

The book of Job is an interesting story of a man who loves God very much, and yet, is severely tested to see if he will remain loyal. There is much controversy over exactly when the facts in this book happened, if they ever happened at all. There are those who believe that Job is nothing more than a parable that we might learn from. There are others who believe the events in Job occurred during the exile. Most scholars agree that it is, possibly, some of the oldest writings.

In this book, we can see the evidence of Satan working to destroy man. He accuses Job in the presence of God. It is a book of loyalty to God on Job's part. It is, also, a book of almost endless endurance in the face of great stress. We will, also, see that in some of our darkest hours, the battle must be our own. Job's wife tried to get Job to curse God and die. Job's friends were no encouragement at all.

We may, also, learn from this that suffering is not always brought on by sins in our lives. It may be to strengthen us, as it did Job in this book. This deals with the question of why do good people suffer? Job was being accused unjustly by Satan for following God for what he could get out of him. We, also, see the great love that God bestows upon those who are faithful to the end. I personally believe that Job was a real man, with real problems. I believe, also, that he was not a practicing sinner. He was in right standing with God.

We will leave our speculations behind, and begin with this most interesting of books. Job 1:1 "There was a man in the land of Uz, whose name [was] Job; and that man was perfect and upright, and one that feared God, and eschewed evil."

The introduction to this book in verse 1 lets us know that this is not to be connected to any of the previous books, and certainly does not belong to any of the books that come afterward. There was a land of Uz near the land of Edom. Whether this is the same as that, we cannot say. There, also, was a man who bore the name of Job in Genesis 46:13 "And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron." Nearly everyone agrees this is not the same person. Job, in verse 13, means hostile, or cruel. This Job we are beginning to study was the opposite of that. Notice that Job, here, is perfect and upright. The only One who lived since the time of Adam and Eve, that was perfect and upright within Himself was Jesus. This is, probably, saying that he was perfect and upright in the sight of God. "Eschewed" means to turn off, decline, remove, and many more similar things. Fear of God is the beginning of wisdom, so we can easily see that Job was a wise man. He put away evil. In this, I see a man who is in right standing with God.

Job 1:2 "And there were born unto him seven sons and three daughters."

The number "seven" means spiritually complete. "Three" is a number of the God head. I believe the number of the children of Job indicates a perfect family.

Job 1:3 "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses,

and a very great household; so that this man was the greatest of all the men of the east."

We see that the blessings of Job were not just limited to having a large family. He was blessed greatly in the size of his farm animals, as well. In fact, we might even say that Job was a very wealthy man. The oxen were spoken of in a manner that we could safely assume they were used as horses are today. The household, spoken of, was, perhaps, speaking of his servants. The fact that he was the greatest of all men of the east, lets us know he was living somewhere in the middle east.

Job 1:4 "And his sons went and feasted [in their] houses, every one his day; and sent and called for their three sisters to eat and to drink with them."

Most scholars believe that the feast, spoken of here, was for a birthday of one of the boys. The statement "their houses" indicates they each had their own house. Each son gave a big feast every time they had a birthday. This was a special occasions to call the sisters to come and feast with them.

Job 1:5 "And it was so, when the days of [their] feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings [according] to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

We know that before the priesthood was established, the father of the family acted as that family's priest. In this case, Job called the children to him and sanctified {set them apart for God} them after each of the feasts. There was no one particular sin they had committed, but Job wanted to make sure they were right with God at all times. All good parents should be concerned about the spiritual welfare of their children. Today the way we make sure of that, is with our prayers. Everything I see in all of these verses indicates to me, that this is a family who lived very early on in history. The burnt offerings seemed to be an animal for each son. It seemed, that on a very regular basis, Job cleansed his sons and sacrificed for them.

Job 1:6 "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them."

This is not speaking of sons of God in the sense that Jesus is the only begotten Son of God. This is actually speaking of angel beings. Notice, that Satan was set out separate from the sons of God. We know that Satan is the accuser of men before the Father. This presenting themselves before the LORD was almost in the sense of giving an account of their doings.

Job 1:7 "And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it."

Of course, the LORD already knew what Satan had been doing. The questioning of Satan was, possibly, for the benefit of the other angels. We know that the purpose of Satan going through the earth and searching is part of his evil desire to destroy. If he can find anyone who will succumb to him, he will destroy him.

Job 1:8 "And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

Satan was accusing the men of the earth before the LORD all the time. This appears, that he had not brought up Job to the LORD, because he had not been able to find fault with him. There were just a few men in the Bible that God had singled out as being servants true to Him. Noah was another example of that. About the highest praise God could have for man was that in God's sight, he was perfect and upright. God was proud of Job for his faithfulness.

Job 1:9 "Then Satan answered the LORD, and said, Doth Job fear God for nought?"

Satan usually attacks with a question. He asked Eve, in the garden, did God say? It was strange that he would question God. He was actually trying to get God to doubt Job. He tried to say that Job had plenty of reason to follow God. Satan is the essence of selfishness and pride, and he tries to imply that Job was also.

Job 1:10 "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land."

This was a true statement. God had blessed Job, his family, and all of his possessions. Job had been faithful to God, and God had blessed him mightily. We read many times in the Bible of the blessings God bestows on righteous men. Psalms 1:1 "Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Psalms 1:2 "But his delight [is] in the law of the LORD; and in his law doth he meditate day and night." Psalms 1:3 "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

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

Satan was judging Job by his own standards. This would be what Satan would do, if he were in Job's place. Satan is not righteous. He is the chief of all sinners. He challenged God to take away Job's possessions. Satan said, that Job would curse God, if he took away everything he had. Satan was saying that Job's loyalty was just because he was blessed of God.

Job 1:12 "And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD."

This is a very important Scripture for all believers to see. Satan had no power over Job, except what God allowed him to have. The Christians are under the same protection that Job had been. Satan cannot attack any believer, unless God allows it. We must, also, take note that God limited what He allowed Satan to do to Job. Job's trial was to prove his loyalty to God. The trials that we have are to make us stronger in the LORD.

Job 1:13 "And there was a day when his sons and his daughters [were] eating and drinking wine in their eldest brother's house:"

We discovered in an earlier verse of this lesson, that this was, probably, a birthday party. It was the oldest son's birthday. This was a time of great joy and merriment.

Job 1:14 "And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:"

This lends a stronger indication that the feast Job's children were having, was not a national holiday. Had it been a national holiday, they would not have been plowing the fields.

Job 1:15 "And the Sabeans fell [upon them], and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

The Sabeans were Arabs in the ancient times, supposedly. It became a common name for all Arabs. They had raiding parties to continually plunder the wealth of others. It appears, they came to take what belonged to Job. They killed his servants and took his animals.

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

The fire of God, here, was, possibly, speaking of lightning. Ordinarily, Satan would not control the lightning, but in this case, God had given him permission to do this. Ephesians 2:2 "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:" So many people use the Scripture above to prove that Satan had power over the elements. I might remind them to look at the word prince. He may be prince of the power of the air, but the LORD is King of the air, and everything else. The prince rules under the authority of the King.

Job 1:17 "While he [was] yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

Satan was making sure that everything the LORD had given him permission to do, would be done all at once to overwhelm Job. Notice in each instance, only one was left to come and tell of the tragedy that happened. Satan wanted the impact of all of it to come on Job at once.

Job 1:18 "While he [was] yet speaking, there came also another, and said, Thy sons and thy daughters [were] eating and drinking wine in their eldest brother's house:" Job 1:19 "And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

To Job, as well as all parents, his children were the dearest thing he had. To lose them all at once was even more terrible. If anything would

cause Job to turn against God, this would be it. This wind was like a cyclone. The "naar" which was translated men, in the Scripture above means people of both gender. The daughters died, too.

Job 1:20 "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,"

Job was not overwhelmed by the loss of his animals. He was not centered on his wealth. The loss of his children was too much for him to not be moved by it. The renting of his clothes, and the shaving of his head, were signs of deep sorrow and mourning. It all had the opposite effect on him as Satan had planned, however. He fell on his face before the Lord and worshipped.

Job 1:21 "And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

These were words that Satan had not wanted to hear. LORD is Jehovah, here. Job realized that everything he had, including his children, were gifts from God. He did not have anything when he was born and was willing to end his life the same way, if that was what the LORD chose. Job realized that this number of tragedies could not have happened had it not been a supernatural act. He was aware that this was allowed by the LORD. Job's statement, "blessed be the name of the LORD" is the opposite of cursing God.

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

Death of those very near and dear to you has a tendency to do one of two things. The tragedy will drive you away from God, or make you much closer to God. In this case, it made Job even stronger in his loyalty to God. Satan's plan had failed.

Job 1 Questions

1. What is the book of Job about?
2. There are those who believe the book of Job is nothing more than a _____.
3. What are two other time tables that people put on Job?
4. This book gives evidence that Satan tries to _____ man.
5. In some of the darkest hours, the battle must be _____.
6. What terrible thing did Job's wife try to get Job to do?
7. What encouragement were his friends?
8. We may, also, learn from this, that suffering is not always brought on by _____ in our lives.
9. What does the author believe about Job?
10. Where did Job live?
11. He was _____ and _____, and one that feared God, and eschewed evil.
12. Is this the same Job as the one spoken of in Genesis?
13. What does "eschewed" mean?
14. Fear of God is the beginning of _____.
15. How many sons and daughters did Job have?
16. How many sheep did he have?
17. The household spoken of was Job's _____.
18. What do most scholars agree the feast day, of verse 4, was speaking about?
19. What did Job do immediately after their feast day?
20. All good parents should be concerned about the _____ welfare of their children.
21. Who tended to priestly duties, before the time of the priesthood?
22. Who were the sons of God in verse 6?
23. Satan is the _____ of men.
24. What question did God ask Satan?
25. What was the purpose of Satan going through the earth?
26. Quote Job chapter 1 verse 8.
27. Satan was trying to get God to doubt _____ intentions.
28. How did Satan describe the protection around Job?
29. Quote Psalms chapter 1 verses 1, 2, and 3.
30. Satan was judging Job by his _____ standards.
31. Satan had _____ power of Job, except what God _____.
32. What terrible news did the first messenger bring to Job?
33. What was the fire of God in verse 16?
34. What does the author remind us of about in Ephesians chapter 2 verse 2?
35. Who fell upon the camels, and took them away?
36. What was the worst news of all that one of the messengers brought?
37. When Job heard of the death of his children, what did he do?
38. Quote Job chapter 1 verse 21.
39. What will the death of those very near to us do to us?
40. Did Job sin or accuse God foolishly?

We will begin this lesson in Job 2:1 "Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD."

The presenting of themselves before the LORD indicates that they were to come, and give an account to the LORD about the things they had been doing. We decided in the last lessons that the sons of God, here, meant the angels. Again, we see that Satan was mentioned separately. He was really an archangel. Satan, Michael, and Gabriel seemed to each rule over 1/3 of the angels in heaven.

Job 2:2 "And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it."

The following Scripture shows that Satan never changes. He is still seeking whom he may destroy. I Peter 5:8 "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:" Notice, that Satan is under control of the LORD. He is accountable to the LORD for all that he does.

Job 2:3 "And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

The one thing we must remember in this verse, was the statement from the LORD that the attack on Job was without cause. This was not a punishment from God for evil that Job had done. Job stayed faithful to God under the worst of circumstances. Satan had told God that Job would curse Him to His face, if God took the hedge of protection away. Satan lost the battle. Job did no such thing. He worshipped God even more than before the trouble began. I would say that Job really was a perfect and an upright man in all of his actions. The worst of problems had come, and he stood steadfast in his belief.

Job 2:4 "And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life."

We can see, in this, just how brutal Satan can be, if he is turned loose to have his way. He was saying that Job was left in no danger of losing his own life, so he had not been tested to the extreme.

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

Many a person, in our day, has faced the pain of cancer in his body. Some of the people, indeed, do turn from God during these stressful times. Others draw closer than they have ever been to God, who is their only help. Satan is viscous. He will do anything he can to destroy a person's life.

Job 2:6 "And the LORD said unto Satan, Behold, he [is] in thine hand; but save his life."

This is the ultimate test. The LORD had confidence that Job would handle this properly. Notice, again, Satan could go no further than God allowed him to go. Job would not die of this illness.

Job 2:7 "So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown."

Satan, probably, rushed out to see what damage he could do to Job, before he got over the grief of losing his children. It is almost as if he went immediately from the presence of the LORD to afflict Job. This was not just ordinary boils, this was something much more serious and was very painful, as well. It appears, Satan covered Job from head to toe with them.

Job 2:8 "And he took him a potsherd to scrape himself withal; and he sat down among the ashes."

Job sat in the ashes as a way of mourning. A "potsherd" is a piece of pottery made from clay. This type of sore was, probably, draining fluid, and Job was scraping the fluid from his body.

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

Job's wife had not said anything, when the other attacks from Satan came, but now, she realized this was definitely an attack on Job personally. She suggested that Job do the very thing, that Satan said he would do. Many times, Satan uses our family to make matters worse, and not better in this type of circumstance. She was no help at all.

Job 2:10 "But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

Even in this terrible pain and suffering, Job still stayed faithful to God. He not only did not take his wife's advice, but scolded her for saying such a thing. Job, it seems, had great respect for his wife over the other women. He knew this was not her usual actions. She just found it extremely hard to see him suffer like this. He warned her not to be like the foolish women.

Job 2:11 "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him."

True friends come to the aid of a friend in need. A good friend will pray with you, when there is trouble. A good friend will know the kind of person you are, and will not attack you like the rest of the world. These three men, that came to Job, were friends of long standing. It appears, they were used to all getting together, and each helping the other decide what to do about problems. Distance is not a problem with true friends. All of these came from a long way to be with Job. These three men were friends of Job, because they were wise men. He honored their opinion. They came to

comfort him and to mourn with him. "Eliphaz" means struggle against. "Bildad" means son of contention. "Zophar" means chatterer. It appears, these three friends came from different lands, and met at Job's dwelling.

Job 2:12 "And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven."

The boils covered his body so completely, that they did not even recognize Job, when they saw him. Job was seated in a bed of ashes outside of his home. The friends could see him sitting there, but could not recognize his body covered in sores. When they saw him and knew it was Job, their grief overcame them. They tore their clothes, and threw ashes on their heads in extreme grief for the fate of their friend.

Job 2:13 "So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that [his] grief was very great."

Sometimes, a person's grief is so great, that it is better not to speak to them. At those times, there is comfort in the presence of good friends. The seven days is questioned by many scholars, but I believe the time to be literal. The friends could have been fed, while they sat there. They could have wrapped up in their outer garments, and slept there with Job. It is possible that they fasted for this time, but probably, they didn't, since it was not mentioned.

Job 2 Questions

1. What did the presenting of themselves before the LORD indicate?
2. Who were the sons of God in verse 1?
3. Who was listed separately that stood before the LORD?
4. What did the LORD ask Satan?
5. Quote 1 Peter chapter 5 verse 8.
6. Who is Satan accountable to?
7. What was the main statement we must remember in verse 3?
8. What had Job done, after the worst of attacks that Satan put on him?
9. Satan said all that a man hath will he give for _____.
10. What did Satan tell God to do to Job, that Satan was sure would cause him to curse God?
11. What restriction did God put on what Satan could do to Job?
12. What was his next attack on Job?
13. Where did Job sit, while he was afflicted?
14. What is a "potsherd"?
15. What suggestion did his wife give him?
16. How did Job answer her?
17. Who were Job's three friends?
18. Why did they come to see Job?
19. What does "Eliphaz" mean?
20. What does "Bildad" mean?
21. What does "Zophar" mean?
22. Where did they find Job?
23. Why did they not recognize him?
24. How long did they stay with Job?
25. What did they say to him?

We will begin this lesson in Job 3:1 "After this opened Job his mouth, and cursed his day."

Job refused to curse God. He was cursing the day he was born. He had sat there 7 days, not saying a word to anyone. His three friends had come to be with him. From the statement above, he had realized that his friends thought that something he had done had caused this punishment to come to him. I see this so much among church people even today. If someone has a problem, they are quick to say that it is judgement from God. It is more likely that they are like Job, here. Satan does not bother with those he already has in his camp. It is the true believer he is after. I was complaining about some persecution levelled against our church one day. A friend said, Praise God they are attacking you, Satan is not even bothering some churches.

Job 3:2 "And Job spake, and said,"

After 7 days of silence, he spoke. Notice, Job spoke first. The friends could begin to talk to him now.

Job 3:3 "Let the day perish wherein I was born, and the night [in which] it was said, There is a man child conceived."

No one could blame Job for such despair as this. His sorrows have finally overwhelmed him, and he wished he had never lived.

Job 3:4 "Let that day be darkness; let not God regard it from above, neither let the light shine upon it." Job 3:5 "Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it."

It is as if he was saying that it was a very dark day, when he was born. This, again, was speaking of the terribleness of the day he was born. He was just saying, that it had to be a very dark day and night when he was born.

Job 3:6 "As [for] that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months." Job 3:7 "Lo, let that night be solitary, let no joyful voice come therein."

All of this was speaking of the amount of gloom that surrounded Job. He had forgotten all of the good, and was only remembering the terrible last bit of time. Job wished that the night of his conception and the day of his birth had been blotted from the calendar. This was a sound of hopelessness.

Job 3:8 "Let them curse it that curse the day, who are ready to raise up their mourning." Job 3:9 "Let the stars of the twilight thereof be dark; let it look for light, but [have] none; neither let it see the dawning of the day:"

Strangely enough this is the way that many people feel, when they are very ill and in great pain. Some people in our society today feel this way

in their spirit, even without problems like Job had here. Many people cannot face the realities of life, and kill themselves. If Job had not had such great faith in God, he might have contemplated something like that. The light was not there for him was what he was trying to say.

Job 3:10 "Because it shut not up the doors of my [mother's] womb, nor hid sorrow from mine eyes." Job 3:11 "Why died I not from the womb? [why] did I [not] give up the ghost when I came out of the belly?"

He was wishing he had never been conceived. Since he was conceived, he wishes he had died at birth. All of life was looking futile to him at the moment.

Job 3:12 "Why did the knees prevent me? or why the breasts that I should suck?" Job 3:13 "For now should I have lain still and been quiet, I should have slept: then had I been at rest,"

Job was wishing that his mother had not nourished him. He felt if he had died at birth, he would not have had these great sorrows.

Job 3:14 "With kings and counsellors of the earth, which built desolate places for themselves;"

Job was speaking of the futility of building great kingdoms for themselves that died anyway.

Job 3:15 "Or with princes that had gold, who filled their houses with silver:"

The princes who had stacked up gold, died and left it for someone else.

Job 3:16 "Or as an hidden untimely birth I had not been; as infants [which] never saw light."

This is speaking of death coming to all. Job was still wishing he had died at birth. He was saying, he wished his mother had miscarried.

Job 3:17 "There the wicked cease [from] troubling; and there the weary be at rest."

The wicked are never satisfied. The wicked may stop trouble on this earth, but they have a terrible fate awaiting them. The weary are not the same as the wicked. Even Christians get weary. There is a perfect rest awaiting those who die knowing the LORD.

Job 3:18 "[There] the prisoners rest together; they hear not the voice of the oppressor."

The prisoners are oppressed on the earth. In those days, prisoners were either chained up, or they were forced to do hard labor. The oppressor, in this instance would be those who were the taskmasters. When this life is over, all of that stops.

Job 3:19 "The small and great are there; and the servant [is] free from his master."

There will be no separations in heaven. God is no respecter of persons. All go to the same heaven, or the same hell. The servant is no longer under the master after death.

Job 3:20 "Wherefore is light given to him that is in misery, and life unto the bitter [in] soul;"

In this chapter, all the way through, Job was speaking of a better place awaiting. Those that live in abject poverty on this earth, will live in splendor in heaven. There are some who have a miserable plight on this earth. It seems, they live where there is no light, but in heaven where God dwells, there is continuous light.

Job 3:21 "Which long for death, but it [cometh] not; and dig for it more than for hid treasures;"

Job counts himself among those who seek death. He was miserable in life, as the people he mentioned were miserable. He knew there was coming a day, when all pain and suffering would be done away with.

Job 3:22 "Which rejoice exceedingly, [and] are glad, when they can find the grave?"

Even Paul looked forward to the death of the physical body, so that he could be with the LORD. He knew it was necessary to live on this earth, until he had completed his mission, however. All believers in Christ are looking forward to that heavenly home, where all the sorrows of this life are done away with. Verse 22 is not speaking of suicide. It is speaking of rejoicing on that day, when we shed this physical body, and rise to heaven in our spiritual bodies.

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

Job was speaking of himself, here. He had lived in the light. He felt that God had given the Light of God to him. The Light seems to be unable to get him out of this time of being hedged in. Job felt useless to witness of that Light at this point. He felt this was from God and there was nothing he could do about it.

Job 3:24 "For my sighing cometh before I eat, and my roarings are poured out like the waters." Job 3:25 "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

These two Scriptures, in my opinion, have been grossly misunderstood. We are told in the beginning of these lessons, that Job feared God. We are not told that he feared anything else. Fear of God is the beginning of wisdom. His fear of God is what he was speaking of, here, that had come true. Job wanted to please God in all that he did. He was careful to keep the relationship with God open. He prayed, and sacrificed regularly. We know that God found no fault in Job's fear, because it was God who told Satan that Job was perfect and upright. Job, in a verse above, knew that it was God who allowed him to be hedged in. I believe that greater than Job's pain from the sores on his body, was a feeling in his heart that he might have in some way offended God. There was no error on Job's part. This was an attack

of Satan on a righteous man. His roarings were like a mourning. He desired that close fellowship with God he had known in the past.

Job 3:26 "I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

Trials and troubles come to everyone. It is not the number or severity of the trials, that come that make us different. It is the way we handle those troubles, when they come. Christians are not exempt from trials. The following is what Jesus said about this very thing. John 16:33 "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Our peace is not because there is no tribulation. Our peace is in Christ. In the middle of terrible tribulation, we can experience His peace. I would rather be like Job, who wanted to please God in whatever circumstance he was in. If I were not experiencing any hardships, I would be concerned that Satan did not find me a threat to him.

Job 3 Questions

1. When Job finally spoke, he cursed _____.
2. How long had he sat without saying anything?
3. What had Job realized about his friends, while they were sitting there?
4. Who is Satan generally after?
5. What did Job say in verse 3?
6. He was really wishing he had never _____.
7. What was he saying about the day he was born, in verse 4?
8. What was verse 6 telling us about Job?
9. The statements that Job was making, in verse 9, is the same way many people feel who are _____.
10. In verse 10, he was wishing he had never been _____.
11. In verse 14, Job is speaking of the _____ of building great kingdoms for themselves.
12. The princes who stacked up gold, _____ and left it for someone else.
13. There is a _____ for those who die knowing the LORD.
14. What was the plight of prisoners in that day?
15. There will be no _____ in heaven.
16. God is not a _____ of persons.
17. In this entire chapter, what was Job speaking of?
18. Why do some people look forward to death?
19. What great apostle looked forward to death?
20. Who was Job speaking of in verse 23?
21. Who did Job believe his great distress was from?
22. Job's roaring was poured out like the _____.
23. What was the only fear that Job had?
24. Fear of God is the beginning of _____.
25. How did Job attempt to keep his relationship with God open?
26. Who told Satan that Job was perfect and upright?
27. What was the greatest pain that Job felt?
28. This was an attack of Satan on a _____ man.
29. Troubles and trials come to _____.
30. Quote John chapter 16 verse 33.

We will begin this lesson in Job 4:1 "Then Eliphaz the Temanite answered and said," Job 4:2 "[If] we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?"

Eliphaz was fully aware that up until this time Job did not want his friends to talk to him. We discussed earlier, that many times deep grief has to be worked out silently within one's self. Now, Eliphaz believed that it might be time to speak to Job. He was actually asking Job's permission to speak to him. He had waited 7 days, and now, he felt he must speak.

Job 4:3 "Behold, thou hast instructed many, and thou hast strengthened the weak hands."

It appears, that Job had ministered to those around him who had problems of any kind. It appears, he had instructed them in the ways of God. His instructions had strengthened those who were weak in the LORD.

Job 4:4 "Thy words have upholden him that was falling, and thou hast strengthened the feeble knees."

We knew earlier of Job's great concern for his own children, but this shows me a man who was concerned about all of those around him, as well. Job's advice to others in trouble had been of great help to them in their recovery.

Job 4:5 "But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled."

This friend was telling Job that he was good at giving advice, but he was not very good at taking advice. He was, also, saying, take for yourself, the advice you have given others. This friend of Job believed that this calamity, that had befallen Job, was a chastisement from God. He was thoroughly convinced that Job had done some terrible thing, and God was punishing him for it.

Job 4:6 "[Is] not [this] thy fear, thy confidence, thy hope, and the uprightness of thy ways?"

Job feared God, and had confidence that God would see him through every peril. His hope was that he lived before God the very best that he could. He had done everything as near perfect as he knew how. It was very hard to put that confidence in God into practical application, with as much trouble as Job had at this time. The friend was making a sleight remark to Job about his righteousness. He was saying, if you were righteous in the sight of God, wouldn't he save you from this? He had begun to insinuate that Job had sinned.

Job 4:7 "Remember, I pray thee, who [ever] perished, being innocent? or where were the righteous cut off?"

This was, probably, some very good advice that Job had given to his friends in need who had come to him. God would not be cut off. It just appeared that way at the moment.

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

With friends like this, Job did not need enemies. His friend was accusing him of sin. Iniquity, here, was speaking of both physical and spiritual evil. He was saying, "you reap, what you sow". He was convinced that Job had sinned and was refusing to repent of that sin. This was not true.

Job 4:9 "By the blast of God they perish, and by the breath of his nostrils are they consumed."

It is the breath of God within all of us that allows us to live. God is in control of our birth and our death regardless of who we are or what we have done. It is also Jesus who is the Judge of all the world. It is his determination of whether we live in heaven or spend an eternity in hell.

Job 4:10 "The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken." Job 4:11 "The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad."

Eliphaz, now, was relating Job to evil men who were spoken of as lions. He was saying that Job had abused his power as a leader. The old lion was a tyrant who had lost his power. In this last statement, it was a terrible blow to Job, because his children were called the whelps. They were taken from Job, but they were not scattered, they were in heaven with God. Job's friend spoke of them, as if they were lost for the sins of their father. All of the statements from Job's friend were not true, because they were not from God.

Job 4:12 "Now a thing was secretly brought to me, and mine ear received a little thereof." Job 4:13 "In thoughts from the visions of the night, when deep sleep falleth on men,"

Whether this was speaking of a dream or a vision, it does not matter. There are two sources for dreams and visions. Only one source is from God. I would believe that Satan was using this friend to further attack Job. Notice, also, that the words he heard were as a whisper, which he did not hear clearly.

Job 4:14 "Fear came upon me, and trembling, which made all my bones to shake." Job 4:15 "Then a spirit passed before my face; the hair of my flesh stood up:"

It would not matter that this was an evil spirit, he would have felt fear from it anyway. There was no question that Eliphaz had encountered the spirit, but the question is was it from God, or Satan? Satan will use members of our family and our closest friends to do us hurt.

Job 4:16 "It stood still, but I could not discern the form thereof: an image [was] before mine eyes, [there was] silence, and I heard a voice, [saying]," Job 4:17 "Shall mortal man be more just than God? shall a man be more pure than his maker?"

The key to this was in the fact that the spirit planted a question in Eliphaz's mind. God makes statements. Satan brings questions that cause us to doubt. This spirit was of Satan. Job had not tried to say that he was pure, or that he was more just than God. God had said that Job was righteous. It was God who said all of these nice things about Job. Job appears, from everything he said and did to be an humble man.

Job 4:18 "Behold, he put no trust in his servants; and his angels he charged with folly:"

All of these accusations were lies from the father of lies, Satan. Job did not worship angels who are ministering spirits. He put his faith in the LORD, where it belonged. Just as God knew that angels were not infallible, Job knew they were not, too.

Job 4:19 "How much less [in] them that dwell in houses of clay, whose foundation [is] in the dust, [which] are crushed before the moth?"

Job's friend was saying that God could not even trust Job to do the right thing. He was housed in a body of clay and was therefore worldly. Job's friend was speaking lies. God did trust Job. That was what this whole attack on Job's person was about, because God did trust him, and told Satan that He did.

Job 4:20 "They are destroyed from morning to evening: they perish for ever without any regarding [it]."

He was speaking of the fact that all flesh dies. Part of this is true. God has no regard for the flesh of man, just for the spirit that dwells within that flesh.

Job 4:21 "Doth not their excellency [which is] in them go away? they die, even without wisdom."

Now, we see the jealousy of Job's wisdom by his friend. He was saying, that Job had been known as a wise man on the earth, but his wisdom would die with him.

Job 4 Questions

1. Which of Job's friends spoke first?
2. What was he asking Job for in verse 2?
3. What do we learn about Job from verse 3?
4. In verse 4, we find of Job's great concern for whom?
5. Job's friend was telling Job that he was good at _____ advice, but not good at _____ advice.
6. What did Job's friend believe caused this calamity to come on Job?
7. Who was Job's confidence in?
8. What was his hope?
9. The friend had begun to insinuate that Job had _____.
10. Verse 7 was, probably, the same thing that _____ had said to those in trouble.
11. Quote Job chapter 4 verse 8.
12. By the _____ of God they perish.
13. Who is the Judge of all the world?
14. Who was Job's friend relating him to in verse 10?
15. The whelps, in verse 11, were speaking of whom?
16. What were two different things that verse 12 and 13 could be speaking of?
17. What two very different sources do dreams and visions come from?
18. When this happened to Eliphaz, what effect did it have on him?
19. Who will Satan use to get to do us hurt?
20. What is the key to where this spirit came from?
21. Who had said that Job was righteous?
22. From everything he said and did, we can conclude that Job was an _____ man.
23. Who were all of these lies from?
24. What are angels?
25. What was Job's friend saying about his relationship with God?
26. God did trust _____.
27. What was the reason for the attack of Satan on Job?
28. All flesh _____.
29. God has no regard for the flesh of man. He regards the _____ the flesh.
30. The last verse of this lesson reveals the _____ of Job's friend.

We will begin this lesson in Job 5:1 "Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?"

If God did not help Job, there was surely no help available to him through any of the saints.

Job 5:2 "For wrath killeth the foolish man, and envy slayeth the silly one."

Eliphaz believed that Job had placed his trust in something, or someone, other than God. He couldn't figure out with his mind what was happening to Job, and he was seeking reasons that were logical. We find that with many of the people who study the book of Job, they are so busy trying to figure out what Job did to cause this calamity, that they miss the whole meaning of the book. Job did not do anything to bring this problem on. The fact that he was righteous in the sight of God caused this.

Job 5:3 "I have seen the foolish taking root: but suddenly I cursed his habitation."

Eliphaz was saying that he had seen people who dealt foolishly with God, and were destroyed. He still believed that something that Job did caused God to turn on him.

Job 5:4 "His children are far from safety, and they are crushed in the gate, neither [is there] any to deliver [them]."

We see Eliphaz blaming Job for the death of his children. He was saying, the sins of the father had fallen upon his children.

Job 5:5 "Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance."

We see that Job's land had been over-run by those who would steal his crops. His servants were dead, and could not keep them away. There were not even enough servants to tend the crop, and it was over-run with thorns.

Job 5:6 "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;"

Eliphaz was still trying to say that the evil that Job had done was like a seed that brought in a crop of affliction.

Job 5:7 "Yet man is born unto trouble, as the sparks fly upward."

Eliphaz was telling Job that man was evil, and that it was inevitable for trouble to come. Just as sure as a spark of a fire goes up, and not down, the troubles come to all.

Job 5:8 "I would seek unto God, and unto God would I commit my cause:"

Eliphaz was telling Job, if this was him, he would repent and seek God's help.

Job 5:9 "Which doeth great things and unsearchable; marvelous things without number:"

Eliphaz seemed to be a man who knew a great deal about God. His real mistake was in judging his friend. Sometimes, people who mean well, say cruel things to those they love. We know that God does do great and wonderful things. In the next few verses, we will see the things Eliphaz listed as some of these great and wonderful things of God.

Job 5:10 "Who giveth rain upon the earth, and sendeth waters upon the fields:"

God had promised to give rain in due season for those who loved him. Eliphaz reminded Job that God would do this for him, if he would repent and return to God. The truth was, Job had never wandered from God.

Job 5:11 "To set up on high those that be low; that those which mourn may be exalted to safety."

God is no respecter of persons. He would be the One to raise the lowly. Those who mourned God would bring joy.

Job 5:12 "He disappointeth the devices of the crafty, so that their hands cannot perform [their] enterprise."

Eliphaz was, possibly, saying that Job's wisdom was not wisdom at all. That he was crafty and scheming to get where he was. God would tear down such an enterprise, but Job did not do that.

Job 5:13 "He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong."

Eliphaz, again, was warning Job that the wicked were caught in the trap they had laid for others. He was even saying, that the counsel that Job had given others was of no use at all.

Job 5:14 "They meet with darkness in the daytime, and grope in the noonday as in the night."

Eliphaz said that Job's light had gone out, and that he was groping around in the dark even though the sun was up outside.

Job 5:15 "But he saveth the poor from the sword, from their mouth, and from the hand of the mighty."

God truly does save the poor from the oppressor. He not only saves them from being destroyed by their actions, but by their words, as well. Job knew this was true, but he knew that he was not the oppressor, which he was being accused of being, either.

Job 5:16 "So the poor hath hope, and iniquity stoppeth her mouth."

This was a reprimand of Job for complaining of his plight. Eliphaz said that God had stopped the mouth of Job.

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

This was a true statement which did not apply to Job. It was not God who was chastening Job, it was Satan. We know, and I am sure that Job knew, that God chastens those he loves.

Job 5:18 "For he maketh sore, and bindeth up: he woundeth, and his hands make whole."

By the grace of God, we are healed, or we are sick. It is God who decides the circumstances that we live in. God controls His creation.

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

We see some encouragement here. Eliphaz was telling Job that, possibly, after 7 troubles came upon him, the LORD would help him. He believed the 7 troubles to be justified punishment for the sins of Job.

Job 5:20 "In famine he shall redeem thee from death: and in war from the power of the sword."

Throughout the Bible, we see famine as a severe punishment from God on the unfaithful. War is another punishment we have seen, that God sends on those who are unfaithful. God did eventually remove them both, and turned and blessed His people.

Job 5:21 "Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh."

God will protect those of His own from the destruction of the evil tongue. He will keep them from destruction. Those who are truly of God have no need to fear these things. Job would be delivered too, even though his friend did not believe he would. He had done nothing to cause this problem. Job was persecuted without a cause. This, perhaps, could be a type of the suffering of the righteous One on the cross. Jesus was without sin, and yet was persecuted.

Job 5:22 "At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth."

The LORD afflicts His own, to cause them to return to Him. Those who belong to God should not fear famine, or wild beasts. God is our very present help in trouble. This friend of Job's was trying to convince Job that he had to be a sinner, or else God would be His protector in all of this.

Job 5:23 "For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee."

This is a description of the condition of those who are in fellowship with God. They will not even dash their foot against a stone. It appears, that they would be in harmony with all of God's creation.

Job 5:24 "And thou shalt know that thy tabernacle [shall be] in peace; and thou shalt visit thy habitation, and shalt not sin."

These promises from God to those who love Him, were spoken by Eliphaz to cause Job to repent and get back in right standing. Again, I say they are futile, Job was already in right standing with God. The only one angry with Job was Satan, because he could not get Job to curse God.

Job 5:25 "Thou shalt know also that thy seed [shall be] great, and thine offspring as the grass of the earth."

Job was aware of the promises of God to bless his offspring if he remained faithful to God. Job was a man who knew and understood the promises of God. Eliphaz tried to say that Job rejected the chastisement of God, and all of this had been taken from him.

Job 5:26 "Thou shalt come to [thy] grave in a full age, like as a shock of corn cometh in in his season."

In the pain and suffering that Job had endured, he had no desire to live a long life. He had even wished he had never been born.

Job 5:27 "Lo this, we have searched it, so it [is]; hear it, and know thou [it] for thy good."

Eliphaz said to Job, that he had said all of this for his own good. He tried to tell Job that he should listen and repent. Job was in right standing with God. He knew all of these things and believed them, except he knew in his own heart, that he had not turned away from God.

Job 5 Questions

1. If God did not help Job, who would?
2. For _____ killeth the foolish man.
3. What did Eliphaz believe that Job had done?
4. Why do many people overlook the meaning of the book of Job?
5. What caused the trouble of Job?
6. What was Eliphaz saying in verse 3?
7. In verse 4, he was blaming Job for the _____ of his children.
8. Why could the robbers come in and take Job's crops?
9. What terrible thing was Eliphaz still trying to say about Job in verse 6?
10. Just as sure as _____ fly upward, man is born to trouble in this life.
11. Eliphaz told Job, if this were him, he would do what?
12. What was Eliphaz's mistake?
13. Who sends the rain?
14. God is no _____ of persons.
15. What was Eliphaz saying about Job's wisdom?
16. What did he say about the counsel Job had given others?
17. Eliphaz said that Job was _____ around in darkness.
18. Happy is the man whom God _____.
19. Despise not the _____ of the Almighty.
20. It is _____ who decides the circumstances we live in.
21. Throughout the Bible, _____ is used as a severe punishment from God.
22. Job was persecuted without a _____.
23. Who was Job a type of?
24. God is our very present _____ in trouble.
25. Eliphaz was trying to convince Job of what?
26. In verse 23, it is speaking of being in harmony with all of God's _____.
27. Why would Job not want to live to old age?
28. What did Job know in his heart?

We will begin this lesson in Job 6:1 "But Job answered and said," Job 6:2 "Oh that my grief were throughly weighed, and my calamity laid in the balances together!"

