22:21) the forefather of Job (Gp. Job 1:1). Elihu and Job are, therefore, distantly related.
- In Jer.25:23 Buz is placed with Teman.
- Elihu emphasises the righteousness of God as opposed to the righteousness of man to counter Job's views.
- He draws attention to the fact that suffering is often God's way of refining the righteous; to purify them for a deeper and fuller revelation of God; and for moral development.



## ELIHU'S MAIN CHARGES AGAINST JOB

Elihu has no word of condemnation for Job's former life, but has much to say about things which have come to light during the debate.

#### "I DESIRE TO JUSTIFY THEE"

32.2	Job justified himself rather than God.	13:15
33.8	Job's claim to innocence	23:12
33:10	Job accused God of being his enemy.	13:24
33:13	Job is striving against God	40:8
34.5	God has taken away his rights	27:2
34:9	It profits a man nothing to delight in God.	9:22
34:35	Job has spoken without knowledge	42:3
34:37	Job is rebelling against God	40:5
35:2	Job's righteousness is more than God's	23:7
35:3	There is no profit in forgiveness	9:22

#### **ELIHU'S INTRODUCTION**

(Chapter 32)

#### 32:1-5 - ELIHU'S PEDIGREE AND WRATH

- Elihu's wrath against Job because he "justified himself rather than God"(♥. 2).
- Elihu's wrath against Eliphaz, Bildad, Zophar because they had pronounced Job guilty of sin without reason (♥. ③).
- Elihu's youth and courtesy (√√√. 4-5).

#### 32:6-10 - THE SOURCE OF TRUE WISDOM

- Elihu's honesty and deference to age (♥♥。 ७-७).
- Elihu's authority "the inspiration of the Almighty" Heb. "neshamah" = "breath" (♥. 8 ເp. Gen. 2:7).
  - Elihu's "breath of the Almighty" and Paul's "inspiration of God" 2 Tim.3:16, (Gk. "Theo'pneustos") are synonymous and interchangeable phrases.
- Elihu's challenge to the wisdom of Job's three friends (♥♥♥ 9-10).

#### **ELIHU'S INTRODUCTION**

(Chapter 32)

### 32:11-14 - ELIHU'S FRANKNESS AND APPRAISAL.

Elihu's patient attention to their words:-

(a) He waited (v. 11).

(b) He listened (v. 11).

(c) He didn't interrupt (v. 11).

(d) He paid close attention (v. 12a).

- Elihu's appraisal of Job's three friends.
   Their error was two fold:-
  - (a) They tried to prove Job was wrong
  - (b) They did not attempt to answer Job's questions (v. 12b).
- Elihu's fresh approach and rejection of the friends reasoning (vv. 13-14).
- 32:15-16 ELIHU'S INCREDULITY AT JOB'S FRIEND'S FAILURE.
- 32:17-20 CONSTRAINED TO SPEAK AS THE MESSAGE BURNS WITHIN HIM.

32:21-22 - ELIHU'S IMPARTIALITY - WILL SPEAK WITHOUT FAVOUR OR FLATTERY.

(Chapter 33)

### 33:1-7 - ELIHU - JOB'S ANSWER FOR A MEDIATOR.

- Appeals for Job's close attention
   (VV. 1-2).
- His words would be upright and sincere ((∨. ③)).
- Elihu's intermediary role Job's spokesman before God, yet balanced by his humanity (♥♥, 4-6).
- With Elihu, there would be neither fear nor the heavy hand of superiority (⋈, ७).

### 33:8-11 - THE CRITICAL ISSUE OF JOB'S INNOCENCE.

- Job's claim to innocence (vv. 8-9). Cp. 9:21; 10:7; 12:4; 16:17; 23:12; etc.
- Job's complaint that God punishes him without cause, treats him like an enemy, holds him captive, and stalks his footsteps (∀∀√ 10-11). ©p. 13:27,34; 19:11.

(Chapter 33)

33:12-13 - JOB'S IMPROPRIETY IN PRESUMING UPON GOD'S SOVEREIGNTY.

### 33:14-18 - GOD SPEAKS IN MANY WAYS WITH REDEMPTIVE PURPOSE.

- Far from God being silent He speaks to man in a variety of ways (♥゚ 14).
- God speaks in dreams (Gen. 20:3) and visions, when He opens men's ears and seals their instruction (vv. 15-16).
- God's purpose is to prevent sin, and save man from pride, death and destruction (ww. 17-18).

