

3/24/82

JOB

Reading suggestions. Importance. Try to read it once this week.

Outline

Lesson questions:

- 1) Designed to get at the facts related.
- 2) Finally questions to bring out some important parts.

(Have the verses read which answer the questions.)

Plan to take whole messages at a time (with the exception of the longer ones).
The book is not Jewish.

It was probably east in the Arabias desert opposite Edom. It was not too far from Ur of the Chaldees.

He may have been a contemporary of Abraham or a little later. It is impossible to date it exactly, but it does seem to most who have studied such a problem that Job belongs early in the 2nd millennium B.C.

It shows that God was at work ~~elsewhere~~
~~besides~~ in addition to what He was doing ^{in other places} in connection with Israel (i.e., Abraham and his descendants).

Note the persons we are concerned with in the first 12 verses:

- 1) Job. (over to next page.)
- 2) His family.
- 3) See sons of God - context would indicate angels.
See also Psa. 89:6; Dan.
- 4) Satan - adversary. Only occurs 3x in the OT; first here, 1 Chron. 21:1; Zech. 3;
- 5) The Lord

He also appears in an accuser
(κατηγόρος) in Rev. 12:10, &
^{here in vv. 10, 11, as}

It is interesting to see that the Lord called Satan's attention to Job. Why?

He accused God of protecting Job (which God does)

Job

- *In his heart*
- In his life*
- Toward God*
- Toward sin*
- 1) "Perfect" - "blameless, upright, righteous; the proper notion is that of simplicity, sincerity, absence of guile or evil intention; implying completeness of parts rather than degrees" (Wilson, p. 307). Heb: ☐ 5:7.
 - 2) "Upright" - to be straight, right, a man who always did his duty, was guided by principle, a man of integrity, not expediency. Heb: 7:14.
 - 3) "One that feared God" - meaning that he was a spiritual man, he loved God first, was concerned about pleasing him, worshipped Him. His stake for a godly life in the OT -- a parallel for "godliness" in the NT. Heb. 8:7.
 - 4) "Eschewed evil" - to turn away from evil. He would not tolerate, nor compromise. Heb: 7:10. He kept aloof from it (Delitzsch, I, 48).

Delitzsch gives on 1), "with the whole heart disposed towards God and what is good, and also well-disposed toward mankind (I, 48).

Ibid., but on 2) "in thought and action without deviation conformed to that which is right."

- 1) Above is found in Gen. 6:9; 17:1; Job. 1:1, 8; 2:3. See its use in Job 8:20.
Job was without blemish, undefiled.

STATED THREE TIMES: 1:1, 8; 2:3. IF GOD WAS PLEASED WITH THESE IN JOB, OBVIOUSLY HE DELIGHTS TO SEE THE SAME IN US.

HOW DID THEY GET INTO JOB'S LIFE? CF. PHIL. 2:13,

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- JOB 1 See scene on earth (vv. 1-5)
 See scene in Heaven (vv. 6-12).
 See scene on earth (vv. 13-22)

Vv. 1-5 speak of three things:

- 1) His character
 - 2) The blessing of God upon him
 - 3) His godly concern for his family
- When the scene shifts to heaven, we find Satan (the adversary) among the other angels.
- The ministry of angels - Heb. 1:13, 14
 Psa. 91:9-12
 Mt. 4:6, 11

Satan's ministry of men perverted: 1 Pet. 5:8.
 Back on earth we have the removal of all that he had

- 1) His oxen ($\frac{500}{=1,000}$ yoke); his asses (500 she's).
- 2) His sheep (7,000)
- 3) His camels (3,000)
- 4) His children -- 7 sons, 3 daughters

And in the first 3 cases, all of his servants were killed! They are included in his "very great household." Cf. 1:3.

IT WAS AN INCREDIBLE LOSS.

The chapter ends with Job's response. It was:

- 1) Grief.
- 2) Worship!
- 3) What he had to say.

Cf. v. 11. Satan had said Job would "curse" Him. This would mean that instead of speaking well of God, he would speak ill, evil, of Him, blaspheme Him. Wilson says that this was a euphemism, where a mild expression is used to convey something abhorrent or abominable, as a godly person would think of blasphemy. The verb is the Heb. word, תַּזְהַרֵּךְ, which also means to bless.

How could he react in such a way?

First, we need to remember the kind of a man he was. See 1:1, 8.

Second, we need to examine his words.

He had:

- 1) A honest and true knowledge of himself. Cf. 1 Tim. 6:1.
- 2) He realized that all he had had come from God. Cf. 1 Cor. 4:1. Thus, he believed in God's goodness and in His mercy. Cf. Psa. 136:1.
- 3) He obviously believed in the greatness, the sovereignty, the providece of God, that there was none greater than the Lord.
- 4) He believed that the Lord had a right to do whatever He did.
- 5) He, therefore, believed that the Lord was to be worshipped, and that the Lord's name was above reproach.

