

Job Notes

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Introduction:

Job means “where is my father?”

- Job gives us the picture of a man stripped to his bare essentials and “living life in the raw.”
- “‘Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness,’ says the Lord God.” (Ezek. 14:14,20)
- Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord – that the Lord is very compassionate and merciful.” (James 5:11)

The first of the wisdom and poetry books of the Bible.

- Job is possibly the oldest book of the Bible likely taking place before Gen. 11. There is no mention of Israel, Moses, Abraham, the judges, the kings, idolatry, or the Law.
- Job does mention burnt offerings, the fall, and the flood.
- Job lives to 140 years after this book ends. It seems he lives to an age of 200 years old or more.
- Job’s advisors, coming from different regions of the Near Eastern world, have knowledge of the one, true God.

In the prologue (Job 1-2), divine discourses (38:1-42:6), and epilogue (42:7-17) “Lord” (Hebrew “Yahweh”) occurs a total of 31 times in the Hebrew text, while in the rest of the book (Job 3-37) it appears only once (Job 12:9).

“The Almighty” (Hebrew “El Shaddai”) is used more times in Job than in any other book of the Bible. It is found 31 times in the book of Job.

- “El Shaddai” is the name Abraham knew God by.

There are 15 facts of science mentioned in Job that have only been found to be true this century.

- There is a lot that we do not understand. (Job 38-42)

Many say the theme of Job is “The Problem of Pain: Why do the Righteous Suffer?”

Reformed theologians say the theme of Job is “The Sovereignty of God.”

But I think the theme of Job is found in the key verse of Job 1:9 – “The Sufficiency of God.”

- The book of Job is very experiential (even more than theological or intellectual). It looks at a man and gazes into his heart.

Job seems to be completely unaware of the discussions between God and Satan (Job 1-2) that serve as the prologue to this account.

Chapter 1:

- 1:1 – “the land of Uz” – A large territory east of the Jordan (see v. 3), which included Edom in the south (Gen. 36:28; Lam. 4:21) and the Aramean lands in the north (Gen. 10:23; 22:21).
- The Arabs today call the area around Syria and the Golan Heights, “the land of Job.”
 - “blameless” – Lit. “complete, mature.” This word carries the idea of a whole or real man.
 - “upright” – Lit. “straight.” This word carries the idea of sincere or a straight shooter.
 - “Blameless” and “upright” do not mean that Job was sinless. He later defends his moral integrity but also admits that he is a sinner. (Job 6:24; 7:21)
 - “feared God” – There is no mention of a lack of faith in Job.
 - “shunned evil” – Lit. “turned down evil.”
 - This is God’s estimation of this man Job. (Job 1:8) All that happens to harm Job is “without cause.” (Job 2:3)
 - There is no mention of the Law, but fearing God and fleeing from evil cover both tables of the Jewish Law.
- 1:3 – “his possessions” – These will all be gone in a moment.
- “the greatest of all the people” – This includes financial, influential, powerful, relational, and spiritual.
 - Job 29:1-25 mentions the powerful influence of Job.
- 1:4 – “his sons would go and feast in their houses” – Job’s children are close.
- 1:5 – “sanctify” – Translated “purify” in the NIV and “consecrate” in Exod. 19:10,14.
- “offer burnt offerings” – He is trusting in the death of an innocent substitute. (Gen. 3:15,21)
 - This is before the establishment of the Levitical priesthood and sacrificial system. At this time in history, the patriarchs did the priestly duties for their family.
 - Job interceded for his family.
- 1:6 – “the sons of God” – This refers to angels. (Gen. 6:2; Job)
- “Lord” – The name of the covenant-keeping God of Israel.
 - “Satan” – Lit. “the adversary.” (Ezek. 28; Isa. 14)
 - At this point in history, Satan still has access to heaven. (Rev. 12:10) But Satan can only approach God with God’s permission, and God is ready for him with a question.
 - Angels desire to look into the things that pertain to the sons of God. (1 Pet. 1:12)
 - Satan, the “prince of the power of the air,” will later offer Jesus all the kingdoms of the world (Matt. 4) and Jesus will not question the validity of the offer.
- 1:7 – “walking back and forth” – Satan is a created, finite being. He can only be at one place at a time. He does not have infinite, or divine, knowledge.
- “Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom He may devour.” (1 Pet. 5:8)
 - Satan is determined, and he has been working at this 24/7 for thousands of years.
 - In Rev. 20, it only takes one angel to bind Satan and cast him into the abyss for 1,000 years.
- 1:8 – “considered” – Lit. “scrutinized.” This is a military term.
- Satan’s immediate answer reveals to us that he has been scrutinizing Job for some time now.

- 1:9 – “Does Job fear God for nothing?” – Satan accuses Job, blaming his obedience on his substance. The rest of Job will play out along these lines to answer this question.
- Satan will keep taking things away from Job to get him to turn against God, Job’s friends and wife will assume that since Job loses everything that God is against him, and even Job himself will lose his perspective on what is happening. He will lose everything except God...and communicate to us that God is enough.
 - “The fundamental reason for Job’s suffering was to silence the blasphemous accusations of Satan and prove that a man would honor God even though he had lost everything” – Warren Wiersbe.
 - Satan is also accusing God of paying for Job’s allegiance.
 - God declared Job the best man then living; now, if Satan can prove him a hypocrite, it will follow that God had not one faithful servant among men and that there was no such thing as true and sincere piety in the world, but religion was all a sham.
 - Satan is “the accuser (Greek “kategoreo”) of the brethren” and accuses us before God night and day. (Rev. 12:10)
 - We hear Satan’s voice three times in the Bible: In Genesis 3, he slanders God to man. In Job 1, he slanders man to God. And in Matthew 4, he slanders both, God and man, to the man-God, Christ Jesus.
- 1:11 – “stretch out Your hand” – God is not the one doing the striking.
- 1:12 – “do not lay a hand on his person” – God limits Satan.
- This is not a cosmic war between God and Satan. God is clearly in charge at each step along the way, but is permitting Satan to do only as much as He in His sovereignty sees fit to allow.
 - God, desiring love from us, lets Satan continue on so that we can choose to love Him.
- 1:13 – “there was a day” – Satan waits to strike at an “opportune” time when he can bring all of Job’s life down in one fell swoop.
- 1:15 – “killed the servants” – Satan motivated the sword.
- 1:16 – “The fire of God” – This sounds like lightning, but it is not from God. This may be a phrase speaking of something coming out of the heavens.
- God is clearly the Lord over the weather. In Rev. 7:1, we see the angels holding back the weather. In the gospels, we see Jesus holding authority over the seas.
- 1:17 – “Chaldeans” – A people who were Bedouin until c. 1000BC when they settled in southern Mesopotamia.
- 1:19 – “they are dead” – The lunacy of Satan; he “tests” Job by killing everything.
- In Job 8:4, Bildad blames the children’s death on their sins.
- 1:20 – “Then Job arose” – He is silent until he hears news of his children being killed.
- “worshipped” – Job bows and submits himself to the will of God. He doesn’t know Satan is the one bringing this evil upon him, but he somehow knows that God is charge of it all.
- 1:21 – “The Lord gave” – Job never viewed his possessions or his children as his own. Job knew he was merely a steward over God’s resources.

1:22 – “Job did not sin” – Job refused to turn away from righteousness.

- “nor charge God with wrong” – It is not because he understands what God is doing.
- These are the two things we often do when suffering.

Chapter 2:

2:3 – “Have you considered My servant Job” – It seems like God is digging at Satan a bit here.

- What would it be like to hear God brag on you like this?
- “without cause” – God acknowledges that the evil to come upon Job was not due to an individual fault in Job.

2:7 – “painful boils” – Job’s physical condition: Job 2:12; 3:24; 7:5,14; 9:18; 17:7; 19:17-20; 30:30; 33:19-21.

- Boils can get to be as large as eggs, like big, red pimples.
- Satan can cause illness, but it seems most illness is simply a result of living in a fallen world.

2:8 – “in the midst of the ashes” – It seems like Job has gone outside the city to sit in the burning, ash heap of garbage.

2:9 – “his wife” – Satan knows who to leave behind.

- She has lost everything too, and now she is watching her husband suffer. We can understand her counsel in the natural.
- “Curse God” – It is Satan’s goal to get Job to curse God.
- Jesus once rebuked Peter as Peter was speaking for and being motivated by Satan himself. (Matt. 16:23)

2:10 – “foolish” – Lit. “undiscerning.” She is speaking without full knowledge.