(Chapter 33)

#### 33:19-22 - GOD ALSO SPEAKS TO MAN THROUGH PAIN AND SUFFERING.

- The suffering of the godly is for their benefit. It is a part of God's chastening hand in that through it a man is brought close to death in order that he might see more clearly the fate of the wicked, and therefore appreciate the gracious hand of God.
- Although Eliphaz saw chastisement as being given in proportion to sin (5:17), Elihu has a clearer conception of God's ways. Discipline or chastisement is not necessarily always correction, but it is always a stimulus to healthy growth.
- The blessing of chastisement is God's to give to whomsoever He pleases. As a Father, God trains His children in the way of godliness and does not leave them without discipline (Heb.12:5-11).

(Chapter 33)

### 33:23-28 - ELIHU DETAILS THE UNIQUE ROLE OF CHRIST.

- A "messenger" (Mal. 3:1), a "mediator" (1 Tim.2:5), "one among a thousand" (Eccl.7:28), who declares "the righteousness of God" (v.23).

  Cp. Rom. 3:21-26.
- A "ransom"-Heb. "kopher" = "a covering" who would lay the basis for the forgiveness of sins (v. 24; Rom.3:25).
- Provide promise of restoration, blessing and the resurrection (vv. 25-28).

33:29-30 - GOD IS A PATIENT TEACHER.

33:31-33 - ELIHU'S CHALLENGE TO JOB.

- Although Elihu is defending God's sovereignty, he also desires to justify Job (♥♥♥. 31-32).
- Elihu challenges Job to reply, or be instructed (♥. 33).

#### ELIHU'S SECOND SPEECH GOD NEVER PERVERTS JUSTICE

(Chapter 34)

#### 34:1-4 - ELIHU'S APPEAL TO THE WISE.

- ◆ Appeals for attentive hearing (♥. 2).
- Appeals for discernment (♥. ③).
- Elihu's challenge to:- hear his case, judge the issues, and arrive at that which was "right" (V. 4).

#### 34:5-6 - JOB'S CLAIM TO INNOCENCE A CHARGE OF GOD'S INJUSTICE.

Whenever Job has treasured his rights before God, he has actually accused God of injustice.

34:7-9 - ELIHU'S REBUKE OF JOB.

### 34:10-15 - THE ALMIGHTY NEVER PERVERTS JUSTICE.

- God's moral code (VV. 10-12).
- God's justice demonstrated (vv. 13-15). Gp. Gen. 3:19.

## ELIHU'S SECOND SPEECH GOD NEVER PERVERTS JUSTICE

(Chapter 34)

### 34:16-20 - GOD'S JUSTICE ILLUSTRATED: IMPARTIAL, THOUGH SUPERIOR.

Proof of God's justice is evident in His impartial dealing with princes and commoners, rich and poor, weak and mighty, though He is far superior than them all.

### 34:21-30 - GOD'S PERFECT KNOWLEDGE MAKES HIM THE ESSENCE OF JUSTICE.

- God sees perfectly the "ways" and "steps" of man (v. 21).
- ◆ His justice is based upon perfect knowledge (♥. 22).
- God only requires to act, not to defend His actions (♥♥೩ 23-28).
- God's judgement is final He is answerable to no one (♥♥ 29-30).

#### ELIHU'S SECOND SPEECH GOD NEVER PERVERTS JUSTICE

(Chapter 34)

### 34:31-33 - CONFESSION - MAN'S PROPER RESPONSE TO GOD.

- I have borne chastisement (v. 31a).
- "Though I offend not" R.V. marg. (♥. 315).
- Teach me what I do not see (vv. 32-33).

### 34:34-37 - ELIHU'S CONDEMNATION OF JOB'S WORDS DURING DEBATE.

- Job's sin speaking without knowledge (©p. 38:2; 42:3).
- Job's rebellion his persistence in selfjustification (©p. 40:5,8).
- Elihu's desire for Job's effective trial (cp. James 5:11).

Note: Elihu has no condemnation for Job's former life. He is dealing with Job's words during debate, not his character.