4/7/82

JOB 2:1-13

Vv. 1-3 are practically identical to Job 1:6-8.

In vv. 4,5 Satan indicates what his next attack would be: a physical trial.

Cf. Paul in 2 Cor. 12:1-10.

In v. 6 we see the sovereignty of God, His will and His power.

Vv. 7,8 -- See Test. Cf. Deut. 28:21,35

Vv. 9,10 -- Job's wife's advice, and Job's response to her.

Vv. 11-13 Job's three friends

In Job's wife's question, the word "integrity" is the same word as "perfect" in 1:1,8; 2:3.

Delitzsch (Job, I, 48) says that it means, "with the whole heart disposed towards God and what is good" in His sight, "and also well-disposed toward man."

She was seeking to turn him against the Lord because it seemed that the Lord had turned against him. "Curse" = renounce

What the Puritans called, God's desecrations.

Cf David and Shimei, 2 Sam. 16:5-14.

When Job called his wife, "foolish," he meant that she was

- 1) turning her mind away from what she knew.
- 2) not acting in a spiritual way.

3) thus, encouraging her husband to sin.

Job's friends came "to mourn with him and to comfort him" (v. 11b).

What were the safeguards Job had?

- 1) His past life and character?
- 2) His knowledge of God.
- 3) His knowledge of God's ways.
- 4) The knowledge that the present is ^{necessarily} not the end.
- 5) What are the alternatives? "Lord, to whom shall we go...?"

What does this chapter teach?

- 1) Satan's purpose, to separate man from God.
- 2) The sufficiency of God - permitting Satan to do as he wanted to do.
- 3) The goodness in God's people does not exclude the possibility of great suffering.

4/14/82

JOB 3

Delitzsch (Vol. I, 75) speaks of this as that which involves Job in his trial! #7 was his conflict with his friends. #6 was his trouble with his wife.

Part I

(3:1) "Curse" here is לֹטֶה, a diff. word from 2:9.
This means to speak reproachfully in a violent way.

(3:2) "Spake" means "to begin to speak from previous incitement" (Del., I, 75).

(3:3) He evidently means every anniversary of his birth and of his conception.

(3:4) Here he indicates that "God" (Elah, the High One) inquires even regarding the birth of His own. Job desires that He not inquire in His case.

(3:5) His birthday should be remembered as a most terrible day.

(3:6) He wishes the sun had never risen on the day so that it would not be remembered in history.

This thought continues through v. 9, and we see the reason in v. 10 -- the last verse of the first part of the chapter.

(3:10) This has to do with his conception. Cf. Gen. 16:2; 20:18.

Part II

(3:11, 12) Four questions will be four stages of his development

(3:13-19) He envies those of all walks of life who were then in the grave. They are:

- | | |
|-----------------|-------------------------------------|
| 1) Kings | 7) Prisoners |
| 2) Counsellors. | 8) Small + great, servant + master. |
| 3) Princes. | |
| 4) Infants. | |
| 5) Wicked. | |
| 6) Weary. | |

This brings us to Part III: vv 20-26.
 The point here is that he cannot die even though he wants to, and even God seems intent on prolonging his agony. See v. 23.

What does this chapter teach us?

- 1) We need to note that Job does not regret the life he had lived, his godliness, his fellowship with God.
- 2) It shows us the effect of trials with the passing of time.
- 3) It shows the weakness of the greatest saint.
- 4) We must never put our confidence in men.
- 5) We need to learn that God has gracious purposes in the most severe trials and that He will always sustain us.
- 6) Though we fail initially, and the trial seems too great, we can always take more than we think we can, but only by God's grace.
- 7) The last and greatest problem with Job is expressed at the end of the chapter--that God had turned against him, even helping him in in a different way from before.

One purpose for the book of Job is to teach us discreement -- which we constantly need every day.

JOB 4, 5

- 4/21/82
4:2
- 1 - Two things the Eliphay should have recognized:
 - a) They had never been through what Job had experienced.
 - b) They were not the men of God that he was.

Often when we feel compelled to speak, it is the very time that we ought to be silent. Cf. Prov. 17:28; Ecc. 3:7 b

- 4:7 ff
- 2 - Eliphay only knew one side of a many-faceted truth. This is the reason that we need to know all of the Word.

What he said about God judging evil was true, but we do not always see that taking place + there are other reasons for death, such as:

- with Paul, his work was finished.
- for the glory of God, Jesus.
- the sinner's faith, John 11:15

A partial truth leads to error.

- 4:15-21
- 3 - M. Henry suggests that this vision was given to Eliphay in a time when he was in need. If so, this is an illustration of the importance of 2 Cor. 1:3, 4.

This also illustrates Heb. 1:1.

- 4 - The revelation suggested how important it is to have a true understanding of the righteousness of God.

And it is important to see that a proper view of God gives us a proper view of man, and even of angels. Thus it leads to humiliation.