- Biblically, a fool is someone who says in their heart that there is no God.
- “Job did not sin with his lips” – And still Job holds fast. This is remarkable.

2:13 – “sat down with him” – These are empathetic and genuine friends. They aren’t all that bad.

They come outside the city, sit in a trash heap, and remain quiet with Job for seven days. They know the one, true God. And they speak a lot of truth (even though much of it is misapplied). Job will pray for them when this is all over. (Job 42:8)

- “no one spoke a word to him” – In that culture, it was custom to allow the mourner to speak first.

Chapter 3:

3:8 – “cursed his day” – He would rather never have been born. Job is despairing of even life itself. (2 Cor. 1:8)

- Job is not cursing God, but he is stumbling nonetheless.
- One hour of pain can erase a year of joy.

3:16 – “like a stillborn child” – Job is wishing he was miscarried.

3:17 – “the wicked cease from troubling” – This is an accurate expression of Job’s heart, but it is not an accurate description of the afterlife. The wicked enter into everlasting darkness.

- Job makes comments that are not accurate to truth, even though they are recorded in Scripture. Seventh-day Adventists build the “soul-sleep doctrine” off these verses. But Job’s words up to that point are without knowledge (Job 38:16-18), so when building doctrine on what happens after death, we need to take the word of the one who has been there and back – Jesus.
- See the account of the rich man and Lazarus in Luke 16:23.

3:18 – “there the prisoners rest” – He desires death as an end of suffering.

3:20 – “Why?” – There are times God remains silent in our trials so that the lessons of the trial are not lost to us.

3:21 – “Who long for death” – Job wants to die, but he won’t revert to suicide.

- Suicide is a deception of the enemy. It cannot kill what really hurts.
- “search for it more than hidden treasures” – He would rather die than be rich.

3:23 – “God has hedged in” – God had previously hedged Job for protection (Job 1:10); now he feels hedged in to pain.

- Job’s concept of God will be troubled in his suffering; he hasn’t seen or known Jesus. (2 Cor. 4:16-18)

3:26 – “trouble comes” – Trouble comes to all of us at some point.

Chapter 4:

4:1 – “Temanite” – Teman was an Edomite town noted for wisdom. (Jer. 49:7)

4:2 – “If one attempts a word with you” – Eliphaz is proposing counsel. He feels compelled to reply to Job’s words from chapter 3.

- Eliphaz has already come to a conclusion, before even hearing from Job. (Job 5:27)
- The instruction of Job’s friends is true, but it doesn’t apply. It is knowledge without wisdom; the right information but the wrong application.

4:3 – “you have instructed many” – In our teaching of the word of God, our teaching must exceed our experience. The Word stands alone, with or without our experience to match.

4:4 – “you have strengthened the feeble knees” – Eliphaz recognizes Job’s previous good works and counsel.

4:5 – “But now trouble comes to you” – He is almost mocking, “you helped others, now help yourself.”

4:6 – “reverence” – Lit. “fear of God.” (Job 1:1) The word is used only by Eliphaz. (Job 15:4; 22:4)

- “Is not your reverence your confidence?” – He seems to be questioning Job’s reverence for God.

4:7 – “who ever perished being innocent” – Their main argument with Job is that his suffering was a result of some secret sin in his life.

- Jesus is one who suffered being innocent.
- Jesus Himself is the answer to all the questions of the book of Job.

- 4:8 – “I have seen” – Eliphaz bases his counsel off of his personal experience.
- “sow trouble reap the same” – There is a Biblical principle of sowing and reaping (Gal. 6:7), but that principle only works in one direction.
 - This sounds a little like “positive confession” and “a word of faith,” as if you can constrain God by your lifestyle. This is almost like Hinduism and karma; it leaves out the sovereign government of God.
- 4:9 – “By the blast of God they perish” – Satan is trying to slander God’s character by taking out all of God’s love and grace.
- 4:12 – “a word was secretly brought to me” – This is feigned spirituality. He speaks in super-spiritual jargon, but he is wrong.
 - Eliphaz is basing his understanding on a spiritual experience, rather than on God’s word.
 - Not everyone who claims to have a vision actually has a true vision from the Lord.
- 4:13 – “deep sleep falls on men” – Eliphaz’s words are echoed by Elihu in Job 33:15.
- 4:16 – “silence” – This is the idea of a small voice.
- 4:18 – “He charges His angels with error” – Eliphaz’s argument goes, if this is how God treated His angels, then Job should be treated worse.
- 4:19 – “much more those who live in house of clay” – The innate sinfulness of man misses the point; Job is suffering and Eliphaz is not.
 - “house of clay” – “We have this treasure in earthen vessels, that the excellence of the power may be of God not of us.” (2 Cor. 4:7)

Chapter 5:

- 5:3 – “a fool taking root” – Implying that Job’s righteousness was hiding some secret sin.
- 5:4 – “His sons...are crushed in the gate” – Eliphaz is speaking this of Job’s suffering and blaming it on his sin.
- 5:5 – “thorns” – They used thorns in their fencerows.
- 5:6 – “hardship does not spring from the soil” –Saying that suffering only comes on one that deserves it. Otherwise, the natural course of things is for life to be good and easy.
- 5:8 – “I would seek God” – This is good advice, but it assumes that Job isn’t seeking God.
- 5:13 – “He catches the wise in their own craftiness” – This is the only direct quotation of Job in the NT. (1 Cor. 3:19)
- 5:14 – “darkness in the daytime” – He is speaking of their blindness and inability to know what they are doing.

5:17 – “the chastening of the Almighty” – This is good advice for someone who has sinned, but God said this is coming upon Job “without cause.” (Job 2:3)

- God chastens the sons that He loves. (Heb. 12:5-11)
- “the Almighty” – This is the first of 31 times that the Hebrew word “Shaddai” is used in Job. (See also Gen. 17:1.)

5:18 – “his hands also heal” – God will restore Job, but the implication is incorrect.

- He is speaking as if God only does good to the good, and bad to the bad. This philosophy makes us feel like we in charge and control our own fate.

5:27 – “It is true” – Eliphaz believes he has it pegged, that Job is in sin.

- Eliphaz feels compelled to have an answer, but the best counsel in situations like these is silence. When we don’t know what to say, it is best not to say anything at all.

Chapter 6:

6:2 – “my grief were fully weighed” – No one else understands the depth of Job’s pain.

6:4 – “the arrows of the Almighty are within me” – Job is resigning himself to the sovereignty of God.

6:5 – “the wild donkey bray” – Animals typically only bray when they are needy and hungry.

6:6 – “any taste in the white of an egg” – Job is saying that it would be easier with some answers.

6:8 – “my request” – Job’s request is to die.

6:10 – “I have not concealed the words of the Holy One” – Job has spoken up for God in the past, now he wants God to speak up for him.

6:11 – “what is my end” – Job 42.

6:14 – “kindness should be shown” – Job is looking for pity and compassion.

- Job needs love; they are giving him a theological argument.
- These are fair-weather friends.

6:15 – “pass away” – As streams dry up in the summer, so has the hope of his friends’ counsel helping him evaporated.

6:21 – “You see terror and are afraid” – They have to blame Job to distance themselves from his pain. Otherwise, this might happen to them too.

6:24 – “wherein I have erred” – They are speaking in generalities that Job has sinned, but Job is asking them for specific revelation. They are sharing just enough truth to torture him.

6:26 – “speeches...which are as wind” – Job is admitting that he is a windbag.

6:29 – “concede, my righteousness stands” – Job wants his friends to reconsider.

Chapter 7:

7:1 – “a time of hard service” – Job is speaking of the work of man.

7:3 – “months of futility” – Job feels that his labor is going too long.

- Job is ready to punch out for the final time.

7:5 – “flesh is caked with worms” – Job is describing his physical condition.

7:7 – “my life is a breath” – Life is a vapor. (James 4:14) Job doesn’t like how fast it is going.

- “never again see good” – Job doesn’t have heaven in view...and he is despairing.

7:12 – “sea serpent” – Job, like the Leviathan, is in need of being shackled.

- Job is wondering what danger he posed that needed to be put out of commission.

7:14 – “scare me with dreams” – Job can’t rest.

7:17 – “What is man” – Job turns to question God.

- “exalt him” – Lit. “set your heart upon him.”
- “What is man that You are mindful of him?” (Ps. 8:4)

7:19 – “till I swallow my saliva” – This is a Middle Eastern idiom meaning, “Can’t you just leave me alone long enough to swallow my own spit?”

7:20 – “What have I done to You” – Job is questioning God.

7:21 – “I will no longer be” – Job just wants to die.