In this, Job gave his answer to the accusations of Eliphaz. Job felt that he was being unjustly judged by his friends. They had not suffered the great loss that he had, and there was no way for them to understand his grief. The amount of his grief was understandable, if you weighed it against the calamities that had happened.

Job 6:3 "For now it would be heavier than the sand of the sea: therefore my words are swallowed up."

Job said that some of his statements might have been a little rash. His troubles were more than the weight of all the sand of the sea, however. His words were but nothing covered by the calamities.

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

His greatest wound in all of this was in his heart. He felt that the Almighty had taken his spirit. He was fully aware that all of this had to be allowed by the Almighty. His heart was broken, because he had loved the Almighty with everything he was.

Job 6:5 "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?"

Now, this was an explanation of his complaining. He had never complained before, because he had nothing to complain about. The answer to the question above is no. The wild ass brays when he is hungry, and there is no food. The ox lows when there is no fodder to eat. Now, that everything is taken away from Job, he cried out in pain for what used to be.

Job 6:6 "Can that which is unsavoury be eaten without salt? or is there [any] taste in the white of an egg?"

The flavor of food is enhanced by the salt on it. The whites of eggs do not have any flavor. His life had lost its pleasantness, as well. The loss of his children had taken the joy out of his life. This disease had caused his life to be a dread, and nothing pleasant.

Job 6:7 "The things [that] my soul refused to touch [are] as my sorrowful meat."

We see that Job was explaining his terrible life now, but was, also, answering Eliphaz who had no right to judge him.

Job 6:8 "Oh that I might have my request; and that God would grant [me] the thing that I long for!" Job 6:9 "Even that it would please God to destroy me; that he would let loose his hand, and cut me off!"

Eliphaz had spoken of God granting long life to those who loved God. That was the very thing that Job did not want. It would be no life at all, without his health, and his children to share it.

Job 6:10 "Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One."

Job knew that he would be in heaven with his LORD, if he died, because he had not denied Him. It appears, that Job had spread the good news of God. He had never hidden his belief in God. Notice, the change of the name that Job called God, here. The Holy One means that he recognized the holiness of God. He knew there was a reason for everything that was happening, and that as bad as it was, it was the right thing for Job.

Job 6:11 "What [is] my strength, that I should hope? and what [is] mine end, that I should prolong my life?"

Job realized that he was very ill. He knew that all of his strength was gone. Why would he want to live in a body filled with sickness?

Job 6:12 "[Is] my strength the strength of stones? or [is] my flesh of brass?"

Job could not pretend that his body would be as strong as a rock, or his flesh as brass. He was sick, and his flesh was weak.

Job 6:13 "[Is] not my help in me? and is wisdom driven quite from me?"
Job 6:14 "To him that is afflicted pity [should be shewed] from his friend; but he forsaketh the fear of the Almighty."

He had received no help from his friends. They wanted him to help himself. True friends should be comforters, not an accusers. True friends would have known Job well enough, to know that he was not involved in sin. They should have believed in Job. They did not. They brought railing accusations against him. We say they, because Eliphaz was speaking for all three of them. Job had not forsaken the fear of the Almighty, but if he had, they still could have shown him some trust and love, instead of joining the crowd who criticized him.

Job 6:15 "My brethren have dealt deceitfully as a brook, [and] as the stream of brooks they pass away;"

Their friendship for him had left like the water in a brook flows to a lower place. It was not stable, but went away.

Job 6:16 "Which are blackish by reason of the ice, [and] wherein the snow is hid:" Job 6:17 "What time they wax warm, they vanish: when it is hot, they are consumed out of their place."

This was another way of expressing their transient loyalty to him. When the ice is frozen it stays right there. When trouble comes {it waxes warm}, it melts and runs off. Their friendship could not stand the heat of this time.

Job 6:18 "The paths of their way are turned aside; they go to nothing, and perish."

Job was calling them good-time friends. Their friendship dissolved at the very first sign of trouble.

Job 6:19 "The troops of Tema looked, the companies of Sheba waited for them."

The troops of Tema were speaking of Arabs, descended from Ishmael. They were nomads. They were here today, and gone tomorrow. The troops did not all go in at once. Sheba waited behind.

Job 6:20 "They were confounded because they had hoped; they came thither, and were ashamed."

Job had looked for friends who loved him, and would stand beside him. He was ashamed of his friends, when they did not stand beside him in his sorrow. These caravans came to sell, and were disappointed when their benefactor was no more.

Job 6:21 "For now ye are nothing; ye see [my] casting down, and are afraid."

As far as Job was concerned these so-called friends were nothing in his eyes. They stood against Job for fear they might be incriminated.

Job 6:22 "Did I say, Bring unto me? or, Give a reward for me of your substance?" Job 6:23 "Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?"

The answer to all of this was no. He had not asked for any help at all from them, even though everything had been taken from him. He did not even ask for them to intervene with the Almighty for him. They had come of their own freewill with no comfort for Job in the physical, or in the spiritual sense.

Job 6:24 "Teach me, and I will hold my tongue: and cause me to understand wherein I have erred."

Now, Job told them, if he was wrong about them, he would say no more. He could not understand what he had done to cause their friendship to not mean more to them.

Job 6:25 "How forcible are right words! but what doth your arguing reprove?"

Had they spoken truth, he would have gladly listened. They had done nothing to help. They had just given him less hope, than he had before they came.

Job 6:26 "Do ye imagine to reprove words, and the speeches of one that is desperate, [which are] as wind?"

He wanted to know just exactly what he had done, that they knew of, that would have given the impression he was a sinner man? It seems, they were not blaming him for his actions, but for his words.

Job 6:27 "Yea, ye overwhelm the fatherless, and ye dig [a pit] for your friend."

This was a way Job had of expressing their lack of feeling for those in need. They had given him no way out. They had already dug his grave in their thoughts.

Job 6:28 "Now therefore be content, look upon me; for [it is] evident unto you if I lie."

Job was saying they should know in their own hearts, that he was telling them the truth.

Job 6:29 "Return, I pray you, let it not be iniquity; yea, return again, my righteousness [is] in it."

It is as if Job was telling them to start all over again, and examine this. They would find that this was not because of any iniquity in Job's life. Job reminded them that he had lived righteous before the LORD. If they had taken the time to check all of this out, before they started their criticism, they would have known he had done nothing to deserve this.

Job 6 Questions

1. Oh that my grief were _____ weighed?
2. What was Job doing in this chapter?
3. Why could his friends not understand his grief?
4. How could you understand his great grief?
5. He compared the weight of his grief with what?
6. The arrows of the _____ were within him.
7. What was his greatest wound?
8. Doth the wild ass _____ when he hath grass?
9. What is verse 5 explaining?
10. The flavor of food is enhanced by _____.
11. What had taken the joy of Job's life away?
12. What was the desire of Job, in verse 9?
13. It would be no life for Job without what two things?
14. When did Job feel he would have comfort?
15. What question did he ask in verse 11?
16. What strong things did he compare his strength to in verse 12?
17. Where did his friends expect him to get help from?
18. True friends should be _____.
19. Eliphaz was speaking for whom?
20. What did Job compare the friends deceit with in verse 15?
21. What were verses 16 and 17 describing?
22. What was Job calling his friends in verse 18?
23. Who were the troops of Tema?
24. What did he call them in verse 21?
25. What questions did he ask them in verses 22 and 23?
26. What was the answer to those questions?
27. What did Job say he would do, if he was wrong about them?
28. Had they spoken truth, he would have gladly _____.
29. What specific sin could they accuse him of?
30. What should these friends have done, before they started their criticism?

We will begin this lesson in Job 7:1 "[Is there] not an appointed time to man upon earth? [are not] his days also like the days of an hireling?"

We know that it is God who determines how long each of us lives. He allots the amount of time He gives us to accomplish the things we have been assigned to do, as well. A hireling is someone who is hired to do a specific job.

Job 7:2 "As a servant earnestly desireth the shadow, and as an hireling looketh for [the reward of] his work:"

The servant was waiting until nightfall to rest. The hireling was waiting until payday. He was waiting to be paid for the Job that was finished.

Job 7:3 "So am I made to possess months of vanity, and wearisome nights are appointed to me."

The months of vanity were speaking of months that accomplished nothing. The wearisome nights were speaking of pain and suffering that seems to be magnified at night.

Job 7:4 "When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day."

Job was speaking of the nights that seemed never to end. He tossed all night long.

Job 7:5 "My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome."

His skin was so infected, that worms were in the sores. This was speaking of the disease being so bad that the sores ran with puss. His sores were so terrible, that he had begun to hate his own flesh.

Job 7:6 "My days are swifter than a weaver's shuttle, and are spent without hope."

The weaver's shuttle spins rapidly. This was saying, that looking back over his life seemed like it passed in a hurry. In comparison to his long weary nights, his days were long. One day brought no more hope of a cure for his disease than the day before.

Job 7:7 "O remember that my life [is] wind: mine eye shall no more see good."

The wind comes and goes no one knows where. His days were like that, also. He did not know when this would all end. He did not know where this was leading. He was full of despair and believed that all of his good times were over.

Job 7:8 "The eye of him that hath seen me shall see me no [more]: thine eyes [are] upon me, and I [am] not."

Job felt that he was near death. When death came, and they put him in the grave, he would not be seen again on the earth.

Job 7:9 "[As] the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no [more]."

Clouds appear for a moment in time, and then suddenly vanish away. Job believed his life was the same way. He had no hope of living again upon this earth.

Job 7:10 "He shall return no more to his house, neither shall his place know him any more."

This is true of all who die upon the earth. The house you lived in, will be inhabited by the next generation. You will have no need for it anymore.

Job 7:11 "Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul."

Job had decided that since his life seemed to be so hopeless, he would complain. He had not previously revealed his bitter feelings. Now, he would open up, and reveal the hurt that he felt.

Job 7:12 "[Am] I a sea, or a whale, that thou settest a watch over me?"

Job was not an animal, or a sea that had no control over their lives. He was a man with feelings. He was restrained as if he had no thoughts, or feelings. He felt as if God had forgotten him.

Job 7:13 "When I say, My bed shall comfort me, my couch shall ease my complaint;" Job 7:14 "Then thou scarest me with dreams, and terrifiest me through visions:"

In the past, he had lain down at night and found peace and rest in his own bed. The sickness in his body would not even allow him to rest, when he lay down for the night. He had bad dreams that tormented him, even in his sleep. His visions were even of evil things.

Job 7:15 "So that my soul chooseth strangling, [and] death rather than my life."

He did not desire to live in this tormented state. Strangling was thought of as a disgraceful way of dying, but he would have even preferred that to living in this torment.

Job 7:16 "I loathe [it]; I would not live alway: let me alone; for my days [are] vanity."

Man does not live in this body forever. Job wanted to know why he could not just die now, and cut the time short.

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

At this point, Job did not have much regard for his own self. He could not imagine why God would love so wretched a creature as himself. Job was saying that man was so useless that he could not imagine why God would elevate him to be made in the image of God.

Job 7:18 "And [that] thou shouldest visit him every morning, [and] try him every moment?"

Job was feeling that he had fallen short of the expectations of God. Job was saying that man was under the eye of God every moment of every day. It seems that any weakness in man is tried. It is as if man is under inspection constantly. I think the problem is, that Job had examined his past actions, and could not find what he had done wrong. He actually thought that he had forgotten some sin he had committed, and that God was holding him responsible for that sin.

Job 7:19 "How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?"

Job was asking God not to examine him every moment of every day. He did not want God to leave him. He just wanted God to not examine him quite as closely.

Job 7:20 "I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?"

Job realized that he had been singled out to mark. God had not revealed to him the challenge Satan had put before Him pertaining to Job. Notice, Job did not say what his sin was, because he did not know what the sin was. It is as if he was saying, "If I have sinned, I am sorry". I cannot go back and change the past. He was a burden to himself.

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

Job was sure death was near. He wanted God to forgive him, so that he could rest in peace when he died. Job knew that if he did sin, which he was not sure he did, God is a forgiving God. Job was saying, that God would stop this chastisement sometime, but he would, probably, already be dead, when He did stop it. This was a man in great despair.

Job 7 Questions

1. The days of man on earth are _____.
2. His days are like the days of a _____.
3. What is a hireling?
4. What does a hireling look for?
5. What were the months of vanity speaking of?
6. Why were the nights wearisome for Job?
7. In verse 5, we see that his flesh was clothed with _____.
8. His disease had become so terrible, that he hated his _____.
9. When Job looked back over his life, it seemed to have passed in a _____.
10. Why was his life compared to the wind?
11. In verse 8, Job feels as if he was near _____.
12. How is he compared to a cloud?
13. In verse 10, we see that the house he used to live in, would now be inhabited by the _____.
14. How had Job found peace in his past life?
15. Why had Job decided to complain?
16. Job did not desire to live in this _____ state.
17. Why was strangling mentioned?
18. What questions did Job ask God in verse 17?
19. Job felt that he had fallen short of the _____ of God.
20. What was Job asking for in verse 19?
21. What had God not revealed to Job?
22. Why did Job not say what his sin was?
23. Why did Job want God to pardon his transgressions?
24. If Job had sinned, Job knew God is a _____ God.
25. Job knew God would stop the chastisement sometime, but believe he would be _____ by that time.

We will begin this lesson in Job 8:1 "Then answered Bildad the Shuhite, and said," Job 8:2 "How long wilt thou speak these [things]? and [how long shall] the words of thy mouth [be like] a strong wind?"

It appears that Bildad, the second friend, spoke very bluntly to Job. He was, probably, a little younger than Eliphaz, and less experienced. He spoke strongly and disrespectfully to Job. He spoke of the words of Job, as being pushy and forcing their way like a strong wind would.

Job 8:3 "Doth God pervert judgment? or doth the Almighty pervert justice?"

Of course, the answer to this was no. This younger friend seemed to accuse Job of saying that God's judgement was unfair. God does justice at all times. He is fair in all His dealings with men.

Job 8:4 "If thy children have sinned against him, and he have cast them away for their transgression;"

Bildad accused Job's children of sinning so greatly against God, that He disposed of them. He was bluntly judging them, and also, calling their death a punishment from God.

Job 8:5 "If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;"

This brasen friend was even accusing Job of not praying to God. He was actually saying that Job had not cried out to the Almighty. His accusations, of course, were not true. Job had even scolded his wife for suggesting that he curse God and die. Job had submitted himself to the LORD immediately and completely, as soon as he heard of his children's death.

Job 8:6 "If thou [wert] pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous."

This friend had made up his mind that all of this calamity had come upon Job for his sins. He told Job, if he were a righteous man, God would have already heard him, and come to his rescue. This same teaching has sprung up again in our day. We hear some ministers say that if you are in right standing with God, you will automatically be prosperous. This was not true for righteous Job, and is not true for many saints of our day, as well. God does prosper some of His children, but not all of them.

Job 8:7 "Though thy beginning was small, yet thy latter end should greatly increase."

Job was now reduced to near nothing. If God did decide to bless him, He could greatly increase Job, again. I do not believe this friend of Job believed that God would do this for Job. He felt as if Job deserved all of the punishment he had endured.

Job 8:8 "For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:"

His advice to Job was that he would search through the past history for an answer to this dilemma. His fathers, or grandfathers, might have had a similar problem. It appears, from this, that there had been some kind of records kept, prior to Job's lifetime.

Job 8:9 "(For we [are but of] yesterday, and know nothing, because our days upon earth [are] a shadow:)"

Life on earth is short-lived. The moment in time is so short, that it would be difficult to learn much from it. In times of old, the people lived hundreds of years, and experienced many more things. Their lives can be of use to us, as a teacher.

Job 8:10 "Shall not they teach thee, [and] tell thee, and utter words out of their heart?"

Job's friend believed that he had made errors, that could have been avoided, had he studied his ancestors.

Job 8:11 "Can the rush grow up without mire? can the flag grow without water?"

The rush, here, was speaking of the papyrus which grew in the very wet mire of a lake, or river. The flag was a water plant, as well. When the water was gone, both of them would die. In a spiritual sense, this is telling Job to draw water from his roots. Water, in this particular sense, would be the Word of God.

Job 8:12 "Whilst it [is] yet in his greenness, [and] not cut down, it withereth before any [other] herb."

This was speaking of a time, when it had grown to its greatest height. When the land dried up where it was planted, it quickly died. At the peak of the greatness of Job, this terrible calamity had come.

Job 8:13 "So [are] the paths of all that forget God; and the hypocrite's hope shall perish:"

This is a true statement, but did not apply to Job. Job had not forgotten God. He was not a hypocrite. His troubles had come, because he loved God.

Job 8:14 "Whose hope shall be cut off, and whose trust [shall be] a spider's web."

This friend did not truly know Job. He had judged Job, without any evidence of any of this. It appears to the natural eye, that Job's hope was cut off, A spider builds a web to trap its prey. This was a terrible statement to make about Job.

Job 8:15 "He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure."

He was accusing Job of building upon something, besides the Rock of God. He was actually accusing Job of building on shifting sand. Everyone

around Job had a negative reason for his trouble. Job knew this was not true.

Job 8:16 "He [is] green before the sun, and his branch shooteth forth in his garden."

Again, he was speaking of the prosperity of Job, which was well known by everyone. He was prospering in every way.

Job 8:17 "His roots are wrapped about the heap, [and] seeth the place of stones."

The water that fed the plant, in the verse above, was coming from the stones like a spring does. It appears, the plant had wrapped around the rock to ensure itself of the life-giving water.

Job 8:18 "If he destroy him from his place, then [it] shall deny him, [saying], I have not seen thee."

This was speaking of the sudden calamity that came upon Job, just as this plant was suddenly uprooted.

Job 8:19 "Behold, this [is] the joy of his way, and out of the earth shall others grow."

Each plant lives for a short time, and then another takes its place. That was what Job's friend was saying, here. Job would be replaced by another.

Job 8:20 "Behold, God will not cast away a perfect [man], neither will he help the evil doers:" Job 8:21 "Till he fill thy mouth with laughing, and thy lips with rejoicing."

Job was just and upright. Bildad had no way of knowing that Job was anything but an upright man. Bildad had judged Job severely and unjustly. In that sense, Bildad was an evildoer. He was stating in the verse above, if Job was a righteous man, God would not cast him away. God would fill his mouth with laughing, and his lips would rejoice.

Job 8:22 "They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought."

Bildad was speaking judgement upon the friends of Job in this. These friends included him. They had hated Job without a cause. This shame would not be long in coming. Judging others was a dangerous thing to do, especially a righteous man, such as Job.

Job 8 Questions

1. Bildad was a _____.
2. What did he say that the words of Job's mouth were like?
3. How did he speak to Job?
4. Quote Job chapter 8 verse 3.
5. What was the answer to these questions?
6. Bildad accused Job's children of what?
7. What was he calling Job's children's death?
8. What did he accuse Job of in verse 5?
9. What did he call God in verse 5?
10. Job had scolded his wife for what?
11. What had Job done immediately on hearing of his children's death?
12. What had Job's friend made up his mind about?
13. What are many ministers, today, telling their people brings automatic prosperity?
14. What was verse 7 saying?
15. Bildad told Job to inquire of whom?
16. Our days upon earth are a _____.
17. What was the rush in verse 11?
18. What was the flag?
19. Whose hope shall perish?
20. Why does a spider build a web?
21. What happened to the house in verse 15?
22. Where did the water come from, that was feeding the plant in verse 17?
23. What was Job's friend saying in verse 19?
24. What would God do for the perfect man?
25. Who was Bildad speaking judgement upon in verse 22?

We will begin this lesson in Job 9:1 "Then Job answered and said," Job 9:2 "I know [it is] so of a truth: but how should man be just with God?"

Job was agreeing that a righteous man generally would not face these problems. We must remember, in all of this, that God did not forewarn Job of the challenge of Satan. It would not have had the impact on the angels, and even on us, if Job had endured these hardships, because he knew God would restore him at the end. The thing that made Job's stand for God so powerful was the fact that he did not know. Job had made an humble statement "how should a man be just with God?" Job was saying that man was not perfect. He had attempted to live perfect before God, and it appeared to him at this point, that he must have failed in some way.

Job 9:3 "If he will contend with him, he cannot answer him one of a thousand."

If a man would be so foolish to try to contend with God, the man would not be able to answer one of a thousand things that God would ask.

Job 9:4 "[He is] wise in heart, and mighty in strength: who hath hardened [himself] against him, and hath prospered?"

Who is man that he should contend with God? God is all powerful. He is the source of all strength. He is Wisdom to the utmost. No man who hardens his heart against God could ever prosper.

Job 9:5 "Which removeth the mountains, and they know not: which overturneth them in his anger."

The main thing we must see in this verse through verse 13, is that God is in total control of all the elements of the earth. Not only must we know that he is in control, but we must notice that Job knew this, and he was the one who was making this statement. There will be a time, at the Word of God when the mountains will be no more. This is spoken of clearly during the wrath of God, which is yet to come.

Job 9:6 "Which shaketh the earth out of her place, and the pillars thereof tremble."

It is God who sends the earthquake, to cause people to repent and come to Him. The pillars are speaking of the supports for the earth's crust. We learned that a movement of rock deep beneath the earth's surface, is really what causes the earthquake.

Job 9:7 "Which commandeth the sun, and it riseth not; and sealeth up the stars."

The sun is no more than a container for light. There will be a time, when there will be no need for the sun, or the moon. Revelation 21:23 "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof."

Job 9:8 "Which alone spreadeth out the heavens, and treadeth upon the waves of the sea."

The heavens surround the earth. One of His very first creations was the heavens. Jesus showed a manifestation of His ability to tread upon the waves, when He walked on the Sea of Galilee.

Job 9:9 "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south."

These are speaking of constellations in the sky. These, too, were created by God, and are under His complete control. Arcturus {the great bear} is one of the three most brilliant stars in the southern hemisphere. Orion is south of Taurus and Gemini, and is made up of a myriad of stars. Pleiades is a constellation of 7 large stars and numerous small stars. It is seen in the eastern sky. The chambers of the south are unnamed stars. It is unusual that a man in history, as early as Job, would know of the stars.

Job 9:10 "Which doeth great things past finding out; yea, and wonders without number."

Job had said this same thing in answer to Eliphaz. Job knew all of the greatness of God that Bildad had mentioned, and even more. He never questioned the greatness of God.

Job 9:11 "Lo, he goeth by me, and I see [him] not: he passeth on also, but I perceive him not."

This is another way of saying, that God is a Spirit. The natural eye cannot see God. We may be aware of His presence, but we cannot actually see Him, or touch Him with our physical hands.

Job 9:12 "Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?"

The answer to this is no one. We can not, and should not, question the actions of God. Job had not questioned God in this at all.

Job 9:13 "[If] God will not withdraw his anger, the proud helpers do stoop under him."

When the anger of God is toward those who rebel against Him, there is only one outcome. Those, who rebel against Him, fall.

Job 9:14 "How much less shall I answer him, [and] choose out my words [to reason] with him?"

Job was saying, that under no circumstances would he try to change God's mind about anything. Job knew that God is right about everything. To reason with God, would be a great error.

Job 9:15 "Whom, though I were righteous, [yet] would I not answer, [but] I would make supplication to my judge."

Job was explaining that he would pray and ask God to help him, but he would not argue with God. Even a perfect righteous man, as far as a man can

be, would not have the right to argue with God. God's will and His way are perfect, and they are unchangeable.

Job 9:16 "If I had called, and he had answered me; [yet] would I not believe that he had hearkened unto my voice."

Job was saying, even if he had challenged God, and God answered him, he would know that it had been the will of God all long. It would not have been the challenge of Job, but the will of God.

Job 9:17 "For he breaketh me with a tempest, and multiplieth my wounds without cause."

God would not be likely to hear the complaint of Job, since the punishment of God had already begun. Job was thoroughly convinced, he had done nothing to cause this terrible calamity that had come upon him. He was right.

Job 9:18 "He will not suffer me to take my breath, but filleth me with bitterness."

Job was having great difficulty even in breathing. Somehow, he was beginning to be filled with bitterness toward life itself.

Job 9:19 "If [I speak] of strength, lo, [he is] strong: and if of judgment, who shall set me a time [to plead]?"

This plainly was saying, that Job was not strong enough to contend with God. The only strength that Job had was in the LORD.

Job 9:20 "If I justify myself, mine own mouth shall condemn me: [if I say], I [am] perfect, it shall also prove me perverse."

If Job tried to justify himself before the LORD, he would not be able to. His justification was like ours. He was just as if he had never sinned because he was forgiven of God. If a person tried to justify himself, he would sin in the process. He who says he had not sinned is a liar, and the truth is not in him. He would sin, because he would be lying. No one, but Jesus Christ was ever perfect.

Job 9:21 "[Though] I [were] perfect, [yet] would I not know my soul: I would despise my life."

Job's perfection was in the LORD. Job was feeling as if he hated his own life at this point.

Job 9:22 "This [is] one [thing], therefore I said [it], He destroyeth the perfect and the wicked."

Job had concluded there was no difference. All have sinned. He was saying, it rains upon the just and the unjust. There seems to be no difference. The great difference is in the life to come.

Job 9:23 "If the scourge slay suddenly, he will laugh at the trial of the innocent."

The scourge, here, is, possibly, speaking of something like a war, where the good and the bad come to the same fate. It appears that Job believed God was laughing at his problem, here. This was just a man in total despair speaking.

Job 9:24 "The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, [and] who [is] he?"

It appears to Job, that the wicked people of this earth were set in the high places. The covering of the faces of the judges was showing that their judgement was not fair. Job believed it was God who covered the faces of the judges. Job had suddenly begun to blame God for the conditions of society. He knew if God wanted to, He could change it.

Job 9:25 "Now my days are swifter than a post: they flee away, they see no good."

A post is like a letter that is sent swiftly. Job was saying that it appeared that even as a person's life began it was headed for the end. It is but for a short time at the longest. Job was so despondent at this moment, that he saw no good in life.

Job 9:26 "They are passed away as the swift ships: as the eagle [that] hasteth to the prey."

Job was speaking of the swiftness of the passing of his life away, here. The ships leave the port, not to be seen again for a long time. The eagle swoops down, and gets his prey, and flies away.

Job 9:27 "If I say, I will forget my complaint, I will leave off my heaviness, and comfort [myself]:"

Job might say that he would forget his complaint, but it would still be in his heart, even if he did not utter it. He says, perhaps, if he did not talk about it, it would not be so heavy upon him.

Job 9:28 "I am afraid of all my sorrows, I know that thou wilt not hold me innocent."

God thinks of murmuring as sin. Fear of anything, except God, is, also, sin. God wants us to trust and have faith.

Job 9:29 "[If] I be wicked, why then labour I in vain?"

Job believed that God had already judged him, and found him guilty of some sin he was not even aware of. He was asking, why he should labor to try to find out what he had done, if he was already condemned?

Job 9:30 "If I wash myself with snow water, and make my hands never so clean;" Job 9:31 "Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

He was saying that all the cleansing in the world could not make him clean with God.

Job 9:32 "For [he is] not a man, as I [am, that] I should answer him, [and] we should come together in judgment."

God is not a man, except in Jesus Christ, who took on the form of man that He might experience man's problems.

Job 9:33 "Neither is there any daysman betwixt us, [that] might lay his hand upon us both."

The daysman is speaking of someone like a mediator. The High Priest {Jesus Christ} would become that Mediator between God the Father and all of mankind. He hung between heaven and earth on the cross as our Mediator. It was this Jesus who put mankind back into right standing with God.

Job 9:34 "Let him take his rod away from me, and let not his fear terrify me:"

His rod was taken away from mankind, when Jesus took our stripes, and took our sin upon his body on the cross. All of these things Job was asking for, occurred for us in Jesus.

Job 9:35 "[Then] would I speak, and not fear him; but [it is] not so with me."

We can come boldly before the throne of God, because Jesus opened the way for us. Job admitted he was not in such a position with God at that time. He would wait patiently for God to change his circumstances.

Job 9 Questions

1. What must we remember about the problems that came upon Job?
2. Job was feeling that he must have _____ God in some way he was unaware of.
3. It would be a _____ thing for man to contend with God.
4. No man who hardens his heart against God could ever _____.
5. From verse 5 through 13, we must see that God is in _____.
6. What is verse 6 speaking of?
7. Quote Revelation chapter 21 verse 23.
8. When did Jesus manifest His control over the water?
9. What constellations that God made are mentioned by name?
10. Which one of them is called the bear?
11. Job never questioned the _____ of God.
12. Why could Job not see God?
13. We _____ and _____ question the actions of God.
14. What is the outcome, when someone rebels against Him?
15. Job explains that he would pray and ask God to help him, but he would not _____ with God.
16. Job was having great _____ in breathing.
17. Quote Job chapter 9 verse 17.
18. The only strength that Job had was in the _____.
19. In verse 20, Job says his own _____ condemns him.
20. He who says he has not sinned is a _____.
21. It rains upon the _____ and on the _____.
22. It appears to Job that the wicked people were in _____.
23. What is a post?
24. In verse 26, what did Job compare to the swiftness of life?
25. Even if Job stopped complaining out loud, he would still have the complaint in his _____.
26. God thinks of murmuring as _____.
27. Fear of anything, except God is _____.
28. How is the only way that verse 32 could be fulfilled?
29. Who is the daysman?
30. When was his rod taken away from mankind?

We will begin this lesson in Job 10:1 "My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul."

Job begins this by saying, that he really did not want to live in the pain and suffering. His worst pain was that of his heart feeling that he might have displeased God. He was sick in his soul with bitterness toward his hopeless life.

Job 10:2 "I will say unto God, Do not condemn me; shew me wherefore thou contendest with me."

Job wanted to know what God had condemned him for, that he might repent. He loved God so much that he wanted to be back in fellowship with God. I do not believe that Job even cared about all of the wealth. His hurt was that he might have unknowingly offended God.

Job 10:3 "[Is it] good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?"

Job believed that God was oppressing him, who had spent his time doing the will of God, and had let the wicked go free. Job had no idea what was going on.

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

Job was expressing the superiority of God to man, here. His eyes were not as those of man. God sees into the heart of man. Man can only see the physical. God sees into the heart and soul, as well as the physical. He is above man, and His judgements are above man's.

Job 10:5 "[Are] thy days as the days of man? [are] thy years as man's days,"

Of course, the answer to this is no. God is eternal. Man's days are numbered. Most of mankind can expect to live about 70 years on the earth. God is forever. He is the Beginning and the Ending.

Job 10:6 "That thou inquirest after mine iniquity, and searchest after my sin?" Job 10:7 "Thou knowest that I am not wicked; and [there is] none that can deliver out of thine hand."

In the very same statement that Job said God inquirest of Job's iniquity, he said God knew that he was not wicked. The heart of Job was pure. Job, also, knew that not anyone could deliver him out of the hands of God.

Job 10:8 "Thine hands have made me and fashioned me together round about; yet thou dost destroy me." Job 10:9 "Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?"

Job was aware that he was no more than putty in the hands of the LORD. The LORD made him, and the LORD could destroy that clay, and start again. Job was saying in this, "I am in your hands to do with as you wish". The Creator can do with His creation as He wishes.

Job 10:10 "Hast thou not poured me out as milk, and curdled me like cheese?" Job 10:11 "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews."

Job was fully aware that God started with a shapeless form and made him. His skin and flesh were brought on to the bones that God had formed. He was but a clay doll, until God breathed the breath of life into him. His body, spirit, and soul were all from God.

Job 10:12 "Thou hast granted me life and favour, and thy visitation hath preserved my spirit."

Job using words like "granted" showed that he knew his very existence was of God. He looked back with appreciation to the wonderful life he had before, and realized it was by the grace of God.

Job 10:13 "And these [things] hast thou hid in thine heart: I know that this [is] with thee."

This is speaking of the foreknowledge of God, who knows everything even before it happens. Job was not complaining to God about his troubles, but was saying that God knew about them.

Job 10:14 "If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity."

Job had been fully aware that the wages of sin was death. He was careful to sacrifice for his children in the chance that they might have sinned. He was fully aware of the penalty for sin. He tried to live a righteous life.

Job 10:15 "If I be wicked, woe unto me; and [if] I be righteous, [yet] will I not lift up my head. [I am] full of confusion; therefore see thou mine affliction;"

Job was confused, because he knew he was not a wicked man. He was willing to accept punishment for sins that he committed. He did not quite understand, if God said he was righteous, why he must pay for sins he did not commit. In this, again, he was a type of Christ who paid the price for sin, on the cross, for everyone of us, when He had not sinned.

Job 10:16 "For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me."

Job's disease did not get any better, it just seemed to get worse every day. The sufferings of Job were not just ordinary diseases of their day. They were marvellous in that they were unknown.

Job 10:17 "Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war [are] against me."

It seemed to Job that everything was happening to him at once. His animals and servants were lost in a war of sorts. His own friends had witnessed against him. The indignation of God seemed to be upon him, because his plight was worse and worse.

Job 10:18 "Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!" Job 10:19 "I should have been as though I had not been; I should have been carried from the womb to the grave."

This was just another way of saying, "Why was I ever born"?

Job 10:20 "[Are] not my days few? cease [then, and] let me alone, that I may take comfort a little,"

Job felt that he was near death and he wished that God would let him die now, and stop some of this suffering. He was asking God to shorten his life.

Job 10:21 "Before I go [whence] I shall not return, [even] to the land of darkness and the shadow of death;"

Job was not speaking of heaven, here, but of the darkness of the grave. He was even thinking that God might have found wrong in him so great, that he would go to hell, when he died.

Job 10:22 "A land of darkness, as darkness [itself; and] of the shadow of death, without any order, and [where] the light [is] as darkness."

It was almost as if Job was saying, if I am going to hell where there is no light and all is total confusion, why delay it? Just let me go on, and get this over with.

Job 10 Questions

1. How did Job begin this chapter?
2. What was his worst pain?
3. Job wanted to know what God had _____ him for.
4. What did Job really care about, if it was not the loss of his wealth?
5. Who did Job believe was oppressing him?
6. What did Job call himself in verse 3?
7. Quote Job chapter 10 verse 4.
8. What is the answer to those questions?
9. What can God see, that man cannot see?
10. God is _____.
11. What is the approximate life span of mankind?
12. In verse 7, Job said, "Thou knowest I am not _____".
13. Job was aware that he was no more than _____ in the hands of the LORD.
14. The Creator can do with His _____ as He wishes.
15. What did Job say that God started with, when he made him?
16. What does "granted", in verse 12, show?
17. Verse 13 is speaking of the _____ of God.
18. If I sin, then thou _____ me.
19. The wages of sin is _____.
20. If I be wicked, _____ unto me.
21. Job was confused because he knew he was not a _____ man.
22. How was he a type of Christ, here?
23. Thou huntest me as a fierce _____.
24. It seemed that Job felt that everything was happening to him _____.
25. In verse 21 and 22, what is this place of darkness?

We will begin this lesson in Job 11:1 "Then answered Zophar the Naamathite, and said," Job 11:2 "Should not the multitude of words be answered? and should a man full of talk be justified?"

Zophar, Job's third friend, had supposedly come to comfort Job in his sorrows. He was not a comfort. He began this scalding reprimand of his friend Job, by saying that he spoke a multitude of words. A multitude of words in Scripture is spoken of as folly, or even sin. He was speaking to Job, as if he was a foolish sinner. He was saying that all of the talk that Job had done would not justify him.

Job 11:3 "Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?"

Zophar was the worst of the three friends. He was accusing Job of lying, and even of mocking God.

Job 11:4 "For thou hast said, My doctrine [is] pure, and I am clean in thine eyes."

He had condemned Job in his heart already. He was speaking of Job's statement that his doctrine was pure. Job knew that he was clean in the eyes of the LORD. We know that he was, too, because that was what God told Satan about Job.

Job 11:5 "But oh that God would speak, and open his lips against thee;" Job 11:6 "And that he would shew thee the secrets of wisdom, that [they are] double to that which is! Know therefore that God exacteth of thee [less] than thine iniquity [deserveth]."

As terrible as the attack of Satan had been on Job, Zophar felt that it was not enough for the sins of Job. Zophar wanted God to speak out loud and condemn Job, where they could all hear it. In God is all Wisdom and Truth. Zophar was saying to Job, that he had no wisdom. He thought if Job had been wise, he would have repented of his sins by now.

Job 11:7 "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

He was asking Job, if he thought that he really could know God? He was saying that the wisdom and knowledge of Job would not help him to know God. He was telling Job, that in no way could he measure up to the expectations of the Almighty God. Zophar was a tormenter, not a comforter.

Job 11:8 "[It is] as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" Job 11:9 "The measure thereof [is] longer than the earth, and broader than the sea."

This was speaking of the perfection of the Almighty filling the earth and the seas. The following Scripture says it best. Ephesians 4:6 "One God and Father of all, who [is] above all, and through all, and in you all."

Job 11:10 "If he cut off, and shut up, or gather together, then who can hinder him?"

The answer, of course, was no one, not even Satan. We must keep remembering that God gave Satan permission to do this to Job. This was in no way a punishment on Job for sins. This was a proving to Satan and to the on-looking angels that Job was truly a righteous man, and that nothing Satan could do to him would change that.

Job 11:11 "For he knoweth vain men: he seeth wickedness also; will he not then consider [it]?"

The worst of this was that Zophar was accusing Job of being vain in his own conceit. He was saying, that Job had been pretending to be a Godly man, but was not faithful to God in his heart.

Job 11:12 "For vain man would be wise, though man be born [like] a wild ass's colt."

Zophar believed that the troubles which had come to Job was because he was vain and puffed up with pride. Zophar believed they came on Job to cause him to repent.

Job 11:13 "If thou prepare thine heart, and stretch out thine hands toward him;" Job 11:14 "If iniquity [be] in thine hand, put it far away, and let not wickedness dwell in thy tabernacles."

He was giving Job advice here. He wanted Job to put his wickedness far from him, so that God would hear his plea for forgiveness.

Job 11:15 "For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:"

After Job had driven his iniquity out of his life, then he could look to heaven and to God for help. He reminded Job that if he was steadfast in the LORD, he had nothing to fear.