#### ELIHU'S THIRD SPEECH THE VALUE OF RIGHTEOUSNESS

(Chapter 35)

Elihu's third speech is his response to a statement of Job in 34:9 - "It profiteth a man nothing that he he should delight himself in God".

### 35:1-3 - ELIHU'S SUMMARY OF JOB'S COMPLAINT.

- My righteousness is more than God's (∀.2).
- What profit is there in godliness (♥゚ ③)。

### 35:4-8 - THE TRANSCENDENCE OF GOD AND THE IMMANENCE OF MAN.

- God is far higher than man He is not affected by human action of good or evil. Transgressions do not affect Him and righteousness does not benefit Him (♥♥。 ♣-७).
- While God in His transcendence cannot be changed by human sin or righteousness, man in his immanence is the victim of sin or the beneficiary of righteousness (♥゚ ⑧)。 Human sin or righteousness impacts persons, individually and corporately (Prov. 14:34)。

## ELIHU'S THIRD SPEECH THE VALUE OF RIGHTEOUSNESS

(Chapter 35)

### 35:9-13 - THE MOTIVE FORCE IN SEEKING GOD.

- The cry for God often arises out of the pain of suffering, not out of genuine desire for God. The cry is for relief of suffering rather than the presence of God (♥. ೨).
- In prayer, we are to seek first the presence of God (♥. 10a).
- In the presence of God we sing "songs of the night" (v. 10b; cp. 1:21; 19:25; 23:10).
- Man is higher than the animal creation and his cry to God should arise out of mutual trust in God and not from instinctive needs (♥. 11).
- Prayer is unanswered because of human pride and vanity (vv. 12-13).
- 35:14-16 FINAL REBUKE FOR JOB, WARNING AGAINST IMPATIENCE AND FOOLISHNESS.

(Chapter 36)

### 36:1-4 - ELIHU'S FINAL APPEAL FOR AUDIENCE.

- Elihu speaks on God's behalf (v. 2).
- His teaching will be extensive (♥. 3a).
- His approach wil be humble (♥. 3b).
- His teaching will be true (v. 4a).
- His teaching will be comprehensive and sincere (v. 4b; cp. 37:16).

### 36:5-15 - THE PURIFYING EFFECTS OF ADVERSITY FOR MORAL DEVELOPMENT.

- God is mighty, but in His strength He:-
  - (a) despises no one (v. 5a).
  - (b) has understanding (v. 5b).
  - (c) does not preserve the wicked (♥. 6a).
  - (d) gives justice to the oppressed (v. 6b).
- God watches and exalts the righteous (♥. ७).

(Chapter 36)

### 36:5-15 - THE PURIFYING EFFECTS OF ADVERSITY FOR MORAL DEVELOPMENT.

- If the righteous are afflicted He:-
  - (a) shows them their sin (v. 9).
  - (b) opens their ear to instruction (♥. 10a).
  - (c) commands them to repent (v. 10b).
- The righteous who suffer have a choice:-
  - (a) if they obey and serve God, they would resume prosperity & happiness (v. 11).
  - (b) if they rebelled, they would perish (v. 12).
- The perverse hypocrites would be cut off like "sodomites" (R.V. marg.)

  (♥♥. 13-14).
- However, the ear of the "afflicted" (Job), would be opened to receive a fuller revelation of God (♥. 15).

(Chapter 36)

#### 36:16-23 - JOB'S RESPONSE TO SUFFER-ING CONSIDERED.

- Restoration possible by a proper response to God's mercy (♥.16).
- The danger of Job's compulsion to make judgements belonging to God (♥゚17).
- Warning against "wrath", for God's justice requires Him to destroy the arrogant, without redemption (♥.18).
- Self-sufficiency a barrier to redemption (♥.19).
- Implores Job not to desire death (©p. chpt. 3), nor to choose the way of the wicked (∨v.20-21).
- There is no greater teacher than God, who knows the best possible method of instruction (vv.22-23).

(Chapter 36)

### 36:24-25 - AN ANCIENT PROVERB ON GOD'S AWESOME MAJESTY.

- Creation teaches us God's ways (v. 24).
- History demonstrates the accumulated evidence of God's work of redemption (♥. 25).