Chapter 8:

8:1 – “Bildad” – According to eastern culture, the men would be speaking in order of their age.

8:2 – “like a strong wind” – Bildad is calling Job a windbag.

8:3 – “Does God pervert justice?” – This is a true statement that doesn’t apply to this situation.

- God’s ways are higher than our ways and Bildad is not okay with that. He is a guy who needs to have God all figured out.
- God is not only just, but merciful and gracious too.

8:4 – “cast them away for their transgression” – Speaking of Job’s children’s deaths.

8:6 – “If you were pure and upright” – As God said he was. (Job 1:8,20-22; 2:10)

- “prosper your rightful dwelling” – He is teaching a prosperity doctrine.
- “His disciples asked Him, saying, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Jesus answered, ‘Neither this man nor his parents sinned, but that the works of God should be revealed in him.’” (John 9:2-3)

8:8 – “their fathers” – Bildad is turning to tradition for his basis of truth.

- It is better to base truth off the word of God than man’s wisdom through tradition.

8:11 – “reeds flourish without water” – Bildad is comparing Job to a reed without water.

8:14 – “trust is a spider’s web” – Bildad is saying that the thing Job was trusting in was as weak as a spider’s web and unable to support his life.

8:18 – “he is destroyed” – People want to think that they can avoid hardship in life because of their own personal piety. And because of that desire, they will put a trip on those who are suffering to distance themselves from the hurting.

Chapter 9:

9:2 – “how can a man be righteous” – Job didn’t have the privilege of the full revelation of Jesus Christ.

9:3 – “contend with Him” – These are words of litigation, as if Job would take God to court.
- “he could not answer Him” – God will silence Job later in this book. (Job 40:3-5)

9:5-7 – This is probably a reference back to the flood.

9:9 – “He made” – Job is referring to the creation as a testimony of God. (Rom. 1:20)

9:10 – “He does great things” – The same words are spoken by Eliphaz in Job 5:9.

9:12 – “What are you doing?” – The sovereignty of God can be scary if we feel like He is taking our authority without our best interest at heart.

9:14 – “How then can I answer Him” – Job realizes that it is not good to shoot his mouth off.

9:16 – “If I called and He answered me, I would not believe” – It is easy to question if it was God, even after seeing God do something quite dramatic.

9:17 – “multiplies my wounds” – It may be that Job’s condition is worsening.
- “without cause” – Job 2:3

9:18 – “catch my breath” – Job may be having trouble breathing.

9:22 – “It is all one thing” – Evil comes to the righteous and the evil, so why bother?
- The rain falls on the just and the unjust. (Matt. 5:45)
- “In the world you will have tribulation; but be of good cheer, I have overcome the world.” (John 16:33)
- “All who desire to live godly in Christ Jesus will suffer persecution.” (2 Tim. 3:12)

9:23 – “He laughs at the plight of the innocent” – This is wrong.

9:27 – “wear a smile” – Is someone implying that Job can just act like he is okay?

9:30 – “cleanse my hands with soap” – Even Job’s best attempts at righteousness are as filthy rags. (Isa. 64:6)

9:32 – “He is not a man” – Jesus was made like us in every way. (Heb. 2:16-18; 7:25-26)
- The basic need of human life is to come into contact with Almighty God.

9:33 – “mediator” – Lit. “umpire.”

- Because God and humans are so far apart, a mediator is necessary. Job, at this point in his life, realizes that he can never reach God on his own.
- “For there is one God and one Mediator between God and men, the Man Christ Jesus.” (1 Tim. 2:5)

9:34 – “Let Him” – Speaking of the mediator.

Chapter 10:

10:4 – “do You see as man sees?” – Job is beginning to wonder how God is looking at this. The perspective of his friends is starting to color his understanding of God.

10:8 – “Your hands have made me” – “For He knows our frame; He remembers that we are dust.” (Ps. 103:14)

- See also Ps. 119:73; 130:13-16; Jer. 18.

10:10 – “curdle me like cheese” – Job is speaking of the embryonic development in the womb from a mass of cells into a living being.

10:16 – “awesome” – The idea is “fearful.”

10:18 – “Why then have you brought me?” – Job is wondering if this is all God has brought Job to, then why did God bring Job to life at all?

10:21-22 – “darkness” – There are 4 different Hebrew words for darkness in these 2 verses.

Chapter 11:

11:1 – “Zophar” – He is most likely the youngest of the three counselors. Eastern tradition typically required the older to speak first.

- Zophar is also the harshest and most tactless.

11:3 – “empty talk” – Zophar is saying that Job’s words are meaningless.

11:4 – “I am clean” – But Job readily admitted his imperfection. (Job 6:24; 7:21)

11:5 – “that God would speak” – God did speak. (Job 1:8) And when God speaks the next time it will be to chasten Zophar and the other counselors. (Job 42:7)

11:6 – “Less than your iniquity deserves” – He is saying that even this hardship that is coming upon Job is measured by God’s mercy. He believes Job is getting off easy.

11:7 – “search out the deep things of God” – Unwittingly, Zophar anticipates the Lord’s discourses in Job 38:1-42:6.

- “deep things of God” – But God has revealed some of His truth to us. (Isa. 55:8-11)

11:8 – “higher than heaven” – Most ancient cultures had no idea of a limitless heavens.

11:12 – “donkey’s colt is born a man” – He is saying that a man will be wise when a donkey gives birth to a man.

11:14 – “iniquity...put it far away” – The point is Job must repent before prospering again.

Chapter 12:

12:2 – “you” – The Hebrew is plural. Job is speaking to all of his friends.

- “you are the people, and wisdom will die with you” – Job’s counselors are acting as if they and they alone know the truth of these things.
- Job is now digging at his friends.

12:3 – “who does not know such things” – The sovereignty and power of God are assumptions that most in that culture were aware of.

12:5 – “despised in the thoughts of one who is at ease” – The prosperous despise those who, like Job, have trouble.

12:6 – “robbers prosper” – Job is questioning the prosperity of the wicked.

- Job is giving examples to argue against their solutions to his problem.
- Job will not repent dishonestly just to get them off his back.
- The question of the prosperity of the wicked is why we must keep our eyes on things above. If we measure everything based on this world alone, we will be in a bad place. Our perspective of heaven greatly effects how we live this life more than anything else.

12:7 – “now ask the beasts” – Job appeals to all creation to prove that God does what He pleases.

12:9 – “Lord” – The only place in Job’s and his friends’ speeches (chs. 3-37) where the divine name “LORD” (Hebrew “Yahweh”) is used.

12:10 – “the breath of all mankind” – God holds our next breath. (Dan. 5:23)

- The processes of life that are most necessary for survival (lungs breathing, heart beating, etc) are under the direct control of God. And He supports these things processes for the wicked and the just.

12:13 – “With Him are wisdom and strength” – God’s sovereignty doesn’t alleviate Job’s pain.

12:15 – “withholds the water...sends them out” – He can bring droughts and floods.

Chapter 13:

13:1 – “my eye has seen all this” – Job has been very observant.

13:3 – “I would speak to the Almighty” – Job would rather speak to God than to his friends.

- Maybe Job should have ignored his counselors and just talk with God.
- “reason with God” – This is God’s heart too. “Come now, let us reason together. (Isa. 1:18)

13:4 – “forgers” – This can also be translated “whitewashers.” They smeared the whitewash of their lies over the discussion so that they avoided the difficult problems while maintaining their traditional ideas.

13:5 – “that you would be silent” – It is better to be silent and have people think you are a fool than to open your mouth and remove all doubt.

13:7 – “speak wickedly for God” – To say that God is obligated to prosper the righteous is to speak wickedly for God. (Health and wealth, prosperity theology, positive confession, and kingdom-now philosophy are all wickedness.)

- They are misrepresenting God like Moses in Num. 20.

13:10 – “show partiality” – They are holding themselves above Job so to think they won’t get into the same trouble as Job.

13:15 – “trust Him” – Lit. “trustfully wait for Him.” He is giving himself over to the Lord completely.

- In some ways, this is the perfect solution to the book of Job.

- “I do not count my life dear to myself...” (Acts 20:24)

13:18 – “shall be vindicated” – This is Job’s hope for the future.

13:20 – “do not do to me” – Job now turns his conversation to the Lord.

13:25 – “frighten a leaf driven to and fro?” – Jesus will not break a bruised reed or quench a smoking flax. (Matt. 12:20)

13:26 – “the iniquities of my youth” – Job is wondering if he is being punished for something he did as a young boy.