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

Zophar believed that if Job would repent, his troubles would go away, and he would remember them no more. It would be gone as the water passes away.

Job 11:17 "And [thine] age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning."

Zophar was saying, if Job would do as he had suggested, he would not face the darkness of the grave and hell. He would bask in the Light of the LORD which was greater than the noonday sun. He would be renewed in the LORD.

Job 11:18 "And thou shalt be secure, because there is hope; yea, thou shalt dig [about thee, and] thou shalt take thy rest in safety."

Zophar was saying something that really would happen to Job after he was restored. It was not something that Zophar really wanted for Job, however. He said this to remind Job of the wonders of how it used to be. Job's hope was not in what Zophar had said, or not said, but in the LORD.

Job 11:19 "Also thou shalt lie down, and none shall make [thee] afraid; yea, many shall make suit unto thee."

When Job was restored, there would be no warring parties from his neighbors. Instead of stealing from Job, they would be bringing things to him. Again, this was not what Zophar wished for Job, but it was what would happen.

Job 11:20 "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."

Zophar was speaking this, as if it was the fate of Job. In reality, he was speaking of himself and what would come to him, because he had spoken evil of Job. He was saying that Job had no other hope, but death. He would be needing the prayers of Job to save himself from the fate he just spoke of Job.

Job 11 Questions

1. Zophar had supposedly come to _____ Job.
2. A multitude of words in Scripture is spoken of as _____.
3. _____ was the worst of three friends.
4. Job said that his doctrine was _____.
5. Job was pure in _____ eyes.
6. As terrible as the attack of Satan on Job had been, Zophar wanted it to be _____.
7. Zophar thought that Job would have _____, if he had any wisdom.
8. In verse 7, Zophar says that Job would never measure up to what?
9. Zophar was a _____, not a comforter.
10. What did the perfection of the Almighty fill?
11. Quote Ephesians chapter 4 verse 6.
12. Who can hinder God?
13. We must keep remembering that _____ gave Satan permission to attack Job.
14. What was Zophar accusing Job of in verse 11?
15. In verse 12, what was Zophar saying he believes?
16. Why did he say that Job should put his wickedness far from him?
17. When did Zophar say that Job could look to heaven for help?
18. Zophar says that Job would not face the darkness of hell and the grave, if he would do what?
19. What, that we read in verse 18 , really would happen to Job?
20. Did Zophar want this for Job?
21. What was verse 19 speaking of?
22. What would happen to the wicked?
23. Who did Zophar think this wicked was?
24. Who was really the wicked one?
25. Who would have to pray for Zophar to save him?

We will begin this lesson in Job 12:1 "And Job answered and said," Job 12:2 "No doubt but ye [are] the people, and wisdom shall die with you."

This was the first sarcastic remark that Job had made. He had been treated so poorly by his friends, and especially by Zophar, that I am not surprised. He said, that these three friends thought they were wise. He said he supposed that all of the wise people of the earth would die, when they died. This was really how ridiculous they had been to him.

Job 12:3 " But I have understanding as well as you; I [am] not inferior to you: yea, who knoweth not such things as these?"

Job suddenly spoke of himself as having as much wisdom as any of his friends. He was not morally or intellectually, inferior to any of them. They had no right to presume that he was of less stature with God than they were.

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

They had accused him of mocking God, and he had not. They were the ones who had mocked Job. They mocked Job, and he had always been true to God. He had lived as near the perfect life in God's sight, as he knew how. He had always been upright in his dealings with God and man.

Job 12:5 "He that is ready to slip with [his] feet [is as] a lamp despised in the thought of him that is at ease."

Job had fallen into misfortune by none of his own doing. They believed, because he had fallen that God was punishing Job. They despised Job for no reason at all.

Job 12:6 "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth [abundantly]."

It, sometimes, appears to Godly people that those who are living as robbers, and thieves are prospering. Job attributed their prosperity to the hand of God. It appeared to Job, that the houses of the robbers were prospering.

Job 12:7 "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:"

Job is using the beasts and the fowls to prove that the hand of God is in control of everything. If the beasts and birds could speak they would proclaim God Ruler of them all.

Job 12:8 "Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee."

In the beginning God created the heavens and the earth. He created fish, also. He is Creator God. It should not be strange to anyone, that the Creator of all the earth would be ruler over His creation.

Job 12:9 "Who knoweth not in all these that the hand of the LORD hath wrought this?"

Somewhere, behind all of the happenings upon the earth, is the Hand of God. Job knew that God had allowed his persecution. He did not know why, but he knew God had to give permission for these terrible things to happen to him. He was fully aware of who God is, and what His power is.

Job 12:10 "In whose hand [is] the soul of every living thing, and the breath of all mankind."

The entire of humanity and, in fact, all living things on the earth, and even the earth itself is in the Hand of the LORD. Even the very breath we breath is a gift from God. God breathed the breath of life in us giving us the power to live.

Job 12:11 "Doth not the ear try words? and the mouth taste his meat?"

This is speaking of the senses of man being in tune with God, as well.

Job 12:12 "With the ancient [is] wisdom; and in length of days understanding."

This was a profound statement from Job. The older people have learned much that they know from the school of experience. The older people are wiser, because of the things they have faced in their lives and found a way to overcome. Understanding comes from accumulating learning.

Job 12:13 "With him [is] wisdom and strength, he hath counsel and understanding."

This is speaking of God. He is the source of all wisdom and strength. God's wisdom and understanding never change. It is God who makes it possible for us to understand. It is His strength that makes it possible for us to do all things.

Job 12:14 "Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening."

God builds up, and God tears down. This was never more evident than in the nation of Israel. God made Israel great. He made Solomon the richest man who had ever lived. He became unfaithful to God and God took the kingdom away from his family. Israel fell and was taken into captivity, because of their unfaithfulness.

Job 12:15 "Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth."

All of nature is at God's command. He brings great drouths, and brings floods as he did in the time of Noah. God used the flood in Noah's time to destroy the people of the earth, because of their great evil.

Job 12:16 "With him [is] strength and wisdom: the deceived and the deceiver [are] his."

God not only plans the events of the earth, but He has the power within Himself to see that it is done. God rules people, as well as nature. He is the Creator of them all. The person who is deceived was made by God. The deceiver was created by God, as well. All mankind is God's creation. Only those who believe are His sons.

Job 12:17 "He leadeth counsellors away spoiled, and maketh the judges fools."

The wise counsellors are earthly men, and they are still in the control of God. He can build them up, or tear them down as He desires. The judges of the earth must remember that they will someday stand before the Judge of all the world. He judges in righteousness.

Job 12:18 "He looseth the bond of kings, and girdeth their loins with a girdle." Job 12:19 "He leadeth princes away spoiled, and overthroweth the mighty."

Kings are king, because God ordained it. When a king becomes evil, God may send another king to put him into captivity. It is God who looses him to greatness, or binds him as a common criminal. We saw this very thing in our study of Israel's captivity in Babylon. God led the king of Babylon to take the king of Israel. Later on, God had another king to overthrow the king of Babylon.

Job 12:20 "He removeth away the speech of the trusty, and taketh away the understanding of the aged."

Sometimes, God will take a powerful statesman and make him unable to speak. The aged are, sometimes, turned into people with no understanding. The Alzheimers disease does this to many of the elderly.

Job 12:21 "He poureth contempt upon princes, and weakeneth the strength of the mighty."

The king of Babylon was thought of as one of the mightiest men of the world, until the handwriting appeared on the wall condemning him, and the city of Babylon. This, of course, was the hand of God.

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

There are no things, planned by men, that God does not know. They may have planned it in some secret place, but God knows all of their plans. Even plots to kill someone are known of God. Death was defeated for all believers, when Jesus rose from the grave. In that sense, death was defeated by the Light {Jesus Christ}.

Job 12:23 "He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them [again]."

Israel became almost three million people, while they were slaves in Egypt. Just over seventy people went into Egypt, and almost three million came out. This same three million were reduced to just a remnant by God for their unfaithfulness.

Job 12:24 "He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness [where there is] no way."

When the leader of the people is filled with confusion and wanders in the wilderness, they wander around as sheep without a shepherd.

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

Those who walk in darkness have no direction in their lives. John 11:10 "But if a man walk in the night, he stumbleth, because there is no light in him."

Job 12 Questions

1. What was the first sarcastic remark that Job had made?
2. Who did he make the statement to?
3. In verse 3, how did he compare himself to them?
4. Job said, he was as one _____ of his neighbor.
5. They had accused him of _____ God.
6. Job had fallen into _____ by none of his own doing.
7. It, sometimes, appears to Godly people, that those who are living as robbers, and thieves are _____.
8. What was Job using the beasts and the fowl, in verse 7, to prove?
9. In the _____ God created the heavens and the earth.
10. It should not be strange to anyone, that the _____ of all the earth would rule over His _____.
11. Somewhere , behind all the happenings upon the earth, is the hand of _____.
12. Even the very breath we breath is a _____ from God.
13. Verse 11 is speaking of what?
14. How have the older people become wise?
15. What does understanding come from?
16. Who is the source of wisdom and strength?
17. _____ builds up, and _____ tears down.
18. What is a good example of that?
19. What is a good example of God bringing a flood?
20. All mankind is God's _____.
21. Only those who _____ are His sons.
22. What must earthly judges keep in mind?
23. What is a modern disease, that takes away the understanding of the elderly?
24. When did the king of Babylon fall?
25. When was death defeated for all believers?
26. What was a good example of God increasing the nations?
27. When the leader of the people is filled with confusion, the people wander as _____ without a _____.

We will begin this lesson in Job 13:1 "Lo, mine eye hath seen all [this], mine ear hath heard and understood it."

We see that Job's patience with his three friends was wearing a little thin. Everything they had said to him, he already knew from the experiences of his life. Many of the things they had accused him of, he had taugh against himself. He understood everything they were saying, but they would not believe that he had not sinned in the ways they discussed.

Job 13:2 "What ye know, [the same] do I know also: I [am] not inferior unto you."

This is a repetition of a statement made in the last lesson. His friends had thought they would instruct him on repenting and reaching the LORD in prayer. He was as well acquainted with the LORD as they were.

Job 13:3 "Surely I would speak to the Almighty, and I desire to reason with God."

Job had no intention of trying to prove his innocence to anyone, but God. It is not a sin to reason with God. In fact, He invites his people to come and reason with Him. God is not so unreachable, that he will not hear our plea to Him.

Job 13:4 "But ye [are] forgers of lies, ye [are] all physicians of no value."

His friends had pretended to come, so they might comfort him and help him. Instead, they have made him feel worse than he did before they came.

Job 13:5 "O that ye would altogether hold your peace! and it should be your wisdom."

They would have been much wiser to have just sat with him without saying anything, than to have criticized him and made matters worse.

Job 13:6 Hear now my reasoning, and hearken to the pleadings of my lips.

The friends of Job might listen to these pleadings, but they were really addressed to God. He was asking God to hear his reasoning.

Job 13:7 "Will ye speak wickedly for God? and talk deceitfully for him?"

The so-called friends of Job asked the question above. They were thoroughly convinced that Job had sinned, and that the calamity that came upon him was a judgement from God. They did not want him to sin further by reasoning with God.

Job 13:8 "Will ye accept his person? will ye contend for God?"

God did not need Job's friends to take His side. He was perfectly capable of deciding this for Himself. They were automatically assuming that God would not listen to Job.

Job 13:9 "Is it good that he should search you out? or as one man mocketh another, do ye [so] mock him?"

Job, now, turned to the friends and asked them of their own motives. He would like to know if they were examined as closely as he had been, would they be able to stand? They were mocking Job, and perhaps, would have had an even worse time had they been found wanting in any area. They should consider their own faults, before they began to find fault in others.

Job 13:10 "He will surely reprove you, if ye do secretly accept persons."

This was a statement against the friends that they had become his friends, because of his high standing. He had been a wealthy man, when they became his friends. He was questioning their motives in becoming his friends. Had they been his friends because of their great admiration for his belief in God, or were they his friends because of his wealth?

Job 13:11 "Shall not his excellency make you afraid? and his dread fall upon you?"

His excellency is speaking of God. God is Truth and Purity to the utmost. He is no respecter of persons. He has no respect for those who are respecters of persons. These three friends of Job should be afraid of God judging them for their respect of persons.

Job 13:12 "Your remembrances [are] like unto ashes, your bodies to bodies of clay."

Ashes are easily blown away. They had forgotten the good that Job had done. They were too earthy for Job. He spoke of them as a clump of clay without spirit.

Job 13:13 "Hold your peace, let me alone, that I may speak, and let come on me what [will]."

Job was asking his friends to leave him alone, so that he could speak with God. Job explained to them that he would take his chances with God. Job trusted God completely.

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

Job was saying that the words that come from his mouth might devour him. He realized, also, that he is taking his very life in his hands when he spoke to God, but he was willing to take that chance. Frankly, it could not be worse, for Job, than it already was.

Job 13:15 "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."

Job was placing his trust in God. He would not change the ways that he had been, because he had no guilt of sin in his life. He would present himself to God the same as he had been all along. His trust in God was greater than any fear that he might have. He knew that God was just and fair. He had nothing to fear.

Job 13:16 "He also [shall be] my salvation: for an hypocrite shall not come before him."

Job was absolutely assured that God would save him in due time. He might die in his misery, but God would save his soul. Job was saying, "I will not be a hypocrite and try to be something that I am not". God would not have any time for a hypocrite.

Job 13:17 "Hear diligently my speech, and my declaration with your ears."

David cried out to God to hear him so many times. Every believer, sometime or other, has cried out to God to hear his prayer. This was basically the same thing. Job wanted God to listen carefully to his request.

Job 13:18 "Behold now, I have ordered [my] cause; I know that I shall be justified."

We do not justify ourselves. It is God who justifies. Justification means just as if we had never sinned. Job had carefully planned what he would say to God, and would take full responsibility for what he said.

Job 13:19 "Who [is] he [that] will plead with me? for now, if I hold my tongue, I shall give up the ghost."

Job was not absolutely sure whether God, Himself, would hear him, or whether He would send an angel to hear Job out. Job felt that if he had to wait any longer, he would die.

Job 13:20 "Only do not two [things] unto me: then will I not hide myself from thee." Job 13:21 "Withdraw thine hand far from me: and let not thy dread make me afraid."

We see that Job was asking for a temporary stop of the pain in his body, while he talked with God. He, also, wanted his great fear of God to be momentarily removed, so that he could speak without trembling. He wanted to be able to boldly come to God with his statement. He was asking permission, and not demanding it.

Job 13:22 "Then call thou, and I will answer: or let me speak, and answer thou me."

Whenever the Lord was ready, he could call for Job, and Job would be ready. If God did not prefer to call Job, Job would speak and God could answer.

Job 13:23 "How many [are] mine iniquities and sins? make me to know my transgression and my sin."

This was not a statement that he had no sin. This was a true statement, that if he had sinned he was unaware of what the specific sins were. Job truly did want to repent of any sin he had committed, and make it right with God. He just did not know what to change.

Job 13:24 "Wherefore hidest thou thy face, and holdest me for thine enemy?"

Job had always enjoyed the presence of God. He suddenly had that taken away from him. It seemed to Job that God was hiding from him. He did not understand why he seemed to be God's enemy.

Job 13:25 "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?"

A withered leaf that had fallen from a tree and dry stubble are some of the most helpless things in the world. A little puff of wind can blow them away. Job was feeling as helpless as both of them. It seems, he could not help himself.

Job 13:26 "For thou writest bitter things against me, and makest me to possess the iniquities of my youth."

Job seemed to say to God, that He was drawing up papers full of accusations against him that he might be tried with. Job had, possibly, been a sinner in his youth, and the only thing that Job could think of that God might accuse him of were those past sins.

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

God had not actually put him in stocks. The disease that he had, possibly, kept him as immobile as he would have been, had he been in stocks. There were marks on Job's feet, and in fact, on every other part of his body, as well. What Job did not know, was that Satan had put the marks there.

Job 13:28 "And he, as a rotten thing, consumeth, as a garment that is moth eaten."

Job was speaking of the disease that was ravishing his body. His skin was rotting away. Soon his flesh would be like a moth-eaten garment.

Job 13 Questions

1. Job's patience with his friends was growing a little _____.
2. Many of the things they accused Job of he had _____.
3. What did Job tell his friends in verse 2?
4. Who did Job desire to reason with?
5. Is it a sin to reason with God?
6. What did Job call his friends in verse 4?
7. His friends had pretended to come to _____ him.
8. What should they have done, instead of what they did?
9. Who was verse 6 addressed to really?
10. Who was asking the questions in verse 7?
11. What were Job's friends automatically assuming in verse 8?
12. Job asked his friends of their own _____.
13. Did they have a right to mock Job?
14. Why had they become Job's friends in the first place?
15. Who is "his excellency", in verse 11, speaking of?
16. What does the reference to ashes, in verse 12, mean?
17. Why did Job tell his friends to hold their peace?
18. What was Job saying in verse 14?
19. Quote Job chapter 13 verse 15.
20. Job was placing his trust in _____.
21. What was Job absolutely sure that God would do for him?
22. Who was Job speaking to in verse 17?
23. Who justifies us?
24. What does "justification" mean?
25. Job would take full _____ for what he said to God.
26. Who did Job think God might have to listen to him, rather than God, Himself?
27. What two things did Job ask God for immediately?
28. Why did he want those two things?
29. What was verse 23 saying?
30. What did a withered leaf and dry stubble have to do with Job?
31. In verse 28, Job was speaking of what?

We will begin this lesson in Job 14:1 "Man [that is] born of a woman [is] of few days, and full of trouble."

It appears, to me, that Job was speaking of the flesh of man in this Scripture. The natural man is born of a woman. Most, all of the natural men of our day, can look to about seventy years of life. Some, by great strength, might even live to be a hundred. Even if a man lived to be a hundred, his days would be few, The flesh of man is not made to live forever. The body wears out from much age, and finally gives away. Life on this earth is filled with trials and tribulation. This was the thing that Job was relating here.

Job 14:2 "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

A flower blooms in the springtime, and is cut down in the fall. Eastern flowers usually last but one day, and they are gone. Oh! What a brief life. Shadows do not last very long either. They change constantly, and then are gone when the sun goes down.

Job 14:3 "And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?"

Why would God bother with such short-lived, mortal man. It seemed amazing to Job that God would choose one man out of all humanity to judge. Job was aware that something was different about his circumstance compared to other men, but he had not decided why this was so.

Job 14:4 "Who can bring a clean [thing] out of an unclean? Not one."

Men are born in sin. Perhaps, Job was speaking of the uselessness of trying to become righteous, after beginning in sin.

Job 14:5 "Seeing his days [are] determined, the number of his months [are] with thee, thou hast appointed his bounds that he cannot pass;"

The number of days and years of man's life is only known of God. He has our days numbered. Not everyone lives to adulthood, and certainly, not all live to be seventy years old. Only God knows the length of your life upon this earth. God lives in one eternal day. Our lives do not end when our flesh dies. Our spiritual bodies will rise out of the flesh bodies when the flesh dies.

Job 14:6 "Turn from him, that he may rest, till he shall accomplish, as an hireling, his day."

Job was asking God to give rest to the weary body that was enduring until it died. This turning from him was speaking of a pause in constantly searching man out. Job was speaking of himself. Job 14:7 "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease."

A tree can spring up from its roots, even after it is cut down. Sometimes, the tree that comes up from the root, will be even stronger than the tree that was cut down.

Job 14:8 "Though the root thereof wax old in the earth, and the stock thereof die in the ground;" Job 14:9 "[Yet] through the scent of water it will bud, and bring forth boughs like a plant."

This is speaking of the roots appearing to be dead, and coming back to life, when water gets to the roots.

Job 14:10 "But man dieth, and wasteth away: yea, man giveth up the ghost, and where [is] he?"

Job was speaking of the flesh of man, as if it was what man really was. The flesh of man does die, and does not live again. The flesh which was made of dust returns to the dust of the earth. The ghost that man gives up, is the spirit that rises from that body to live either in heaven, or hell.

Job 14:11 "[As] the waters fail from the sea, and the flood decayeth and drieth up:"

The flood always goes away and leaves the clay of the earth. The river that dries up does the same. This was Job saying that he had dried up, and was returning to the clay of the earth.

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

Notice, "till the heavens be no more". The body of man lies in the grave decaying away to return to the dust it came from. Job was not denying that there would be a resurrection, but was speaking of the immediate death awaiting him.

Job 14:13 "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

Job would rather die and have his body lie in the grave, so that he would be hidden, until the anger of God was passed. He knew that God would not forget him, and let him stay there forever.

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

The answer to this is, of course, yes. It was as if Job was wanting the answer to that to be no. He wanted to depart to get out of his pain and suffering. He was looking to that time when he would be changed. His body of flesh would give way to his spiritual body.

Job 14:15 "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Job was the "work of thine hands" here. Job knew that he was God's creation. He knew that God would call him, and he would answer.

Job 14:16 "For now thou numberest my steps: dost thou not watch over my sin?"

God knew each step that Job had made. He, also, knew if Job had sinned. Mankind has no secrets from God. God knows even the things that are done in secret.

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

This was as if God had a bag that he put each sin into and sealed them up, so they could not escape.

Job 14:18 "And surely the mountain falling cometh to nought, and the rock is removed out of his place."

Job was comparing his loss of everything he had, including his children, with the sudden collapse of a mountain. When a volcano erupts, sometimes half of the mountain comes off at the top. Rocks are thrown sometimes for miles away from where they had been. Just as this calamity of the mountain had been sudden, Job's loss was sudden.

Job 14:19 "The waters wear the stones: thou wastest away the things which grow [out] of the dust of the earth; and thou destroyest the hope of man."

The never-ending washing of water over rocks can finally cut a hole into them. The never-ending pain of Job's had cut a whole into his heart. He was full of despair and hopelessness.

Job 14:20 "Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away."

Job would feel like fighting back, if he had known this was an attack from Satan. He knew it was useless to fight God. Job thought God was sending this endless oppression, and he was aware he would not be able to endure for long.

Job 14:21 "His sons come to honour, and he knoweth [it] not; and they are brought low, but he perceiveth [it] not of them."

After a man is dead, his family can come to honor him, but he would not even know they were there.

Job 14:22 "But his flesh upon him shall have pain, and his soul within him shall mourn."

A man in such great pain as Job is here, was sorrowful of soul.

Job 14 Questions

1. Man that is born of woman is of _____ , and full of trouble.
2. What was Job speaking of in this verse?
3. What is the normal life expectancy today?
4. The flesh of man is not made to live _____ .
5. What is man compared to in verse 2?
6. How long do Eastern flowers generally last?
7. How is a shadow like the flower?
8. What was amazing to Job about God's relationship with man?
9. Who can bring a clean thing out of an unclean?
10. The number of days and years of a man's life are known only of _____ .
11. What happens when our flesh dies?
12. In verse 6, what was Job asking for?
13. How can a tree live again, after it is cut down?
14. What is the ghost that man gives up at the death of his flesh?
15. What is left when the flood goes away?
16. What does the author want you to notice in verse 12?
17. Even though Job died and was in the grave, what did he know God would do?
18. If a man die, shall he live again?
19. His body of flesh will give way to his _____ body.
20. Who was the "work of thine hands" in verse 15?
21. What was meant by transgressions sealed up in a bag?
22. How is one way a mountain falls suddenly?
23. What was Job comparing to the mountain falling suddenly?
24. The never-ending washing of water over rock will do what to it?
25. This never-ending pain of Job was doing what to him?

We will begin this lesson in Job 15:1 "Then answered Eliphaz the Temanite, and said," Job 15:2 "Should a wise man utter vain knowledge, and fill his belly with the east wind?"

Eliphaz was criticizing Job for his talking. He thought all of Job's talk was in vain. He thought that God regarded it no more than He would the blowing of the wind. The east wind in that part of the world was the worst of winds.

Job 15:3 "Should he reason with unprofitable talk? or with speeches wherewith he can do no good?"

Eliphaz was saying that Job's talk was unprofitable. He was telling Job that all of his talk would do no good at all. He had a terrible opinion of Job. He truly felt that Job's sins were so great, that God would not even listen to him.

Job 15:4 "Yea, thou castest off fear, and restrainest prayer before God."

He forgot that Job had asked God to take away his fear of Him. Job had spoken boldly of his belief that God would save him. Eliphaz believed that Job was not showing reverence toward God. He even believed that Job was hindering other's prayers to God.

Job 15:5 "For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty."

Eliphaz believed that Job's tongue was speaking from a heart filled with iniquity.

Job 15:6 "Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee."

Now, he was saying that the words he was speaking were condemning himself. He believed that Job had been acting in an irreverent way in speaking to God. Job was in very good company being accused of sinning with what he said. They accused Jesus of speaking blasphemy, and therefore worthy of death. How wrong they were, and how wrong Eliphaz was here.

Job 15:7 "[Art] thou the first man [that] was born? or wast thou made before the hills?"

He was accusing Job of believing that he had supernatural intelligence. He was also asking Job if he was the firstborn of God? In other words, He was saying, are you trying to compare yourself to God.

Job 15:8 "Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?"

No mortal man had ever been included in the counsel of God, and yet, that was what Eliphaz was saying that Job believed he had done. He was

really saying cutting things to Job, especially when he said that Job thought he was the only wise man on the earth.

Job 15:9 "What knowest thou, that we know not? [what] understandest thou, which [is] not in us?" Job 15:10 "With us [are] both the grayheaded and very aged men, much elder than thy father."

This is the first indication that Job was not an extremely elderly man, even though he had 10 children. It appeared that one of Job's friends was as old as Job's father. It, probably, would have been Eliphaz, because he always spoke first. Old age is not always what makes a person wise, however. Wisdom is a gift from God. God gave great wisdom to Solomon, when he was very young.

Job 15:11 "[Are] the consolations of God small with thee? Is there any secret thing with thee?"

Eliphaz was still saying that he and the other two friends had offered a solution to Job. He should repent of his sins and seek the LORD with all his heart and then, perhaps, God would stop the punishment against him.

Job 15:12 "Why doth thine heart carry thee away? and what do thy eyes wink at,"

He said that Job was winking at the sins he committed. His heart had convinced him he was not guilty.

Job 15:13 "That thou turnest thy spirit against God, and lettest [such] words go out of thy mouth?"

Eliphaz was saying that Job was rebellious toward God and was too proud to admit his sins. Of course, this was not true. Job had asked God to tell him what his sins were, so that he could repent.

Job 15:14 "What [is] man, that he should be clean? and [he which is] born of a woman, that he should be righteous?"

This is the same message, that those who are trying to live holy before their Lord get today. They are accused of trying to work their way to heaven. That is the furthest thing from the truth. Those who try to live as near holy lives as they can, are appreciative of the free gift of salvation God has given them. Their holy lives are trying to be like Him. This was the same thing with Job, here. Eliphaz was saying it was impossible for man to live a righteous life. Job had done his best to do just that.

Job 15:15 "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight."

There is not anyone except God that is without spot or blemish in God's eye. It is by grace, we are saved. The angels in heaven are not absolutely perfect either. We know that 1/3 of them left their first estate and followed Lucifer.

Job 15:16 "How much more abominable and filthy [is] man, which drinketh iniquity like water?"

Eliphaz was saying that if even the heavens, and the angels in heaven were not clean, the earth and its inhabitants were filthy. They were filled with iniquity.

Job 15:17 "I will shew thee, hear me; and that [which] I have seen I will declare;" Job 15:18 "Which wise men have told from their fathers, and have not hid [it]:"

These were the beginning verses of things that Eliphaz believed he had observed during his lifetime. He said that even the wise men of old and the fathers had warned their children of the punishment that came to those who sin. He was speaking this as an attack on Job. He said these things were not secret.

Job 15:19 "Unto whom alone the earth was given, and no stranger passed among them."

This helps to date Job as a very ancient writing. He was speaking of a time, when there were very few men upon the earth. There were no wars. Each man was given his plot of ground by God.

Job 15:20 "The wicked man travaileth with pain all [his] days, and the number of years is hidden to the oppressor."

Now, he was beginning to list the terrible things that come to those who sin. He was most assuredly slanting this toward Job, who he believed to be a sinner. He was speaking as if all sinners suffer all the days of their lives, which is really not a correct statement. Many sinners are not punished on this earth.

Job 15:21 "A dreadful sound [is] in his ears: in prosperity the destroyer shall come upon him."

This was really saying that he was fearful at every sound, thinking harm might come to him.

Job 15:22 "He believeth not that he shall return out of darkness, and he is waited for of the sword."

He was afraid of the dark, because he felt someone was lurking in the dark to kill him.

Job 15:23 "He wandereth abroad for bread, [saying], Where [is it]? he knoweth that the day of darkness is ready at his hand."

This was speaking of starvation coming to those who had sinned. The day of darkness, in this particular instance, was the day of death. He was threatening Job, that he would starve to death.

Job 15:24 "Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle."

Eliphaz was speaking specifically of the troubles of Job in this verse. He believed that Job's troubles were like the troubles a vicious king brought when he overthrew a country.

Job 15:25 "For he stretcheth out his hand against God, and strengtheneth himself against the Almighty."

This was another accusation that Job had threatened God. He said that Job thought he was stronger than God. This was a terrible untruth.

Job 15:26 "He runneth upon him, [even] on [his] neck, upon the thick bosses of his bucklers:" Job 15:27 "Because he covereth his face with his fatness, and maketh collops of fat on [his] flanks."

This was a statement that Job had run against God like a charging warrior. He would have his head down running straight ahead. I personally believe that Eliphaz had gone too far. In verse 27, he was even calling Job a glutton.

Job 15:28 "And he dwelleth in desolate cities, [and] in houses which no man inhabiteth, which are ready to become heaps."

None of this had made this man anything. He lived in a ruined state. Again, Eliphaz was referring to Job's children's homes, which were destroyed by the storm.

Job 15:29 "He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth."

Surely the riches of Job had been taken away, and that was what Eliphaz was stressing, here. Eliphaz had been jealous of all of the blessings that God had bestowed upon Job. It seems, he was a little thrilled that Job had lost it all now.

Job 15:30 "He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away."

The branches were speaking of Job's children who had been destroyed. He was trying to say that the dark day, that began with the loss of Job's children, would continue.

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

He was saying that Job had deceived himself in thinking that he was in right standing with God. He believed that Job's pride was his downfall.

Job 15:32 "It shall be accomplished before his time, and his branch shall not be green."

Eliphaz was saying that death would come to Job before his natural time, because of his sins. He would be an old man long before his time from his disease.

Job 15:33 "He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive."

Blight will cause a vine to do what is described here. Eliphaz was not speaking of a vine, but of Job. He was saying there was a blight in the character of Job.

Job 15:34 "For the congregation of hypocrites [shall be] desolate, and fire shall consume the tabernacles of bribery."

He believed that Job had to be a hypocrite. Job had proclaimed his great faith in God. Eliphaz said, he did not really love God and want to serve him, it was just a front. He was now accusing Job of taking bribes.

Job 15:35 "They conceive mischief, and bring forth vanity, and their belly prepareth deceit."

Eliphaz had a very low opinion of Job. He had decided that Job's heart was evil. That all of his iniquity was conceived in his evil heart. He would have a lot of regrets when he found out the truth about Job.

Job 15 Questions

1. Should a wise man utter vain _____?
2. What was Eliphaz criticizing Job for?
3. He thought that God regarded it no more than He would the _____ of the wind.
4. Eliphaz was saying that Job's talk was _____.
5. What had he forgotten, when he made his statement against Job in verse 4?
6. Where did Eliphaz believe the evil words in Job's mouth were coming from?
7. What did he say condemned Job?
8. What silly question did he ask Job in verse 7?
9. Hast thou heard the _____ of God?
10. What was one of the most cutting things he said to Job?
11. What was the first indication that Job was not an elderly man?
12. How many children did Job have?
13. Who was, probably, the oldest of Job's friends?
14. What was the solution Job's friends had offered?
15. Eliphaz said that Job was rebellious toward God and too _____ to admit his sins.
16. Quote Job chapter 15 verse 14.
17. What, or who, are without spot or blemish?
18. How many of the angels followed Lucifer?
19. Which verse helps to date Job as a very early writing?
20. Why is the sinner afraid of the dark?
21. Verse 25 was an accusation that Job had _____ God.
22. What was Eliphaz referring to in verse 28?
23. Verse 29 speaks of Job losing his _____.
24. Eliphaz said that Job had deceived himself, how?
25. In verse 32, he was saying that Job will not grow _____.
26. What did he call Job in verse 34?
27. What would happen to Eliphaz at the end?

We will begin this lesson in Job 16:1 "Then Job answered and said," Job 16:2 "I have heard many such things: miserable comforters [are] ye all."

I would have to agree with Job. They were no comfort to him at all. They were even worse than the world around him. They had known him well, and had talked of the LORD with him many times. This reminds me so much of what happens to someone in the church, who is going through difficulties. The brothers and sisters in Christ should build them up and help them through the difficulty, but more often they do harm to them. Christians have a tendency to kill their wounded.

Job 16:3 "Shall vain words have an end? or what emboldeneth thee that thou answerest?"

Why did this friend think that he was capable of judging Job? Job did not want to hear any more words from this friend. We must be careful when we are judging this Scripture, and make sure we have not been like Job's friend. When someone is sick, it does not mean they have sinned. Jesus proved this, when he healed the blind man. The apostles asked Jesus who had sinned, he or his parents, and Jesus said neither had. The blindness was so that God could be glorified in the restoration of the sight.

Job 16:4 "I also could speak as ye [do]: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you." Job 16:5 "[But] I would strengthen you with my mouth, and the moving of my lips should assuage [your grief]."

This is so true. The tongue is a weapon that can build a person up, or can cut them to pieces. His friends were not true friends. They had used their friendship to get an audience with Job, and then proceeded to tear him apart. Job could do the same thing to them, but he did not. He could have accused them of evil doing, because what they were doing to him was certainly evil.

Job 16:6 "Though I speak, my grief is not asswaged: and [though] I forbear, what am I eased?"

The word "asswaged" means restrained. His speech did not bring him relief from his sorrow, or his suffering. If he did not say anything at all, that did not help either.

Job 16:7 "But now he hath made me weary: thou hast made desolate all my company."

His friends could have been company to him and helped him forget a little of the pain, instead they added to his pain.

Job 16:8 "And thou hast filled me with wrinkles, [which] is a witness [against me]: and my leanness rising up in me beareth witness to my face."

The pain was showing in his face. He was wrinkled from pain and looked even older than he was. He was losing weight and that made him look wrinkled, as well.

Job 16:9 "He teareth [me] in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me."

There is no physical hurt as bad, as when friends have turned against you. Their accusations and terrible remarks were tearing Job to pieces.

Job 16:10 "They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me."

We spoke earlier how Job was a type of Christ. They struck Jesus, as they struck Job, here. Both were smitten without a cause.

Job 16:11 "God hath delivered me to the ungodly, and turned me over into the hands of the wicked."

Again, Job was not aware that his attack was of Satan. We do know that God allowed the attack, but the actual attack was of Satan. Job was right in his estimation that God had turned him over to the wicked. It would have been much easier to endure, had Job known that it would end, and that this was an attack of the devil, not God.

Job 16:12 "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."

Job had been at ease. He had been blessed mightily of God. He felt that he was at peace with God. Suddenly, from out of nowhere, he was attacked on every side. The greatest grief that Job suffered was the loss of his children. He was marked for attack. He thought God had shaken his life completely up.

Job 16:13 "His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground."

This description is no worse than what actually happened. This was one of the worst attacks on anyone in the Bible. Job believed he suffered a judgement of God. He had no idea why.

Job 16:14 "He breaketh me with breach upon breach, he runneth upon me like a giant."

This just means that one attack was followed by another.

Job 16:15 "I have sewed sackcloth upon my skin, and defiled my horn in the dust."

The sackcloth had become Job's permanent garment, ever since the problems came to him. He had sat in a bed of ashes, magnifying his humble attitude, and increasing his mourning. The horn symbolizes power, so we might say that he had lost his power, and sat in the ashes of humbleness.

Job 16:16 "My face is foul with weeping, and on my eyelids [is] the shadow of death;"

It is not unusual for a person who is extremely sick to have great dark circles around their eyes. These circles could be called the shadow of

death. His crying would cause his face to look bad. It would be swollen and red, probably.

Job 16:17 "Not for [any] injustice in mine hands: also my prayer [is] pure."

Job was still contending that he had not sinned, that he was aware of. He felt that he had clean hands and a pure heart. The prayer of Job was pure, because it came from a pure heart.

Job 16:18 "O earth, cover not thou my blood, and let my cry have no place."

We know, from Genesis, that the innocent blood of Abel cried out from the ground. This was a statement from Job, that his blood was innocent of wrong doing. His cry should not hide, but be heard of the Almighty.

Job 16:19 "Also now, behold, my witness [is] in heaven, and my record [is] on high."

The witness of Job in heaven was God. Job felt sure that his record in heaven was clean. If no one else knew the truth, God did.

Job 16:20 "My friends scorn me: [but] mine eye poureth out [tears] unto God."

Job's friends were no friends at all. Job's only true friend was God. Job had cried buckets of tears, since this trial had begun.

Job 16:21 "O that one might plead for a man with God, as a man [pleadeth] for his neighbour!"

To me, this is saying that Job wanted to have as personal a relationship with God, as he had with a neighbor. His plea would be heard and understood, because God would know of his plight. Jesus took on the form of flesh and dwelt among us, that He might relate better to the problems we face in our flesh.

Job 16:22 "When a few years are come, then I shall go the way [whence] I shall not return."

Job was so sick that he felt death was very near.