### 36:26-33 - GOD'S MAJESTY AND POWER IN THE WONDERS OF CREATION.

Darkening clouds, distant thunder, lightning flashes, and rain, act as an audio-visual aid to augment the words of Elihu.

- God is so great that we cannot know or understand Him (v. 26).
- The formation of rain, cloud patterns, bolts of lightning (God's hands), pealing thunder (God's voice), are all expressions of God's creative power

(VV. 27-33).

#### ELIHU'S FOURTH SPEECH ELIHU'S SONG OF THE SEASONS

(Chapter 37)

#### 37:1-5 - THE THUNDER OF GOD'S VOICE.

- A clap of thunder rattles Elihu (♥ 1).
- This dramatizes his speech as he calls attention to the thunder of God's majestic voice (♥♥♥, 2-5)).

#### 37:6-13 - THE COLD OF WINTER.

- The variation of seasons is under the Divine command:- "snow" & "rain" (♥. 6); "wind" (♥. 9); "ice" (♥.10); "clouds" (♥.11) "They do whatever He commands them"
- God has a purpose in it all:-
  - (a) to correct those who are astray.
  - (b) rescue those whom He loves.
  - (c) test their loyalty. (v. 13).

37:14-18 - THE HEAT-WAVE OF SUMMER.

37:19-24 - THE APPROACH OF THE ALMIGHTY.

## The Speeches of Yahweh

Chapters 38:1-42:6

 YAHWEH'S FIRST SPEECH Yahweh Supreme - the Architect and Engineer of the Universe.

(Chapters 38:1-40:2).

 JOB'S CONFESSION & HUMILIATION Job's Impotence and Ignorance.

(Chapter 40:3-5).

 YAHWEH'S SECOND SPEECH -Yahweh's Justice and Power.

(Chapter 40:6-41:34).

 JOB'S REPENTANCE AND SUBMISSION.

(Chapter 42:1-6).

(Chapter 38)

### 38:1 - YAHWEH'S DRAMATIC ARRIVAL IN A WHIRLWIND.

#### 38:2-3 - YAHWEH'S CHALLENGE TO JOB

- Reprimands Job for speaking in ignorance (v. 2). Cp. 42:3.
- Challenges Job to answer Him (v. 4).

### INANIMATE THINGS OF CREATION (God's Universal Power)

(38:4-38)

#### 38:4-7 - THE FOUNDATIONS OF THE EARTH

(cp. Isa. 28:16; Psa.118:22; 1 Pet. 2:4-8; Luke 2:13,14)

38:8-11 - THE CONTROL OF THE SEA.

38:12-15 - THE COMMAND OF THE DAWN.

38:16-18 - THE DEPTH AND BREADTH
OF THE EARTH.

(Chapter 38)

38:19-21 - THE SOURCE OF LIGHT.

38:22-30 - THE SEASONS OF THE EARTH.

- Winter's snow and hail Yahweh's weapons of war (vv. 22-24).
- Spring floods and summer thunderstorms (vv. 25-30).

### 38:31-33 - GOD'S COMMAND OF THE CONSTELLATIONS.

The movements of the cellestial constellations - Pleiades, Orion, Mazzaroth, the Great Bear - are at God's command to control the seasons of the earth.

38:34-38 - CONTROL OF THE CLOUDS.

In between the heavens and the earth, there are the clouds that contain the water, rain, and electricity for lightning - falling and flashing at God's command.

(Chapter 39)

### ANIMATE THINGS OF CREATION (God's Universal Care)

(38:39-39:30)

A dozen different animals are mentioned; each is made fearfully and wonderfully different, but God cares for them all. The balance in creation was profound.

- 38:39-40 THE NEEDS OF THE YOUNG LIONS.
- 38:41 GOD'S PROVISION FOR THE YOUNG RAVENS.
- 39:1-4 THE WILD GOAT (IBEX).
- 39:5-8 THE FREEDOM OF THE WILD ASS (OR ONAGER).
- 39:9-12 THE STUBBORNNESS OF THE UNICORN (WILD OX).

(Chapter 39)

### ANIMATE THINGS OF CREATION (God's Universal Care)

((38:39-39:30))

39:13-18 - THE FOOLISHNESS OF THE SPEEDING OSTRICH CONTRASTED WITH THE MATERNAL STORK.

39:19-25 - COURAGE OF THE WAR HORSE.