13:27 – “put my feet in the stocks” – Elihu later quotes Job’s words. (Job 33:11)

13:28 – “a garment that is moth eaten” – Job is like a hole-filled garment at this time.

Chapter 14:

14:1 – “few days and full of trouble” – This is all Job can really say at this point.

14:2 – “flees like a shadow” – Life is like a vapor. (James 4:14)

14:5 – “his days are determined” – God already knows our days. (Ps. 139)

14:7 – “there is hope for a tree” – Job is saying that it would be better to be a tree.

14:10 – “where is he?” – Job seems to be really questioning where he is going to go at death.

14:12 – “Till the heavens are no more” – In Job’s mind, the heavens will never end.

14:13 – “grave” – Hebrew “sheol.”

14:14 – “shall he live again?” – Job is either referring to the resurrection or to the afterlife.

- The hope of eternal life would be very helpful to Job. (John 14; 1 Cor. 15)

14:19 – “As water wears away stones” – Job’s hope is being eroded like dirt.

14:21 – “sons come to honor” – Job doesn’t get to see his sons prosper or grow up.

Chapter 15:

This chapter begins the second round of questioning by Job’s friends.

15:2 – “east wind” – The Sirocco, the hot wind blowing off the desert.

- He is saying that Job is full of hot air.

15:8 – “limit wisdom to yourself” – He is asking Job if he knows it all.

15:10 – “the aged are among us” – Eliphaz is claiming that the elders of the community are agreeing with Job’s friends and are standing against Job.

15:11 – “the word spoken gently with you” – There haven’t been many gentle words.

- Be careful not to confuse tone with content. Heresy, bad counsel, and ungodly advice is still evil even when said in a nice or pleasing way.

15:12 – “wink at” – That is to mock something.

15:14 – “who is born of a woman, that he could be righteous?” – Our righteousness will only be a result of the death of an innocent substitute.

15:15 – “the heavens are not pure in His sight” – This is a bit off the mark. None of the angels have salvation as a possibility, but the holy angels desire to look into the things that pertain to the sons of God. (1 Pet. 1:12)

15:18 – “wise men have told” – Eliphaz is leaning heavily on the traditions and teaching of the fathers.

15:19 – “no alien passed among them” – Eliphaz may be referring to the account of Noah.

15:22 – “a sword is waiting for him” – Eliphaz is referring to Job’s suffering.

15:27 – “fatness” – In that culture, fatness was a sign of prosperity and health.

15:31 – “not trust in futile things” – Eliphaz is mixing in some good, if misapplied, advice.

- “deceiving himself” – “But be doers of the word, and not hearers only, deceiving yourselves.” (James 1:22)

Chapter 16:

Half the time, Job wants to die; the other half of the time, he wants to be vindicated before he dies.

16:2 – “I have heard many such things” – Job has heard enough of their counsel.

- “Miserable comforters” – Those who follow prosperity doctrine or the health and wealth movement are miserable comforters because their theology is lopsided.

16:4 – “I also could speak as you do” – They are giving out pat answers for pat problems.

- “shake my head at you” – Wagging one’s head was a sign of disdain in that culture.

- 16:5 – “I would strengthen you” – Job is saying that even if he is wrong, his counselors should be encouraging him and not discouraging him.
- 16:10 – “strike me reproachfully on the cheek” – This seems to reflect Job’s desire for a redeemer; he is entering into the fellowship of His sufferings.
- Job has great highs and lows in his faith. Sometimes God takes us to the depths to show us the heights His love.
- 16:14 – “wound upon wound” – It is often the cumulative effect of pain that weighs the most. Single events can be processed, but when trials come wave upon wave, you can lose all bearing and get totally wrecked.
- 16:15 – “sewn sackcloth over my skin” – Job’s clothing may be adhering to his body.
- 16:18 – “do not cover my blood” – Job may be referring to Abel whose blood cried out from the ground. (Gen. 4:10)
- 16:19 – “my evidence is on high” – “The day will declare it.” (1 Cor. 3:13) We can commit judgment to Him and that day and ignore the judgment of others here and now.
- 16:21 – “plead for a man with God” – Intercessory prayer.
- Jesus is the greatest of all advocates who makes intercession for us. (1 John 2:1; Rom. 8:34)

Chapter 17:

- 17:3 – “shake hands with me” – Evidently, Job wants God to make a deal with him.
- 17:4 – “hidden their heart” – Sometimes God keeps people from helping us, like Joseph waiting two years in prison for the baker to mention him to Pharaoh. (Gen. 40:23-41:1)
- God can at times, against our own desires, get us alone.
- 17:6 – “a byword of the people” – The suffering of Job has become famous in his day.
- The byword of Job today is now, “The patience of Job.”
- 17:5 – “Where then is my hope?” – It seems God wants Job to ask this question.
- All good counsel will point us to our hope in God.
- 17:17 – “members are like shadows” – Job’s body has atrophied. He is a shadow of his former self.
- 17:9 – “he who has clean hands will be stronger and stronger” – Job is encouraging himself.
- 17:11 – “My purposes are broken off” – Job doesn’t see a purpose for his life.
- 17:15 – “Where then is my hope?” – It seems that God would want Job to ask this question.
- All counseling must point people to the hope found in God.

Chapter 18:

18:2 – “put an end to words” – Bildad hates how much Job speaks.

18:14 – “the king of terrors” – Bildad is referring to death.

- This is not a very encouraging visit with the suffering.

18:19 – “neither son nor posterity” – He is saying this is why God took Job’s children.

Chapter 19:

19:2 – “torment my soul” – It is an all-out argument now. They are hurting Job more.

19:6 – “God has wronged me” – Job is responding to Bildad and making it clear that it is God who is causing the hurt in Job’s life.

19:17 – “My breath is offensive” – That is really bad breath.

- Prior to death, the body can begin to consume itself and make the breath putrid.

19:18 – “young children despise me” – Normally kids will play with just about anyone.

19:22 – “persecute me as God does” – They are persecuting Job in the place of God.

- Job hits bottom...and then looks up.

19:23 – “that my words were written” – And here we have them in our Bibles.

- These things were written for our admonition. (1 Cor. 10:11)

19:25 – “Redeemer” – (Heb. “gaal”) Lit. “kinsman-redeemer.”

- The two main responsibilities of the man who was nearest of kin were to be the avenger of blood in the event of murder and the kinsman-redeemer to marry a woman who was widowed before bearing children.
- “I know my Redeemer lives” – No matter how deep the trial became, Job never doubted the existence of God.
 - Job seems to be looking ahead to Jesus Christ.
 - Some observe that, after this, we do not find Job’s discourses such passionate, peevish, unbecoming, complaints of God and His providence as we have before met with: this hope quieted his spirit, stilled the storm and, having here cast anchor within the veil, his mind was kept steady from this time forward.
- “stand at last on the earth” – One day soon, Jesus will rule the earth with a rod of iron.
 - This is the only hope this world has.

19:26 – “in my flesh I shall see God” – This is the hope of resurrection. (1 Cor. 15)

- Job seems to be equating the Redeemer (v. 25) with God Himself.

19:29 – “you may know there is a judgment” – Job is threatening his friends that they too can suffer as he has.

- A counselor must remember that he will stand before God alone and give an account for how he represents God before the people. “The fear of the Lord is the beginning of wisdom.” (Prov. 9:10)

Chapter 20:

20:3 – “the rebuke that reproaches me” – Zophar takes Job’s words, especially his closing words in Job 19:28-29, as a personal affront.

20:5 – “wicked...hypocrite” – Zophar is calling Job a wicked hypocrite.

20:10 – “restore his wealth” – Zophar is telling Job to make amends with the poor he stole from.

20:11 – “it will lie down with him in the dust” – Zophar seems to be implying that the sins of Job’s youth are now catching up with him.

- I am glad that the sins of my youth are remembered no more.

20:19 – “oppressed and forsaken the poor” – He is listing things he assumes Job has done.

- The assumption is that because Job is in such a bad state, he must have done something very horrible. And now they are actually attributing sins to Job that he never did, because of this false assumption.

20:22 – “in his self-sufficiency he will be in distress” – He is saying the hardship will come upon the wicked all of a sudden. This is how the difficulty came into Job’s life.

20:25 – “comes out of the body” – The arrow shot through the body and sticks out the back.

- He is trying to scare Job into a confession of something he didn’t do. (Job 2:3)
- This is not the best hospital visitation technique.

20:28 – “flow away” – The wadis of the Middle East can quickly overflow and cause extensive damage during the rainy season.

20:29 – “the portion from God for a wicked man” – Zophar is claiming that this is Job’s destiny.