Job 16 Questions

1. What did Job call his friends in verse 2?
2. What do Job's friends remind the author of?
3. Why did this friend think he had the right to judge Job?
4. How did Jesus prove that someone who is sick has not necessarily sinned?
5. What could Job have done to these friends, if they had been in his place?
6. The tongue is a _____.
7. It can _____ up of _____ down.
8. What does "asswaged" mean?
9. Instead of comforting Job, his friends added to his _____.
10. The pain was showing in his _____.
11. What was tearing Job to pieces?
12. In verse 10, we see Job as a type of _____.
13. Who allowed this attack of Satan on Job?
14. How could this have been easier for Job to endure?
15. What was the greatest loss that Job felt?
16. Job believed he suffered a Judgement of _____.
17. The sackcloth had become Job's _____ garment.
18. The horn symbolizes _____.
19. Job felt that he had _____ hands and a _____ heart.
20. Who was Job's only true friend?
21. In verse 21, Job wanted a _____ relationship with God.

We will begin this lesson in Job 17:1 "My breath is corrupt, my days are extinct, the graves [are ready] for me."

In chapter 16, which this is actually an extension of, Job was answering his friend and lamenting his situation. He was saying in the verse above, that even the breath of life within him was ruined. He felt he was near death. He thought it was the time that God had chosen.

Job 17:2 "[Are there] not mockers with me? and doth not mine eye continue in their provocation?"

"Provocation", in this verse, means bitterness. His friends had mocked him, and spoken very hurtful things to him. The truly sad thing was, that Job had done nothing to cause all of this. After this trial was over, however, he would have a different attitude toward these friends.

Job 17:3 "Lay down now, put me in a surety with thee; who [is] he [that] will strike hands with me?"

Job had discovered, at this point, that the only one he could trust was God. He was wanting a handshake from God. This would be a sign that an agreement had been struck.

Job 17:4 "For thou hast hid their heart from understanding: therefore shalt thou not exalt [them]."

Job was trying to say, that it was God who had blinded the eyes of his friends, so they could not see his innocence. Of course, he did not want his friends exalted in the eyes of God, because of what they had done and said.

Job 17:5 "He that speaketh flattery to [his] friends, even the eyes of his children shall fail."

Job was accusing his friends of attacking him, as they would a prey. In the past, they had flattered him, when he was a wealthy man. Now, they were accusing him of every type of sin, because he was down. They were fair weather friends.

Job 17:6 "He hath made me also a byword of the people; and aforetime I was as a tabret."

Job became a by-word for his generation for the terrible persecutions he endured. He is still a by-word today to all who read the Bible. We are all amazed how Job stayed faithful to God through such terrible trials. All of us have a tendency to measure our trials with the trials of Job. "Tabret", in the verse here, means smiting, or contempt.

Job 17:7 "Mine eye also is dim by reason of sorrow, and all my members [are] as a shadow."

He had cried so much that tears were constantly in his eyes. He could see through tears only, and things looked dim to him.

Job 17:8 "Upright [men] shall be astonished at this, and the innocent shall stir up himself against the hypocrite."

This is the very effect that this book on Job has on everyone. We are astonished at the amount of suffering that Job endured without being overcome. We, also, cannot believe the attitude of his so-called friends. The least of the terrible things we could call them, would be Hypocrites. Notice, Job was speaking of this happening after his trial was over.

Job 17:9 "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

The righteous man does not stop being righteous, because problems come his way. He will hold fast to his belief in the face of all sorts of trouble. The Bible tells us that our trials come to us to make us strong. Those who patiently endure tribulation will become stronger and stronger.

Job 17:10 "But as for you all, do ye return, and come now: for I cannot find [one] wise [man] among you."

Job had listened to their accusations, and had been truly hurt by their lack of faith in him. He had risen above that, and would not let their accusations bother him anymore. They were not wise, but fools.

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

Job was so weary and had faced so much suffering, that he felt his useful days were over. Job was even weary of trying to defend himself from the terrible accusations. His heart was broken.

Job 17:12 "They change the night into day: the light [is] short because of darkness."

They had thoroughly convinced Job that he had no right to expect God to intervene in his behalf. He, now, was just waiting until the time for death. It seemed a cloudy day, when he was so controlled by the pain wracking his body. It seemed as if it was night all the time. He could not see a glimmer of hope {light}.

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

Job was so full of despair, that he had given up hope of any miracles. He did not even expect to be restored to his old glory in this life. He was just sitting in his ashes waiting for death.

Job 17:14 "I have said to corruption, Thou [art] my father: to the worm, [Thou art] my mother, and my sister."

He felt as if this disease was gradually doing away with his body. He felt the corruption of the disease all over his body. It was his constant companion. He was not complaining to God about the disease. He had accepted it as his lot. The mother and sister, above, were speaking of him embracing this corruption. He had accepted it as his lot.

Job 17:15 "And where [is] now my hope? as for my hope, who shall see it?"

Job was at the very height of despair. He had decided there was no hope for him anywhere.

Job 17:16 "They shall go down to the bars of the pit, when [our] rest together [is] in the dust."

He was convinced that his time for death was near. I believe his sadness was over not being satisfied that he had reconciled with God. Poor Job had no idea what sin he had committed to bring this terrible calamity into his life. He knew he must have done something terrible and had not gotten forgiveness for it, because he did not know what it was. He actually believed that he might wind up in hell.

Job 17 Questions

1. What was Job saying in verse 1?
2. What does "provocation" in verse 2 mean?
3. Who were the mockers of verse 2?
4. What was Job wanting from God in verse 3?
5. What would that mean, if he got it?
6. What did Job believe was the reasons for his friends not believing him?
7. Quote Job chapter 17 verse 5.
8. When had the friends flattered Job?
9. They were _____ friends.
10. God had made Job a _____ of the people.
11. Why is he a by-word to our generation?
12. What does "tabret" mean?
13. Why was Job's eye dim?
14. What is everyone astonished of about Job?
15. What is the least terrible thing we could call Job's friends?
16. What will a righteous man do in the face of trouble?
17. How had Job's attitude toward his friends changed?
18. Job had become so weary and had faced so much suffering, that he felt he was about to _____.
19. If I wait, the _____ is mine house.
20. What did he call corruption in verse 14?
21. When Job was at the height of despair, what question did he ask?

We will begin this lesson in Job 18:1 "Then answered Bildad the Shuhite, and said," Job 18:2 "How long [will it be ere] ye make an end of words? mark, and afterwards we will speak."

Bildad was very angry at the things that Job had said about his friends. "Mark", in the verse above, means consider. He was saying that Job talked too much. I would say again, these friends were no comfort at all to Job. They were a thorn in his already wounded side. In a sense, he was saying, "Why don't you hush defending yourself"?

Job 18:3 "Wherefore are we counted as beasts, [and] reputed vile in your sight?"

Job had every right to speak of these so-called comforters as miserable, ungodly, and wicked. It would have been better, if they had just stayed home. Perhaps, God allowed them to come and do this, so Job's fighting spirit would be stirred up.

Job 18:4 "He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?"

Bildad said some of the most cruel things that had been said up until this point. He accused Job of tearing himself as a child does when he is having a temper tantrum. He said that Job actually wanted God to change the forces of nature to suit him. He accused Job of wanting to be the center of attention.

Job 18:5 "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine."

Bildad began to speak of all the horrible things that await the wicked man. He thought Job was a very wicked man. Bildad was saying here, that all the splendor and blessings that had come to Job had been taken away because of his sin. He said that Job's fire and light had been put out. Job would not shine any more.

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

This darkening of the light of Job was extended to his family. It was saying the Light of the LORD would no longer be in any of Job's descendents.

Job 18:7 "The steps of his strength shall be straitened, and his own counsel shall cast him down."

Job had great wealth and had controlled a wide area, before all of this calamity fell on him. Bildad said that Job would be in an isolated place where he could take only a few steps forward. He, also, said that Job would no longer have any influence on anyone.

Job 18:8 "For he is cast into a net by his own feet, and he walketh upon a snare."

Bildad said that Job brought all of this upon himself by his sin. He was snared in the net he had set for others.

Job 18:9 "The gin shall take [him] by the heel, [and] the robber shall prevail against him." Job 18:10 "The snare [is] laid for him in the ground, and a trap for him in the way."

A "gin" is a metallic sheet pounded thin, or a spring. This was speaking of a trap that was set at night to catch robbers and thieves. They would be held tight until morning when they would be apprehended. Verse 10 is speaking of the two types. One above ground and one that was like a pit.

Job 18:11 "Terrors shall make him afraid on every side, and shall drive him to his feet."

This was just saying that he had no peace of mind. Even imagined terrors made him very afraid, and caused him to run away.

Job 18:12 "His strength shall be hungerbitten, and destruction [shall be] ready at his side."

He would be hungry and have no food to eat. His strength had waxed away. When a person does not eat, he becomes very weak. This leads to total destruction.

Job 18:13 "It shall devour the strength of his skin: [even] the firstborn of death shall devour his strength."

This was just saying that the muscles of his body withered away. This was speaking of Job's disease, which they thought would automatically lead to Job's death.

Job 18:14 "His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors."

Bildad wished the worst for Job, because he thought he was such an evil man. The tabernacle, here, could be speaking of the home of Job, which would generally have been a safe place. The king of terrors was speaking of death.

Job 18:15 "It shall dwell in his tabernacle, because [it is] none of his: brimstone shall be scattered upon his habitation."

"It" would make you think this was speaking of the terrors. He was saying that Job's own house would be inhabited by terror. He was saying that God would rain down brimstone on Job's house for Job's sin.

Job 18:16 "His roots shall be dried up beneath, and above shall his branch be cut off."

It appears, that Bildad was speaking of Job's ancestors being forgotten, and him not having any children to be his branches. We read of the tree which had no water at its roots drying up and dying.

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

Bildad was predicting that Job would not be remembered by anyone. We can tell that Bildad was speaking lies. Job was one of the best remembered people in the Bible. We can easily see, from this, how false Bildad's predictions were.

Job 18:18 "He shall be driven from light into darkness, and chased out of the world."

Job was not dreading death, as Bildad thought. Job would have welcomed death. Bildad was saying death would be forced upon Job.

Job 18:19 "He shall neither have son nor nephew among his people, nor any remaining in his dwellings."

At the moment that Bildad said this, it appeared that this part of his condemnation of Job might come true. Job's children were dead. Job had no idea that God would restore his children.

Job 18:20 "They that come after [him] shall be astonished at his day, as they that went before were affrighted."

This may be the first indication of why Bildad attacked Job so harshly. He was frightened of the same fate coming to him, if he took the part of Job. Job is an astonishment to all generations.

Job 18:21 "Surely such [are] the dwellings of the wicked, and this [is] the place [of him that] knoweth not God."

Bildad said the reason he said all of this was to show Job what came to those who knew not God. He believed that Job was chief among sinners. He believed that Job deserved all of this punishment and even more, because he was not of God.

Job 18 Questions

1. What was Bildad angry about?
2. What did "mark", in verse 2, mean?
3. What does the author believe these friends have been to Job?
4. What was Bildad saying to Job, in a sense?
5. What did Job have every right to call his friends?
6. Why do you suppose God allowed them to attack Job?
7. What did Bildad accuse Job of doing in verse 4?
8. The light of the wicked shall be _____.
9. Why did Bildad speak to Job of all the things that would come to a wicked man?
10. Who was the darkness of the Light extended to in verse 6?
11. Bildad said that Job _____ all of this upon himself by his sin.
12. What is the "gin" in verse 9?
13. What was verse 9 speaking of?
14. What are the two types of traps in verse 10?
15. Verse 11 was saying that Job had no _____ of _____.
16. What happens to a person when he does without food?
17. They thought Job's illness would automatically lead to _____.
18. Why did Bildad wish the worst for Job?
19. What was the tabernacle, in verse 14, speaking of?
20. What did Bildad say would rain down on Job's house?
21. In verse 16, the roots were whom?
22. In the same verse, who was the branch?
23. Bildad was predicting that Job would not be _____.
24. What is the actual truth about that?
25. Bildad believed that Job was chief among _____.

We will begin this lesson in Job 19:1 "Then Job answered and said," Job 19:2 "How long will ye vex my soul, and break me in pieces with words?"

We must understand that the three men that were tearing Job to pieces with their cruel accusations were supposed to be his friends. Bildad's attack of Job in the last chapter was the most cruel of all of them up, until this chapter. Cruel words spoken by people who are your friends can cut your heart out. It left Job more wounded, than if they had thrust a sword through him.

Job 19:3 "These ten times have ye reproached me: ye are not ashamed [that] ye make yourselves strange to me."

It seemed their attack would never end. Job mentions ten times, here. The sad thing was that they were not reluctantly reproving Job. They were viciously attacking his character.

Job 19:4 "And be it indeed [that] I have erred, mine error remaineth with myself."

He reminded them that he would pay for his own sins. They would not be held responsible for what he had done.

Job 19:5 "If indeed ye will magnify [yourselves] against me, and plead against me my reproach:" Job 19:6 "Know now that God hath overthrown me, and hath compassed me with his net."

They had shown Job no mercy at all. He reminded them that he was being punished by God for whatever it was that he had done wrong. It was not their duty to add to his pain and suffering. It appeared, they thought if they could tear Job down, it would elevate their positions.

Job 19:7 "Behold, I cry out of wrong, but I am not heard: I cry aloud, but [there is] no judgment."

Job declared that the sufferings he had endured were undeserved. He even cried to God about this, but it appeared that God had not judged this particular situation at this time.

Job 19:8 "He hath fenced up my way that I cannot pass, and he hath set darkness in my paths."

It appeared that God had blocked Job's way out of this trouble. There was no light to guide Job in his escape from this problem.

Job 19:9 "He hath stripped me of my glory, and taken the crown [from] my head."

Job had been glorified by God and man. He had prospered Job, because of Job's faithfulness. It was actually God who allowed Satan to take all of this away from Job. Job did not know about Satan, but he was staying faithful to God.

Job 19:10 "He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree."

Job had been strong. He was established. Now, it appears he had lost all hope.

Job 19:11 "He hath also kindled his wrath against me, and he counteth me unto him as [one of] his enemies."

Job could have stood the calamities much better had he known where they had come from. His worst hurt was believing that God's wrath had been poured out upon him. He wanted to be God's friend, and he felt that God counted him as His enemy. His loss of his close relationship with God was the worst hurt he had.

Job 19:12 "His troops come together, and raise up their way against me, and encamp round about my tabernacle."

Job felt that God had sent His troops against him. He believed they had encircled him, and there was no way out.

Job 19:13 "He hath put my brethren far from me, and mine acquaintance are verily estranged from me."

Since early on in the book of Job, we have not heard of any family of Job. Even his wife has not been heard of, since she suggested that Job curse God and die. It appears, that everyone had left him that could. They, possibly, thought they might be punished along with Job, if they stayed.

Job 19:14 "My kinsfolk have failed, and my familiar friends have forgotten me."

Those who had come to Job's house for the great celebrations he held had left. They did not want to catch Job's illness.

Job 19:15 "They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight." Job 19:16 "I called my servant, and he gave [me] no answer; I entreated him with my mouth."

The only reason the servants and the maid had not left, was because Job was their master. It appears, even they had lost respect for Job. They, probably, thought like Job's friends, that Job was being punished by God for his sins.

Job 19:17 "My breath is strange to my wife, though I entreated for the children's [sake] of mine own body."

This was saying that Job had extremely bad breath from the disease he had. He had lost the loving tenderness of his wife, because of the terrible odor accompanying the disease. Everyone avoided him, because of this terrible disease and the awful odor that accompanied it.

Job 19:18 "Yea, young children despised me; I arose, and they spake against me."

The children were, probably, saying out loud, what their parents had said against Job in private.

Job 19:19 "All my inward friends abhorred me: and they whom I loved are turned against me."

The inward friends were, probably, speaking of the friends that he had as counsel. He had loved and trusted the three friends, that had attacked him so brutally with their tongue.

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

He had lost so much weight that his skin seemed to be stretched over his bones.

Job 19:21 "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."

Job was appealing to his friends and family to have pity upon him. It was hard enough to endure the terrible things that had happened to him, but was even harder when he had no one in sympathy with him.

Job 19:22 "Why do ye persecute me as God, and are not satisfied with my flesh?"

Job was asking his friends and family to not add to his suffering.

Job 19:23 "Oh that my words were now written! oh that they were printed in a book!" Job 19:24 "That they were graven with an iron pen and lead in the rock for ever!"

I believe the words that Job was speaking of that he wanted written down were the ones he was about to utter. They were so important, I agree with Job, they should be engraved in stone.

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

I believe Job was speaking of the Redeemer {the Lord Jesus Christ}. "Liveth" is a word that means continues to live. He was speaking prophetically of the King of kings and Lord of lords {Jesus Christ} who stands in the latter days upon the earth. Notice, that Job said "know". There was no doubt as far as Job was concerned. Job had fulfilled the Scripture in Romans that says Romans 10:9 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Job had professed his faith in this.

Job 19:26 "And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:"

Job was saying though this disease killed his present body, and he died, he would arise in a new body to meet God.

Job 19:27 "Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me."

Every eye shall see Him. Job was looking to that great and glorious day, when we shall all meet God. He was not speaking of a vision, or of a dream. He was speaking of reality. We are all restrained at present from such an encounter. There is a day when Job, and all who believe, shall behold Him.

Job 19:28 "But ye should say, Why persecute we him, seeing the root of the matter is found in me?"

The statement that Job had just made should have stopped all of the persecutions from his friends. If it did not, it would be because of their lack of understanding, and not because of anything Job was guilty of.

Job 19:29 "Be ye afraid of the sword: for wrath [bringeth] the punishments of the sword, that ye may know [there is] a judgment."

Job was speaking of the sword of God which would destroy his friends, if they happened to be persecuting an innocent man. We all stand before the judgement seat of Christ. This judgement is just. There will be those who thought they were in right standing with God who will not be accepted. Job was warning his friends to be careful how they judged. They will be judged, as they had judged.

Job 19 Questions

1. Who were vexing and tearing Job to pieces with their accusations?
2. Who had been the most cruel so far?
3. How many times did Job say they had reproached him?
4. They were viciously attacking Job's _____.
5. He reminded them that _____ would pay for his own sins.
6. Why were they tearing Job down?
7. Job declared that the suffering he had endured was _____.
8. Who had Job been glorified by?
9. In verse 11, what hurt Job the worst?
10. Who were estranged from Job?
11. How had Job's servants treated him?
12. Why had Job's wife not comforted him?
13. What had those who Job loved done to him?
14. What was he asking for in verse 21?
15. What did Job desire would be done with his proclamation of belief?
16. I know that my redeemer _____.
17. When shall he stand upon the earth?
18. Who was Job speaking of when he said redeemer?
19. What does "liveth" mean?
20. Quote Romans chapter 10 verse 9.
21. Quote Job chapter 19 verse 26.
22. What great and glorious day was Job looking forward to?
23. What effect should the statement Job just made have on his accusers?
24. What sword was Job speaking of?
25. Why should they be careful how they judged?

We will begin this lesson in Job 20:1 "Then answered Zophar the Naamathite, and said," Job 20:2 "Therefore do my thoughts cause me to answer, and for [this] I make haste."

You would have thought that there would be no reply to the statement Job made in the last chapter. He obviously believed, and even expressed it with his mouth. It appears, that Zophar did not hear what Job said. If he did hear, he did not believe Job was telling the truth.

Job 20:3 "I have heard the check of my reproach, and the spirit of my understanding causeth me to answer."

Job had reproved him along with his other friends. Zophar thought he was compelled to answer.

Job 20:4 "Knowest thou [not] this of old, since man was placed upon earth," Job 20:5 "That the triumphing of the wicked [is] short, and the joy of the hypocrite [but] for a moment?"

Zophar implied that there had been a tradition set in the beginning, that the wicked would not triumph for long. He believed Job was a hypocrite.

Job 20:6 "Though his excellency mount up to the heavens, and his head reach unto the clouds;" Job 20:7 "[Yet] he shall perish for ever like his own dung: they which have seen him shall say, Where [is] he?"

Job had reached a very high position of prosperity before all of the calamity came upon him. It appears, that Zophar was jealous of that high esteem, and had hoped that Job would fall. It did not matter how highly he was thought of, Zophar said he would fall as low as Job had, sitting in the heap of ashes. He said he would fall so low that no one could find him. Some might ask, where had he gone.

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

He was speaking, here, of a dream not being real, and it being gone when morning came. A vision is very similar. He said Job would vanish, as if he had not been there in the first place.

Job 20:9 "The eye also [which] saw him shall [see him] no more; neither shall his place any more behold him."

This was a threat to Job, that he would die and not be seen anymore of his people.

Job 20:10 "His children shall seek to please the poor, and his hands shall restore their goods."

Job's children were dead, so this was a useless threat from Zophar.

Job 20:11 "His bones are full [of the sin] of his youth, which shall lie down with him in the dust."

It is so interesting, to me, that Zophar and Job's other so-called friends kept speaking of Job's sins in general, but not specifically. They did not specifically know of the sins they spoke of themselves. Now, Zophar was trying to reach back to Job's youth for sins that he committed. Job had long since been forgiven for those sins.

Job 20:12 "Though wickedness be sweet in his mouth, [though] he hide it under his tongue;" Job 20:13 "[Though] he spare it, and forsake it not; but keep it still within his mouth:"

This was speaking of the sweetness of sin. It was, also, saying that Job had not only tasted of sin and found it sweet, but had actually savoured the sin, and bragged to his friends about it.

Job 20:14 "[Yet] his meat in his bowels is turned, [it is] the gall of asps within him."

This was speaking of the sin being sweet in the mouth, and bitter in the stomach and bowels. This was speaking of a man {supposedly Job} who had sinned, and later found the sin had been poison to his body.

Job 20:15 "He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly."

It appears, to me, that Zophar and Job's other friends had been jealous of Job's riches, and they were very pleased, now, that those riches had been taken away. They believed that God had taken them from Job.

Job 20:16 "He shall suck the poison of asps: the viper's tongue shall slay him."

Zophar was trying to crush the spirit of Job with all the violent threats he put forth. The threats were of a general nature, but Job knew they were pointed to him.

Job 20:17 "He shall not see the rivers, the floods, the brooks of honey and butter."

The wicked man not only will suffer pain for the sins he committed, but will miss much of the beauty in the world, because he will die early.

Job 20:18 "That which he laboured for shall he restore, and shall not swallow [it] down: according to [his] substance [shall] the restitution [be], and he shall not rejoice [therein]."

This was saying that the evil man would not even get to enjoy the things he had worked to get. Zophar said even that would be taken away from him. Zophar said that Job would have to give of his substance to those he had taken from in the past.

Job 20:19 "Because he hath oppressed [and] hath forsaken the poor; [because] he hath violently taken away an house which he builded not;"

Zophar was listing sins that could have been the ones that Job had committed, as if Job had definitely committed them. He said that he had oppressed the poor, and taken their house away from them.

Job 20:20 "Surely he shall not feel quietness in his belly, he shall not save of that which he desired."

This appears to be saying, that Job hungered more and more for the things that belonged to the poor. He was never satisfied. Zophar had made up that lie, so he added to it that Job would not be able to keep it, because he had gotten it by deceit.

Job 20:21 "There shall none of his meat be left; therefore shall no man look for his goods."

Zophar said that God would take all of it away from him, so he would have nothing left for other men to take.

Job 20:22 "In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him."

Zophar said that even while he was still wealthy, he would have no sufficiency, because the other wicked people would come and take what he had.

Job 20:23 "[When] he is about to fill his belly, [God] shall cast the fury of his wrath upon him, and shall rain [it] upon him while he is eating."

He said that God attacked Job, before he could go out and oppress any more poor. Zophar said that God would rain down fire and brimstone upon Job for the evil he had done.

Job 20:24 "He shall flee from the iron weapon, [and] the bow of steel shall strike him through."

These weapons turned against the evil man were of great strength. Of course, Job had not taken flight anywhere, so this again, was an untrue statement.

Job 20:25 "It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors [are] upon him."

This was speaking of the bow being drawn, as if it were prepared to shoot through the evil man. This was speaking of a fatal wound to the gallbladder of the wicked man.

Job 20:26 "All darkness [shall be] hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle."

This darkness represented total separation from the Light of God. The fire mentioned, here, was not a fire that man had started. It was, possibly, speaking of the fire of hell. In the case of Job, his wife was left and some of his servants. Zophar said it would not go well with them, because they were living in Job's house.

Job 20:27 "The heaven shall reveal his iniquity; and the earth shall rise up against him."

Job had asked for heaven and earth to witness for him. Zophar was saying that heaven and earth would be opposed to Job. He was trying to offset everything that Job had said.

Job 20:28 "The increase of his house shall depart, [and his goods] shall flow away in the day of his wrath."

This was speaking after the fact. Job's children were already dead. There would be no increase of Job, except for a miracle of God. Job's goods had been taken in battle, as well.

Job 20:29 "This [is] the portion of a wicked man from God, and the heritage appointed unto him by God."

Zophar was summarizing the things he had said in the last few verses that he thought would come to Job. He thought Job to be a very wicked man. The wicked man had no heritage. The thing Zophar was wrong about, was who the wicked man was.

Job 20 Questions

1. Who answered Job in this chapter?
2. I have heard the _____ of my reproach.
3. What did Zophar say had been since the beginning of the earth?
4. Zophar believed Job was a _____.
5. Why had Zophar spoken so harshly, in verses 6 and 7, to Job?
6. The quickness of his departure is compared to what in verse 8?
7. What was verse 9 a threat of?
8. What sins of Job did Zophar bring up in verse 11?
9. Verse 12 was speaking of the sweetness of _____.
10. What had he done with his riches?
11. What were some of the things the wicked man would not live to see?
12. Why would the wicked man not get to enjoy what he had worked for?
13. The iron weapon, in verse 24, was speaking of what?
14. What was the gall speaking of in verse 25?
15. What was the fire in verse 26?
16. Who was left in Job's house?
17. Why did Zophar speak of heaven and earth in verse 27?
18. The increase of Job would have been his _____.
19. They were _____ at the time Zophar said this.
20. What was Zophar's opinion of Job?

We will begin this lesson in Job 21:1 "But Job answered and said," Job 21:2 "Hear diligently my speech, and let this be your consolations."

Job answered the cutting remarks that his friends had made to him. He was telling them that they had been no consolation at all to him. Perhaps, he would have some consolation in answering their accusations. He wanted them to diligently listen to what he had to say.

Job 21:3 "Suffer me that I may speak; and after that I have spoken, mock on."

Job told them, "if you will listen to me, carefully, first, then you can mock me if you must". Job did not have much faith that the friends would stop their unjustified attack upon him.

Job 21:4 "As for me, [is] my complaint to man? and if [it were so], why should not my spirit be troubled?"

This was Job being thankful that these so-called friends of his were not his judge. He had not complained to them, because that would not have helped. He would have been troubled in his spirit, if these friends were his judge. He knew that God was fair, and that He knew his heart. Job was satisfied that God would be his Judge.

Job 21:5 "Mark me, and be astonished, and lay [your] hand upon [your] mouth."

It is as if Job was telling them to mark his words. They would be astonished, if they knew the truth. He knew, if they only knew the truth, they would cover their mouths with their hands in shame.

Job 21:6 "Even when I remember I am afraid, and trembling taketh hold on my flesh."

It was almost a frightening thing to say what he was about to say, but these were things he had noticed to be the truth.

Job 21:7 "Wherefore do the wicked live, become old, yea, are mighty in power?"

Part of the threats, that had been leveled at Job by his friends, said that the wicked did not live very long. Job was directly contradicting their statement with this one. They not only live long sometimes, but seem to prosper in this life. Some of them attain great power, as well. If the friends would consider truthfully what he had said, they would have known it was the truth.

Job 21:8 "Their seed is established in their sight with them, and their offspring before their eyes."

The wicked had as many children as the righteous, and sometimes acquired positions of high office for them. This is true in our country

today. Some of the worst criminals are the drug lords, and they establish their children in the very same trade.

Job 21:9 "Their houses [are] safe from fear, neither [is] the rod of God upon them."

This, also, is true of them. I personally believe they had better enjoy their ill-gotten gain while they can, because they will have no joy in heaven. They will, probably, not make it to heaven. They are not under attack of the devil, because he already has them. He goes for the believers, such as Job.

Job 21:10 "Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf."

There seems to be no barrenness with their animals. This was just saying it rains on the just and on the unjust. The same natural things come to us all.

Job 21:11 "They send forth their little ones like a flock, and their children dance." Job 21:12 "They take the timbrel and harp, and rejoice at the sound of the organ."

This was showing that their children were happy, and had a good time, as other children did.

Job 21:13 They spend their days in wealth, and in a moment go down to the grave.

Job was comparing this terrible disease that he had to those who were evil. There were many evil people living in their land who were not suffering the trouble that Job had suffered. Job was not criticizing God in this. He was just discounting what his friends had said about his illness.

Job 21:14 "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways."

They felt they had no need for God. They did not want to be restricted in the things they did by God's moral laws. Job was saying they saw no need to serve God, since it seemed everything was going so well for them without Him. They actually felt they would have to give up all of their good times, if they served God.

Job 21:15 "What [is] the Almighty, that we should serve him? And what profit should we have, if we pray unto him?"

Job said this was what the evil person would say, if you were trying to get them to follow God. They wanted to know what they would get out of God? They would say, "what's in this for me"?

Job 21:16 "Lo, their good [is] not in their hand: the counsel of the wicked is far from me."

Job stopped and speculated on what the wicked had said. Their good was not in their hand. It is God that controls everything. God controlled them

and in fact Job, as well. His wicked friends had offered no comfort to Job at all. Job did not accept their wicked counsel.

Job 21:17 "How oft is the candle of the wicked put out! and [how oft] cometh their destruction upon them! [God] distributeth sorrows in his anger."

Job had decided that the wicked seemed to not be under the attack that he was under. He was asking the question, "How often are the wicked attacked"? Job was aware there was something unusual about this attack on him, but he had no idea it was Satan attacking him. He thought he was protected from Satan by God. He did not know the circumstances of this attack. Job knew that God distributeth anger to those who disobey.

Job 21:18 "They are as stubble before the wind, and as chaff that the storm carrieth away."

No man can stand against the wrath of God. He could blow them over, as if they were no more than stubble. The stubble and the chaff are speaking of ungodly men, and their helplessness against an angry God.

Job 21:19 "God layeth up his iniquity for his children: he rewardeth him, and he shall know [it]."

His friends had said that God's wrath was on the children of the evil, man. Job was not trying to say that was not true. Job knew that God did punish the wicked, but he, also, knew that He blessed the righteous. God will chasten His own children from time to time, but that is to strengthen them. This attack was not even from God.

Job 21:20 "His eyes shall see his destruction, and he shall drink of the wrath of the Almighty."

Job was saying that a wicked man would learn more from his punishment from God, if God punished him while he could see it himself.

Job 21:21 "For what pleasure [hath] he in his house after him, when the number of his months is cut off in the midst?"

Job was speaking from first-hand knowledge. There had been no pleasure in his house, since this attack from Satan began. Even Satan knew that sores on Job's bodies would make him completely miserable.

Job 21:22 "Shall [any] teach God knowledge? seeing he judgeth those that are high."

Job was speaking to himself here. He knew that all of this he was saying to God would not change God at all. God is supreme knowledge. Nothing that mere man could say to Him would make Him any smarter.

Job 21:23 "One dieth in his full strength, being wholly at ease and quiet." Job 21:24 "His breasts are full of milk, and his bones are moistened with marrow."

Job had noticed that some people died when they did not appear to be really sick. Every person dies on this earth. It is our everlasting life

with Jesus, that we should prepare for, not this very short time on this earth. Some die in their youth, as it says in verse 24. God has numbered each person's life upon this earth.

Job 21:25 "And another dieth in the bitterness of his soul, and never eateth with pleasure."

This is speaking of someone who lives a very long life filled with bitterness and sorrow.

Job 21:26 "They shall lie down alike in the dust, and the worms shall cover them."

The flesh of man was not made to live forever. It is made from the dust of the earth, and it will return to dust. It is the spirit within that flesh that will live on.

Job 21:27 "Behold, I know your thoughts, and the devices [which] ye wrongfully imagine against me."

Job was, again, speaking to his evil friends, here. He knew that they had a very bad opinion of him. Their accusations were unfounded, however. Job had not done anything to cause them to have this opinion of him. They were quick to judge him, without knowing for sure why this had happened to Job.

Job 21:28 "For ye say, Where [is] the house of the prince? And where [are] the dwelling places of the wicked?"

They were judging Job guilty of sin, because of the persecution that had come upon him. They thought just because he had so many problems, that undoubtedly this was punishment from God. We, like Job's friends, had better be careful about pointing fingers at the innocent.

Job 21:29 "Have ye not asked them that go by the way? and do ye not know their tokens,"

Job was suggesting that they ask any stranger off the street, and he would tell them that, what he said was true.

Job 21:30 "That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath."

Job was reminding his friends that there is a day of judgement, when all men stand before God to be judged. On that day, the wicked would get their punishment that had been reserved for them.

Job 21:31 "Who shall declare his way to his face? and who shall repay him [what] he hath done?"

Job was saying that there would be no one brave enough to go to the powerful wicked man on this earth, and accuse him to his face. Job, also, was explaining that it was not the place of another man to judge him, or to punish him. That should be left to God.

Job 21:32 "Yet shall he be brought to the grave, and shall remain in the tomb."

Job was saying, here, that the rich evil man sometimes has a big funeral with many mourners. The poor honest man may not have many to mourn his death. Such is the way of the world. After the death of the flesh is when the difference is made in favor of the honest man.

Job 21:33 "The clods of the valley shall be sweet unto him, and every man shall draw after him, as [there are] innumerable before him."

Job had suffered so long, that he had begun to think of death of his body as something to look forward to. He said the rich man who had many to accompany his body to his grave would not have as great fear of death. He would be placed in a nice place, where his body would not decay as fast.

Job 21:34 "How then comfort ye me in vain, seeing in your answers there remaineth falsehood?"

All of these friends had not really comforted Job. They had been a discomfort to him instead. He thought he could depend on them for their sympathy and their understanding, and they had given neither. They had not even believed in his innocence, even though they had known him a long time. The very people he thought he could depend on for moral support, had turned on him and accused him falsely.

Job 21 Questions

1. What did Job ask of his friends in verse 2?
2. What did he say they could do, after they listened to him?
3. Job was thankful that his _____ were not his judge.
4. If they had been his judge, he would have been troubled in his _____.
5. In verse 5, what did Job mean by "mark me"?
6. If his friends only knew the truth, they would cover their _____ with their _____.
7. What was Job saying in verse 6?
8. How did Job contradict what his friends had said in verse 7?
9. How did Job describe the life of the wicked many times?
10. In verse 14, what did Job say the wicked said to God?
11. Who did Job say made the rash statement in verse 15?
12. How did Job feel about the counsel of his friends?
13. Why did Job not recognize what was happening to him as coming from Satan?
14. The wicked are as _____ before the wind.
15. Why does God chasten His own from time to time?
16. In verse 21, Job was speaking from first-hand _____.
17. Why can a person not teach God?
18. What two things had Job noticed about those who die?
19. The flesh of man was not intended to live _____.
20. What is it made from?
21. What is the part of man that lives on?
22. Job's friends' accusations were _____.
23. Why were they judging Job guilty?
24. The wicked is reserved to the day of _____.
25. What special attention was paid the rich man at his death?

We will begin this lesson in Job 22:1 "Then Eliphaz the Temanite answered and said," Job 22:2 "Can a man be profitable unto God, as he that is wise may be profitable unto himself?"

Eliphaz had begun another ruthless attack of Job. God does not look to man to profit Him in any way. Man has nothing that is worthy of giving God, except his love and faithfulness.

Job 22:3 "[Is it] any pleasure to the Almighty, that thou art righteous? or [is it] gain [to him], that thou makest thy ways perfect?"

Job's friend was insinuating that Job was depending on his own righteousness. He thought that Job wanted to be perfect to assist God. This had never been what Job had said, or even implied. Job knew the righteousness that he had, had been given to him by God. He knew that he was not perfect, but redeemed. He stated in chapter 19, that his Redeemer liveth.

Job 22:4 "Will he reprove thee for fear of thee? will he enter with thee into judgment?"

Eliphaz would not accept the fact that anyone would suffer the things that Job had suffered, if it was not a reproof from God for the evil he had done. He kept on telling Job that this suffering was a judgement on him from God.

Job 22:5 "[Is] not thy wickedness great? and thine iniquities infinite?"

The answer to that is no. Job's wickedness was not great. In fact, quite the opposite. Many ministries today try to relate problems Christians are having with sins in their lives. This book proves beyond a shadow of doubt, that problems that come to Christians are not always because of sin. Sometimes, Satan is afraid of the good example the Christian is leading in their community, and tries to stop him, before he wins others to Christ by example.

Job 22:6 "For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing."

This had to be a custom of the land long before the law of Moses was given. A person could hardly afford to pledge his clothing, which kept his body from the harsh temperatures he lived in. Of course, this was a lie. Job had not done this. Human decency, besides the teachings of God, would not allow a person to do such a thing.

Job 22:7 "Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry."

Eliphaz had thought up some of the most evil things he could think of, and that was what he accused Job of. Of course, his accusations were untrue.

Job 22:8 "But [as for] the mighty man, he had the earth; and the honourable man dwelt in it."

Job was being accused, here, of being a respecter of persons. Eliphaz was, also, calling Job the mighty man. Much of what he said to Job was from his jealousy.

Job 22:9 "Thou hast sent widows away empty, and the arms of the fatherless have been broken."

We will find, of all the accusations that Eliphaz made, Job would find the sending of the widows away was the most offensive to him. He had done exactly the opposite. The last of that was an accusation that he made the fatherless even more weak than they had been. Perhaps, Eliphaz was judging Job on his own failures.

Job 22:10 "Therefore snares [are] round about thee, and sudden fear troubleth thee;" Job 22:11 "Or darkness, [that] thou canst not see; and abundance of waters cover thee."