39:27 - THE WISDOM OF THE MIGRATING HAWK.

39:27-30 - THE PERSPECTIVE OF THE HIGH-NESTING EAGLE.

40:1-2 - YAHWEH'S CHALLENGE TO JOB.

40:3-5 - JOB'S CONFESSION & HUMILIATION.

 The impotence of Job's righteousness and the ignorance of his wisdom exposed.

#### YAHWEH'S SECOND SPEECH YAHWEH'S JUSTICE AND POWER

(Chapter 40)

### 40:6-9 - YAHWEH REPEATS HIS CHALLENGE TO JOB.

- Do you refute My wisdom?
- Do you condemn My justice?
- Do You doubt My power?
- Do you reject My voice?

### 40:10-14 - JOB IS INVITED TO RULE THE WORLD.

God asks Job to change roles, and as the new executor of the universe, he must make decisions on two critical issues. He must:

- Abase the proud.
- Destroy the wicked (ww. 11-12).

(What appears to be God's injustice, is in reality the patience of redeeming power)

40:15-24 - BEHEMOTH (HIPPOPOTAMUS) -THE ABASEMENT OF THE PROUD.

#### YAHWEH'S SECOND SPEECH

YAHWEH'S JUSTICE AND POWER

(Chapter 41)

### 41:1-34 - LEVIATHAN (THE CROCODILE) - THE DESTRUCTION OF THE WICKED.

An amphibious monster of land and sea, a creature of violent hostility, used to symbolize the power of sin ([sa.27:1; Psa.74:14).

- The Fierceness of Leviathan. He is:-Uncatchable, unfeeling, untrustworthy, unmanageable, unplayful, undesirable, inhospitable, unethical. (♥♥。 1-9).
  - Man's impotence to conquer sin.
- The power of sin, no matter how fierce, is not outside God's control (♥♥ 10-11).
- The Power of Leviathan:- (vv. 12-25).
  - Powerful limbs (v. 12).
  - Ferocious jaws and teeth (vv. 13-14)
  - Impenetrable scales (vv. 15-17).
  - Terror of his breath (vv. 18-21).
  - Tremendous strength (vv. 22-23).
  - Heart of stone (v. 24).
  - Strikes fear and terror (v. 25).

### YAHWEH'S SECOND SPEECH

YAHWEH'S JUSTICE AND POWER

(Chapter 41)

### 41:1-34 - LEVIATHAN (THE CROCODILE) - THE DESTRUCTION OF THE WICKED.

An amphibious monster of land and sea, a creature of violent hostility, used to symbolize the power of sin (Isa.27:1; Psa.74:14).

- Man's weapons are ineffective (26-29).
- Once aggravated he creates turbulence (VV. 30-32).
- Fearless, ferocious, and formidable he is the epitome of "King-Sin" ruling over mankind (♥♥ 33-34).

#### 42:1-6 - JOB'S REPENTANCE & SUBMISSION.

- I am weak (v. 2).
- I am unwise and wordy (♥. ③).
- I now know you by experience (♥. 5).
- I am unworthy (♥. 6).

## THE EPILOGUE JOB'S REDEMPTION & RESTORATION

(Chapter 42:7-17)

### 42:7-9 - JOB'S RECONCILIATION AND REDEMPTION.

42:10-15 - JOB'S RESTORATION.

- Job's restoration as Yahweh's mediator the "firstborn" (♥. 10).
- Job's consolation and renewal of old friendships (♥. 11).
- Renewal of Job's wealth a double portion (♥. 12).
- Job's new family & their inheritance (vv. 13-15).

#### 42:16 - THE GENERATIONS OF JOB.

 A patriarch without peer in the land of the East.

42:17 - JOB'S EPITAPH.

Job's length of days & quality of life.