- Satan’s goal is to get Job to curse God and now Zophar is being used by Satan to torment Job for that purpose.

Chapter 21:

Job begins to argue the blessing and the cursing of the wicked on a human plane. He is no longer discussing things from the vantage point of God or obedience to God’s will, but instead he is discussing these things from the vantage point of the punishment or the lack thereof of the wicked through their earthly life. This is a crucial step in taking away Job’s last hope, his faith, and bringing Job to the place where he truly has “nothing.” (Job 1:9)

21:4 – “if it were, why should I not be impatient” – Even if his complaint were to man, he would have a reason to complain.

21:7 – “the wicked live and become old” – The prosperity of the wicked flies in the face of Job’s counselor’s argument.

- The prosperity of the wicked can be as troubling as the suffering of the innocent. (Ps. 73)

21:12 – “rejoice to the sound of the flute” – They are singing, dancing and partying.

21:13 – “spend their days in wealth” – They live like kings.

- “in a moment go down to the grave” – They die without suffering.

- 21:14 – “they say to God, ‘Depart from us’” – They see no reason to turn to God. They don’t think they have any needs. They are happy without God.
- 21:16 – “their prosperity is not in their hand” – They aren’t really in control. They can lose it all in a moment.
- 21:18 – “like chaff that a storm carries away” – “The ungodly are not so, but are like the chaff which the wind drives away.” (Ps. 1:4)
- 21:19 – “God lays up one’s iniquity for his children” – They pass the consequences of their sins onto their children, as when children are born with AIDS or drug addictions.
- 21:22 – “teach God knowledge” – Job is challenging his friends’ silly little formulas of God and spirituality.
- 21:26 – “lie down alike in the dust” – Death is the great equalizer.
- “He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.” (Matt. 5:45)
- 21:30 – “reserved for the day of doom” – Lit. “spared from destruction.”
- 21:31 – “who condemns his way to his face” – Job is wondering who will stop and question the wicked in his ways.
- 21:32 – “vigil kept over the tomb” – Many people will attend the funeral of the wicked.
- 21:33 – “The clods of the valley shall be sweet to him” – The rich oppressors can even buy the best burial plots. It seems like they are even successful in their death.
- 21:34 – “falsehood” – The Hebrew word means “a deliberate violation of God’s law, an act of treachery.” It is often translated in the OT as “trespass.”

Chapter 22:

- 22:2 – “he who is wise may be profitable to himself” – God does not need mankind’s wisdom.
- 22:3 – “any pleasure to the Almighty” – We were created for His good pleasure (“will”). (Rev. 4:11)
- God doesn’t need us, but for some reason He wants us.
 - There is a truth here, but it is not complete. It is missing the gentleness and the love of God.
- 22:5 – “Is not your wickedness great” – Eliphaz is coming right out and making accusations now.
- 22:7 – “not given the weary water” – Eliphaz is saying that Job was forsaking common hospitality and it was considered great wickedness not to be hospitable.
- James 5:1-6 is a description of the modern rich oppressors.
- 22:9 – “the fatherless” – Eliphaz is claiming that Job has mistreated the orphans.

22:13 – “What does God know?” – As if Job is trying to get away with some secret sin.
- Eliphaz seems to be saying that he even knows what Job was thinking in doing these things.

22:16 – “a flood” – Eliphaz seems to be referring to Noah’s flood.

22:19 – “and are glad” – They are celebrating the punishment of the wicked.

- ““Do I have any pleasure at all that the wicked should die?” says the Lord God, ‘and not that he should turn from his ways and live?’” (Ezek. 18:23)

22:22 – “Receive, please, instruction from His mouth” – This is good advice, but the implication that Job has been forsaking God’s instructions is false.

22:23 – “If you return to the Almighty, you will be built up” – Eliphaz is teaching prosperity doctrine, which is the very thing Satan accused Job of, that people will not follow God for nothing.

22:28 – “declare a thing, and it will be established” – This is “name it and claim” teaching.

- Eliphaz is making it sound like Job could manipulate God by his holiness.

Chapter 23:

23:3 – “That I might come to His seat” – That is why Jesus came to be with us.

- Job is seeking God, but not seeing a response. Even Job, whom God praised, struggled at times to see or hear from God.

23:5 – “know the words which He would answer me” – Job will hear from God soon, but he won’t have much to say when he does. (Job 40:4)

23:8 – “I cannot perceive Him” – God cannot be known by the five senses. He is Spirit. (John 4:24)

23:10 – “He knows the way that I take” – Job is trusting God’s knowledge above his own.

- “I shall come forth as gold” – This is a tremendous faith in the midst of trial.
 - This statement might be a bit arrogant in light of the position Job has taken against God at this point.
- “as gold” – “Gold fears no fire” - ???. The furnace can only make the gold purer and brighter.

23:12 – “the commandment of His lips” – Job is aware of God’s commands, and this is long before Moses received the Law on Sinai.

- “the words of His mouth” – “Man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord.” (Deut. 8:3; Matt. 4:4)
 - Do we feed our spiritual man as much as our natural man?

23:23 – “He is unique” – God still makes decisions we cannot control or manipulate.

23:14 – “He performs what is appointed for me” – There is a fear of God, in that God could do anything with everything at any time.

- But we also know that God is a Good Father (Luke 11:13) and demonstrated His love to us in Christ on the cross (1 John 4:9-10).
- “many such things are with Him” – The idea is “only God knows.”

23:16 – “the Almighty terrifies me” – The NT is clear that God uses His might and sovereignty for our benefit.

- “All things work together for the good of those who love Him.” (Rom. 8:28)

23:17 – “I was not cut off” – There are still things in store for Job. That is why he isn’t dead yet.

Chapter 24:

24:1 – “His days” – Job is referring to the days of God’s judgment.

24:2-21 – Job proceeds to describe the wicked.

24:2 – “Some remove landmarks” – These are the boundary stones to mark property lines.

24:3 – “the donkey” – The car and the tractor of the poor.

24:7 – “spend the night naked” – These gangs and criminals are willing to undergo great hardship to practice their violent wickedness.

- The way of the transgressor is hard. People aren’t involved with sin because it is easier; they do it because they want to.

24:8 – “the rock” – These are caves.

24:9 – “snatch the fatherless from the breast” – The wicked are taking children as collateral for debt.

24:12 – “God does not charge them with wrong” – It seems to Job that they are getting away with it.

24:16 – “they marked for themselves in the daytime” – They cased the neighborhood to plan the thefts.

24:18-24 – Job seems to be agreeing with his counselors here.

- Job is surrendering to their position and opinion more and more as we progress through this argument.

24:18 – “the way of their vineyards” – Job is saying their vineyards should be boycotted.

24:19 – “the grave consumes those who have sinned” – Job reconciles the prosperity of the wicked with their death.

24:22 – “But God” – Job is speaking of God now.

- “draws the mighty away with His power” – God takes up for the poor and needy.

24:23 – “security, and they rely on it” – This is a false sense of security.

24:24 – “for a little while” – Even if for 75+ years, the wicked only ever prosper “a little while.”

Chapter 25:

25:1 – “Bildad” – The shortest and final discourse of Job’s 3 friends.

- The summation of his argument is “How can man be righteous before God?”

25:3 – “number to His armies” – Revelation tells us that He has multitudes upon multitudes of angels.

25:4 – “can man be righteous before God” – We know the answer is Jesus.

Chapter 26:

26:2 – “helped him who is without power” – Job is ridiculing his friends here.

26:7 – “empty space” –He seems to be referring to the atmosphere.

- “hangs the earth on nothing” – Amazing understanding from before the time of Abraham when most other cultures believed the earth sat on something.

26:8 – “binds up the water in His thick clouds” – Job is speaking of the hydro-system.

26:10 – “circular horizon” – Job seems to be speaking of the atmosphere around a spherical earth.

- The teaching that the people of the time of Columbus believed the earth was flat is false. Eratosthenes calculated the circumference of the earth by 240BC.

26:14 – “mere edges of His ways” – This is only a little of what God has done and even this is barely understandable to us. Certainly His ways are above our ways. (Isa. 55:8-9)

- We only know a little, not only of God’s creative power, but also of His redemptive providence.
- “For now we know in part...” (1 Cor. 13:9)

Chapter 27:

27:6 – “my righteousness I hold fast” – Job will not give into forsaking his innocence simply to pacify the argument. He will not come under their condemnation.

- Job’s integrity is causing him to stand alone.
- Job is living under the power of a good conscience.
- The effect of these men trying to bring guilt on Job is Job’s self-defense in his own righteousness. However, Job’s reply to God Himself will be much different. It would have been better if Job’s friends would have let God be the Holy Spirit in Job’s life.