Job did fear God, but not for the reasons Eliphaz mentioned. Job feared that he might have unknowingly displeased God. It did seem as if Job was living in darkness, and was covered over with water from his tears. This darkness was brought on by Satan, and not God.

Job 22:12 "[Is] not God in the height of heaven? and behold the height of the stars, how high they are!"

Yes, God is in the high heaven, but he is everywhere. He is omnipresent. He is everywhere all at the same time.

Job 22:13 "And thou sayest, How doth God know? can he judge through the dark cloud?"

Job was fully aware that God knew everything that happened in the darkest place. He was not trying to hide his sins. He knew it would have been impossible to hide them from God, even if he had something to hide, which he did not.

Job 22:14 "Thick clouds [are] a covering to him, that he seeth not; and he walketh in the circuit of heaven."

This is just not true. God is spoken of as the "All Seeing Eye". There is no darkness great enough to hide from God. The Light of God can penetrate the darkest place. Eliphaz was making a lot of untrue statements.

Job 22:15 "Hast thou marked the old way which wicked men have trodden?"

Eliphaz was accusing Job of walking on that wide path that evil men in the past had walked. He believed Job would walk there to his own destruction.

Job 22:16 "Which were cut down out of time, whose foundation was overflowed with a flood:"

There are two flood marks around the world, that speak of two catastrophic floods. This Scripture alone, would not date Job after the flood of Noah. We do know that in the time of Noah, the wicked were judged of God, and God repented that he had made them. Noah was the only one God spoke of as finding favor in His eyes. His family of 8 including him were the only survivors of that flood.

Job 22:17 "Which said unto God, Depart from us: and what can the Almighty do for them?"

This was a question of the evil men, and certainly had not been asked by Job.

Job 22:18 "Yet he filled their houses with good [things]: but the counsel of the wicked is far from me."

Eliphaz was trying to prove he knew God, as well as Job. True, it was God that filled their houses with good things, because all good gifts come down from heaven from God.

Job 22:19 "The righteous see [it], and are glad: and the innocent laugh them to scorn."

The righteous see the wicked prosper in this life. They had better enjoy their earthly pleasures, because if they do not change, they will not have pleasure after the death of their bodies.

Job 22:20 "Whereas our substance is not cut down, but the remnant of them the fire consumeth."

In the end, the fire would consume the wicked.

Job 22:21 "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Eliphaz had been accusing Job of sins that he had not committed. He, now, changed his pace a little, and tried once more, to get Job to repent, and perhaps, God would remove these calamities from him.

Job 22:22 "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

This was speaking of the law of God. This speaks of the spoken Word of God, because it came from His mouth. The following Scriptures are the exact thing that Eliphaz was trying to say. Psalms 119:11 "Thy word have I hid in mine heart, that I might not sin against thee." Hebrews 4:12 "For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart." Job had already done this.

Job 22:23 "If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles."

Eliphaz, and Job's other two friends, were all convinced that Job was out of fellowship with God. Eliphaz believed that Job could still return to

the LORD God Almighty, if he would. He did not realize that Job had not left God.

Job 22:24 "Then shalt thou lay up gold as dust, and the [gold] of Ophir as the stones of the brooks."

Eliphaz was teaching that prosperity automatically went with being in right standing with God. Eliphaz might have thought that was important, if he came to God. Job was not caught up in things of this world, and that was not important to him. He came to God, because he worshipped Him, not as a get rich quick scheme.

Job 22:25 "Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver."

Silver, in the spiritual sense, means redemption. The Almighty does redeem all who will dare to believe. He will be our very present help in trouble. It does not automatically bring good times to serve God, however.

Job 22:26 "For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God."

He was telling Job to put his trust in the Almighty and all of his problems would be over. There was just one thing that was unusual about that. Job had already put his trust in the Almighty. This was not an attack from the LORD, but was from Satan.

Job 22:27 "Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows."

Again, Eliphaz, was sure that Job had not prayed. He was assured that Job had promised God, and then did not follow through with his vows.

Job 22:28 "Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways."

We must still remember, that this was Eliphaz speaking. He still related being in right standing, with God with having everything going right in your life. We mentioned earlier, if things are going right in your life, it could mean that you are no threat to Satan. In verse 28, above, Eliphaz had gone so far as to say, that if Job would get right with God, anything he spoke with his mouth would happen. The last part of this is true. The Light of God does shine on those who are His. He shines that Light in good times, and in bad.

Job 22:29 "When [men] are cast down, then thou shalt say, [There is] lifting up; and he shall save the humble person."

When a person was cast down and Job prayed and asked God to lift him up, he would be lifted up, was what this Scripture was saying. In all of the Bible studies, we have discussed how we must examine who is speaking, and to whom he is speaking, before we decide whether that Scripture is doctrine for all, or not. This friend was saying, in a sense, that Job would be lifted up, because of Eliphaz's position with God. We will find this was not true at all.

Job 22:30 "He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands."

God will sometime, deliver the island of the innocent. Again, this is not automatic. In a sense, Eliphaz was prophesying that Job's prayers to God would deliver Eliphaz. At this point, Eliphaz did not realize he had done wrong, so he did not say this on purpose.

Job 22 Questions

1. God does not look to man to _____ Him.
2. The only thing man has to give to God, is his _____ and his _____.
3. What was Job's friend insinuating in verse 3?
4. What did Job know about himself, that was the opposite of what Eliphaz said?
5. What did Eliphaz keep on telling Job about the problems he was having?
6. How do many ministries today remind us of what Eliphaz is doing to Job here?
7. What 2 sins did Eliphaz specifically mention in verse 6?
8. Had Job really done this?
9. What 2 additional sins did he mention in verse 7?
10. Who was the mighty man, in verse 8, supposed to be?
11. Which of the accusations that Eliphaz made were the most offensive to Job?
12. Job did fear God, but not for the _____ Eliphaz mentioned.
13. The darkness that seemed to surround Job was from _____ and not from _____.
14. Where did Eliphaz say that God is?
15. What does omnipresent mean?
16. Can God judge through the dark cloud?
17. _____ are a covering to Him.
18. Where did Eliphaz believe that God walked?
19. What did Eliphaz believe about the path that Job was walking?
20. Why does the author say that the flood, in verse 16, is not necessarily speaking of the flood of Noah?
21. Who survived Noah's flood?
22. The question, in verse 17, was of _____ men.
23. In verse 18, Eliphaz was trying to prove what?
24. The righteous see the _____ prosper, and that discourages them.
25. In the end, the _____ would consume the wicked.
26. What suggestion was Eliphaz making to Job in verses 21 and 22.
27. What did Eliphaz promise Job, if he would repent?
28. In verse 24, Eliphaz was speaking that _____ automatically went with being in right standing with God.
29. What does "silver" mean spiritually?
30. What was Eliphaz saying in verse 29?
31. What did Eliphaz say prophetically unknowingly?

We will begin this in Job 23:1 "Then Job answered and said," Job 23:2 "Even to day [is] my complaint bitter: my stroke is heavier than my groaning."

Job had listened to his opponents complaints about him. He knew in his heart he was not guilty of the things he had been accused of. His complaint was bitter, because he wanted to know what he had done wrong, that he might change it. His suffering had been so great, that he felt he had a right to know why he was suffering so greatly.

Job 23:3 "Oh that I knew where I might find him! [that] I might come [even] to his seat!"

It appears, that Job had sought the LORD, and He had been no where to be found. Had he been able to find the LORD, this trial would have not been complete. I am sure God's heart was breaking, also, to see such great pain suffered by so faithful a servant as Job. All believers are looking forward to that time when we can be with Him.

Job 23:4 "I would order [my] cause before him, and fill my mouth with arguments."

Job was sure, if he could get an audience with God that he could plead his own case successfully. "Arguments", in this particular reading, mean reasons why he had not sinned against God.

Job 23:5 "I would know the words [which] he would answer me, and understand what he would say unto me."

Job knew that God would make it clear to Job in what he had failed God, if he could only talk to Him. God does not speak in words that are not understood. Job knew it would be very clear.

Job 23:6 "Will he plead against me with [his] great power? No; but he would put [strength] in me."

God would not attack Job with His great power. His power would fill Job with strength to go on. Job had every confidence in God. He knew that God was full of forgiveness and love. He knew that God would understand his great love for Him.

Job 23:7 "There the righteous might dispute with him; so should I be delivered for ever from my judge."

Oh! that we could all feel this confidence in standing before the Judge of all the world. We each will stand before Him on Judgement Day, and give an account of our lives on earth. Job wanted his judgement to come now, so that he might give an account of himself to God. Job knew that he could trust the Judge of all the world to do exactly what was right.

Job 23:8 "Behold, I go forward, but he [is] not [there]; and backward, but I cannot perceive him:"

Job went back to his original complaint, here. He said, "I seek God, but He is nowhere to be found". He had never left Job, as He never leaves us, but it was difficult for Job to comprehend why God was allowing this trouble to overtake him. Job had chosen to walk in the Light of God. Satan had brought this darkness, to see if Job would remain faithful to God in the very worst of circumstances.

Job 23:9 "On the left hand, where he doth work, but I cannot behold [him]: he hideth himself on the right hand, that I cannot see [him]:"

Job had never experienced a time when he could not reach out and touch God. It was almost as if God was hiding from him. We must continue to remember that Job was not aware that these trials had been brought by Satan by permission of God. If Job did not falter, this would be a witness to all of the angels in heaven, to Job's friends and relatives, and to every believer since that time.

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

Job was aware this was some sort of test, or trial, in his life. The statement "when he hath tried me" leaves no doubt that Job had become aware this was a trial. Though Job was put in the fire of problems, these problems will only make him come to the top as pure gold. Job said, God knows me and knows I will come through this without sinning.

Job 23:11 "My foot hath held his steps, his way have I kept, and not declined."

Job was expressing the fact that he had walked on the straight and narrow path. He had not wandered into the wide path that leads to destruction. Christians, we must look for the footprints that Jesus made on this earth, and we must step into those tracks, and make them deeper with every step we take. Jesus is our example. We must follow him. A Christian is a believer in and a follower of the Lord Jesus Christ.

Job 23:12 "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary [food]."

Job had fed upon every Word of God. He had based everything he believed on the Word of God. He did not regard physical food as much as He did the Word of God. That was obvious, because he began to fast when the problem he now had started.

Job 23:13 "But he [is] in one [mind], and who can turn him? And [what] his soul desireth, even [that] he doeth."

Job knew that the moment God spoke, it was absolute truth and could not be changed. Job knew that there was no changing in the LORD. This sounded like a complaint to God, that he would not consider what Job had to say.

Job 23:14 "For he performeth [the thing that is] appointed for me: and many such [things are] with him."

This was as if Job was saying that his fate was predestined of God, and there was no use trying to change it. He had come to the sad conclusion that what was happening to him, was his fate in life.

Job 23:15 "Therefore am I troubled at his presence: when I consider, I am afraid of him."

Fear of the Lord that brings reverence is a good thing. Terror of the Lord, which means we do not trust His actions toward us, is not a good thing. Faith and fear are opposites. Job was saying that he does not understand God's actions, and therefore, was afraid of Him.

Job 23:16 "For God maketh my heart soft, and the Almighty troubleth me:"

This was just saying that Job had lost his assurance that all was well with him and God. Job was no longer feeling that he could come boldly before the LORD. He had lost his boldness. Job's heart was weak, and he was frightened of the Almighty, not knowing what He might do.

Job 23:17 "Because I was not cut off before the darkness, [neither] hath he covered the darkness from my face."

Job was complaining that God had not removed him from the earth, before the darkness fell. We hear this many times from a parent, when their child dies before them. They say, why did I not die instead? His other complaint was that the Light of God had not protected him from this horrible darkness that Satan had brought to him.

Job 23 Questions

1. What did Job say in verse 2?
2. Why was Job's complaint bitter?
3. Who did it appear Job was seeking?
4. If he had been able to find Him, the trial would not have been _____.
5. What was Job sure would happen if he could get an audience with God?
6. What was "arguments", in verse 4, speaking of?
7. What was Job assured he would understand, if he could hear from God?
8. In verse 6, God, would _____ Job.
9. What does the author wish that we would have when we stand before our Judge?
10. Why did Job want his judgement to come now?
11. What was Job's original complaint?
12. What was difficult for Job to comprehend?
13. What must we continue to remember in these lessons about Job?
14. Why did Job believe he could not reach out and touch God?
15. If Job did not falter, who would it witness to?
16. Job believed when God tried him, he would come out as _____.
17. Job had walked on the _____ and _____ path.
18. Where must Christians walk?
19. A Christian is a _____ in and a _____ of Jesus Christ.
20. How do we know that Job thought more of the Word of God, than he did physical food?
21. Quote Job chapter 23 verse 13.
22. In verse 14, it was as if Job was saying what?
23. Job was troubled at God's _____.
24. What was verse 16 saying?
25. What were Job's two complaints in verse 17?

We will begin this lesson in Job 24:1 "Why, seeing times are not hidden from the Almighty, do they that know him not see his days?"

This was Job saying that if we truly know God, we would see Him in the things that He does. God from time to time reveals Himself to man. Sometimes, this is a time of separating the evil men from those who are following God. God may allow the evil ones to continue in their evil for a good long time, but there is a day of reckoning.

Job 24:2 "[Some] remove the landmarks; they violently take away flocks, and feed [thereof]." Job 24:3 "They drive away the ass of the fatherless, they take the widow's ox for a pledge." Job 24:4 "They turn the needy out of the way: the poor of the earth hide themselves together."

These were not accusations against Job. This was Job telling of some of the sins of the evil people upon the earth. It may even appear that they were getting away without punishment, but God was keeping a record of it all.

Job 24:5 "Behold, [as] wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness [yieldeth] food for them [and] for [their] children."

Job was speaking of the evil people as being like wild asses. They were almost impossible to train. They would rather run free. The evil people did not want any controls either. They wanted to be free to sin. They lived of the world. This could be speaking of the wicked bands of robbers who wandered in the desert and tried to catch a traveler who was helpless. They plundered his goods, and money, and sometimes killed him.

Job 24:6 "They reap [every one] his corn in the field: and they gather the vintage of the wicked."

This was saying that the robbers sometimes ventured in close to the dwellings of the people and robbed the corn in their field. They, also, steal the grapes from their vines. They had no thought for anyone else's property.

Job 24:7 "They cause the naked to lodge without clothing, that [they have] no covering in the cold."

They would leave their victims without clothing to cover them. They did not care if they faced the cold night without clothing. It was said that these marauding men sometimes slept at night naked themselves.

Job 24:8 "They are wet with the showers of the mountains, and embrace the rock for want of a shelter."

These marauding tribes bathed in the mountain streams, and had no place to take shelter, but in caves, near a protective rock.

Job 24:9 "They pluck the fatherless from the breast, and take a pledge of the poor."

This was speaking of "loan sharks" taking the babies that were still nursing from their mothers, to pay a debt. They had no pity on anyone. They took anything the poor had to pledge, before they would loan them anything. This was strictly forbidden in God's law.

Job 24:10 "They cause [him] to go naked without clothing, and they take away the sheaf [from] the hungry;"

These people who loaned money to the poor and then took everything they had, were very evil. It appears, the poor man's only clothing had been taken in pledge, and then, taken from the poor man when he could not pay. The same was true of the grain that he had raised. The poor man and his family faced hunger, because of the ruthless confiscation from the man who loaned them money.

Job 24:11 "[Which] make oil within their walls, [and] tread [their] winepresses, and suffer thirst."

The oppressors were making wine with the grapes they had stolen from the very people they were forcing to run the winepress. The person who grew the grapes did not get any of the wine.

Job 24:12 "Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly [to them]."

These oppressions were not just isolated to the countryside. There were those who are oppressed by the same people in the city. It appears, that this type of treatment was going unnoticed by the LORD. They might not be paying for their sins at the time they were committing them, but you can be assured that God was keeping a record of it all, and they would have to suffer punishment for such cruel acts.

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

These evil people had totally rejected the Light of God. They not only rejected it for themselves, but they tried to destroy those who had received it. They knew nothing about God, and were not interested in learning of Him.

Job 24:14 "The murderer rising with the light killeth the poor and needy, and in the night is as a thief."

The murderer took advantage of the early morning even at the break of light to do his dirty work. This was usually the time when people were sleeping the soundest. He stole in total darkness, believing he would not be found out. What he did not realize was that nothing he did was hidden from God.

Job 24:15 "The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth [his] face."

This twilight was a physical light just between daylight and dark. Adultery was one of the worst sins a person could commit at that time. Of course, in God's sight it is still a very serious sin. They believed they would not be punished for the sin of adultery, if no one knew about it. The two people involved knew about it, and God knew about it. All of the

disguises and darkness in the world could not hide this sin from the Light of God.

Job 24:16 "In the dark they dig through houses, [which] they had marked for themselves in the daytime: they know not the light."

It seems, that in the daylight they picked out a house they planned to rob and marked it, so they could come back to it. In our day, burglars ride around the neighborhood and find some family gone, and go in and rob their house. We are warned that newspapers in the yard, or lights that have not been turned on and off for a few days, will tell the burglar that no one is home. These burglars were taking advantage of the weakened condition of the home-owner.

Job 24:17 "For the morning [is] to them even as the shadow of death: if [one] know [them, they are in] the terrors of the shadow of death."

The burglars in the lesson, here, were afraid they would be found out, if it was daylight. They knew if they were caught in the act of burglary, they would, probably, be killed.

Job 24:18 "He [is] swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards."

This was, possibly, speaking of the swift judgement that came upon the burglars who were found out. God would not bring them blessings, but curses for their sins.

Job 24:19 "Drought and heat consume the snow waters: [so doth] the grave [those which] have sinned."

This was speaking of the punishment on those who have sinned and not repented being just as certain as the snow melting during a drouth and heat. He was calling hell the grave, in this particular instance.

Job 24:20 "The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree."

This was speaking of someone so evil, that even his own mother forgot him. The only thing that enjoyed him after death, was the worm that ate his body. This wickedness would not be allowed to continue. They would be broken off from life, like a dead limb was broken off a tree.

Job 24:21 "He evil entreateth the barren [that] beareth not: and doeth not good to the widow."

This was speaking of this evil man tormenting the poor woman who could not have children. He took advantage of the widow who could not protect herself.

Job 24:22 "He draweth also the mighty with his power: he riseth up, and no [man] is sure of life."

This was just saying that the evil men gathered together, so their combined threat would be greater. These evil men saw that no one could be

sure they would not kill them. They were not just robbers, but murderers, as well.

Job 24:23 "[Though] it be given him [to be] in safety, whereon he resteth; yet his eyes [are] upon their ways."

God's eyes were on these wicked men. It might appear for a time, that they did not get caught, and they were safe, but God marked it all down to deal with them later.

Job 24:24 "They are exalted for a little while, but are gone and brought low; they are taken out of the way as all [other], and cut off as the tops of the ears of corn."

These wicked men might appear to prosper for a while, but they would die as all other men, and then would come the judgement of God upon them for their evil deeds.

Job 24:25 "And if [it be] not [so] now, who will make me a liar, and make my speech nothing worth?"

Job was expressing the desire for someone to come forward and prove him wrong, if he was.

Job 24 Questions

1. What was Job saying in verse 1?
2. God may allow the evil one to continue for awhile, but there is a day of _____.
3. What were some of the sins that these evil people committed, that Job listed in verses 2, 3, and 4?
4. These were not accusations against _____.
5. What were the evil men compared to in verse 5?
6. How were they alike?
7. What was one specific group this could be speaking of?
8. What did the robbers do, besides rob the strangers passing through the land?
9. Who were the naked, in verse 7?
10. Where did these marauding tribes hide?
11. What had these wicked people taken for pledge, that was forbidden by God?
12. The oppressors were making wine with what?
13. It appeared, that this type of sin was going unnoticed by _____.
14. What Light had these evil men rejected?
15. When did the murderer choose to kill?
16. Why did he choose that particular time?
17. When did the thief choose to steal?
18. What was one of the worst sins, besides murder, the evil committed?
19. How did the robbers know which house to rob?
20. What would, probably, happen to a burglar, if he was caught?
21. What was verse 18 speaking of?
22. How certain was it that the murderer would be punished of God?
23. What was meant by the womb forgetting him, in verse 20?
24. Who did the evil man torment?
25. _____ were on these wicked men.

We will begin this lesson in Job 25:1 "Then answered Bildad the Shuhite, and said," Job 25:2 "Dominion and fear [are] with him, he maketh peace in his high places."

This answer from Job's friend, Bildad, was not answering what Job had said in the last chapter. He was bringing up the greatness of God, which is undeniable, and also, bringing up the worthlessness of man. God is the absolute Almighty of the universe. God set the world into motion and created all living things. Since they are His creation, they are controlled entirely by God. The only time there will be real peace on the earth is when the King of Peace {Jesus Christ} reigns here as King of kings and Lord of lords.

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

We know from specific Scriptures that there are at least 20,000 chariots of God. There are thousands of angels who bear arms for God. One of the earliest mentions of the angels being armed was when God stationed armed guards at the gate of Eden to keep Adam and Eve from going back into the garden. Every living being is the answer to, "upon whom doth not his light arise?"

Job 25:4 "How then can man be justified with God? or how can he be clean [that is] born of a woman?"

The Light of God that is within all who dare to believe is the Light of God. The flesh of man is born in sin. The flesh is in constant warfare against the spirit. The flesh of man wants to sin. It is the spirit of man which reconciles with God. To be justified means just as if I had never sinned. The only way a person can be justified is for the penalty for his sin to be paid. Jesus Christ paid the penalty of death for the sins of the world. Job looked forward to that very event, when he said his Redeemer liveth.

Job 25:5 "Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight."

The moon and the stars are no more than containers for light. They are not creative Light. Jesus Christ is the source of all Light. The moon is a reflector of an existing light.

Job 25:6 "How much less man, [that is] a worm? and the son of man, [which is] a worm?"

Bildad forgot that man was made in the image of God. Compared to God, he might be thought of as a worm. Bildad said, that Job was of no greater value to God than the lowly worm. Job really had never said that he was free of sin. He was forgiven.

We will now continue this lesson in Job 26:1 "But Job answered and said," Job 26:2 "How hast thou helped [him that is] without power? [how] savest thou the arm [that hath] no strength?"

Job asked Bildad, how he had helped him? If he were truly a friend, he would be trying to help Job, and not tear him down. He said to Bildad, "you say I am weak and helpless, how have you tried to help me?"

Job 26:3 "How hast thou counselled [him that hath] no wisdom? And [how] hast thou plentifully declared the thing as it is?"

Bildad had spent his time trying to destroy Job. He had no intention of helping him by counselling him. He had done nothing but accuse Job of things he was not guilty of. Job reprimanded him for not telling things the way they were. We can see that Bildad's jealousy of Job had driven him to many of these accusations. Bildad had accused Job of being unwise, as well as being a sinner.

Job 26:4 "To whom hast thou uttered words? and whose spirit came from thee?"

Job wanted to know just who it was that had prompted Bildad to say such things. Not any of the things he had said dealt with things the way they really were. Bildad was being used of that old accuser, Satan, himself.

Job 26:5 "Dead [things] are formed from under the waters, and the inhabitants thereof."

Bildad had thought of God as dwelling in heaven alone. He did not realize that God was omnipresent. God is not only in heaven but on the earth, as well. This could be speaking of hell, that is under the water.

Job 26:6 "Hell [is] naked before him, and destruction hath no covering."

Even hell is within the view of God. It is, also, under the control of God. God is not controlled by anyone, or anything. He is the controller of all things. He controls Satan, as well.

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

It was by God's hand that all of the beautiful stars were hung in the northern sky. Of course, all planets, and the moon, and sun, were created by God, and placed in the empty space of the sky, and told to stay in their places. The earth is not hanging, or sitting, on anything. It is in the open sky, where God put it and told it to stay.

Job 26:8 "He bindeth up the waters in his thick clouds; and the cloud is not rent under them."

The water that becomes rain upon the earth is held in the clouds, until God releases it to rain. Nothing, except God, can cause them to release their water.

Job 26:9 "He holdeth back the face of his throne, [and] spreadeth his cloud upon it."

The "throne of God in heaven" is hidden to the human eye by the clouds that surround it. The mercy seat in the holy of holies was covered with a

thick cloud of smoke when God's presence was there. He is not to be seen with the natural eye of man. He may be seen in the spirit. When we all go to heaven, we will see Him face to face. The reason that we will be able to see Him at that time, is we will be in our spiritual bodies.

Job 26:10 "He hath compassed the waters with bounds, until the day and night come to an end."

It was God who set the bounds for the oceans. The waters in the sky are, also, restrained, until God wants them released. As long as there is night and day upon the earth, these restraints will be in place. This earth and heaven will pass away someday, and there will be a new heaven and a new earth. In that place, there will be no night.

Job 26:11 "The pillars of heaven tremble and are astonished at his reproof."

Everything in heaven is in that same restrained condition, until God releases them. Even the heavens tremble at the voice of God. Some people believe that thunder and lightning in the sky is God shaking things up a bit.

Job 26:12 "He divideth the sea with his power, and by his understanding he smiteth through the proud."

In the Bible, there are several demonstrations that God controls the seas, as well as the heavens and the land. A very good example of that was the dividing of the Red Sea. We know that God smote Satan, because of his pride. He will do the same thing to anyone who becomes too proud of himself. God has a way of humbling proud men.

Job 26:13 "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."

We know that God made the heavens and all of their beauty by His spoken Word. The hand of God is a symbol of work. This was saying, that even the crooked serpent was a creation of God's hand. When the serpent was in his unfallen state, he walked upright, possibly. After his deception, he was cursed to crawl on his belly, and eat the dust of the earth.

Job 26:14 "Lo, these [are] parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?"

We know that many times the thunder is connected with the voice of God. When Moses had the children of Israel around the foot of the mountain to hear the ten commandments, the voice of God was spoken of as a thunder. It frightened the Israelites terribly. No one can understand the voice of God in the thunder, unless God reveals the Words to the listener.

Job 25 Questions

1. Who spoke in the first and second verse, here?
2. What two things was Bildad saying in this chapter?
3. When is the only time there will be real peace on the earth?
4. How many chariots do many Scriptures say God has?
5. When is the first specific mention of armed guards of God on the earth?
6. Every _____ is the answer to "upon whom doth not his light shine?"
7. What is the Light within the believers?
8. It is the _____ of man that is born in sin.
9. What does "justified" mean?
10. What are the moon and the stars?
11. Who is the source of all Light?
12. What did he call man in verse 6?
13. What had Bildad forgotten?
14. What did Job ask Bildad in verse 1 of chapter 26?
15. What had Bildad said about Job?
16. What had driven Bildad to some of these accusations?
17. Who had Bildad been used of in accusing Job?
18. Even hell is within the view of _____.
19. Where did Bildad think God was?
20. What is verse 7 saying about what God had done?
21. Who releases the rain to the earth?
22. How is the throne of God in heaven hidden from the human eye?
23. God set the bounds of the _____.
24. What causes things in heaven to tremble?
25. Who formed the crooked serpent?

We will begin this lesson in Job 27:1 "Moreover Job continued his parable, and said," Job 27:2 "[As] God liveth, [who] hath taken away my judgment; and the Almighty, [who] hath vexed my soul;"

The parable, in the verse above, was speaking of a deliberate statement by Job of the things he had observed. We see, in verse 2 above, a recognition of God as the One who exists. "As God liveth" was a statement that many of the men of God had used. It was an expression of the truthfulness of what they were about to say. Job had questioned his own judgement. The Almighty was the One that Job believed had brought these calamities upon him. He had no bitterness toward God, but against his own self. He had stated previously that though God slay him, he would still trust Him. He called Him his Redeemer. Job did not understand what was happening to him, but he trusted that God had it under control.

Job 27:3 "All the while my breath [is] in me, and the spirit of God [is] in my nostrils;" Job 27:4 "My lips shall not speak wickedness, nor my tongue utter deceit."

"While breath was in him", meant that he was alive. God breathed the breath of life in man, and he became a living soul. The breath that is within us is our life. He was saying, that as long as he lived, he would not speak wickedness. Job was saying that his tongue would speak truth.

Job 27:5 "God forbid that I should justify you: till I die I will not remove mine integrity from me."

Job did not want to find out that his friends had been right about him. He did not know how he could have sinned. The sin was more of a secret to Job, than it was to the others around him. The reason it was so secret, was because it did not exist.

Job 27:6 "My righteousness I hold fast, and will not let it go: my heart shall not reproach [me] so long as I live."

Job would not cease to believe, and said that he was innocent of the charges his friends had brought against him. He knew that his righteousness was in God. Job said he did not have a guilty conscience.

Job 27:7 "Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous."

Now, Job was asking God to punish those who were against him. Job's friends were in this group. They would not accept Job's explanation that he had not sinned. In a sense, they were the worst enemies that he had. They had come to comfort him, they said. They cut him to pieces with accusations of wrong doing, which were not true.

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

The hypocrite may pretend to be something he is not in this life. He may even get people to believe him, He has nothing to look forward to,

because God will judge him for what he really is. That is what happens to those we read of in the book of Matthew who proclaim to be Christians and Jesus tells them to get away that He never knew them.

Job 27:9 "Will God hear his cry when trouble cometh upon him?"

God will not hear the hypocrite in his time of trouble. He cannot depend on God, as God could not depend on him.

Job 27:10 "Will he delight himself in the Almighty? will he always call upon God?"

This was still speaking of the hypocrite. God will not be in fellowship with the hypocrite. The hypocrite is not in fellowship with God either. A hypocrite sometimes goes to church, pretending to be a believer, but is really there for another reason. They do not call on God in prayer, because they do not really believe in prayer.

Job 27:11 "I will teach you by the hand of God: [that] which [is] with the Almighty will I not conceal."

Beginning with this verse, we see a different Job than in the earlier Scriptures. This was really the way that Job felt about the LORD all along. The earlier statements that he made, were because he was suffering so greatly, and he had no encouragement from anyone. He had been looking with disappointment. The following statements he made were his true feelings, however. Job was saying that he would teach them of the LORD and His true ways.

Job 27:12 "Behold, all ye yourselves have seen [it]; why then are ye thus altogether vain?"

Job could not understand why anyone would not know the hand of God was in everything and everyone.

Job 27:13 "This [is] the portion of a wicked man with God, and the heritage of oppressors, [which] they shall receive of the Almighty." Job 27:14 "If his children be multiplied, [it is] for the sword: and his offspring shall not be satisfied with bread."

Job was about to tell the true way of the oppressor. He had said earlier, that it appeared they prospered in this earth. That might have even been true, but their prosperity was short lived. It may appear that they were blessed with many children and with wealth, but all of that disappeared. Those who do not know God can never find peace in this life. They go through life unsatisfied. The thing they are seeking is God, and they are not aware of it.

Job 27:15 "Those that remain of him shall be buried in death: and his widows shall not weep."

An evil man is evil at home as well as in public. His widow will not miss him, or weep for him, because she will be free of his oppression.

Job 27:16 "Though he heap up silver as the dust, and prepare raiment as the clay;" Job 27:17 "He may prepare [it], but the just shall put [it] on, and the innocent shall divide the silver."

Silver, or any other wealth, that is acquired through deceit does not last very long. He might be very rich in things of this world, but he would die and leave it all. Job was saying, the just shall wind up with the riches of the evil man.

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

A moth destroys. It is fragile itself and lasts but for a moment in time. The booth, spoken of here, was a temporary shelter that was erected at harvest time. It would be torn down after harvest. This was saying, the house of the evil man, was temporary.

Job 27:19 "The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he [is] not."

This could be a crop that the rich man had that he was too lazy to harvest. It might even mean, that while he slept, his crop died from locusts, or such. He had lain down a rich man, and when he got up all of his wealth was gone for some reason.

Job 27:20 "Terrors take hold on him as waters, a tempest stealeth him away in the night."

Many times the man that is wealthy cannot sleep at night for fear someone will come and take his money. He fears robbers and a thousand other things that could cause him to lose his wealth. He will, probably, die from a heart attack worrying about his money.

Job 27:21 "The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place."

This could be a real storm coming out of the east that God sent to destroy him, or it could be speaking of a storm of problems that overwhelms him.

Job 27:22 "For [God] shall cast upon him, and not spare: he would fain flee out of his hand."

This evil man might find safety from other men, but this was speaking of a judgement of God that came and did not spare him.

Job 27:23 "[Men] shall clap their hands at him, and shall hiss him out of his place."

When the really bad troubles came on the evil man, those he had treated poorly would rejoice at his misfortune. "They would clap their hands in joy, that God had punished him for his evil."

Job 26 Questions

1. The parable, in verse 1, was speaking of what?
2. God is recognized as the One who _____ in verse 2.
3. What was "As God liveth" an expression of?
4. Job had said "Though God slay me, yet will I _____ him".
5. What did "While breath is in him" mean?
6. As long as he lived he would not speak _____.
7. What was Job saying in verse 5?
8. Why was Job's sin a secret to himself?
9. Job did not have a guilty _____.
10. What was Job asking for in verse 7?
11. Why were Job's friends his worst enemies?
12. What is a hypocrite?
13. God will judge him for what he really _____.
14. God will not be in _____ with the hypocrite
15. Why does the hypocrite not call on God in prayer?
16. Beginning in verse 11, what was different?
17. If the wicked man's family be multiplied, it is for what?
18. What is strange about the death of the evil man?
19. What happened to the silver of the evil man?
20. What was his house compared to in verse 18?
21. What happened to him in the night?
22. When he died what would men do?

We will begin this lesson in Job 28:1 "Surely there is a vein for the silver, and a place for gold [where] they fine [it]."

This is actually a continuation of the statements that Job began to make in the last lesson. Job, in this lesson, comes to the conclusion that God was beyond finding out by the human mind. Some things about God we will never know, until we are with Him in heaven. We accept Him on faith. Job was speaking of nature, above, when he spoke of silver being in a vein. Fining the gold had to do with heating it to the melting point, and skimming all of the impurities off the top. Gold and silver were discovered very early on in the history of man.

Job 28:2 "Iron is taken out of the earth, and brass [is] molten [out of] the stone."

Again, iron and brass are products of nature. These were things that Job had noticed, that God had provided for the use of man. Both iron and brass were plentiful in the areas around the Mediterranean Sea. Iron does come from the earth, and brass has to be melted out of stone.

Job 28:3 "He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death."

The discovery of these metals was a tremendous breakthrough for mankind. In a sense, this does away with darkness, and brings the use of these metals to light. This was very much like death that awaited man until the Light of the world came, and gave the possibility of life to all who would accept Him.

Job 28:4 "The flood breaketh out from the inhabitant; [even the waters] forgotten of the foot: they are dried up, they are gone away from men."

Where gold is found, if the people know of it, there is a flood of people coming to get some of the gold. Generally, gold is found in a very remote area, where there are not many people walking. It is generally found in, or near, a stream of water.

Job 28:5 "[As for] the earth, out of it cometh bread: and under it is turned up as it were fire."

Job was speaking of the treasures of the earth in all of these verses. In this particular verse, he spoke of the very food we eat coming from the earth. There is a heat in the center of the earth. About our only chance to see that, is when a volcano erupts. Someday, I am told, the heat for people's homes could come by tapping into that heat in the center of the earth.

Job 28:6 "The stones of it [are] the place of sapphires: and it hath dust of gold."

Gold and diamonds, many times, are found in remote areas where there had been volcanic actions. They are thought to come out of the earth in

something called a pipe. When the volcano erupted, it threw diamonds and gold all over the area. They settle in beds of rivers, or streams nearby.

Job 28:7 "[There is] a path which no fowl knoweth, and which the vulture's eye hath not seen:"

This could be, possibly, speaking of the areas of the underground mining.

Job 28:8 "The lion's whelps have not trodden it, nor the fierce lion passed by it."

This, again, could be speaking of the underground shafts that were built to mine the gold, and silver, and precious stones. Lions are in wild country, but they would not go down under the earth, because they would be afraid of getting trapped.

Job 28:9 "He putteth forth his hand upon the rock; he overturneth the mountains by the roots."

This could be speaking of the great trouble that man goes to, to get to the gold, and silver, or precious metals. They will actually take the top off a mountain, or drill through it, or whatever it takes, to get to the precious metals or stones.

Job 28:10 "He cutteth out rivers among the rocks; and his eye seeth every precious thing."

In South America, the rivers are dredged for gold nuggets and diamonds. All of the last few verses were saying, that man would go to any extent to get the wealth of the precious stones and metals. He would not overlook anything in the search for wealth. It is such a shame that man will not spend this kind of effort to find the greatest riches of all, the LORD.

Job 28:11 "He bindeth the floods from overflowing; and [the thing that is] hid bringeth he forth to light."

This could be speaking of man and all of the dams and such that he makes to control the rivers. I believe these statements that Job had made here were to show the limits that man would go to for earthly wealth and fame. He was comparing it to the very little effort man makes to find God.

Job 28:12 "But where shall wisdom be found? and where [is] the place of understanding?"

Wisdom is a gift from God, and understanding has to be given by the Holy Spirit of God. Solomon made the statement that wisdom was better than gold. It is the best thing a man can possess. When God granted Solomon one wish, Solomon's wish was for wisdom to lead his people. The Holy Spirit of God is our Teacher and our Guide. He opens our understanding to the things of God.

Job 28:13 "Man knoweth not the price thereof; neither is it found in the land of the living."

Wisdom and understanding are not purchased. They are not something that a person can seek and find, as he does gold and silver. Wisdom and understanding are not physical things that can be found in the land of the living {earth}. These are spiritual things that come from God.

Job 28:14 "The depth saith, It [is] not in me: and the sea saith, [It is] not with me."

You could travel the world over, and go to the deepest part of the sea, and never find wisdom and understanding.

Job 28:15 "It cannot be gotten for gold, neither shall silver be weighed [for] the price thereof." Job 28:16 "It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire." Job 28:17 "The gold and the crystal cannot equal it: and the exchange of it [shall not be for] jewels of fine gold."