#### **APPENDIX**

#### ELIHU'S PLACE IN THE BOOK OF JOB

The place of Elihu in the book of Job has been much discussed, with the most divergent results. So great is the opposition of some critics that nothing short of expunging the section concerning Elihu from the book will satisfy. Others regard him as a conceited young man who presumptuously intervenes in a subject beyond his grasp. A wide range of disparaging adjectives has been thrown at him. But on the other hand, there have always been students who have regarded Elihu as filling an essential place in the book, contributing an explanation of the problem discussed that is correct and in keeping with the teaching elswhere in the Scripture. We subscribe to the latter view, for the following reasons:

- 1. There are no textual grounds for deleting the Elihu chapters, and only upon manuscript evidence should any portion of a book, large or small, be expunged. Speculation based on subjective opinions cannot be followed when questions of text are involved.
- 2. Elihu is one part. The three friends are grouped together, and their speeches ring verbal changes on one point of view. They came together by arrangement (2:11), they took turns in addressing Job, and were treated by him as giving essentially the same explanation of his troubles. Having had their turns they together cease to answer Job (32:1). Elihu also groups them all together in a common failure to answer Job. But Elihu claims to give a radically different answer to the three friends.
- 3. Elihu's claims are such as either justify his critics in charging him with conceit and presumption, or they are true, and that for an altogether different reason than is often recognized. Job had bewailed the absence of a daysman (9:33); Elihu declares he is according to Job's wish, in God's stead, and that as a man speaking to Job "his terror would not make Job afraid, neither would his hand be heavy upon him" (3:6,7). He affirms that his words shall be of the uprightness of his heart, and his lips shall utter knowlegde clearly (33:3). He asserts that the spirit in man can be given understanding by the inspiration of the Almighty; and unless this means that he is claiming such inspiration for his own words in contrast to the human judgements which length of days and the accruing human wisdom had given the older men, it is difficult to find relevance in the assertion.

#### **Appendix Page 2**

In addition, there is something to be said for the idea that Elihu was the author of the book of Job. Verses 15 and 16 of chapter 32 drop into narrative, and the phrase "when I had waited" (verse 16) appears similar to the "we" sections of Acts, which all admit indicates Luke's presence with Paul at those times, and also his authorship of Acts.

4. The place in the book of Elihu's address is significant. He follows Job's final answer to the three friends and precedes the utterance of the Almighty. The discussion at a human level is over; the three are reduced to silence, and Job has completed his defence with an asseveration of his innocence which reveals such dogmatic self-righteousness that it might well have induced the criticism that has been poured upon Elihu. But it is as an introduction to God's words that Elihu's speech assumes importance. If Elihu is relegated to the position of an upstart who airs a young man's views, then in the progress of events God intervenes suddenly and without any preparation.

Elihu's speech, however, is a preparation for God to speak. This is seen clearly when we notice the development of the imagery employed by Elihu. He is addressing the four men at the ash-mound where Job had sat, with presumably others listening in a circle. As his theme unfolds, he directs attention to the clouds which were gathering: "Look unto the heavens, and see; and behold the clouds, which are higher than thou" (35:5). The rain begins to fall and the thunders to roar: "For he maketh small the drops of water: they pour down rain according to the vapour thereof, which the clouds do drop and distil upon man abundantly. Also can any understand the spreadings of the clouds, or the noise of his tabernacle?" (36:27-29). The whole sky becomes dark and the cattle huddle together show signs of fear: "With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt. The noise thereof showeth concerning it, the cattle also concerning the vapour" (verses 32, 33).

Elihu points to the thunder peals as the voice of God, so awe-inspiring that he trembled: "At this also my heart trembleth, and is moved out of his place. Hear attentively the noise of his voice and the sound that goeth out of his mouth" (37:1,2). The lightning and the thunder come into full play and a terrific storm breaks upon them; and man and beast can only hide from God's wonderous works: "He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend" (verses 3-5); and the fear that men feel in the presence of God's works should find corresponding expression before His terrible majesty, His judgement and His justice. The storm has reached its height, and out of the whirlwind is heard the voice of God. "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? (38:1,2).

#### **Appendix Page 3**

There is something satisfying about this preparation for God to speak. If Elihu's place is that of a mediator presenting the correct explanation of human suffering and of God's dealings with men, then the language of Elihu in which he directs attention to the gathering storm is singularly appropriate to the denouement in which God speaks out of the whirlwind. The connection of Elihu's allusions with God's intervention cannot be denied. But on the view that Elihu is an interloper we are left with the very unsatisfactory position that God responds to allusions made in the speech of such an one. That there should be some leading up to God's intervention seems much more appropriate than that His voice should be heard either without warning, or as following a speech in which the references provide clear preparation yet are uttered by one who contributes nothing to the solution of the problem discussed. Elihu's words are an appropriate preparation for God to speak.