27:8 – “what is the hope of the hypocrite” – Jesus said much the same things when He said, “For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his own soul?” (Matt. 16:26)

27:13 – “portion of a wicked man” – “Job is contradicting his earlier message where he said that the wicked do prosper until the grave.

27:16 – “Though he heaps up silver like dust” – Howard Hughes and John DuPont are examples of this.

27:21 – “he is gone” – Death is the great equalizer.

- Job is keeping eternity in view.

Chapter 28:

28:3 – “ore in the darkness” – Mining for gold and silver, wealth and power.

- Humans go to great lengths for temporal wealth.

28:9 – “He puts his hand on the flint” – He is talking about the minor with the digging tool.

28:11 – “dams up the streams” – To keep from drowning, they block up the springs they dig into while mining.

28:12 – “where can wisdom be found?” – In some ways, silver and gold are easier to find than wisdom. Silver and gold at least have their place. But who takes the time to pursue wisdom as the minor pursues treasure?

- You cannot mine or buy wisdom.

28:23 – “God understands its way” – Only God really understands wisdom.

28:25 – “a weight for the wind” – If the balance of air and water were much different, life as we know it wouldn’t exist.

- It was only 300 years ago that science determined that wind had any weight at all.

28:26 – “a law for the rain” – Scientists still don’t know exactly what makes the water droplets come together to make it rain.

28:28 – “the fear of the Lord, that is wisdom” – Of all God is and has done, all He asks of us is that we fear Him and keep His commandments.

- Ps. 111:10 and Prov. 9:10; see also Prov. 1:7

Chapter 29:

29:2 – “as in months past” – Job is longing for the days gone by; the good old days.

29:3 – “His lamp shone upon my head” – “Your word is a lamp unto my feet.” (Ps. 119:105)

29:4 – “counsel of God was over my tent” – They accused Job of secret sin. Job says that when he was in private, he was in communion with God.

29:5 – “the Almighty was yet with me” – God is still with Job; he just hasn’t read chapter 1 yet.

29:7 – “the gate of the city” – Job had a position of authority and possibly of government.

29:8 – “the aged arose and stood” – Against the common custom of the day, which had the young man stand in the presence of the older man, the older men show great honor and respect for Job.

29:12 – “Because” – These are the reasons why Job was honored.

- Job is answering the accusations made against him.
- “I delivered the poor” – This is in contrast to what Job’s friends said about him.

29:13 – “widow’s heart to sing” – Job used his great wealth to help others.

29:16 – “father to the poor” – Job would help those without any personal retribution.
- “I searched out the case” – Job didn’t make decisions without first getting the right information.

29:18 – “die in my nest” – Job was looking to have a long and enjoyable life.

29:21 – “kept silence for my counsel” – Job may be hinting that his friends should keep silent.

29:22 – “my speech settled on them as dew” – Job’s speech was refreshing, unlike the speeches of his friends trying to comfort Job.

29:23 – “the spring rain” – This was the latter rain that brought the harvest to fruition.

29:25 – “as a king in the army” – People obeyed him as they would obey a general on the battlefield.

Chapter 30:

30:1 – “they mock at me” – Job is being mocked by the least in that society.

30:4 – “pluck mallow by the bushes” – These people would rather dig for food than work for it.

30:6 – “live in the clefts” – These people were vagabonds.

30:10 – “spit in my face” – This is a sign of great disdain.

- Job is entering into the sufferings of Christ. (Matt. 26:67; 27:30)

30:12 – “push away my feet” – They kick Job’s feet out from under him when he is walking.

30:14 – “broad breakers” – Like a flash flood.

30:17 – “bones are pierced in me” – That is very severe pain.

- One of the conditions of elephantiasis is the piercing pain in the bones.

30:18 – “binds me about as the collar of my coat” – His clothing is adhering to his body.

30:20 – “I cry out to You” – Now Job turns to talk to God.

- Job is going through this searching process to try to find out why he is suffering like this.

30:25 – “grieved for the poor” – Job cared for others when they were hurting.

30:30 – “my skin grows black” – Job’s flesh is rotting right on his body.

Chapter 31:

Chapter 31 describes some wonderful characteristics of the man, Job.

31:1 – “look upon a young woman” – The idea is “to lust after her.”

- Job has made a decision to maintain sexual purity.

31:2 – “the inheritance of the Almighty” – Job is trying to keep eternity in view.

- 31:5 – “falsehood” – Job maintained his integrity in his business dealings.
- 31:9 – “enticed” – Lit. “seduced.”
- 31:10 – “bow down over her” – That is sexually.
 - Job is saying that others can treat his wife as he treated others’ wives.
- 31:11 – “wickedness” – That is Job’s (and God’s) opinion of sexual immorality.
- 31:13 – “the cause of my male or female servant” – Job treated his slaves as he would want to be treated.
 - Job realized that all are equal in God’s eyes and he treated others accordingly.
- 31:16 – “poor from their desire” – The desire of the poor is food and clothing.
- 31:22 – “arm fall from my shoulder” – In ancient cultures, stealing was punishable by cutting off a hand.
- 31:23 – “God is a terror to me” – Job’s purity was a result of his fear of the Lord.
 - “The fear of the Lord is clean, enduring forever.” (Ps. 19:9)
- 31:24 – “made gold my hope” – Job was wealthy, but didn’t make wealth his god.
 - James 2:1-8; 5:1-6 speaks of the rule in the church as it applies to the wealthy and the poor.
- 31:26 – “observed the sun” – Speaking of astrology.
- 31:29 – “when evil found him” – Job chose to love his enemies. (Matt. 5:44)
- 31:31 – “satisfied with his meat” – Job practiced hospitality.
- 31:33 – “as Adam” – This is either with fig leaves, by hiding, or by blaming Eve.
 - Job is aware of the account of Adam, despite living before Genesis was recorded.
- 31:34 – “feared the great multitude” – Job was sincere and without pretense.

Chapter 32:

- 32:2 – “Elihu” – means “He is my God.”
 - The Targum says Elihu was a relative of Abraham
 - “the wrath of Elihu” – He is angry at Job for defending himself rather than God and he is angry at Job’s friends for condemning Job without a reason.
 - “the Buzite” – Elihu seems to be an inhabitant of Buz, a desert region in the east. (Jer. 25:23)
 - Gen. 22:21 speaks of a man named Buz.
- 32:4 – “waited to speak” – It was custom for the youngest to speak last.
 - He was patient enough to wait this long to speak, but it has boiled up within him. (v. 19)
- 32:6 – “you are very old” – Everyone looks old when you are young.

- 32:7 – “years should teach wisdom” – Elihu realizes that it is not age that grants wisdom, but God.
 - “Let no man despise your youth.” (1 Tim. 4:12)
- 32:13 – “God will vanquish him” – Elihu recognizes that Job’s affliction has come from God, not man.
- 32:14 – “not answer him with your words” – Elihu is planning to speak to Job differently.
- 32:19 – “burst like new wineskins” – Elihu is ready to burst with all the ideas, words, and emotions that have been stirred up within him.
 - Elihu is speaking more to vent than to help Job.
- 32:21 – “partiality” – Elihu doesn’t want to be a respecter of persons, for he knows that would be deceptive.

Chapter 33:

- 33:1 – “hear my speech” – 8 times in these chapters he asks them to listen to him.
- 33:4 – “the Almighty gives me life” – Elihu has some things in perspective.
- 33:5 – “in order” – This is a military term. He is asking Job to get ready to respond.
- 33:6 – “I am as your spokesman before God” – Elihu is answering Job’s call for a mediator.
 - Elihu is claiming to speak for God.
- 33:9 – “I am pure” – Job didn’t claim to be sinless (Job 7:21; 13:26), but he knew this difficulty had come upon him “without cause” (Job 2:3).
 - It may have sounded like Job was claiming to be sinless, but he was only saying that he was blameless, which is an entirely different thing.
- 33:13 – “He does not give an accounting” – Elihu is saying that God doesn’t answer to any man.
 - Elihu’s overemphasis of this point makes God seem like He doesn’t care.
- 33:15 – “a vision of the night” – Elihu says that God will teach some through dreams while they sleep.
- 33:18 – “keeps back his soul from the Pit” – Elihu is saying that God might allow difficulty to come into one’s life that will ultimately keep them from greater destruction.
 - Elihu, in contrast to the other friends of Job, knows that pain may come into our lives for reasons other than judgment. This is a more gracious view.
- 33:19 – “chastened with pain” – Sometimes God will teach us through great pain.
 - “God will not greatly use a man He has not first greatly hurt” – Chuck Swindoll.
- 33:22 – “soul draws near the Pit” – Many learn a lot on their death bed.
 - “executioners” – Is this referring to angels that take the spirit to eternity?
- 33:24 – “ransom” – (Heb. “cophar”) Lit. “atonement covering.”
- 33:25 – “return to the days of his youth” – This restoration will happen for Job. (Job 42)

33:27 – “I have sinned” – Elihu seems to imply that Job has need of repentance.