We find that not all of the money accumulated in the world, not all of the silver and gold, not even all of the precious stones of the earth can purchase wisdom and understanding. There is nothing in this life that can compare with these two precious things. God alone can give you the gift of wisdom, and only the Holy Spirit of God can quicken your understanding of spiritual things. A person who possessed these things would be rich indeed. These are not things that the world can take away. They are of God.

Job 28:18 "No mention shall be made of coral, or of pearls: for the price of wisdom [is] above rubies." Job 28:19 "The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."

Job continued to mention things that on this earth are valued very highly. None of this compares to the value of wisdom and understanding.

Job 28:20 "Whence then cometh wisdom? and where [is] the place of understanding?"

Job had convinced them with his words that wisdom and understanding were the most valuable things they could have. Now, he posed the question, Where do you get wisdom and understanding? I will repeat that wisdom is a gift from God, and understanding is by the Holy Spirit of God.

Job 28:21 "Seeing it is hid from the eyes of all living, and kept close from the fowls of the air."

Physical eyes cannot see the things of God. The things of the Spirit are not discerned in the physical.

Job 28:22 "Destruction and death say, We have heard the fame thereof with our ears."

This was speaking of death of those who were never saved. They heard a glimmer of it, but it was too late.

Job 28:23 "God understandeth the way thereof, and he knoweth the place thereof."

It is not for physical man to know the wisdom of God. Only God knows perfect wisdom. He is Wisdom to the utmost. Only God can give a portion of wisdom to man.

Job 28:24 "For he looketh to the ends of the earth, [and] seeth under the whole heaven;" Job 28:25 "To make the weight for the winds; and he weigheth the waters by measure."

Now we are aware of some of the manifestations of the wisdom of God. Proverbs 3:19 "The LORD by wisdom hath founded the earth; by understanding hath he established the heavens."

Job 28:26 "When he made a decree for the rain, and a way for the lightning of the thunder:"

This was speaking of the laws of nature that God established. He set limits on everything in and on the earth. The lightning, thunder, and the rain are all activated by the command of God.

Job 28:27 "Then did he see it, and declare it; he prepared it, yea, and searched it out."

God foreknew all things, even before the foundation of the world. God is all knowledge. He did not need another to advise Him. He spoke and all became. The universe is God's creation. He has the right to search it, because it belongs to Him. We belong to Him, as well. He has the right to search us out, as well.

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

This is the beautiful answer to the question that Job had asked. Fear, in this sense, has to do with reverence. The wisest thing any of us can do is fear God. We have understanding, when we follow in the footsteps of Jesus, and turn away from all evil. Even this understanding comes by the Holy Spirit wooing us to God.

Job 27 Questions

1. What conclusion did Job come to in this lesson?
2. We accept God on _____.
3. What is meant by fining the gold?
4. Iron and brass are products of _____.
5. In all of these verses, beginning with verse 1 through verse 5, Job was speaking of the _____ of the earth.
6. What is verse 9 speaking of?
7. Where are concentrations of gold and diamonds found in South America?
8. Wisdom is a gift from _____.
9. Where does understanding come from?
10. _____ said that wisdom was better than gold.
11. What was the one thing he asked God for?
12. Wisdom and understanding are not _____.
13. What question did Job ask in verse 20?
14. Physical eyes cannot see the things of _____.
15. What was destruction and death speaking of in verse 22?
16. Verses 24 and 25 manifests what?
17. Quote Proverbs chapter 3 verse 19.
18. The lightning, thunder, and even the rain, are all activated by what?
19. The decree, in verse 26, was speaking of what?
20. The universe is _____ creation.
21. Quote Job chapter 28 verse 28.

We will begin this lesson in Job 29:1 "Moreover Job continued his parable, and said," Job 29:2 "Oh that I were as [in] months past, as [in] the days [when] God preserved me;"

In this chapter, we see Job looking back to the way things were before Satan attacked him. We must keep in mind, that Job was not aware that this attack he had experienced was from Satan. We see in the verse above, that Job was aware that God had protected and blessed him in times past.

Job 29:3 "When his candle shined upon my head, [and when] by his light I walked [through] darkness;"

Job had lived in a darkened world, but the Light that God had shined on him, made the area where Job was very bright. Job had fellowship with God in His Light.

Job 29:4 "As I was in the days of my youth, when the secret of God [was] upon my tabernacle;"

The relationship that Job had with God had been special from the time of his youth. Psalms 25:14 "The secret of the LORD [is] with them that fear him; and he will shew them his covenant." Proverbs 3:32 "For the froward [is] abomination to the LORD: but his secret [is] with the righteous." This just meant that Job knew things about God that the secular world did not know.

Job 29:5 "When the Almighty [was] yet with me, [when] my children [were] about me;"

Job knew that the Almighty had been with him before, and that now, it appeared He was not. He had no idea why this was so, however. The greatest loss to Job, besides losing his fellowship with God, was the loss of his children. He remembered back to the joyful times with his children.

Job 29:6 "When I washed my steps with butter, and the rock poured me out rivers of oil;"

It seemed, that his entire life was running smooth. Rocky ground, generally, is not a good place to produce anything. The olive tree seems to flourish among the rocks, however. This was saying that God had poured His blessings upon Job, and even the rocks produced plentiful oil for him. In a spiritual sense, Jesus is the Rock, and the oil symbolizes the Holy Spirit.

Job 29:7 "When I went out to the gate through the city, [when] I prepared my seat in the street!" Job 29:8 "The young men saw me, and hid themselves: and the aged arose, [and] stood up."

This was just saying that the old and young, alike, had great respect for Job. The young men hid, because they feared Job would teach them the way of righteousness. The standing up of the old men showed they respected him for his wisdom.

Job 29:9 "The princes refrained talking, and laid [their] hand on their mouth."

This was saying they guarded their words around Job. They actually stopped talking, so they might hear a word of wisdom from Job. It appeared, that Job was a man of esteem. Possibly, he had a high rank in the community.

Job 29:10 "The nobles held their peace, and their tongue cleaved to the roof of their mouth."

The nobles were as the princes, though of high rank themselves, they bowed to someone with more authority. It appears, to me, that the respect that Job got was from the things he said, because everyone stopped speaking when he appeared.

Job 29:11 "When the ear heard [me], then it blessed me; and when the eye saw [me], it gave witness to me:"

This was speaking of the speech of Job being fair. Perhaps, he was in a position as a judge. Even the poor were glad to see Job, because they knew he was no respecter of persons.

Job 29:12 "Because I delivered the poor that cried, and the fatherless, and [him that had] none to help him." Job 29:13 "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

It appears, that Job was the champion of the poor and the widow. Job had some position of great authority, because these verses spoke of him delivering the poor and the widow.

Job 29:14 "I put on righteousness, and it clothed me: my judgment [was] as a robe and a diadem."

This was a statement admitting that his righteousness was not his own. He had put on the righteousness of God. That is exactly what the Christian does. We give our sins to Christ, and He clothes us with His righteousness. This judgement was, also, righteous, put on Job from God. This meant his judgement was righteous. Jesus, not only puts His robe of righteousness on the true believer, but gives them a crown of gold. "Diadem" means head dress.

Job 29:15 "I was eyes to the blind, and feet [was] I to the lame."

The kings had appointed people, who they called their eyes and ears, to watch over the people. I believe that is what Job was saying, here, but he was doing this for the blind and the lame, not for the king. Job helped them and guided them.

Job 29:16 "I [was] a father to the poor: and the cause [which] I knew not I searched out."

This was just saying that Job saw to it that they had their needs taken care of. If he even heard of someone in trouble, he searched them out, and helped them.

Job 29:17 "And I brake the jaws of the wicked, and plucked the spoil out of his teeth."

Job was saying that he was just as tough on the wicked, as he was kind to the innocent. Many people would like to be what Job said he had been, here, but they do not have the money or the power to do it. Job, it appears, had both.

Job 29:18 "Then I said, I shall die in my nest, and I shall multiply [my] days as the sand."

Job had felt that he would live and die at home with the blessings of God abounding upon him.

Job 29:19 "My root [was] spread out by the waters, and the dew lay all night upon my branch."

This is what happens to make a very strong tree. The roots spread and go deep. It would take a tremendous wind to topple that tree. That was what Satan had done to Job. He sent the strongest attack that God would allow him to. Job was so grounded in God, he would not be moved.

Job 29:20 "My glory [was] fresh in me, and my bow was renewed in my hand."

"His glory being fresh in him" means that God renewed it every day. His light shined brighter every day. It seemed, Job was prepared for anything.

Job 29:21 "Unto me [men] gave ear, and waited, and kept silence at my counsel."

Job had become wellknown in his land for being a wise counselor. It appears, that people listened, when he talked. They knew his relationship with God.

Job 29:22 "After my words they spake not again; and my speech dropped upon them."

This was saying after Job gave them advice, they did not talk back. Job's words settled the matter.

Job 29:23 "And they waited for me as for the rain; and they opened their mouth wide [as] for the latter rain."

In that part of the world, the ground got very parched. The parched ground was very eager for the rain to come to give relief. The opening the mouth was like the vegetation drinking in all of the moisture they could. In the case of Job, here, the people anxiously awaited what he said. They drank in his message, and took it to heart. When you hear a good sermon today, you might say I drank in every word of it. That is what this was saying.

Job 29:24 "[If] I laughed on them, they believed [it] not; and the light of my countenance they cast not down."

They never once thought that Job was making fun of them. They received what he said as being said in love. They never refused his counsel, or made him feel badly either.

Job 29:25 "I chose out their way, and sat chief, and dwelt as a king in the army, as one [that] comforteth the mourners."

Job guided their way as a leader of an army would. The army that Job led was an army of believers under his command. He actually determined what direction his nation would go. They looked to him for comfort, as well as advice, and got it when it was needed.

Job 28 Questions

1. What was Job wishing for in verses 1 and 2?
2. What must we keep in mind about all of this?
3. Job had lived in a _____ world.
4. What made the place where Job lived so bright?
5. Quote Psalms chapter 25 verse 14.
6. Quote Proverbs chapter 3 verse 32.
7. What did verse 4 mean, then?
8. What did he call God in verse 5?
9. Aside from losing his fellowship with God, what was Job's greatest loss?
10. In a spiritual sense, _____ is the Rock.
11. What are verses 7 and 8 saying about Job?
12. Who stopped talking, when Job came around?
13. What position did Job, probably, hold?
14. Job was the champion of the _____ and the _____.
15. Where did Job's righteousness come from?
16. I was _____ to the blind, and _____ to the lame.
17. How did Job treat the wicked?
18. Where had Job thought he would live his life out?
19. What was Job saying in verse 19?
20. Job was well-known as a wise _____.
21. Job compared their waiting for him to speak with what?
22. Quote Job chapter 29 verse 25.

We will begin this lesson in Job 30:1 "But now [they that are] younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock."

In the last lesson, we saw a description of the life of Job before Satan attacked him. Now in this lesson, we see the depths to which he had fallen. Job was disgraced in front of the young people and the people of low character.

Job 30:2 "Yea, whereto [might] the strength of their hands [profit] me, in whom old age was perished?"

The people, who had come to help Job, were no help at all. They needed help themselves. It appears, his help was from feeble people. Perhaps, they were not just feeble in age, but in ability to help.

Job 30:3 "For want and famine [they were] solitary; fleeing into the wilderness in former time desolate and waste."

People who were starving to death did not have the energy to speak. They sat alone, until they were gone. They had gone into the wilderness to eat roots, or any berries they might find there. Job had helped the desolate people before, but was now desolate himself.

Job 30:4 "Who cut up mallows by the bushes, and juniper roots [for] their meat."

These mallows show the extremity of their need. These plants were bitter to the taste, but had some nourishment in them. They had no choice but to eat them, if they wanted to live.

Job 30:5 "They were driven forth from among [men], (they cried after them as [after] a thief;)"

This shows the complete helplessness of a tribe of people, who must listen to the people who own the land. They were desolate with no where to go. They were driven from place to place, as a thief would be.

Job 30:6 "To dwell in the cliffs of the valleys, [in] caves of the earth, and [in] the rocks."

When I read of this, my mind goes to David who dwelled in the cliffs and caves, when he was running from Saul. He dwelt in these secret places to keep Saul from killing him, but he dwelt there, also, to keep his men from killing Saul. The places mentioned were hiding places for those on the run.

Job 30:7 "Among the bushes they brayed; under the nettles they were gathered together."

They huddled together for safety. Their speech was so unintelligible, that they sounded like asses braying.

Job 30:8 "[They were] children of fools, yea, children of base men: they were viler than the earth."

These were some of the people with the very worst character of anyone that Job had ever known. They were not only evil themselves, but their fathers before them had been evil, as well.

Job 30:9 "And now am I their song, yea, I am their byword." Job 30:10 "They abhor me, they flee far from me, and spare not to spit in my face."

Even these people, who were of the vilest in the earth, had begun to ridicule Job. They had no respect at all for him, and even spit in his face to show their disgust of him. They thought of Job as someone even more vile than they were themselves. There are many types and shadows of Job as Christ here. They spit on Jesus. They reviled Him and hated Him, as well. Job was in very good company.

Job 30:11 "Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me."

He, in the verse above, is speaking of God. Job still believed that this terrible attack upon him had come from God. I guess, in a sense, it did. He allowed Satan to do this to Job as a test to see if Job would remain loyal to God through it all. The enemies of Job had freedom to attack Job, too.

Job 30:12 "Upon [my] right [hand] rise the youth; they push away my feet, and they raise up against me the ways of their destruction."

This was speaking of a group of youth who had gathered like a gang, and taunted Job. They tried to trip him when he walked by them, and they put obstacles in his path that took great pain to go around. They showed no respect at all for Job. He was the laughing stock of the town.

Job 30:13 "They mar my path, they set forward my calamity, they have no helper."

These gangs of young men, who were no more than delinquents themselves, tried to stop Job in every step he took. They had no authority to do this. They were just trouble makers.

Job 30:14 "They came [upon me] as a wide breaking in [of waters]: in the desolation they rolled themselves [upon me]."

This was speaking of a mighty force of water, as when a dam breaks. It appears, when no one was looking, they actually attacked Job physically.

Job 30:15 "Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud."

All of this terrible treatment by these gangs of young boys, coupled with the shame and disgrace that Job was feeling, had him terrified. It seems, that no one was interested in the welfare of Job.

Job 30:16 "And now my soul is poured out upon me; the days of affliction have taken hold upon me."

This was just saying that the afflictions of Job had been so great, that he had lost his will to live. His affliction was so great, that he could think of nothing else.

Job 30:17 "My bones are pierced in me in the night season: and my sinews take no rest."

In the particular disease that many believed that Job had here, the pain in the joints and in the bones was almost unbearable at night. This was not just a skin disease.

Job 30:18 "By the great force [of my disease] is my garment changed: it bindeth me about as the collar of my coat."

His garments were changed, because of the discharge these sores gave off. He had changed often. Even at that, the clothes clung to these sores. The mention of the collar of a coat being tight meant that these disease soaked clothes clung to his body very tightly.

Job 30:19 "He hath cast me into the mire, and I am become like dust and ashes."

Job believed that God had discarded him. He sat in ashes and prayed.

Job 30:20 "I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me [not]."

Job said that whether he was sitting in the ashes or standing up, God did not hear his prayer. Job knew that his only help was through the LORD. He cried to God, but seemed to get no answers.

Job 30:21 "Thou art become cruel to me: with thy strong hand thou opposest thyself against me."

What was happening to Job was a cruel thing. What made it even more cruel was that he believed God was doing this. He could not understand why this was happening. It was as if the hand of God was against him.

Job 30:22 "Thou liftest me up to the wind; thou causest me to ride [upon it], and dissolvest my substance."

The very thing that Job had said would happen to the wicked man had happened to him. Job knew that he was not wicked. He felt that God had tossed him into the air as a fallen leaf would be, and blown who knows where. All of the wonderful things that God had given him had vanished away.

Job 30:23 "For I know [that] thou wilt bring me [to] death, and [to] the house appointed for all living."

Job was aware that it was God who controlled how long a person lived and where they went after death of the body. He was making the statement that all men, good and evil, die. The body of flesh was not made to live forever.

Job 30:24 "Howbeit he will not stretch out [his] hand to the grave, though they cry in his destruction."

This is an unusual Scripture. I believe that even though they cried over the destruction of the body, God would not stop death from coming.

Job 30:25 "Did not I weep for him that was in trouble? was [not] my soul grieved for the poor?"

Job had wept for the poor, and God had heard. Job had been a compassionate man.

Job 30:26 "When I looked for good, then evil came [unto me]: and when I waited for light, there came darkness."

Job thought he knew God. He looked for nothing but good from God. He was not expecting calamity. He daily walked in the Light of God that the Word of God teaches, and darkness came to him unexpectedly. He was not aware of the conversation that had gone on in heaven between God and Satan. Job was having difficulty understanding why all of this had happened.

Job 30:27 "My bowels boiled, and rested not: the days of affliction prevented me."

Job had been living in divine health, and this terrible disease came upon him. He got no sleep or rest day or night. The pain from the disease made him feel as if there was a fire within him that would not be quenched.

Job 30:28 "I went mourning without the sun: I stood up, [and] I cried in the congregation."

Job put on the clothes of mourning, he fasted, he sat in ashes and threw them upon his head. He even cried aloud in the congregation, without any answer from God.

Job 30:29 "I am a brother to dragons, and a companion to owls."

Dragons are associated with the evil ones. Owls are settled in desolate places. His cry was loud and shrill. Perhaps, it was speaking of the crying out of Job.

Job 30:30 "My skin is black upon me, and my bones are burned with heat."

At the very beginning of his sorrows, he sat for seven days out in the heat in a bed of ashes. That was enough to turn him black from the sun. This burning in the bones was, possibly, pain wracking him from within. He, probably, was running a pretty high temperature, as well.

Job 30:31 "My harp also is [turned] to mourning, and my organ into the voice of them that weep."

Job had rejoiced greatly in the LORD, before this calamity came upon him. He had played his harp and sang songs of praise and worship, before this attack upon him. Now, he had lain the harp down, and began moaning instead. His moaning was accompanied with weeping. The voice that had sung such high praises to God, now could do nothing, but moan and cry.

Job 29 Questions

1. Job said he was disgraced in front of whom?
2. What was the condition of the people in verse 3?
3. What were mallows?
4. They were driven from place to place, as a _____ would be.
5. Where did they dwell for safety?
6. They huddled together for _____.
7. Who did Job call them in verse 8?
8. Even these people, who were the vilest in the earth, had begun to _____ Job.
9. What had they done to Job to show their utter disgust?
10. Job, in this instance, was a type and shadow of _____.
11. Who is "He" in verse 11?
12. Job believed this terrible attack upon him had come from _____.
13. Verse 12 was speaking of whom?
14. What did they try to do to Job?
15. What did the author call the young men in the gangs?
16. What caused the terror of Job?
17. Where was a great deal of Job's pain from this disease?
18. Why did Job's garments have to be changed often?
19. What was the worst of the cruelty mentioned in verse 21?
20. Who had Job said would have the very problems that he was having?
21. _____ controls how long a person lives.
22. Job had been a _____ man.
23. Job's disease made him feel as if what was happening to him?
24. What had Job done to show his deep sorrow about what was happening to him?
25. Why was Job's skin black?

We will begin this lesson in Job 31:1 "I made a covenant with mine eyes; why then should I think upon a maid?"

Job had made a covenant with himself never to look upon a woman with lust in his eyes. It appears, from all accounts, that Job was a faithful husband to his wife. He was not an adulterer. This was something he had promised himself.

Job 31:2 "For what portion of God [is there] from above? And [what] inheritance of the Almighty from on high?"

Job was saying, that there would have been no inheritance from God, if he had been such a man. One of the worst sins, in God's sight, is adultery. Job was proclaiming his innocence. Had he committed such a sin, he would not have expected God to bless him.

Job 31:3 "[Is] not destruction to the wicked? and a strange [punishment] to the workers of iniquity?"

The inheritance of the wicked was destruction of body, soul, and spirit. Those who sinned could expect the punishment from God that they deserved. This was the reason that Job did not understand the punishment that had come to him. He had not sinned as a wicked man.

Job 31:4 "Doth not he see my ways, and count all my steps?"

Job knew that nothing good or bad escaped the eyes of the LORD. God knew that Job was a man after His own heart. The statement above was in the form of a question. It is as if Job was saying, "Since he knows my every step, why am I being punished"?

Job 31:5 "If I have walked with vanity, or if my foot hath hastened to deceit;" Job 31:6 "Let me be weighed in an even balance that God may know mine integrity."

Job was asking to be weighed in the balance by God. If he had committed some sin that he was unaware of, the balance would still tip in his favor for all of the good he had done.

Job 31:7 "If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;" Job 31:8 "[Then] let me sow, and let another eat; yea, let my offspring be rooted out."

Job was willing for God to test him and see, if he had done any of these evil things. If he had done those things, he was willing to pay the penalty for the sin he committed. He wanted God to examine him and see what it was that he had failed in. Job said if I have lusted with mine eyes, then let me grow a crop and others eat it to punish me. He would even been willing for his children to be disinherited and run off the land, if had committed the sin of lust.

Job 31:9 "If mine heart have been deceived by a woman, or [if] I have laid wait at my neighbour's door;" Job 31:10 "[Then] let my wife grind unto another, and let others bow down upon her."

Job said if he had been deceived by a woman, or had coveted anything that belonged to his neighbor, he would let another have his wife. Job knew that he had never gone in to a strange woman. He knew he had never coveted anything that belonged to another.

Job 31:11 "For this [is] an heinous crime; yea, it [is] an iniquity [to be punished by] the judges." Job 31:12 "For it [is] a fire [that] consumeth to destruction, and would root out all mine increase."

To lust for any woman except his own wife, Job said would be a terrible crime. He knew that kind of sin burned within a person, until it totally destroyed him. Job was being accused of this sort of thing, but he knew he was innocent, and he knew God knew he was innocent, also.

Job 31:13 "If I did despise the cause of my manservant or of my maidservant, when they contended with me;" Job 31:14 "What then shall do when God riseth up? and when he visiteth, what shall I answer him?"

Job had compassion on the poor and on his servants, as well. He had never mistreated any of them. Job was saying if he had mistreated his servants, he could expect no better from God, whose servant he was.

Job 31:15 "Did not he that made me in the womb make him? and did not one fashion us in the womb?"

Job was saying that all men were created by the same God. He was saying in the sight of God, one man does not differ from another. God is no respecter of persons.

Job 31:16 "If I have withheld the poor from [their] desire, or have caused the eyes of the widow to fail;"

Eliphaz had accused Job of this very thing, and Job had denied it. In fact, Job did the opposite. He helped the poor and the widow.

Job 31:17 "Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;"

Job had shared his food with those less fortunate than himself. That was one of the good memories he had of his days, before the calamity came upon him.

Job 31:18 "(For from my youth he was brought up with me, as [with] a father, and I have guided her from my mother's womb;)"

It appears, that Job had helped the widow, orphan, and the poor from his earliest years. He had been trained this way as a child. He did not separate himself from these people, but saw their needs and provided for them.

Job 31:19 "If I have seen any perish for want of clothing, or any poor without covering;" Job 31:20 "If his loins have not blessed me, and [if] he were [not] warmed with the fleece of my sheep;"

We see, from this, that Job would even give fleece from his sheep to clothe those who had nothing to wear.

Job 31:21 "If I have lifted up my hand against the fatherless, when I saw my help in the gate:" Job 31:22 "[Then] let mine arm fall from my shoulder blade, and mine arm be broken from the bone."

This was a very drastic statement for Job to make, but he knew he was innocent. He knew he had reached out and helped all who truly needed help. He was not a selfish man. Job had been the champion of those in need. He was in no danger of losing his arm. God knew his record on this.

Job 31:23 "For destruction [from] God [was] a terror to me, and by reason of his highness I could not endure."

Job's only fear was of God. He tried to live as near perfect as he could, because he wanted to please God.

Job 31:24 "If I have made gold my hope, or have said to the fine gold, [Thou art] my confidence;"

Job had not made gold his god. He knew that gold was nice to have, but would not save a person.

Job 31:25 "If I rejoiced because my wealth [was] great, and because mine hand had gotten much;"

Job had not even bragged about his wealth, nor had he bragged on his great ability to make money. He was not overly proud. He knew all of his blessings came from God.

Job 31:26 "If I beheld the sun when it shined, or the moon walking [in] brightness;" Job 31:27 "And my heart hath been secretly enticed, or my mouth hath kissed my hand:"

He had not worshipped the sun, or the moon, or even his own person.

Job 31:28 "This also [were] an iniquity [to be punished by] the judge: for I should have denied the God [that is] above."

If he had any other gods, he would have understood this punishment. He had no other gods. Job had been faithful to the LORD. He had never denied God. In fact, he had spoken of God as his Redeemer in chapter 19 of this book.

Job 31:29 "If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:"

Job was saying, that he had not taken vengeance on his enemies. He had left vengeance to the LORD.

Job 31:30 "Neither have I suffered my mouth to sin by wishing a curse to his soul."

Job had never wished destruction to any man. He had never asked God to destroy his enemies. Job did not want them cursed. We saw in an earlier lesson, where he had taught others of the Words of the LORD.

Job 31:31 "If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied." Job 31:32 "The stranger did not lodge in the street: [but] I opened my doors to the traveller."

I believe both of these Scriptures belong together. It appears in the first verse, that the men might have said they had no place for a stranger, but Job told them to take him in. Job housed and fed the strangers.

Job 31:33 "If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:"

Adam had hidden in the garden to keep God from knowing he had eaten of the forbidden fruit. Job was saying, that he had not hidden any sins away. God knew everything about him.

Job 31:34 "Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, [and] went not out of the door?"

This is a reason some men would hide their sins, but Job said he never hid his sins from anyone. Job was not looking for the approval of the people around him. He wanted God's approval.

Job 31:35 "Oh that one would hear me! behold, my desire [is, that] the Almighty would answer me, and [that] mine adversary had written a book."

How many times have we prayed and thought that God did not hear our prayer? Job wanted God to hear his prayer and answer him. Job was saying, that his adversary should write down his complaints against Job. Not any of them were true.

Job 31:36 "Surely I would take it upon my shoulder, [and] bind it [as] a crown to me."

Job was willing to take all of these complaints unto himself, and answer them one by one. Job was not trying to run from the problem. He wanted to present the problem to God and let Him settle it.

Job 31:37 "I would declare unto him the number of my steps; as a prince would I go near unto him."

Job was willing to give an accounting of himself. Job was willing to face his accuser face to face, and answer him.

Job 31:38 "If my land cry against me, or that the furrows likewise thereof complain;"

Job was really searching. He was even saying, he had not offended the land that he cultivated. Even the land had no complaint to make of Job.

Job 31:39 "If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:"

Job had purchased the land with money that he had received fruit of. Job had not taken any man's property without payment.

Job 31:40 "Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended."

Job was saying, If I did that, which I did not, then let the land not produce. Job was willing to pay for any sin that he had committed. He knew that if God would judge him, He would find him innocent of wrong doing. The last few chapters were spoken by Job. He now said, they were ended. He had given an account of himself to God and would accept God's answer.

Job 30 Questions

1. I made a covenant with mine _____.
2. Job was not an _____.
3. Job was saying, there would have been no inheritance from God if he had committed these _____.
4. The inheritance of the wicked was destruction of _____, _____, and _____.
5. What does God see on the earth?
6. Job was asking to be weighed in the _____ by God.
7. Why did Job want God to do this?
8. Job told God he was willing to be _____, if God found that he had sinned.
9. If Job had been guilty of being deceived by a strange woman, or if he had laid wait at another's door, he would accept what punishment?
10. What kind of a crime did Job call that?
11. What had he been accused of, that he denied in verse 13?
12. Job said that all men were created by _____.
13. God is no respecter of _____.
14. What had Eliphaz accused Job of that he denies in verse 16?
15. How had Job helped those who were without clothing?
16. What drastic promise did Job make in verse 22, if he had lifted a hand against the fatherless?
17. Job's only fear was of _____.
18. What was Job's opinion of gold?
19. Job knew that all his blessings came from _____.
20. He had not worshipped the _____, or the _____, or even his own _____.
21. Job had been _____ to the LORD.
22. Job had left vengeance to the _____.
23. Job housed and fed the _____.
24. Why did Job want his adversary to write down his complaints?
25. Job was willing to give an _____ of himself.
26. Job had purchased the land with _____.
27. Who had Job given an accounting to of himself?

We will begin this lesson in Job 32:1 "So these three men ceased to answer Job, because he [was] righteous in his own eyes."

This was actually stating that Eliphaz, Bildad, and Zophar had run out of things to accuse Job of. Job knew that he was not guilty of the things they had accused him of. They thought Job was righteous in his own sight. Job had not made that statement. He had only defended himself from their accusations, which were untrue.

Job 32:2 "Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God."

"Elihu" means He is my God. "Barachel" means God blesses. These names both indicate that Elihu was a believer in the One True God. We would have to twist the names Buzite and Ram to make any connection with them. The main thing was that Elihu was angry with Job for justifying himself before God. We will find in a later lesson, that God was not offended by Job's defense of his own actions.

Job 32:3 "Also against his three friends was his wrath kindled, because they had found no answer, and [yet] had condemned Job."

The three who called themselves friends of Job, were not friends at all. Their accusations were unfounded. They could not prove them, because they were not true. They should not have condemned Job without facts to prove what they were saying. It appears that Elihu had waited to see the outcome of their actions. When he saw they could not get answers for their accusations, Elihu took up the battle.

Job 32:4 "Now Elihu had waited till Job had spoken, because they [were] elder than he."

We are told very little of how Elihu had the authority to come against Job. He had been polite and waited until Job finished, because he was a younger man. His waiting showed he had respect for age, at least.

Job 32:5 "When Elihu saw that [there was] no answer in the mouth of [these] three men, then his wrath was kindled." Job 32:6 "And Elihu the son of Barachel the Buzite answered and said, I [am] young, and ye [are] very old; wherefore I was afraid, and durst not shew you mine opinion."

This young man at least called his accusations, his opinion. He was much younger than Job, it seems. It would not be appropriate for a young man to reprimand his elder ordinarily.

Job 32:7 "I said, Days should speak, and multitude of years should teach wisdom." Job 32:8 "But [there is] a spirit in man: and the inspiration of the Almighty giveth them understanding."

Elihu had been reluctant to speak because of his youth, but he said the Spirit of God moved upon his spirit to speak. It is not just age and

education that give people the right to teach others. It is the Spirit of God moving within them.

Job 32:9 "Great men are not [always] wise: neither do the aged understand judgment."

He was speaking of men with great power and prestige, when he said "great men". Age does not make a man wise either. Wisdom is a gift from God.

Job 32:10 "Therefore I said, Hearken to me; I also will shew mine opinion."

He was asking the three friends of Job, as well as Job, to hear him out.

Job 32:11 "Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say."

He had waited patiently while Job's three accusers looked for things to accuse Job of. He waited patiently for them to prove Job guilty. It seemed to him, as if they were hunting for words to say.

Job 32:12 "Yea, I attended unto you, and, behold, [there was] none of you that convinced Job, [or] that answered his words:"

He listened carefully to them, but they did not even convince him of Job's guilt in these matters, much less Job. They were not effective in causing Job to see his errors and repent. They did not even answer Job's questions.

Job 32:13 "Lest ye should say, We have found out wisdom: God thrusteth him down, not man."

It appears, their reason for trying to destroy Job was to build themselves up. If Job were thrust down, it would be from God, and not from them.

Job 32:14 "Now he hath not directed [his] words against me: neither will I answer him with your speeches."

Job had not said anything against Elihu. Elihu would not be trying to defend his own character. He would not be speaking to get revenge on Job. He would take an entirely different approach.

Job 32:15 "They were amazed, they answered no more: they left off speaking."

This caused the three friends of Job to say no more. Their amazement was in the fact that this young man would take it upon himself to speak to his elders in this manner.

Job 32:16 "When I had waited, (for they spake not, but stood still, [and] answered no more;)" Job 32:17 "[I said], I will answer also my part, I also will shew mine opinion."

When Elihu realized that the three had nothing else to say, he decided to speak his opinion.

Job 32:18 "For I am full of matter, the spirit within me constraineth me."

There were many things he would like to say, but his spirit was telling him not to speak.

Job 32:19 "Behold, my belly [is] as wine [which] hath no vent; it is ready to burst like new bottles."

He was so full, he would burst, if he did not open his mouth and speak some of the words that were built up inside of him. Wine will swell and burst new bottles, if the bottle is allowed to swell.

Job 32:20 "I will speak, that I may be refreshed: I will open my lips and answer."

It was almost as if he was trying to convince himself that he should speak. After he had spoken, perhaps, he would be more at peace.

Job 32:21 "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man."

Elihu hoped that he would not lean to either side, because of who they were. He wanted his speech to be unbiased. He did not want to think of the high position that Job had in the community, and not say what he needed to say, either. He truly wanted to speak truth.

Job 32:22 "For I know not to give flattering titles; [in so doing] my maker would soon take me away."

He would speak to Job, as he would to any other man. He was afraid to call an earthly man by a flattering title, for fear God would be jealous and punish him.

Job 31 Questions

1. Why did the three men cease to answer Job?
2. Had Job made that statement?
3. Their accusations were _____.
4. Then was kindled the wrath of _____.
5. Who was his father?
6. Why was he angry?
7. What does "Elihu" mean?
8. What does Barachel" mean?
9. What does the meaning of their names tell us?
10. Was God offended by Job trying to defend himself from the accusations?
11. Why was Elihu offended at the three friends of Job?
12. Why had they not been able to prove their accusations against Job?
13. Why had Elihu waited this long to speak?
14. Elihu said, "I am young, and ye are very _____".
15. The young man called his accusations his _____.
16. What caused Elihu to desire to speak?
17. Great men are not always _____.
18. It seemed to Elihu, that the friends were searching for things to _____.
19. Why had the friends tried to destroy Job?
20. There were many things he wanted to _____.
21. What constrained Elihu?
22. Elihu said, his belly was as _____ which hath no vent.
23. Let me not, I pray you, accept any man's _____.
24. Why would he not use flattering titles?
25. What did Elihu fear might happen to him?

We will begin this lesson in Job 33:1 "Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words."

In the last lesson, we were introduced to Elihu. We may safely assume that this was Elihu speaking, here. He was a young man. He believed that God had guided what he was about to say. Job had not received the messages from his three friends, so Elihu started out by telling Job to listen carefully to what he had to say. Elihu felt that he was speaking the words to follow, for God.

Job 33:2 "Behold, now I have opened my mouth, my tongue hath spoken in my mouth." Job 33:3 "My words [shall be of] the uprightness of my heart: and my lips shall utter knowledge clearly."

Elihu had carefully considered what he was about to say and he felt the things he would say were more important than what Job's friends had said. He would be speaking from a pure heart. He will not speak in circles, but directly as much as his knowledge would allow him to.

Job 33:4 "The spirit of God hath made me, and the breath of the Almighty hath given me life."

This was Elihu's way of saying, that what he was, was by the act of God. Even the life within him was put there by God. Elihu believed the Holy Spirit of God had quickened him to speak. He was not saying that he spoke as an oracle of God, however.

Job 33:5 "If thou canst answer me, set [thy words] in order before me, stand up."

He wanted Job to carefully listen to him and then answer him, if he could.

Job 33:6 "Behold, I [am] according to thy wish in God's stead: I also am formed out of the clay."

Job had asked for audience with God, or for God to send an angel with a message for him, that he might state his case to God. Elihu claimed to be sent of God for that purpose. He explained to Job, that he was flesh and blood man, and not an angel.

Job 33:7 "Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee."

Elihu would not be a terror to Job as God would have been, if He were arguing with Job. Job would not be intimidated by Elihu.

Job 33:8 "Surely thou hast spoken in mine hearing, and I have heard the voice of [thy] words, [saying],"

It appears, that Elihu had been there, when Job was talking to his three friends. He heard both sides of the conversations. The things Elihu

heard and repeated, here, were not exact, but approximately what he believed he heard Job say.

Job 33:9 "I am clean without transgression, I [am] innocent; neither [is there] iniquity in me."

Job had never said these exact words. He had said, that he was innocent of the charges that his friends had made. Job knew and expressed, that all men were sinners to some extent. He was not living a sinful life, however. His heart was stayed upon God. He had asked God to weigh him on the balance scales. Job, also, knew that he had been forgiven of all sins he ever committed, when he said his Redeemer liveth.

Job 33:10 "Behold, he findeth occasions against me, he counteth me for his enemy," Job 33:11 "He putteth my feet in the stocks, he marketh all my paths."

Again, these exact things were not said. Job, in his despair, had thought for a moment that God had turned against him. In a sense, God had turned his back on Job for just a short time. God even turned his back on Jesus on the cross for just a moment. Jesus even said, "Why hast thou forsaken me?" Job just felt forsaken for a moment in time.

Job 33:12 "Behold, [in] this thou art not just: I will answer thee, that God is greater than man."

Job had never denied that God was greater than man. The only reason that Job had questioned what had happened to him at all, was because he did not understand what he had done, to be punished with such calamities. Job had not done anything offensive to God. This was Satan bringing all of these calamities to Job.

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

Elihu had obviously misunderstood Job's intentions. Job was not criticizing God for anything He had done. He was not asking God for an account. He just wanted to understand, why this was happening? I personally do not feel that Job erred in this.

Job 33:14 "For God speaketh once, yea twice, [yet man] perceiveth it not."

Elihu was trying to say that God would not answer Job. God speaks to man on His own terms. Elihu believed that God speaks, and man does not understand.

Job 33:15 "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;"

In the very earliest of times, this might have been true to some extent. It was not true in the case of Adam. God came in the cool of the evening and fellowshiped with Adam. I would believe that Elihu believed this to be the only communication that God had with man, simply because it was the way He communicated with him. We all believe in the things that have

happened to us personally. God does use dreams and visions, but He uses many other ways, as well.