5. We are now in a position to enquire whether the teaching of Elihu sustains the view that he was the one whose part was to introduce the We believe it does, but this can only be briefly indicated. outstanding importance is the fact that Elihu explains the redemptive work of God through an interpreter in the terms which might have formed Paul's text for Romans 3:21-26. These verses of Paul are probably the most important of any in the New Testament for any study of the Atonement; they set out the fundamental principle upon which atonement is made possible between God and sinful man. But Elihu's words contain the same fundamental idea. Elihu declares that God uses three ways in dealing with man: (i) by revelation (33:14-18); (ii) by discipline (33:19-22); and (iii) by ransom. For the third, there must be a messenger of God, an interpreter, one who is unique in this work, who declares to man God's uprightness. God then declares that He has found a ransom, and on man turning to God, seeking after Him, God will render to man His righteousness. A man confessing his sin is delivered from death. How came Elihu to anticipate Paul in this teaching unless he speaks for God?

On this view a comparison of what Elihu said with what God said should also reveal identity of thought. Is this the case? (a) Elihu was angry with the three friends because they had not answered Job, yet had condemned him (32:3); God also repudiated their statements (42:7). (b) Elihu said that Job had spoken without knowledge, and his words were without wisdom (24:35). God began His "answer" with words addressed to Job: "Who is this that darkeneth counsel by words without knowledge?" (38:2), and Job confesses that he was the one: "Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not" (42:3). (c) Elihu was angry with Job "because he justified himself rather than God" (32:2). Job had uttered rebellious words: "I am clean, without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasion against me, he counteth me for his enemy" (33:13).

#### **Appendix Page 4**

This also God affirmed, saying: "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it" (40:2); and, called upon thus for an answer, Job's self-assertion of innocence fell away from him and he confessed: "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth" (40:4) - a silence which contrasts with the proud challenge of earlier chapters that he would answer God if God would only not assert His power. (d) Elihu declared that Job justified himself rather than God (32:2); and God asks, "Wilt thou condemn me that thou mayest be righteous?" (40:8). (e) Elihu charged Job with error in saying, "I am clean without transgression" (33:9), and in asserting "My righteousness is more than God's" (35:2). God invites Job to deck himself with majesty and excellence, to use glory and beauty to abase and bring low the proud, and to bend the wicked. If Job in his righteous zeal can corect the evils abroad, "Then", says God, "will I also confess unto thee that thine own right hand can save thee" (40:14). Job's assertions were the boastings of flesh, tried sorely indeed, but still in his extremity challenging God. (f) When Elihu had proclaimed the divine way of redemption, he invited Job to answer. "If thou hast anything to say, answer me: speak, for I desire to justify thee. If not, hearken unto me: hold thy peace, and I shall teach thee wisdom" (33:31-34). But the eloquence of Job, fully exercised in answer to the three friends, is dried up before the assertion of God's righteousness. And when God recounted the strength of the beasts He had made, and He asks Job, "Who then is able to stand before me?" (41:10), then Job finds only the speech of confession, acknowledging that he had darkened counsel (42:3); and when later God demanded an answer of him, he says, "I abhor myself, and repent in dust and ashes" (42:6).

"I am vile"; "I repent in dust and ashes" - the only possible statement of man's position in the issue discussed in the book, "How shall mortal man be just before God?" The answer is given in Elihu's account of the interpreter of God who declares God's righteousness, after which God gives to man His own righteousness. The words of God following Elihu's unfolding of God's ways, are an assertion of His creative and sustaining power; of His wisdom and supremacy. These are the appropriate features for a divine declaration, but only because God has, through the mediator Elihu, explained His methods with men. When Elihu finished the question remained, Are those methods right? As we listen to the declaration of God's might in the words that follow Elihu's address, as God challenges Job, there is only one answer.

In the final scene God reproves the three friends and commands them to seek the priestly intercession of the humbled Job, now justified by accepting God's way. Elihu is not reproved by God, neither told to seek acceptance with God, as were the three friends. Why is this? The answer of those who regard Elihu as not an essential part of the theme of the book is that God ignores him. The other answer, which we believe to be the right one, is that as the divine daysman in that situation, he was approved of God.

JOHN CARTER.