33:30 – “bring back his soul from the Pit” – There is a measure of grace in Elihu’s message.

33:32 – “I desire to justify you” – Elihu is saying that the righteous do suffer and he seems to think that he is softening the argument against Job.

- Elihu is not reproved (or even mentioned) by God when the other friends are referred to after Job’s restoration. (Job 42:7-9)

Chapter 34:

34:2 – “you wise men” – Now Elihu turns to speak to Job’s friends.

34:3 – “the palate tastes food” – Taste buds discern between flavors.

34:5 – “Job has said” – Elihu is misrepresenting and accusing Job.

- “I am righteous” – Job maintained his integrity throughout.

34:9 – “It profits a man nothing” – Job never really said this.

34:10 – “the Almighty” – (Heb. “El Shaddai”) The name of God used more than any other name in Job 3-37.

34:12 – “Nor will the Almighty pervert justice” – The main theme of Elihu’s message.

- Elihu will overemphasize this one characteristic of God to the neglect of His other traits. This use of a truth will lead to an overall misunderstanding of God.

34:14 – “If He should set His heart on it” – Elihu is saying that God can take a life when He wants it.

- The sovereignty of God would be a fearful thing if we did not also know the love and goodness of God.

34:16 – “Listen to the sound of my words” – When a preacher needs to say that repeatedly, it is an indication that he is losing his audience.

34:18 – “to say to a king” – You wouldn’t say this to a king or a president, so why would you say this of God.

- But Job never said that. Again, Elihu is misrepresenting Job’s argument.

34:28 – “the cry of the poor” – Elihu is speaking of wealth gained by the oppression of the poor.

34:35 – “Job speaks without knowledge” – God agrees with this in Job 38:2.

34:36 – “that Job were tried to the utmost” – Elihu wants Job to experience the full weight of the judgment that comes from questioning God.

- “For I desire mercy, not sacrifice.” (Hosea 6:6; Matt. 9:13)

Chapter 35:

- 35:2 – “My righteousness is more than God’s” – Elihu’s main point is that Job has been vindicating himself at God’s expense.
- We do this anytime we choose to transgress God’s will in favor of our own desire.
 - “righteousness” – (NIV “cleared”) The Hebrew for this work is translated “vindicated” in Job’s statement in Job 13:18.
- 35:3 – “What advantage will it be to You?” – The advantage is not always earthly and temporal.
- 35:8 – “Your wickedness affects a man” – Elihu is saying that Job’s sin doesn’t effect God.
- We cannot manipulate God, but our sin moved God enough to send Jesus to the cross, so great is His love for us. If you love someone, you cannot be unmoved by their sin.
- 35:9 – “cry out for help” – Elihu is saying many come to God simply to escape suffering.
- 35:13 – “God will not listen to empty talk” – Everyone will have to give an account of their life to God.
- 35:16 – “multiplies words without knowledge” – Elihu says Job speaks out of ignorance.
- Many times, we don’t really understand what God has been doing until we are finished with the process.

Chapter 36:

- 36:2 – “speak on God’s behalf” – Beware of those who feel they must defend God’s honor.
- “But he who prophesies speaks edification and exhortation and comfort to men.” (1 Cor. 14:3)
- 36:3 – “my words are not false” – Elihu may not be false, but he is certainly proud.
- 36:11 – “prosperity” – This is starting to sound like health and wealth or prosperity doctrine.
- Godly prosperity is of the soul; it is not always material.
- 36:14 – “the perverted persons” – The temple prostitutes of the pagan cultures.
- Rom. 1:18-32 says that those who have a knowledge of the truth, yet openly reject it, will eventually be given over to themselves by God to freely pursue the consequences of that sin.
- 36:26 – “can the number of His years be discovered” – Elihu is speaking of the timelessness of God.
- 36:27 – “drops of water” – Elihu is speaking of the hydro-system, something modern scientists are just coming to understand.
- The hydro-system covers 330 million sq. miles yielding nearly 70 million gallons of water per person and pouring out 1.5 trillion tons of water on the earth daily.
 - Elihu may also be referring to the storm that is moving in. (Job 37:9; 38:1)
- 36:33 – “cattle also” – Cattle predict bad weather by hiding when a storm is coming.
- There is an earthquake predictor that reads the LA Times lost and found animals section to see when the animals are heading for the hills.

Chapter 37:

37:4 – “He thunders with His majestic voice” – In the NT, when God talked to Jesus those standing around testified that it sounded like thunder.

37:7 – “seals the hand of every man” – God often uses the weather to stop or slow people’s work, especially in an agricultural society.

37:9 – “the whirlwind” – (Heb. “cuwphah”) Lit. “overflow.” A storm may be forming as Elihu is speaking.

- In Job 38:1 and 40:6, a different Hebrew word is used. (Heb. “ca’ar” Lit. “tempest, storm.”) That is the word of Elijah’s whirlwind. (2 Kings 2:1,11)

37:11 – “saturates the thick clouds” – Scientists still don’t know how the electric charge brings the droplets together to start rain.

- In Rev. 7:1, the angels are holding back the wind greatly effecting the weather.

37:14 – “consider the wondrous works of God” – God will cause Job to do this soon.

37:18 – “spread out the skies” – God “measured heaven with a span.” (Isa. 40:12)

- “The heavens declare the glory of God; and the firmament shows His handiwork.” (Ps. 19:1)

37:21 – “the wind has passed and cleared them” – Elihu is describing how the sky clears after a storm.

37:22 – “golden splendor” – Elihu may be speaking of something yet to come, like the presence of God in the golden city of Rev. 21.

Chapter 38:

38:1 – “the Lord answered Job” – Job hasn’t been speaking, but God is focused on him. God has been listening the whole time.

- God will not answer most of Job’s questions, but He will reveal Himself in new ways. And that will be enough for Job.
- God steps in to settle all arguments. When God speaks, all human opinion seems foolish.
- “whirlwind” – (Heb. “ca’ar”) Lit. “tempest, storm.”
 - This may refer to a physical storm that is brewing as Elihu is speaking, or it may refer to the emotional storm that Job has been under since the beginning of his trial, or it may refer to the cloud of God’s presence that descends as God speaks directly to Job.

38:3 – “I will question you” – God will ask Job over 70 questions pertaining to the physical universe.

- God is communicating with Job that if he cannot understand the workings of the physical universe, he’d be wrong to think he understands spiritual things.
- God is taking Job to task.

38:4 – “Where were you” – The knowledge of science is based on observation, testing, and verifiable results. And yet, only God was there at the beginning of all things.

- In Job 38:4-38, God questions Job about inanimate creation

38:6 – “fastened” – The idea is held together, like the nucleus of an atom. (Col. 1:17)

38:7 – “sons of God” – This is speaking of the angels. (Job 1:6)

- 38:8 – “burst forth” – This may be referring to the flood, which was a result of the fountains of the deep being broken up in addition to the rain.
- 38:10 – “fixed My limit for it” – This is referring to the boundaries of the oceans and seas.
- The earth is balanced by the mountains and ocean trenches.
- 38:14 – “like clay under a seal” – The earth is molded like clay on a potter’s wheel.
- 38:16 – “the springs of the sea” – There are hot and cold springs in the lakes and seas.
- Sometimes, there are fish cleaning stations in the seas near the springs.
- 38:17 – “the doors of the shadow of death” – Job has been wishing that he could die, but if Job would have seen the depths of death, he wouldn’t have wished for it.
- 38:18 – “the breadth of the earth” – The scope of the earth is beautiful when seen from an airplane.
- The earth is 8,000 miles in diameter and 26,000 miles in circumference.
 - 7 of the 11 men who made it to the moon became Christians.
- 28:19 – “light” – Scientists are still confused on how light actually travels. Is it as a wave, as a particle, or does it take on quantum properties?
- A new theory by Australian scientists is proposing that the speed of light is actually slowing down (in opposition to Einstein’s theory of relativity that states that the speed of light is constant). Making the speed of light 30% faster in Jesus’ time, twice as fast in Solomon’s time, and 4 times as fast in Abraham’s time would actually give the earth the appearance of being billions of years old when it would only in fact be a few thousand years old.
- 38:22 – “hail” – When testing nuclear weapons in the Bikini Islands, the bombs produced huge hail storms.
- 38:23 – “reserved for the time of trouble” – Rev. 16:21 speaks of 96-104 lbs. hailstones during the time of the Great Tribulation.
- 38:24 – “light diffused” – This seems to be referring to the electromagnetic spectrum.
- 38:26 – “a land where there is no one” – God even takes care of the places no man will ever see.
- God is not unjust, which is one of the topics Job and his friends were debating.
- 38:32 – “Mazzaroth” – This refers to the 12 constellations of the Zodiac.
- Every culture worldwide has the same signs and the same zodiac.
 - The word “zodiac” comes from a word meaning “the way.” Joseph Zeiss said originally the zodiac was understood to proclaim the gospel.
 - “Great Bear” – (KJV “Arcturus”) Arcturus is the 4th brightest star, 30 times larger than the sun, and travels at 70 miles/second (4,200 miles/hour).
- 38:38 – “the dust” – The human body is made of the same elements that are found in the dust.
- 38:39 – “the lion” – From Job 38:39-39:30, God questions Job regarding animate life.