Job 33:16 "Then he openeth the ears of men, and sealeth their instruction,"

This was not speaking of the physical ear. It was speaking of the ear of their understanding. This was speaking of God speaking to the spirit of man, and giving him instructions.

Job 33:17 "That he may withdraw man [from his] purpose, and hide pride from man."

Elihu believed that God would re-direct a person's life through dreams and night visions. Elihu believed that Job was a prideful man. Job's friends had thought this, too. They all believed that, because Job had been a wealthy man, and God had taken all of it away.

Job 33:18 "He keepeth back his soul from the pit, and his life from perishing by the sword."

He again said, that God would warn man in a dream not to go to a battle, or get killed, if he would listen.

Job 33:19 "He is chastened also with pain upon his bed, and the multitude of his bones with strong [pain]:"

Elihu said, that the pain and suffering that Job had been feeling on his bed was a chastisement from God. He said, that even that was a message from God to Job.

Job 33:20 "So that his life abhorreth bread, and his soul dainty meat."

He was speaking of a sickness so bad, that he did not want to eat.

Job 33:21 "His flesh is consumed away, that it cannot be seen; and his bones [that] were not seen stick out."

He was describing the very illness that Job had. He counted Job's illness as a chastisement from God. Elihu believed that God brought this illness on Job to give him time to repent, before he died. We know that this part of his statement was not true. Job was attacked by Satan, because God thought Job to be righteous.

Job 33:22 "Yea, his soul draweth near unto the grave, and his life to the destroyers."

Elihu went on to say, if the person did not repent, God would send the angels {destroyers} to take his life from him. These threats by Elihu were very obvious.

Job 33:23 "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:"

The messenger, interpreter, could be speaking of an angel sent from heaven to shew uprightness. This was prophetically speaking of that great Redeemer Jesus Christ who came to save the sinner.

Job 33:24 "Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."

The prophetic meaning, here, was that Jesus ransomed all who would believe. He is the great Mediator between God and sinful man. We are saved by grace.

Job 33:25 "His flesh shall be fresher than a child's: he shall return to the days of his youth:"

This is speaking of the restoration provided by God to man. Jesus took the sin of the whole world on His body on the cross. It is sin that destroys the flesh. When the sin is removed, man is restored.

Job 33:26 "He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness."

This was prophetically speaking of that great Intercessor for all mankind {Jesus Christ}. Notice, He gave His righteousness to man.

Job 33:27 "He looketh upon men, and [if any] say, I have sinned, and perverted [that which was] right, and it profited me not;" Job 33:28 "He will deliver his soul from going into the pit, and his life shall see the light."

All of this was prophetic about the sinner coming to Christ and being saved. Jesus is the Light of the world.

Job 33:29 "Lo, all these [things] worketh God oftentimes with man,"

Elihu had gone back to his statement of God working with men through dreams and visions.

Job 33:30 "To bring back his soul from the pit, to be enlightened with the light of the living."

He was stressing, in this, that God was their only hope, and that they could reach Him through repentance and receiving their instructions from God.

Job 33:31 "Mark well, O Job, hearken unto me: hold thy peace, and I will speak."

He wanted Job to pay very close attention to what he had said. He wanted Job to hold his peace and not speak, until he was completely through, and then he could speak.

Job 33:32 "If thou hast any thing to say, answer me: speak, for I desire to justify thee."

It appears, he believed that Job would be so astonished by what he had said, that he would not have any answer to this. He said, if you can answer

this, then go ahead and speak. Elihu said, that he would like to find Job innocent of all charges.

Job 33:33 "If not, hearken unto me: hold thy peace, and I shall teach thee wisdom."

Elihu had become over zealous, or else he felt he knew a great deal more than Job. This I would call being conceited, or self-centered. Job, probably, did not answer him earlier, because he felt he did not need to justify himself to this young man. It was a very braggadocious {bold} statement on his part, that he might teach Job wisdom. Job found it totally unnecessary and unprofitable to speak to Elihu. We could safely assume that this was Elihu's youth speaking. He should have known better.

Job 32 Questions

1. Who was speaking in verse 1?
2. He thought he was speaking for whom?
3. Elihu believed he would be speaking from a pure _____.
4. Elihu said, the very life within him was from _____.
5. In verse 6, Elihu said he was in _____ stead.
6. Elihu was formed of what?
7. Job would not be _____ by Elihu.
8. How did Elihu know what had been said up to now?
9. Quote Job chapter 33 verse 9.
10. Instead of what Elihu said in verse 9, what had Job really said?
11. What were some other things that Elihu said Job had said?
12. Job had never denied that God was greater than _____.
13. What was Elihu trying to say in verse 14?
14. What were the only ways that Elihu knew of that God spoke to man?
15. Why did he believe that?
16. Verse 16 is speaking of what ear?
17. Elihu believed that Job was a _____ man.
18. What did Elihu believe the pain and suffering of Job was?
19. Who actually had attacked Job?
20. Who were the destroyers in verse 22?
21. Who was verse 23 prophetically speaking of?
22. What was the prophetic meaning of verse 24?
23. Who is the great Intercessor?
24. Why did he think Job would not answer him?
25. What was the real reason Job did not answer him?

We will begin this lesson in Job 34:1 "Furthermore Elihu answered and said," Job 34:2 "Hear my words, O ye wise [men]; and give ear unto me, ye that have knowledge."

Elihu was speaking in this chapter to the wise men. This was, possibly, the three friends of Job, and possibly, others who had come to hear the debate. These men were supposed to be the learned men. Notice, his arrogance, in telling them to pay attention to his words.

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

Job had previously made this statement himself. The ears of the wise men could determine whether something was to be retained that they heard or not. Anything they heard that they knew did not line up with the Word of God, they would discard.

Job 34:4 "Let us choose to us judgment: let us know among ourselves what [is] good."

This was a very bold statement. He had corrected Job for judging, and now, he said that he and these other men would judge this matter for themselves.

Job 34:5 "For Job hath said, I am righteous: and God hath taken away my judgment."

Job had maintained from the beginning his innocence of all charges made against him. He had known that God would eventually acquit him. Job had not judged unfairly. Job felt that God had brought this trouble on him, but would eventually turn this around and bless him. The only thing Job had asked God to do was review the facts of his life.

Job 34:6 "Should I lie against my right? my wound [is] incurable without transgression."

In this, Job was a type and a shadow of Jesus. Jesus was crucified for sins He did not commit. Job was being punished for sins he did not commit. Even Elihu believe that Job was guilty as charged.

Job 34:7 "What man [is] like Job, [who] drinketh up scorning like water?"

Elihu believed that Job was paying no attention at all to the scorning of his friends and even of him. He was absorbing them, without them affecting him at all.

Job 34:8 "Which goeth in company with the workers of iniquity, and walketh with wicked men."

This was a total untruth. His accusation is found in Scripture in Psalms 1:1 "Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." He was trying to say, that Job was walking in the counsel of the

ungodly and sitting in the seat of the scornful. I guess, in a sense he was, because he was sitting with Elihu and his friends. They were definitely sinful in accusing Job.

Job 34:9 "For he hath said, It profiteth a man nothing that he should delight himself with God."

This was exactly the opposite of what Job believed. Job had said, that his righteousness had not saved him from the calamities that had come upon him. That was a true statement. He had not been spared, even though he was righteous in God's sight.

Job 34:10 "Therefore hearken unto me, ye men of understanding: far be it from God, [that he should do] wickedness; and [from] the Almighty, [that he should commit] iniquity."

It was very obvious that Elihu did not understand God to the fullest. He was blaming God for what had happened to Job. He was not aware, that God had allowed this to happen to Job, to prove to Satan and the angels in heaven that Job was a righteous man, and would remain righteous under terrible circumstances.

Job 34:11 "For the work of a man shall he render unto him, and cause every man to find according to [his] ways."

Even though they could not settle on just what sin Job had committed, they believed that Job's problems were a judgement upon him from God.

Job 34:12 "Yea, surely God will not do wickedly, neither will the Almighty pervert judgment."

This was the very same thing he said in verse 10. Whether he was trying to convince himself, or the wise men he was speaking to, was uncertain. God will not do iniquity, and the Almighty will not pervert judgement. This was neither of those things. This was a test to see, if Job would falter under pressure. Satan had brought the calamity, not God. God had allowed it for a purpose, however.

Job 34:13 "Who hath given him a charge over the earth? or who hath disposed the whole world?"

God is in charge of the earth and everything in it, because it is His creation. God is the only one who could dispose of the earth.

Job 34:14 "If he set his heart upon man, [if] he gather unto himself his spirit and his breath;"

It is only God who can remove His breath from man, and cause him to die. We remember in the beginning of this great trial, that God told Satan he could not take Job's life. The only way man stops existing, is for God to take His breath away.

Job 34:15 "All flesh shall perish together, and man shall turn again unto dust."

When the breath of man {spirit} is removed from the body of man, the body decays and turns to dust.

Job 34:16 "If now [thou hast] understanding, hear this: hearken to the voice of my words."

Elihu was a very conceited young man to assume that these wise men did not know of God, and he would have to teach them. He believed he was the only one who had the truth.

Job 34:17 "Shall even he that hateth right govern? and wilt thou condemn him that is most just?"

Elihu was trying to defend God. He was asking, if it was possible that God, who was King of all, could be unjust?

Job 34:18 "[Is it fit] to say to a king, [Thou art] wicked? [and] to princes, [Ye are] ungodly?"

In the earthly realm, a person could get in serious trouble by saying such a thing. He might even get killed for such a remark. In a sense, he was saying, that Job deserved to die for questioning God.

Job 34:19 "[How much less to him] that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all [are] the work of his hands."

Elihu said, "if it was dangerous to say that to an earthly king, how much more dangerous was it to say to the Creator of the universe?"

Job 34:20 "In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand."

Whenever God chose they would die. It did not make any difference what their station in life was. When God chose they died. He kept threatening Job with death, and Job would welcome death. He did not dread death.

Job 34:21 "For his eyes [are] upon the ways of man, and he seeth all his goings."

God knows everything man does, thinks, and even is. He knows the heart of man, which is what man really is.

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

This is true, but the people who believe themselves to be right with God cannot hide their secret sins either. God knows everything about everyone. We have no secrets from God.

Job 34:23 "For he will not lay upon man more [than right]; that he should enter into judgment with God."

Even though this was not spoken directly to Job, it was a derogatory statement made about Job. He was saying that Job was wrong in asking God to consider his situation.

Job 34:24 "He shall break in pieces mighty men without number, and set others in their stead."

Job had been a mighty man. He had, in fact, been a judge. Elihu and Job's so-called friends, probably, would like to take Job's place as judge. They were all jealous of Job. Elihu said, that God had destroyed Job to set one of them up as governor.

Job 34:25 "Therefore he knoweth their works, and he overturneth [them] in the night, so that they are destroyed."

He had made a true statement that God rules the earth by elevating one man to be a ruler, and tearing another down. He was pointing this to Job, and that was an error, however.

Job 34:26 "He striketh them as wicked men in the open sight of others;"

Elihu said that public embarrassment went with the tearing down that God did.

Job 34:27 "Because they turned back from him, and would not consider any of his ways:"

This was a strong statement. They turned away from God, and would not consider His ways. This would be a serious sin. It was not a sin that Job had committed.

Job 34:28 "So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted."

Elihu was saying that Job had offended the poor and the afflicted. This was the exact opposite of the truth. Job had been the champion of the poor and the afflicted.

Job 34:29 "When he giveth quietness, who then can make trouble? and when he hideth [his] face, who then can behold him? whether [it be done] against a nation, or against a man only:"

Most of the statements that Elihu was making, were the same statements Job had made himself. Job was not only aware that these things were wrong, but had made absolutely sure that he was not guilty of any of these things.

Job 34:30 "That the hypocrite reign not, lest the people be ensnared."

A hypocrite was a man who pretended to love God, and really was just making a show for the people around him. People who believed a hypocrite were in for a bad surprise. Job was not a hypocrite.

Job 34:31 "Surely it is meet to be said unto God, I have borne [chastisement], I will not offend [any more]:"

The three friends and Elihu tried to get Job to say, that the chastisement from God was because of some sin he had committed. They wanted him to ask God to forgive him. Job knew of no sin that he had committed. He could not ask for forgiveness, without knowing what he had done wrong.

Job 34:32 "[That which] I see not teach thou me: if I have done iniquity, I will do no more."

Job had already asked God to reveal to him where he had failed. Job was a man of a pure heart.

Job 34:33 "[Should it be] according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest."

Elihu believed that Job wanted God to listen to him and do it his way. He, also, was saying that it would not matter what Job wanted, God would do it His way, anyhow. God would not be influenced by anyone's explanation. Elihu wanted Job to answer this.

Job 34:34 "Let men of understanding tell me, and let a wise man hearken unto me."

Since Job would not answer him, now he asked the wise men he had addressed this to, to answer him. He was just sure they understood.

Job 34:35 "Job hath spoken without knowledge, and his words [were] without wisdom."

The attack by Satan on Job was terrible. These men who should have known Job well enough to know he was not a practicing sinner, were making things worse, and not better for Job. This young Elihu was judging Job, who was a much stronger man of God than he was.

Job 34:36 "My desire [is that] Job may be tried unto the end because of [his] answers for wicked men." Job 34:37 "For he addeth rebellion unto his sin, he clappeth [his hands] among us, and multiplieth his words against God."

This young man had judged Job severely. He was wishing for God to do even more terrible things to Job, than Satan had already done. Just the fact that Elihu wanted this for Job, was a sin on Elihu's part. Elihu believed that Job had rebelled against all authority. The truth was that it was Elihu who had rebelled against his elders.

Job 33 Questions

1. Who did Elihu address this to?
2. How do we know he was arrogant?
3. The ear _____ words, as the mouth tasteth meat.
4. What was Elihu setting himself up as in verse 4?
5. Job had maintained his _____ of the charges.
6. Who was Job a type and shadow of in verse 6?
7. What was Job accused of in verse 7?
8. Quote Psalms chapter 1 verse 1.
9. Quote Job chapter 34 verse 10.
10. They believed Job's problems were a _____ from God.
11. Surely God would not do _____.
12. Neither will the _____ pervert judgement.
13. Why is God in charge of the earth?
14. It is only _____ who can remove His breath from a person.
15. When the breath is removed from the body of flesh, what happens to the body?
16. Why does the author believe Elihu was conceited?
17. Who chooses the time of death for everyone?
18. God knows everything man does, _____, and even ____.
19. God knows the _____ of man, which is what he really is.
20. Elihu and Job's so-called friends would like to take Job's place as _____.
21. What was Elihu saying about Job that was untrue in verse 28?
22. Who was a hypocrite?
23. What were Elihu and Job's three friends trying to get Job to do and say?
24. When Job would not answer Elihu, he tried to get an answer from whom?
25. What did Elihu want to happen to Job?

We will begin this lesson in Job 35:1 "Elihu spake moreover, and said,"
 Job 35:2 "Thinkest thou this to be right, [that] thou saidst, My
 righteousness [is] more than God's?"

Now Elihu was speaking directly to Job. It was such a shame that Elihu
 was accusing Job of saying things he never even thought of saying. Job had
 never made a statement that this could have even been twisted to mean.

Job 35:3 "For thou saidst, What advantage will it be unto thee? [and],
 What profit shall I have, [if I be cleansed] from my sin?"

Job had said that his righteousness had brought him no special
 treatment here on the earth. Of course, we know that what Job was speaking
 of, was this latest attack that had actually come from Satan. Job had no
 way of knowing that this attack was from Satan. Job had felt that ultimately
 God would bring him out of this terrible dilemma he was in.

Job 35:4 "I will answer thee, and thy companions with thee."

It appears, that Elihu was trying to prove Eliphaz, Bildad, and Zophar
 just as wrong as Job. He had to defame them all, if he would take the high
 position that Job had held. The three friends were no companions of Job.
 They had accused Job of things that would have easily classified them as his
 enemies.

Job 35:5 "Look unto the heavens, and see; and behold the clouds [which]
 are higher than thou."

Elihu was insinuating that all of them thought they were higher than
 God in the heavens. God had created the heavens, as well as the earth. He
 was above it all. The Creator is greater than His creation. Job would agree
 with that completely. In fact, he stated that, before Elihu did.

Job 35:6 "If thou sinnest, what doest thou against him? or [if] thy
 transgressions be multiplied, what doest thou unto him?"

Mankind cannot do harm to God. The only way they can hurt Him, is to
 break His heart. The sins and transgressions of mankind do no real harm to
 God, except to His heart. To commit sin means disobedience to God. The sin
 will not alter God's plan for the world in any way. The sin causes hurt to
 your own soul.

Job 35:7 "If thou be righteous, what givest thou him? or what receiveth
 he of thine hand?"

We cannot do anything directly for God except to love Him. We cannot
 add to Him by any of our righteous deeds. The easiest way to help God is to
 help our fellowmen. We read in Matthew what Jesus had to say about this.
 Matthew 25:40 "And the King shall answer and say unto them, Verily I say
 unto you, Inasmuch as ye have done [it] unto one of the least of these my
 brethren, ye have done [it] unto me."

Job 35:8 "Thy wickedness [may hurt] a man as thou [art]; and thy righteousness [may profit] the son of man."

Elihu was actually saying that God would punish the wicked man, and bless the man who did righteousness. This is not necessarily so. To be righteous, so that you could benefit for being righteous, would in itself, keep you from being righteous. We should never go to church, give our offerings, or live righteous to get a reward from God. We should do all these things, because we love God, and want to please Him.

Job 35:9 "By reason of the multitude of oppressions they make [the oppressed] to cry: they cry out by reason of the arm of the mighty."

Elihu proceeded to tell Job why God had not answered his prayers. In all truth, no one but God knows why God does not answer a certain prayer. The oppressors, who cause people to cry, are generally the people who rule over the oppressed. Rulers must remember that someday they will stand before the Ruler of the entire world, and give an account. God will judge them as they judged others on the earth. Those who oppressed others will be oppressed themselves.

Job 35:10 "But none saith, Where [is] God my maker, who giveth songs in the night;"

The oppressed, many times did not know God, and did not call out to Him for help. Some of them were from generations of those who had been oppressed. They had never truly been happy.

Job 35:11 "Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?"

God made man in the image of God. Animals, fowls, and fish were all made lower than man. Man has a soul and animals do not. Man was made to rule over the beasts, not to be taught by them.

Job 35:12 "There they cry, but none giveth answer, because of the pride of evil men."

This was a sharp criticism of Job. Elihu said Job was not answered by God, because he asks from a heart filled with pride. We learned very early in this book of lessons, that Job was truly an humble man. All of the accusations of Elihu were false.

Job 35:13 "Surely God will not hear vanity, neither will the Almighty regard it."

This was a true statement, but Job was not guilty of doing this. God listens to, and answers the prayers of the humble.

Job 35:14 "Although thou sayest thou shalt not see him, [yet] judgment [is] before him; therefore trust thou in him."

This was very good advice, if you were not suffering as Job had suffered. Sometimes in great distress, we all feel that God is far away. It does not mean that we have any less faith in His ability to answer our prayers. He is the Judge of all the world. Trust in God is one step beyond

faith. It is when we know that God is working everything out to our benefit, and we rest in that fact. I believe Job had come to that point. He had moments of weakness, but never stopped trusting in God.

Job 35:15 "But now, because [it is] not [so], he hath visited in his anger; yet he knoweth [it] not in great extremity:"

Elihu still believed that the anger of God brought this trouble to Job. Elihu was even saying that God had gone easy on Job. Elihu would not have felt that way, if he had the same problems.

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

This judgement, as all the others that Elihu had made, was in error. Elihu was in a sense, saying that God had turned His back on Job. He said Job spoke without knowledge, and God would not hear him. He could speak mountains of words, and God would still not hear. Elihu had made a terrible mistake, in saying all of this.

Job 34 Questions

1. What did Elihu accuse Job of saying in verse 2?
2. Had Job said that?
3. In verse 3, what did Elihu say Job had said?
4. What had he really said?
5. Who had Job's attack come from?
6. Who did he believe it came from?
7. In verse 4, who was Elihu trying to prove wrong along with Job?
8. What did Elihu tell them to look to heaven to see?
9. What was Elihu insinuating?
10. The Creator is greater than His _____.
11. How is the only way man hurts God?
12. What is the only thing we can do for God directly?
13. Quote Matthew chapter 25 verse 40.
14. What was Elihu actually saying in verse 8?
15. We should never go to church, give our offerings, or live righteous to _____ a _____ from God.
16. Why should we do all of these things?
17. Why did the oppressed not call on God?
18. God made _____ in the image of God.
19. How do men and animals differ?
20. Elihu was calling Job a _____ man.
21. Verse 13 was a _____ statement.
22. Sometimes in _____ distress, we all feel that God is far away.
23. _____ in God is one step beyond faith?
24. Why did Elihu say that God would not hear Job?
25. What had Elihu done in saying all of this to Job?

We will begin this lesson in Job 36:1 "Elihu also proceeded, and said," Job 36:2 "Suffer me a little, and I will shew thee that [I have] yet to speak on God's behalf."

Elihu acted as if he was fighting in behalf of God against Job. Job was not opposed to God, and never had been. Elihu was not through saying things that he thought might benefit in answering what he called Job's charges against God. Job really had placed no charges against God. Job just wanted to know what he had done to cause all of the calamity that had come upon him.

Job 36:3 "I will fetch my knowledge from afar, and will ascribe righteousness to my Maker."

Everyone who is a true believer {including Job} know that righteousness belongs to God. He was trying to prove to Job that God was righteous and Job already knew that He was righteous. Job, also, knew that we could put on the righteousness of God through belief in the Lord.

Job 36:4 "For truly my words [shall] not [be] false: he that is perfect in knowledge [is] with thee."

This was an extremely egotistical statement. Perhaps, he said this to impress on Job that he was telling the truth.

Job 36:5 "Behold, God [is] mighty, and despiseth not [any: he is] mighty in strength [and] wisdom."

Job fully agreed that God was mighty. He, also, agreed that God was just in his dealings with man. Job, also, knew that God had great love for all men. He is not a respecter of persons, and does not esteem one over another. God's strength is greater than any other, and He is the source of all wisdom. All of these things were stated by Elihu to prove that God was just. Job had not questioned whether God was just or not.

Job 36:6 "He preserveth not the life of the wicked: but giveth right to the poor."

Elihu had said, that he would say new things that would convince Job. All of these statements, Job, himself had already given.

Job 36:7 "He withdraweth not his eyes from the righteous: but with kings [are they] on the throne; yea, he doth establish them for ever, and they are exalted."

God exalts, and God brings down. There is no argument with that. Job had mentioned earlier that he had been under the watchful eye of the LORD, before all of these calamities came. Job was not judging God. He just wanted to understand what was happening.

Job 36:8 "And if [they be] bound in fetters, [and] be holden in cords of affliction;" Job 36:9 "Then he sheweth them their work, and their transgressions that they have exceeded."

Elihu, along with Job's friends, were relating difficulties in this life with being out of fellowship with God. This is absolutely not true. All of the apostles who followed Jesus, except for one, were believed to have died a martyr's death. That, in itself, discredits the theory that Elihu had here. These apostles suffered for doing good, not for doing wrong. Stephen was stoned to death for preaching the gospel. Those who are looking for just good times when they come to the Lord, have come to Him for the wrong reason. II Timothy 2:12 "If we suffer, we shall also reign with [him]: if we deny [him], he also will deny us:" We must be extremely careful ourselves about coming to Christ, because we think it will eliminate our problems.

Job 36:10 "He openeth also their ear to discipline, and commandeth that they return from iniquity." Job 36:11 "If they obey and serve [him], they shall spend their days in prosperity, and their years in pleasures."

We must be careful to remember that these statements were made by Elihu. This did not happen for any of the prophets of old, and certainly, is not the criteria for a perfect life on earth now. In the old covenant, there were blessings that went with obedience to God, and curses for disobedience, but that did not mean that, that was a blanket policy. God judges the heart more than he judges the actions of people. Many people who are wonderful God-fearing people are poor.

Job 36:12 "But if they obey not, they shall perish by the sword, and they shall die without knowledge."

To disobey God is to say that He is not Lord. Your Lord tells you everything to do. The only thing that God will not forgive is a person dying not believing in Him.

Job 36:13 "But the hypocrites in heart heap up wrath: they cry not when he bindeth them."

There was much truth mingled in with the false accusations of Elihu, here. Notice, in this, he mentioned the hypocrisy was in the heart. This statement is true. Hypocrisy is showing the world one thing and having an entirely different feeling in your heart. Hypocrites store up the wrath of God for themselves.

Job 36:14 "They die in youth, and their life [is] among the unclean."

This was Elihu's opinion. Many hypocrites live to be very old.

Job 36:15 He delivereth the poor in his affliction, and openeth their ears in oppression."

We discussed earlier, that Job was the champion of the poor. Elihu said that suffering for one's sins leads to God.

Job 36:16 "Even so would he have removed thee out of the strait [into] a broad place, where [there is] no straitness; and that which should be set on thy table [should be] full of fatness."

It appears, that Elihu was trying to say that Job would have been delivered from this terrible calamity he had been in, if he had accepted that calamity in the right spirit, and repented of his sins.

Job 36:17 "But thou hast fulfilled the judgment of the wicked: judgment and justice take hold [on thee]."

It seems, that every few verses Elihu went back to telling Job he deserved all of the punishment that had come upon him. He was saying, here, that God had judged Job, and now, all of this calamity was the just punishment from God.

Job 36:18 "Because [there is] wrath, [beware] lest he take thee away with [his] stroke: then a great ransom cannot deliver thee."

In this particular verse, he was saying that Job had gone too far. Elihu thought that God should have just killed Job. Elihu told Job there was danger of getting to the point where nothing could ransom him.

Job 36:19 "Will he esteem thy riches? [no], not gold, nor all the forces of strength."

Gold and other riches will not be of help to Job, or anyone else, if the wrath of God came. Job's riches could not take away the terrible disease in his body. The wealth could not bring his children back to life.

Job 36:20 "Desire not the night, when people are cut off in their place."

Job wanted God to take his life and end his suffering. Job had no desire to kill himself. He wanted God to end his life. Job knew that life and death should be in the hands of God, not in the hands of man. Elihu told Job not to even desire to die.

Job 36:21 "Take heed, regard not iniquity: for this hast thou chosen rather than affliction."

Elihu thought that Job should not complain, or even desire to die. He thought Job should just patiently accept his affliction as just punishment from God.

Job 36:22 "Behold, God exalteth by his power: who teacheth like him?"

Elihu thought God was teaching Job a lesson in these calamities. He thought if Job would accept his punishment, God would eventually restore him. He, also, thought that it was by His power that God ruled.

Job 36:23 "Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?"

Of course, no one can say this to God. The thing was, Job had never said this to God. He was being accused of things he had never done. Elihu accused Job of trying to teach God a better way.

Job 36:24 "Remember that thou magnify his work, which men behold." Job 36:25 "Every man may see it; man may behold [it] afar off."

Elihu was instructing Job to magnify God even in his sufferings. He was reminding Job that many were looking on, to see how he handled this problem.

Elihu had no idea the extent of what he had said. It was true, Satan and all the angels in heaven were looking on. Of course, the people around Job on the earth were looking, too. It is strange, but even our generation look to Job in awe at his endurance. Many times, we compare our troubles with his. We always think, my troubles are less than his were, perhaps we too can stand without falling. He is an encouragement to us all.

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

This was an understatement by Elihu. God's greatness endures forever. His years cannot be numbered, because He is eternal. He is Alpha and Omega, the Beginning and the End. There is no way that mere man can comprehend the greatness of God. He is omnipresent. He is omniscient. He is omnipotent. Ephesians 4:6 "One God and Father of all, who [is] above all, and through all, and in you all." The best view we have of God is in Jesus in Ephesians 1:20 "Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places]," Ephesians 1:21 "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" Ephesians 1:22 "And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,"

Job 36:27 "For he maketh small the drops of water: they pour down rain according to the vapour thereof:"

God has complete control of all nature. He causes the sun to draw the water from the earth. It is held in the clouds, until He causes it to rain. He is all power.

Job 36:28 "Which the clouds do drop [and] distil upon man abundantly."

It is God's decision how much rain will fall, and where it is to fall. One of the promises God made to those who obeyed Him, was that it would rain when they needed it for their crops to grow. Rain at the right time and in the right amount is a blessing from God.

Job 36:29 "Also can [any] understand the spreadings of the clouds, [or] the noise of his tabernacle?"

The answer to this is no. The only time we will understand, is after we have left this body of flesh and are with Him in heaven. The noise of the tabernacle, here, could be speaking of thunder in the heavens.

Job 36:30 "Behold, he spreadeth his light upon it, and covereth the bottom of the sea."

The source of all Light is God. Jesus said He is the Light of the world. In Him is no darkness at all. He is that Light in Genesis that gave everything the power to be.

Job 36:31 "For by them judgeth he the people; he giveth meat in abundance."

Job would not argue about these last few verses. Job had made all of these statements earlier, himself. All good gifts come from God.

Job 36:32 "With clouds he covereth the light; and commandeth it [not to shine] by [the cloud] that cometh betwixt."

It is not Satan who controls the weather, it is God. He causes the Light to shine. He causes the clouds to come between the Light and the earth. God is in control of everything and everyone, including Satan.

Job 36:33 "The noise thereof sheweth concerning it, the cattle also concerning the vapour."

Even the lowly cattle know that God controls the elements of nature.

Job 35 Questions

1. What had Elihu charged Job with, that he had not done?
2. What do all true believers know about God?
3. What egotistical statement did Elihu make in verse 4?
4. What statements of Elihu did Job agree with {verse 5}?
5. He preserveth not the life of the _____.
6. Job was not judging God. He just wanted to _____ what was happening.
7. Elihu and Job's friends were relating difficulties in this life with what?
8. Why does the author say that is absolutely untrue?
9. Quote 2 Timothy chapter 2 verse 12.
10. The author warns that we must remember these statements were made by _____.
11. Many people who are God-fearing people are _____.
12. To disobey God is to say what?
13. What is the only thing God will not forgive?
14. In verse 13, Elihu said hypocrisy was in the _____.
15. What was Elihu trying to say in verse 16?
16. Elihu believed the calamities that Job had were _____ punishment from God.
17. What did Elihu believe Job was depending on to save him?
18. Job wanted God to take his life and end _____.
19. Job had no desire to _____ himself.
20. What did Elihu think Job should patiently do?
21. Elihu thought God to be _____ Job a lesson in these calamities.
22. Elihu accused Job of trying to teach God a _____.
23. Who truly was, and is, looking on to see how Job handled these calamities that came to him?
24. Quote Job chapter 36 verse 26.
25. Why can God's years not be numbered?
26. Quote Ephesians chapter 4 verse 6.
27. Quote Ephesians chapter 1 verses 20, 21, and 22.
28. Who controls the rain?
29. What is the answer to verse 29?
30. The source of all Light is _____.
31. _____ gave everything the power to be.

We will begin this lesson in Job 37:1 "At this also my heart trembleth, and is moved out of his place."

The last lesson ended with a terrible storm, that even frightened the cattle. This was a storm that God had sent. This lesson picks up in the middle of the storm. The storm was as frightening to man as it had been to the cattle. Mankind has never learned to control storms. Storms are actions of God, not man.

Job 37:2 "Hear attentively the noise of his voice, and the sound [that] goeth out of his mouth."

God spoke to Moses and the people thought it thundered. It is not unusual for the voice of God to be spoken of as thunder. That is not the voice of God, necessarily, but sometimes the thunder is manifest as His voice. God speaks in a still quiet voice at times. His voice fits the occasion, as His actions do. Elihu was just saying, here, they should listen carefully to everything God had to say.

Job 37:3 "He directeth it under the whole heaven, and his lightning unto the ends of the earth."

Lightning and thunder seem to cover the entire heavens in a very bad storm.

Job 37:4 "After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard."

The thundering seems to follow the lightning by a few minutes. Some people believe you can tell how far away the lightning struck something on the ground, by the length of time between the lightning flash and the time they hear the thunder. No one can be in a thunder storm of great magnitude, and not be in awe of God. It was God who started the thunderstorm, and it must be God who stops it.

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

Elihu was in awe of the thunderstorm, and realized how marvelous the workings of God were. He, also, realized that this was beyond the comprehension of mankind.

Job 37:6 "For he saith to the snow, Be thou [on] the earth; likewise to the small rain, and to the great rain of his strength."

Snow is a mystery to all people, and especially the orientals, since they see so little snow. I have been told that no two snowflakes are identical. God is in control of all rain, great or small. He, also, determines whether sleet or snow falls. All the elements of nature are at the command of Almighty God.

Job 37:7 "He sealeth up the hand of every man; that all men may know his work."

The hand symbolizes work. To seal the hand would be to stop the work, then. Perhaps, this Scripture, coupled with the one before could mean that during snow time very little work is done.

Job 37:8 "Then the beasts go into dens, and remain in their places."

Many animals hibernate when the snow is on the ground. The bear is a good example of that.

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

This was a statement of the laws of nature that God set into motion. The south and the southwest are where many tornados come from. This whirlwind, above, was speaking of a very violent storm.

Job 37:10 "By the breath of God frost is given: and the breadth of the waters is straitened."

In this particular instance, breath, possibly means the will of God. It is God who brings the frost, and it is God who makes it thaw.

Job 37:11 "Also by watering he wearieth the thick cloud: he scattereth his bright cloud:"

In the very dry countries of the desert, it is very important to have rain to make the crops grow. It is said that God sends the rain in due season to His children.

Job 37:12 "And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth."

We discussed that God is in control of all of nature. Everything and everyone was created by God. The creation must obey the commands of its Creator.

Job 37:13 "He causeth it to come, whether for correction, or for his land, or for mercy."

God uses different amounts of rain to bless, or to punish. It was God who caused the flood in Noah's time. He repented that He had made man. He saved Noah and his family because Noah pleased God.

Job 37:14 "Hearken unto this, O Job: stand still, and consider the wondrous works of God."

Elihu had said all of this to prove to Job that everything was in the control of God. He wanted Job to believe that God sent his problems to him, because he was out of fellowship with God. We have said so many times in these lessons, that was not the reason at all for Job's problems. In fact, the opposite was true. Job's problems came, because he followed God so closely.

Job 37:15 "Dost thou know when God disposed them, and caused the light of his cloud to shine?"

His word to Job was that he could not know when God gave the command for any of these things.

Job 37:16 "Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?"

The answer is no. He knew God and His perfect ways, and that was enough for mere man to know. Job, nor anyone else, does not know the workings of God in the clouds.

Job 37:17 "How thy garments [are] warm, when he quieteth the earth by the south [wind]?"

The wind from the north is cold and from the south is warm. We do not know why, only God can give that answer. We could say that is part of the law of nature that God established for the earth.

Job 37:18 "Hast thou with him spread out the sky, [which is] strong, [and] as a molten looking glass?"

Elihu was making slight remarks to Job. He was insinuating that Job thought he knew as much as God. Job had never said any such thing.

Job 37:19 "Teach us what we shall say unto him; [for] we cannot order [our speech] by reason of darkness."

He was speaking in an insulting way to Job. He said, if you are so smart, why do you not teach us? You claim to be in the light, and we must have our understanding darkened. He had no idea how true his statement really was.

Job 37:20 "Shall it be told him that I speak? if a man speak, surely he shall be swallowed up."

No one had to tell God what Elihu had said. God had heard every word. Elihu said, if a man spoke directly to God, he would be killed.

Job 37:21 "And now [men] see not the bright light which [is] in the clouds: but the wind passeth, and cleanseth them."

The Light of God is so great it outshines the sun. A person cannot look directly at the sun without damaging his eyes. If the Light of God is stronger than the light of the sun, you could see the impossibility of seeing it direct. That Light cleanses everything.

Job 37:22 "Fair weather cometh out of the north: with God [is] terrible majesty."

Elihu made a correct observation. Cold weather comes from the north, and generally speaking, fair weather does, too. The majesty of God is beyond the comprehension of man. He is, indeed, a mighty God.

Job 37:23 "[Touching] the Almighty, we cannot find him out: [he is] excellent in power, and in judgment, and in plenty of justice: he will not afflict."

Part of Elihu's statement was true. We cannot find Him out. He is all Power and Judgement and Justice. He does afflict, however. The tenth plague on Egypt was a very good example of that, when all the firstborn of Egypt died. God does not have to answer to man for the actions He takes.

Job 37:24 "Men do therefore fear him: he respecteth not any [that are] wise of heart."

All of mankind should fear and respect the God that made them. No man is capable of coming against God. We are nothing compared to His Wisdom, Strength, and Majesty. God should receive our greatest respect. He does not have to answer to man.

Job 36 Questions

1. What was going on when this chapter begins?
2. What was Elihu telling Job to listen attentively to?
3. Lightning and thunder seem to come from where?
4. The thunder seems to follow the lightning by a few _____.
5. How do some people measure how far the lightning is away?
6. Elihu was in awe of the _____.
7. What is interesting about snowflakes?
8. All the elements of nature are at the command of _____.
9. The hand symbolizes _____.
10. To seal the hand would be to stop the _____.
11. When do animals hibernate?
12. The whirlwind comes out of the _____.
13. Cold comes out of the _____.
14. Breath, in verse 10, possibly, means the _____ of _____.
15. What is very important in the very dry countries of the desert?
16. The creation must obey the _____.
17. What does God use different amounts of rain for?
18. What did Elihu tell Job to do in verse 14?
19. What caused Job's problems?
20. What is the answer to verse 16?
21. What answer does the author give for the south wind being warm?
22. What was Elihu insinuating in verse 18?
23. What was he saying to Job in verse 19?
24. Who told God what Elihu said?
25. The Light of God is so bright, it outshines the _____.
26. What part of verse 23 is true?
27. Who should fear and respect God?

We will begin this lesson in Job 38:1 "Then the LORD answered Job out of the whirlwind, and said,"

Elihu and Job's three friends had greatly disputed with Job. Notice, God spoke to Job. God can be in any thing He desires to be. A whirlwind was probably, used here, because of the great confusion. Now, God spoke out of this confusion and settled it all.

Job 38:2 "Who [is] this that darkeneth counsel by words without knowledge?"

God did not recognize Elihu or Job's three friends. He would not allow them to speak for Him. Their counsel had been no good at all. They had hurt, instead of helped.

Job 38:3 "Gird up now thy loins like a man; for I will demand of thee, and answer thou me."

God, in this, was speaking as if Elihu was less than a man. These were the same questions that Elihu had asked Job. Now, God demanded Elihu to answer the same questions. If he knew God better than Job, then he could answer the questions He posed.

Job 38:4 "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."

What right did Elihu have to ask Job this, since he was not there when God created the earth? Of course, he could not answer, because he did not have understanding.

Job 38:5 "Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it?"

I think, in all of this, God had waited patiently and allowed them to say all of these things to Job, and He finally had enough. Elihu had claimed to be speaking for God. God did not even recognize Elihu at all.

Job 38:6 "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;"

Of course, in all of this, we know that it was God. Elihu did not have any idea, any more than anyone else. This is that lesson that we must not correct others on things we know nothing of ourselves.

Job 38:7 "When the morning stars sang together, and all the sons of God shouted for joy?"

The "sons of God", in this verse, were, probably, speaking of the angels. It appears, that they were some of the first of the creations. We do know that the heavens were created before the earth. It speaks of this in Genesis chapter 1. In the beginning God created the heavens and the earth.

Job 38:8 "Or [who] shut up the sea with doors, when it brake forth, [as if] it had issued out of the womb?"

God put boundaries upon the water, so it would not cover the land, unless He commanded it. The seas breaking forth from the womb speaks of its birth. God gave everything the possibility to be, when He created them. The seas were no exception.

Job 38:9 "When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,"

Perhaps, the wording here of the clouds pertaining to the sea, shows the sea's dependence on God. Actually, the seas, and the sun, and the clouds all work together to bring rain to the earth.

Job 38:10 "And brake up for it my decreed [place], and set bars and doors," Job 38:11 "And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"

Even the sea is controlled by the laws of nature that God set into motion. Only at the command of God are the seas allowed to go beyond their original boundaries.

Job 38:12 "Hast thou commanded the morning since thy days; [and] caused the dayspring to know his place;"

God is going from one thing in creation to the other, and explaining that mere man had nothing to do with creating any of it. Not only did man have nothing to do with creating all of this, but was not even there when it was created. Man cannot speak of things of nature with knowledge then. God caused the separation of light, which causes day and night. Day springs forth each morning, and none of us understand exactly why.

Job 38:13 "That it might take hold of the ends of the earth, that the wicked might be shaken out of it?"

Day seems to spring all at once as far as you can see. Those who love darkness of night to commit their sins in, are shocked by the suddenness of the morning.

Job 38:14 "It is turned as clay [to] the seal; and they stand as a garment."

This, perhaps, is speaking of a seal such as a stamp of government. It seems to be just a clump of moist clay, until the design of the stamp is placed upon it. Perhaps, this is connected with the darkness before the dawn. In the dark, it is difficult to make things out. When dawn comes, we see designs in everything. A garment is but a shadow in the dark, but we can see it clearly when the sun comes up.

Job 38:15 "And from the wicked their light is withholden, and the high arm shall be broken."

The wicked like the darkness better than they do the light. They can raise their arm against others in the dark without being found out. When the

sun rises, it is as if their arm is broken, because it is useless to attack others with in the day.

Job 38:16 "Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?"

God was asking this Elihu who had bragged of his knowledge, if he knew where the sea began?

Job 38:17 "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?"

He had not experienced death, so he knew nothing of that either. Notice, the "gates of death been opened". A person cannot even die, unless God opens death to him.

Job 38:18 "Hast thou perceived the breadth of the earth? Declare if thou knowest it all."

The answer of this is no. Men have a little better way of discovering all of this today than in the time of Job. Even now, there are many mysteries pertaining to all of this. At first, people thought that the earth was flat. Then, they thought it was round. Now they say it is not exactly round, but a little more oval. Man really knows very little even today.

Job 38:19 "Where [is] the way [where] light dwelleth? and [as for] darkness, where [is] the place thereof,"

This is not speaking of the sun and moon. This is speaking of the source of all light. The One we call Jesus Christ is that Light. Darkness is the absence of Light. We would be hard pressed to determine where that Light originated and so would Job, Elihu, or Job's friends.

Job 38:20 "That thou shouldest take it to the bound thereof, and that thou shouldest know the paths [to] the house thereof?"

We are told to walk in the Light, as He is in the Light. The only way to find that path, is to fix our eyes on the Light {Jesus Christ}. We must walk toward Him to stay in the path of Light. We do not know where it begins.

Job 38:21 "Knowest thou [it], because thou wast then born? Or [because] the number of thy days [is] great?"

This particular source of all light is the Light of Jesus. It gave everything and everyone the power to be. It is eternal. The Light is the beginning and the ending. You could have been born thousands of years ago, and yet not been there when Light began.

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

This just shows that only God knows the exact source of the snow or hail.

Job 38:23 "Which I have reserved against the time of trouble, against the day of battle and war?"

In several instances in the Bible, large hail came on the enemies of God in battle.

Job 38:24 "By what way is the light parted, [which] scattereth the east wind upon the earth?"

This is asking for an explanation of the planning of God, which is an impossibility to mere man. Thousands of years later, we still do not know these secrets of God.

Job 38:25 "Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;"

The answer is that God made all of this. The rivers flow into the ocean, and the ocean seems to never be too full.

Job 38:26 "To cause it to rain on the earth, [where] no man [is; on] the wilderness, wherein [there is] no man;" Job 38:27 "To satisfy the desolate and waste [ground]; and to cause the bud of the tender herb to spring forth?"

God sustains these places. Someday, someone will live there, and wonder where the wild flowers came from. This is the way God had of caring for the things He created.

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

Mankind has no idea how rain came into existence. Yes, the rain has a Father. He is a heavenly Father.

Job 38:29 "Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?"

We all know that water can be changed to ice by drastically reducing the temperature where the water is. We do not understand why this happens though. Some things are left to the mystery of God.

Job 38:30 "The waters are hid as [with] a stone, and the face of the deep is frozen."

This is speaking of the water being frozen over. When it turns to ice, it is as if the water is gone.

Job 38:31 "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

About all we, or anyone else, could do would be to look at this through a telescope and admire it. Our knowledge of any more about them is very limited. There seems to be something that holds the stars in these groups together, but no one can cause them to come any closer than they already are.

Job 38:32 "Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?"

This is speaking of some constellations that are not as familiar as Pleiades and Orion.

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

The laws of nature that God put into motion are understood to some extent by knowledgeable man. There is no way that any of us could ever understand how God formed the universe. We certainly know very little about the heavens. Even the fact that God set the earth out into the open air, and told it to remain in place, is a mystery to me.

Job 38:34 "Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?"

We cannot call down rain from heaven, unless it is the will of God.

Job 38:35 "Canst thou send lightnings, that they may go, and say unto thee, Here we [are]?"

Lightning is one of the most mysterious of all things of God. Man has discovered how to use the power of electricity, but even the source would be hard to explain. When I see lightning in the sky, it reminds me of the magnitude of God.

Job 38:36 "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?"

Wisdom is a gift from God. The understanding of man comes from the Holy Spirit of God teaching and guiding.

Job 38:37 "Who can number the clouds in wisdom? or who can stay the bottles of heaven,"

With all of the powerful telescopes that we have today, we are still not able to find the end of the universe. Every time the scientists believe they have counted the stars in the sky, they find a few more they forgot to count. The clouds heavy with rain only drop their rain, where God commands them to.

Job 38:38 "When the dust groweth into hardness, and the clods cleave fast together?"

This is speaking of a drouth and famine.

Job 38:39 "Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,"

Man does not go out into the wilderness where the lion lives, to make sure that he has food and water. God takes care of the animals needs, like He takes care of the needs of man. One of the most beautiful parts of creation is that God prepared the earth and everything on it, for the use of man, and then He made man. He provided for man, before He even made him.

Job 38:40 "When they couch in [their] dens, [and] abide in the covert to lie in wait?"

Even the place where the lions hide away is a habitat that God arranged for them. God did not overlook anything in His creation. God taught the lion to couch in the den, and to lie in wait for its prey. God built the earth balanced. Each thing helped something else. In our world today, man is about to destroy the balance of nature.

Job 38:41 "Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat."

Man does not care for the need of the raven, nor does he really care they are in need. Only God hears and understands the cry of the raven. One of the things we should have learned in this lesson, is the care and planning that God went to, to establish the world as we know it, for the use of man.

Job 37 Questions

1. The voice of God came to Job out of the _____.
2. Why did He choose that?
3. God did not recognize _____ or _____.
4. Elihu was less than a _____ in God's sight.
5. What would God demand of Elihu?
6. What was God's first question in verse 4?
7. What could Elihu answer to God?
8. Who were the "sons of God" in verse 7?
9. God put _____ upon the waters.
10. When would be the only time they could get out of those boundaries?
11. Even the sea is controlled by the _____ of _____.
12. Why do the wicked love darkness?
13. What is the clay in verse 14?
14. What is unusual about death in verse 17?
15. At first people thought the earth was _____.
16. Then, men thought it to be _____.
17. What is verse 19 speaking of?
18. We are told to walk in the _____, as He is in the _____.
19. What is the source of all Light?
20. What did God say He reserved hail for?
21. Why does it rain where no man is?
22. Hath the rain a Father?
23. What is verse 30 speaking of?
24. What are Pleiades, Orion, Mazzaroth, and Arcturus?
25. What does lightning in the sky remind the author of?
26. Wisdom is a gift from _____.
27. Where does man's understanding come from?
28. How many stars are there in the sky?
29. Who cares for the lion and the raven?
30. God built the earth _____.
31. What should we have learned in this lesson?

We will begin this lesson in Job 39:1 "Knowest thou the time when the wild goats of the rock bring forth? [or] canst thou mark when the hinds do calve?"

We see that this is an extension of the last lesson. All of these Words from God are to show that the mysteries of nature are beyond the comprehension of man. God in all His wisdom and understanding created all things. Man is not intended to understand the mysteries of God. The greatest mystery of all is the origin of life, itself. The particular wild goat above, is unusually secluded. They live in the very rockiest places, and far away from civilization. Of course, man does not know when they will have their newborn. The hinds, above, are speaking of the female goats.

Job 39:2 "Canst thou number the months [that] they fulfil? Or knowest thou the time when they bring forth?"

Animals do not carry their babies the same amount of time that a human mother carries hers before birth. In the time of Job, people had not gone to the trouble to find out how long a particular animal carried their young before birth.

Job 39:3 "They bow themselves, they bring forth their young ones, they cast out their sorrows."

This is speaking of the manner of the birth. It is a natural thing for an animal to give birth.

Job 39:4 "Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them."

This is speaking of these animals being born in good health. They do not stay with their mothers very long. The Lord provides for them.

Job 39:5 "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?" Job 39:6 "Whose house I have made the wilderness, and the barren land his dwellings."

We saw in the last lesson, how God sent rain to the barren land and to the wilderness, and made the vegetation to grow. Now, we see that those things were provisions for the wild ass and other wild animals like them. God provided for every living thing upon the earth.

Job 39:7 "He scorneth the multitude of the city, neither regardeth he the crying of the driver."

This is speaking of the wild ass not wanting to be tamed by the man who dwells in the city. The ass, many times, was used in the manner of some horses. They were ridden by the princes of many lands. The wild ass does not want to be driven and is hard to tame.

Job 39:8 "The range of the mountains [is] his pasture, and he searcheth after every green thing."

He lives as far away from people as he can, and he eats the grass of the fields.

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

The word that was translated unicorn, here, just denotes an animal with horns. This, again, is speaking of a wild animal that would not easily be domesticated.

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

Man might try to make him like an ox to plow the fields, but he really was not created of God for such a task and would, probably, not be very good at it.

Job 39:11 " Wilt thou trust him, because his strength [is] great? or wilt thou leave thy labour to him?"

This is still speaking of the horned animal called a unicorn, here. This animal seemed to be of tremendous strength. He would have been unmanageable as a farm animal, however.

Job 39:12 "Wilt thou believe him, that he will bring home thy seed, and gather [it into] thy barn?"

This is saying that he would not have been trustworthy to pull the wagon and bring in the harvest. An animal with great strength is of no use to the farmer, if he cannot manage him. God made other animals for this purpose.

Job 39:13 "[Gavest thou] the goodly wings unto the peacocks? Or wings and feathers unto the ostrich?"

An ostrich, or a peacock, does not soar away into the heavens like an eagle does. They are fowl that stay very near the earth. In fact, they move around by walking, and not by flying. God had made each thing for the purpose He intended it, and He equipped it with whatever it needed to fulfill His purpose.

Job 39:14 "Which leaveth her eggs in the earth, and warmeth them in dust,"

This was speaking of the ostrich of that part of the country where Job lived. The mother ostrich dug a hole in the sand and deposited her eggs there. She covered the nest with sand, and the hot sun kept the eggs warm for her.

Job 39:15 "And forgetteth that the foot may crush them, or that the wild beast may break them."

Actually, she separated herself from the eggs, as if she was no longer interested in them. One of the reference books says that the ostrich might have as many as thirty eggs. She felt they were safe from harm in the hole she built and covered them with sand.

Job 39:16 "She is hardened against her young ones, as though [they were] not hers: her labour is in vain without fear;"

Actually, the mother and the father ostrich incubate the eggs at night. The eggs get plenty of warmth from the sun in the desert sand in the daytime.

Job 39:17 "Because God hath deprived her of wisdom, neither hath he imparted to her understanding."

The mother ostrich does not worry at the loss of an egg, because she is not very intelligent. She, probably, does not even realize an egg is gone.

Job 39:18 "What time she lifteth up herself on high, she scorneth the horse and his rider."

The ostrich is large and when a horse and rider get near, the ostrich stands upright {usually taller than a horse} and flaps her wings, while she chases the horse.

Job 39:19 "Hast thou given the horse strength? hast thou clothed his neck with thunder?"

Man did not give the horse strength, God did. This is the beginning of a picture of a horse about to go to battle. His neck is high and jutting forth in pride.

Job 39:20 "Canst thou make him afraid as a grasshopper? the glory of his nostrils [is] terrible."

This is speaking of a horse flaring his nostrils and snorting. This has been known to frighten the bravest of men. He is not afraid at all.

Job 39:21 "He paweth in the valley, and rejoiceth in [his] strength: he goeth on to meet the armed men."

This is, probably, the reason men use horses to ride in battle. He is not aware of any danger in battle. They are not able to reason that they might be going to their own death.

Job 39:22 "He mocketh at fear, and is not affrighted; neither turneth he back from the sword."

This is speaking of the horse, and not the man on the horse. The horse cannot reason, and therefore does not realize there is any danger against drawn swords.

Job 39:23 "The quiver rattleth against him, the glittering spear and the shield."

This was just explaining that the quiver was on the side of the neck of the horse. The spear and shield were, also, touching the body of the horse. He had no excitement from this. Horses trained for battle were used to these things. Their owners had trained them with these, as well as them riding them.

Job 39:24 "He swalloweth the ground with fierceness and rage: neither believeth he that [it is] the sound of the trumpet."

This was speaking of the rushing of the horse to battle, as if he were swallowing up the ground in front of him. When the trumpet sounded he charged forward to battle.

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

The horse seemed to sense the excitement of the captain who was riding him. When the captain shouted it excited the horse even further.

Job 39:26 "Doth the hawk fly by thy wisdom, [and] stretch her wings toward the south?"

No, it does not. No man gave the hawk strength to fly. Man used the hawk, but God empowered the hawk.

Job 39:27 "Doth the eagle mount up at thy command, and make her nest on high?"

This explanation of the source of strength for all animals and birds ends with the eagle. Many countries, including the United States, use the eagle as a symbol of strength on their coinage. When you think of an eagle, you automatically think of the king of the birds. The eagle, nearly always makes its nest high in the rocks.

Job 39:28 "She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place."

This is a vantage point above anything else around. The rocks are usually jagged and very high in the side of a mountain, or crag.

Job 39:29 "From thence she seeketh the prey, [and] her eyes behold afar off." Job 39:30 "Her young ones also suck up blood: and where the slain [are], there [is] she."

The eagle has eyes that can see at great distances. This elevated area gives the eagle full view of the surrounding area, so it can spot its prey at great distances. The blood speaks of a freshly dead animal that the eagle had brought to its babies. It eats the blood with the meat. Each animal and bird has its own purpose on the earth. Their purpose is what God created them for.

Job 38 Questions

1. What is the purpose of this chapter and the chapter just preceding this one?
2. Man is not intended to understand the _____ of God.
3. Quote Job chapter 39 verse 2.
4. What do we learn from that verse?
5. What is verse 3 speaking of?
6. Who provides for the young goat?
7. Why does God send rain to the barren land?
8. The _____ was sometimes used as a horse.
9. The wild ass does not want to be ridden and is _____ to tame.
10. What does he feed on?
11. What does "unicorn" in verse 9 mean?
12. Would he make a good plow animal?
13. An animal of great strength is of no use to a farmer, if he can't _____ him.
14. How does an ostrich, or a peacock, differ from other fowl?
15. What warmed the eggs she had left in the sand?
16. An ostrich might have as many as _____ eggs.
17. When do the mother and father ostrich incubate their eggs?
18. Why does the ostrich not act concerned, when something destroys one of her eggs?
19. How large is an ostrich?
20. Verse 19 says the horse's neck is clothed with _____.
21. What is verse 20 speaking of?
22. Why did men choose horses to ride on in battle?
23. What is meant by him "swallowing the ground"?
24. When the trumpet sounds, the horse _____.
25. The explanation of the source of all strength ends with the _____.

We will begin this book in Job 40:1 "Moreover the LORD answered Job, and said," Job 40:2 "Shall he that contendeth with the Almighty instruct [him]? he that reproveth God, let him answer it."

The LORD, in the verse above, is Jehovah. Job had spoken a little forward, when he wanted to bring his case to the LORD face to face. We must remember the great stress and pain that Job was under at the time. He truly wanted to know what he had done to deserve this terrible punishment. We, also, must remember that Job was unaware of the challenge Satan had placed before God in his servant Job. One last thing we must remember, is no matter how bad it got, Job did not curse God, as Satan had said he would.

Job 40:3 "Then Job answered the LORD, and said," Job 40:4 "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth."

Job realized that he had spoken a little too boldly to the LORD. He said, "I will say no more".

Job 40:5 "Once have I spoken; but I will not answer: yea, twice; but I will proceed no further."

Job admitted that he had spoken twice, as if he would instruct God and that was a mistake. I do not believe that God would find too much error in this, since Job was really inquiring what he had done wrong.

Job 40:6 "Then answered the LORD unto Job out of the whirlwind, and said," Job 40:7 "Gird up thy loins now like a man: I will demand of thee, and declare thou unto me."

This message, like the previous message spoken from the whirlwind, was spoken to Job by God. The difference, here, is that the reprimand this time was for Job, instead of Elihu. God will show Job the workings of God more fully in this.

Job 40:8 "Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?"

God had not said that Job had sinned. He reprimanded Job for questioning His judgement. He realized that Job thought himself to be a righteous man. God knew Job was a righteous man in His sight, but he did not want Job thinking he was righteous in his own right.

Job 40:9 "Hast thou an arm like God? or canst thou thunder with a voice like him?"

God felt that He must continue showing Job His power and greatness. Job had apologized for speaking out of line, but God wanted Job to further realize his position.

Job 40:10 "Deck thyself now [with] majesty and excellency; and array thyself with glory and beauty."

God was describing his own dress. He is Majesty and Strength at all times. God is engulfed in Light so bright, it is above the light of the sun. God showed Job that he could not dress himself with such as this. God had dressed Job in his robe of righteousness, however.

Job 40:11 "Cast abroad the rage of thy wrath: and behold every one [that is] proud, and abase him."

God was showing Job, that power of this kind belonged to God alone.

Job 40:12 "Look on every one [that is] proud, [and] bring him low; and tread down the wicked in their place." Job 40:13 "Hide them in the dust together; [and] bind their faces in secret."

Of course, He was not intending for Job to do these things. He was showing Job that vengeance is of the LORD. Job could not and would not try to right all the wrong in the world. That is the job of God.

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

The Right Hand of God is the Saviour of the world. Job's right hand, or for that matter, not anyone else's right hand can save anyone. There is only one way to be saved, and that is through Jesus Christ {the Right Hand of God}.

Job 40:15 "Behold now behemoth, which I made with thee; he eateth grass as an ox."

Behemoth is speaking of some large animal, such as an elephant, or a hippopotamus. God was telling Job that he created this animal larger in stature than other animals, and yet, it was an eater of grass. God can do with His creation, whatever He chooses to do.

Job 40:16 "Lo now, his strength [is] in his loins, and his force [is] in the navel of his belly."

Whatever the animal was, it was very muscular in its stomach and had great power in its legs.

Job 40:17 "He moveth his tail like a cedar: the sinews of his stones are wrapped together."

The hippopotamus was, possibly, the one described here. He has a short fat tail, that is as strong as a cedar tree.

Job 40:18 "His bones [are as] strong pieces of brass; his bones [are] like bars of iron."

This is just saying his bones are very strong. Hippopotamus, or elephants, walk through a jungle knocking down everything in front of them. Their strength is very great. Nothing can seem to stop either of them, when they are angry.

Job 40:19 "He [is] the chief of the ways of God: he that made him can make his sword to approach [unto him]."

This was just saying that he was the largest of the animals God had made. He was not easy to kill. It seemed at the time this was written, only God could stop this great mass of an animal. Now, guns are so powerful, they can kill an elephant.

Job 40:20 "Surely the mountains bring him forth food, where all the beasts of the field play."

These mountains were not speaking of truly high mountains, which neither the elephant, or the hippopotamus, dwelt in. It was, possibly, speaking of the rolling hills near the river. All of the wild animals would stay in an area where they could readily find food and water.

Job 40:21 "He lieth under the shady trees, in the covert of the reed, and fens." Job 40:22 "The shady trees cover him [with] their shadow; the willows of the brook compass him about."

Both the hippopotamus and the elephant were known to lounge under the trees and roll around in the sand near the water. The hippopotamus liked to eat the reeds near the water.

Job 40:23 "Behold, he drinketh up a river, [and] hasteth not: he trusteth that he can draw up Jordan into his mouth."

Either one of them could drink enough water to make the river appear to go dry. The Jordan, here, is, possibly, speaking of any fairly large river. Some scholars believe it to be speaking of the Nile. It really does not matter which river it is. It is just speaking of the vast amount of water the large animal could consume.

Job 40:24 "He taketh it with his eyes: [his] nose pierceth through snares."

This was just saying that it would be difficult to snare him. It would be almost impossible, if he saw you coming. He would fight with his nose. This would be true of either the elephant or the hippopotamus.

Job 39 Questions

1. The LORD, in verse 1, is _____.
2. What are some of the things we must remember about Job?
3. How did Job answer God?
4. Job admitted that he had spoken _____.
5. Why does the author believe God would not find too much error with Job?
6. Where did the voice of God come from to Job?
7. What was the difference in God speaking here than when He spoke earlier to Job?
8. God reprimanded Job for what?
9. What question does God ask Job in verse 9?
10. God told Job to deck himself with _____ and _____.
11. God is engulfed with Light so bright, it is brighter than the _____.
12. The Right Hand of God is the _____ of the world.
13. Behemoth is speaking of what?
14. It could be speaking of what two animals?
15. This animal was larger than other animals, but ate _____.
16. Where is this animal's strength manifested?
17. He moveth his tail like a _____.
18. His bones are like _____.
19. What is this large animal called in verse 19?
20. Where does he lounge?
21. He is so big, it appears he drinks up a _____.

We will begin this lesson in Job 41:1 "Canst thou draw out leviathan with an hook? or his tongue with a cord [which] thou lettest down?"

"Leviathan" means a serpent, or some believe a crocodile, or sea monster. God is speaking of the unlikelihood of catching one on a hook, or of tying his tongue down with a rope.

Job 41:2 "Canst thou put an hook into his nose? or bore his jaw through with a thorn?"

This is speaking of having this thing in total subjection. The hook in the nose, or through his jaw, would make him easier to handle.

Job 41:3 "Will he make many supplications unto thee? will he speak soft [words] unto thee?"

In this particular verse, it is as if this crocodile is human. This is a description of the way captives act sometimes. Could this be hinting at Satan?

Job 41:4 "Will he make a covenant with thee? wilt thou take him for a servant for ever?"

Of course, this evil animal, or serpent, will do none of these things. This serpent would fight to the very end.

Job 41:5 "Wilt thou play with him as [with] a bird? or wilt thou bind him for thy maidens?"

This crocodile, or serpent, would be far too dangerous to play with, as you would a bird. The maidens liked animals for pets, but this would not be wise to do with this crocodile. It appears that people in the time of Job, had pet birds, and antelopes and other animals that could be domesticated, but the crocodile could not.

Job 41:6 "Shall the companions make a banquet of him? shall they part him among the merchants?"

Crocodile is eaten in some countries, and perhaps, that is what is meant by making a "banquet" of him. The merchants could cut him up, and each take whatever they needed of him.

Job 41:7 "Canst thou fill his skin with barbed irons? or his head with fish spears?"

This would be highly unlikely to do, because of the rough exterior of the crocodile. They might harpoon him, but it would be next to impossible for one man to bring him in.

Job 41:8 "Lay thine hand upon him, remember the battle, do no more."

It would be a very dangerous thing to reach out a hand against the crocodile. You would be missing a hand, and perhaps, a whole body.

Job 41:9 "Behold, the hope of him is in vain: shall not [one] be cast down even at the sight of him?"

Someone might be brave enough to go to try to capture him, but just one look at this ferocious thing would cause him to run in fright.

Job 41:10 "None [is so] fierce that dare stir him up: who then is able to stand before me?"

God is saying, "As ferocious as this crocodile is, he is nothing to compare to God, who made him". If you would be afraid of a crocodile, how much more you would be afraid of God?

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

No one can prevent God from doing what He wants to do. The Creator can do whatever He desires to do with His creation. When it comes to God, man does not have an opinion. Job's one mistake was thinking he might contend with God over his fate.

Job 41:12 "I will not conceal his parts, nor his power, nor his comely proportion."

This is just saying, God will not hide any of this.

Job 41:13 "Who can discover the face of his garment? [or] who can come [to him] with his double bridle?"

The only reason for having a double bridle would be because the animal being bridled was incorrigible. The second bridle would be to hold in case the first broke. The garment, here, is speaking of his outer skin. If this scaly skin were removed, he would be easy to kill.

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

The doors of his face is speaking of those huge jaws with the equally huge teeth. The top and the bottom jaws are covered with teeth. His bite could be vicious.

Job 41:15 "[His] scales [are his] pride, shut up together [as with] a close seal." Job 41:16 "One is so near to another, that no air can come between them." Job 41:17 "They are joined one to another, they stick together, that they cannot be sundered."

This is just speaking of how difficult it would be to get a spear, or anything else, between the scales of his outer skin. They are like a shield that could not be penetrated very easily.

Job 41:18 "By his neesings a light doth shine, and his eyes [are] like the eyelids of the morning."

"Neesings" means sneezings. The light shining is, possibly, when the light shines in his eyes. When he would be lying on the bank at night, the

moon might shine in his eyes. They are rather small for such a great sized animal.

Job 41:19 "Out of his mouth go burning lamps, [and] sparks of fire leap out." Job 41:20 "Out of his nostrils goeth smoke, as [out] of a seething pot or caldron." Job 41:21 "His breath kindleth coals, and a flame goeth out of his mouth."

This was speaking of him, as if he was a dragon. Crocodiles do not have fire in their mouths or smoke coming out of their nostrils. The only thing they do that might make a frightened viewer think these things, are the wild splashing they do in the water.

Job 41:22 "In his neck remaineth strength, and sorrow is turned into joy before him."

His neck is very near the same size as his body. It appears that wherever he goes, everything in his path runs and hides. He has no competitor for his territory.

Job 41:23 "The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved."

These flakes are, possibly, speaking of his skin which is like flakes. They are so well put together, that he appears to be in just one piece. His scales are almost impossible to penetrate. Even his hide underneath is like very tough leather.

Job 41:24 "His heart is as firm as a stone; yea, as hard as a piece of the nether [millstone]."

He has a heart of stone. Anything in his way is destroyed without repentance. A millstone has a hole in the middle to fit on the wheel. This is just saying the crocodile, or whatever he is, has no heart for anyone or anything.

Job 41:25 "When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves."

This could be a description of a crocodile or it could easily be a description of Satan himself. The traits of the crocodile, serpent, and Satan are very similar. Fear caused many people to worship the crocodile. Fear drives many to worship Satan, too. They feel they are headed for certain death when a crocodile breaks upon them.

Job 41:26 "The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon."

A sword would be no defense against a crocodile. "Habergeon" is a javelin, here. Not any of these weapons of war would penetrate the rough skin of the crocodile. He would snap any of the above weapons in two with his giant jaws.

Job 41:27 "He esteemeth iron as straw, [and] brass as rotten wood."

The hardest metals are useless against the crocodile. It would take the bullet of a very large gun to kill a crocodile. A bullet from a 22 would bounce off his skin, like it would off solid steel.

Job 41:28 "The arrow cannot make him flee: slingstones are turned with him into stubble."

A stone in a sling was enough to kill the giant Goliath in the hands of David. The crocodile has no exposed places where a stone could hit him, however. It would be impossible for an arrow to penetrate his skin.

Job 41:29 "Darts are counted as stubble: he laugheth at the shaking of a spear."

None of these weapons of man would be counted as anything by the crocodile.

Job 41:30 "Sharp stones [are] under him: he spreadeth sharp pointed things upon the mire."

Even the hide underneath his stomach was very tough. He crawled across jagged rocks, and they did not break his skin. The only thing that happened, was the stone was just pressed down into the sand on the bank of the water as he crawled over them.

Job 41:31 "He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment."

This is speaking of the water being disturbed, as he turned or spewed water upward.

Job 41:32 "He maketh a path to shine after him; [one] would think the deep [to be] hoary."

The river where his habitation was, is what is called being {hoary} old. When he moved in the water, there would be a white stream of bubbles which followed him.

Job 41:33 "Upon earth there is not his like, who is made without fear."
Job 41:34 "He beholdeth all high [things]: he [is] a king over all the children of pride."

The crocodile is not afraid of anything on the earth. He could be classified as king of his territory. Again, this description fits that serpent the devil well. Satan is king over those filled with pride.

Job 40 Questions

1. What does "leviathan" mean?
2. What unlikelihood is God speaking of in verse 1?
3. What is verse 2 talking about?
4. In verse 3, what observation did the author make of leviathan?
5. This evil serpent would fight to the _____.
6. Why could they not make a pet of him?
7. What was meant by the "banquet" in verse 6?
8. Why would it be difficult to get a barb under his skin?
9. If you put out a hand to him, what would happen?
10. Just one look at that ferocious thing would cause a person to _____.
11. If you could not stand before leviathan, how could you stand before _____.
12. What would be the need of a double bridle?
13. What was the garment in verse 13?
14. What were the doors of his face?
15. They were covered with _____.
16. Why would it be so hard to get a spear through his scales?
17. What are "neesings"?
18. What is the light that is shining?
19. What are verses 19, 20, and 21 describing?
20. What was unusual about his neck?
21. What were the flakes of his flesh?
22. His heart is as a _____.
23. The author believe verse 25 could be a description of what?
24. When a crocodile came toward them, they were filled with _____.
25. What was the "habergeon", in verse 26, speaking of?
26. Darts were counted as _____ by him.
27. He maketh the deep to boil like a _____.

We will begin this lesson in Job 42:1 "Then Job answered the LORD, and said," Job 42:2 "I know that thou canst do every [thing], and [that] no thought can be withholden from thee."

Job recognized the magnificence of God. God has all power, as well as all wisdom and understanding. God reads the heart of man, even before he speaks his words. God knows that Job had a clean heart. Job knew that nothing he might think, or do, could ever be hidden from God. Job had never denied that God was all powerful, but it was brought even more clearly to his attention in the last few chapters, as the LORD spoke to him.

Job 42:3 "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."

The truth is that no one has this kind of knowledge, until the Lord God Almighty chooses for us to know it. He teaches us by His blessed Holy Spirit. Job did not understand what was going on. His only failure was that he insisted on knowing. Job wanted to confess to God his total dependence upon Him. The things of God are too wonderful for mortal man to know and understand.

Job 42:4 "Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me."

This was the beginning of Job's confession to God that he knew very little of the ways of God. Job wanted to speak to God and explain his foolishness.

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

Job had been taught of others of God, but this voice of God coming from the whirlwind had given him a brand new awareness of who God is. Hearing from others is not like hearing for ourselves. Job had been in the very presence of God, and was greatly humbled by the experience.

Job 42:6 "Wherefore I abhor [myself], and repent in dust and ashes."

This was the same ash heap that Job had been sitting in from the beginning of his troubles. Now, he hated that he had not trusted God, that all was well with his soul. He had listened to too much that his so-called friends had said, and knew it wasn't true that he worked himself up to the position to question what God was doing with him. God is the potter, and we are the clay. Job was clay in the hands of the LORD. The clay can not tell the potter what to do with it. Job realized that now. He abhorred himself for not having more faith than he had.

Job 42:7 "And it was [so], that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me [the thing that is] right, as my servant Job [hath]."

This was about the last thing these friends wanted to hear, but they fully deserved every word. They had judged Job without any evidence to convict him. We must notice in this verse above, that God approved of the things that Job had said, but did not approve of the things the others had said. He spoke to the three friends, here, and not to Elihu, because He had already reprimanded Elihu, and because Elihu was a young man and, probably, knew no better. These old counselors should have known better. God was very angry with Job's friends.

Job 42:8 "Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you [after your] folly, in that ye have not spoken of me [the thing which is] right, like my servant Job."

The number "seven" means spiritually complete. After all of the hard things they had said to Job, now they must go back to him and ask him to pray for their forgiveness, or they would feel the wrath of God upon them. The time of Job was before the time of the priests, so Job would receive their offerings for their sins for them. They had not spoken for God with all of their accusations of Job. They must, now, humble themselves before the very man they tried to humiliate and destroy.

Job 42:9 "So Eliphaz the Temanite and Bildad the Shuhite [and] Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job."

Their only chance of being forgiven was for Job to accept them and pray to God for them. God had already accepted Job. They knew they must go, since God had commanded them to. This had to be one of the hardest things they had ever done.

Job 42:10 "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."

Job was completely restored when he prayed for his friends to be forgiven. Job had been a rich man before this all began, but now God had restored him double for his faithfulness.

Job 42:11 "Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold."

Now that things had turned around for Job, all his relatives and friends came to celebrate with him. They all brought presents to Job such as gold, and money. They had not even sympathized with Job during his trouble, but now, they had much sympathy for his punishment he endured without a cause.

Job 42:12 "So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses."

These are twice as many animals, as he had before all of his trouble came to him.

Job 42:13 "He had also seven sons and three daughters."

This was exactly the same number of sons and daughters Job had before his trouble. The worst loss that Job had felt was his children.

Job 42:14 "And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch."

The name "Jemima" means dove, or fair as the day. "Kezia" was the same as cassia, a very rare spice. "Keren-happuch" means born of paint. This had to be the names of his three daughters.

Job 42:15 "And in all the land were no women found [so] fair as the daughters of Job: and their father gave them inheritance among their brethren."

These daughters of Job were extremely beautiful. In the Orient, this is thought to be a great blessing from God. Job made no difference between them and their brothers. He gave the daughters inheritance, as well as his sons. The sons' names were not given for some reason.

Job 42:16 "After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, [even] four generations."

Job had been spoken of by Elihu as an elderly man. If you add 140 years to the life of an elderly man he would be unusually old. He was thought to have been 70 years old when his calamities came. This would make him live to be 210 years old. The four generations would work out about right for that length of time, also.

Job 42:17 "So Job died, [being] old and full of days."

Job went the way of all men. His flesh died and returned to the earth from whence it came.

Job 41 Questions

1. What did Job say to the LORD in answer?
2. God reads the _____ of man?
3. God teaches us by his blessed _____.
4. Job wants to confess his total dependence upon _____.
5. The things of God are too wonderful for _____ to know and understand.
6. Which verse is the beginning of Job's confession?
7. How had Job known God before?
8. What was different now?
9. How did being in the presence of God effect Job?
10. Quote Job chapter 42 verse 6.
11. Job was _____ in the hands of God.
12. What does God say to Eliphaz and Job's other friends in verse 7?
13. What did they have to do to make things right with God?
14. Who must pray for them for God to forgive them?
15. What did God say about what Job had said?
16. What does the number "seven" mean?
17. How do we know that Job was before the time of the priests?
18. What did the friends do about what God had told them?
19. What was their only chance to be forgiven?
20. When was Job completely restored?
21. What did his friends and family do after he was restored?
22. How many animals did God give Job back?
23. How many children did God give Job?
24. Quote Job chapter 42 verse 15.
25. How long did Job live?

Some people do not believe that Job ever lived. They believe this book is just a lesson for all of us. It really has no bearing on the value of the book to decide whether it happened, or did not. There are many profound lessons of life brought out in this study. We could all see ourselves in Job. Sadly enough we could, also, see ourselves in his so-called friends, too. Thank you for taking your time to allow me to share my thoughts on this with you. May God richly bless you as you continue to study His Word.

Your Friend in Christ,

Louise Haney

**Love the Lord Ministries
P.O. Box 197
Winthrop, AR 71866
(870) 381-7393
LTLministries@yahoo.com**