- 38:41 – “food for the ravens” – God’s goodness provides for the birds of the air too.
- “Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds?” (Luke 12:24)

Chapter 39:

- 39:1 – “wild mountain goats” – This is possibly the Nubian Ibex. Very few people have ever seen the Nubian Ibex give birth, even to this day.
- 39:2 – “the months that they fulfill” – God is asking Job if he knows the gestation period of the wild mountain goats.
- 39:4 – “They depart” – God creates these animals with such amazing instincts that they can survive soon after birth.
- 39:5 – “the wild donkey” – God is asking Job to tell the difference between a wild and domestic donkey.
- 39:9 – “wild ox” – The Roman Caesars wrote of a wild ox as large as an elephant.
- This kind of wild ox went extinct in 1627.
- 39:10 – “bind the wild ox” – History shows that nobody was ever able to catch a live wild ox.
- 39:14 – “on the ground” – The ostrich cannot fly.
- The ostrich will lay her eggs in another ostrich’s nest and then forget which nest contains her eggs.
 - Ostriches will stick their heads in the sand and think that they are hidden despite being 6 ft. tall and weighing 300 lbs.
- 39:18 – “scorns the horse” – At 6 ft., 300 lbs., the ostrich can still run 40 mph.
- 39:22 – “mocks at fear” – Joe Focht said they used to say that you could drive a horse-driven fire truck right through a brick wall, they were that fearless.
- 39:25 – “smells the battle” – Horses can smell the blood of a battle.
- 39:26 – “hawk” – The sparrow-hawk, not resident to Palestine, stops there in its migration south for the winter.
- Some birds instinctively migrate on their own to a habitation they have never been to.
- 39:28 – “On the rock it dwells” – Birds have fluid-filled tubes behind their eyes called pectins that harden with the magnetic field allowing them to get direction and find home.
- 39:29 – “spies out the prey” – An eagle can spot a rabbit at a distance of 2 miles.

Chapter 40:

- 40:2 – “the one who contends with the Almighty correct Him” – The Lord is asking if the complainer will correct God. Complainers often correct Him, because they seem to know better than God.

40:4 – “vile” – Lit. “small, insignificant.”

- Job’s insignificance is clear in light of God’s voice speaking to him out of the whirlwind. Things tend to come back into perspective when one steps into God’s presence.
- But this isn’t exactly the point God is proving to Satan. (Job 1:9; 42:4-6)

40:7 – “I will question you” – God has more questions for Job.

40:8 – “condemn Me that you may be justified” – This happens through blame-shifting to God. Job misrepresented God by saying things that were not true of God and made Him look bad, simply so that Job could look good in the eyes of the people.

- This ultimately happened in Jesus.

40:11 – “everyone who is proud” – Job has been demonstrating pride, even in the midst of such suffering, by complaining, whining, and blaming.

40:14 – “your own right hand can save you” – God is asking Job to care for the moral universe.

40:15 – “behemoth” – Lit. “super-beast.” The largest land creature of Job’s time.

- Is this an elephant, a hippo, or a dinosaur?
- An adult hippo can weigh up to 8,000 lbs., but there are places in this description that seem to describe an animal larger than a hippo as we know it.

40:17 – “moves his tail like a cedar” – This could also be translated “stiffened his tail” as hippos do when excited and running.

40:19 – “the first” – The idea is he is the largest or strongest.

- “He who made him” – God made this animal and Job cannot deal it. And yet this is only an animal.

40:20 – “the mountains yield food for him” – Do hippos eat in or from the mountains?

Chapter 41:

41:1 – “Leviathan” – The largest sea creature. Lit. “twisting monster.”

- Is this a whale, a crocodile, or a dragon?
- “with a hook...line” – God is asking Job to fish the Leviathan out of the water with a rod and reel. What pound test would you use to fish the Leviathan?

41:10 – “stand against Me” – If Job cannot deal with Leviathan, how would he deal with God Himself?

41:11 – “that I should pay him” – Who has given to God first that God has to repay him? (Rom. 11:35)

41:14 – “the doors of his face” – This is speaking of his mouth.

41:18 – “eyelids of the morning” – The Leviathan’s eyes are glowing red like the sunrise.

41:19 – “Sparks of fire” – This seems to be digressing from the description of a crocodile. This sounds more like a fire-breathing dragon. (Ps. 74:13-14; Isa. 27:1)

- Every ancient culture around the world has tales of some fire-breathing dragon.
- The bombardier beetle has two chemicals in his tail. When these chemicals combine and are exposed to oxygen, they burn at over 200 degrees F. (Some dinosaurs have 2 tubes running into their mouths, which scientists have yet to figure out.)

41:23 – “folds of his flesh are joined together” – Like scales.

41:32 – “white hair” – This is the foam in its wake.

Chapter 42:

42:5 – “now my eye sees you” – Job has no longer merely heard about God, but now he sees God.

- God has moved from Job’s head to his heart.

42:6 – “repent” – God continues His speech until Job repents.

- This is the only proper response when standing in God’s presence. (Ezekiel, Isaiah, John on Patmos, etc.)

42:7-8 – “My servant Job” – 4 times in 2 verses.

- Job served God in suffering without speaking or serving in any public ministry.
- God vindicates Job, declaring Job’s righteousness to those who questioned him.
- “For the time has come for judgment to begin at the house of God; and if it begins with us first, what will the end of those who do not obey the gospel of God?” (1 Pet. 4:17)
- “not spoken of Me what is right” – They have misrepresented God.
 - God has judged misrepresentation of Him severely in the Scriptures. (Num. 20; Matt. 23; 2 Pet. 2)

42:8 – “burnt offering” – Their standing before God comes through sacrifice.

- “Job shall pray for you” – God is reestablishing the relationship between Job and his friends (as well as with his wife) after the trial involving them was finished.
- We never hear of Job’s friends praying for him through his suffering.

42:10 – “when” – Lit. “at that time.” This is not a secret formula for prosperity. Job’s blessing is not earned as a result of his prayer for his friends.

- “twice as much” – In the Law, if you stole something and were caught, you would have to repay double.
 - “You have heard of the perseverance of Job and seen the end intended by the Lord...” (James 5:11)

42:11 – “Then all his brothers” – These are fair-weather friends.

- We do not hear of Job being critical of their treatment of him.

42:12-13 – All these numbers are double from Job 1:3.

42:14 – “Jemimah” – means “dove, or dove’s eyes.”

- “Keziah” – means “smell of cinnamon.”
- “Keren-Happuch” – means “horn of paint.” This speaks of her beauty.

42:15 – “an inheritance among their brothers” – This typically didn’t happen in that culture.

42:16 – “one hundred and forty years” – Rabbinic writings say Job was 70 years old at the time the catastrophe struck in Job 1. The 140 years he lived after the tragedy would also be double what he lived before.

Final thoughts:

We may not know why the righteous suffer, but we do know who is in charge. We may not know “why,” but we do know “who.” The infinite dealing with the finite cannot answer all the “whys” in our own heart without unveiling 1,000 more “whys” that we will never be able to understand.

Job ends beautifully. It wouldn’t be such a tough book if it weren’t so long. We could go through small difficulties to get to this glorious end. “For our light affliction, which is but for a moment, is working for us a far more exceeding and an eternal weight of glory.” (2 Cor. 4:17) “For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:18)