- 5:1 ff.
- 5 - Job evidently lacked peace at this time. This would truly have a devastating effect upon him. And the effect goes on to his family and to his patience.

- 5:6, 7
- 6 - Trouble comes inevitably to all... This was

a slight contradiction to what Eliphaz has said in ch. 5, v. 7.

But it is important to remember. It will keep us trusting the Lord when things are going right. But it is doubtful if anyone lives a day without some kind of trouble.

5:8-27

- 7 - From this point on Eliphaz urges Job to turn to the Lord because of
- what He does - vv. 8-16.
 - His power to heal - (vv. 17-27).

But Eliphaz is wrong in his idea that everything always turns out right for us.

Cf. Rom. 8:18. It certainly will in heaven, but we do not always see the results here.

4/28/82

Job 6,7

It should be remembered that Job assumed that he was going to die. Thus, what he longs for was what he ~~saw~~ inevitable. It was the delay that he could not stand. In addition to all of his sufferings beforehand, it seemed that God was unnecessarily prolonging his agony.

It seemed reasonable to expect that he would die. All of his children had died.

Some of his servants had been killed.

His wife expected him to die.

His disease was incurable.

BUT THE SIMPLE FACT REMAINS: HE COULD NOT REALLY KNOW THAT HE WOULD DIE AT THIS TIME! And actually, he did not die. So he was

- 1) Causing himself unnecessary distress.
- 2) Completely mistaken in his thoughts about God.
- 3) Not looking for the real reason for his trouble.

We need to be careful about assuming that we know more than we really do about the outcome of our trials.

A good thing: Job's recognition that life and death were in the Lord's hands. There is no rest of suicide, nor even the hope that his friends might help him to die.

Cf. 1:21; Rev. 1:18.

An important lesson in comforting: Job's friends were out to blame and to comfort, but not to sympathize.

This is Satanic. He is the accuser of the brethren -- Rev. 12:10. We need the whole armor of God against this.

We do not excuse sin, or overlook the possi-

bility that this is the problem, but our ministry, not really knowing the answer, is to restore. Cf. Gal. 6:1.

Note our Lord in Heb. 4:14-16.

Of course, if we think that there is only one reason for suffering, then we will forge ahead, only to add to people's suffering and discouragement and confusion.

Job asked to be taught. Cf. 6:24.

What were Job's needs in his trial?

- 1) We have already noticed -- feeling that he knew the outcome: death.
- 2) Failing to recognize the attributes of God -- His sovereignty, His wisdom, His righteousness, His love, His grace in forgiving.

JOB 6, 7 -- WORDS WHICH NEED TO BE EXPLAINED

"The white of an egg," 6:6, preferred by Delitzsch.
But some MSS have the slime of purslain. This
is the juice of a plant used in salads.

"Tema," 6:19, a city in an oasis between the
Persian Gulf and the Gulf of Akaba.

"Sheba," or Sabra, 6:19, related to the Sabaeans men-
tioned in 1:15. They were traders in southern
Arabia.

5/5/82

The lesson that is prominent in the book of Job is not only the need to know the truth, but to know it thoroughly so as to be able to use it wisely.

Job 8 -- Bildad's First Speech

There are four points which Bildad made which were good. The problem was the way in which he used them.

- 1) Beginning with God, and His justice. Cf. v. 3-8
- 2) The advice to consult the fathers. Cf. v. 8 + ff.
- 3) The emphasis on God's blessing for the "perfect man." Cf. v. 20
- 4) God's judgment upon the wicked. Cf. vv. 20-22.

There is Scripture support for each one of these.

OT

- 1) Abraham in Gen. 18:25 b.
- 2) Cf. Deut. 32:7.
- 3) Cf. Deut. 28:1-14
- 4) Cf. Deut. 28:15-68. This is where the strong emphasis is.

NT

- Matt 20:15
2 Tim 3:16, 17
2 Cor. 2:14
1 Cor. 11:27-31

But where did Bildad go wrong?

- 1) He assumed that the justice of God is immediately apparent in every situation.
- 2) He assumed, contrary to scripture, that it is possible for the life of a child of God to be trouble-free.
- 3) He did not recognize that God might have some purposes to accomplish in the suffering of His people.
- 4) He completely ignored what God could do to sustain His people in times of suffering.
- 5) Neither he, nor any of his companions, nor even Job, had recognized what was actually going on: Satan's hand in this whole thing.
- 6) He and his friends assumed that there was only one reason why a man would suffer as Job had suffered.

What about
Joseph
David
Daniel
etc.

5/12/82

Job 9, 10 -- Job's Answer to Bildad

The attitude expressed by Job in these two chapters are HELPLESSNESS and DESPAIR -- and all of this in the face of strong convictions concerning THE SOVEREIGNTY OF GOD.

Do we realize that Satan can cause even the truth of God to disturb us?

It touched many areas in Job's life:

- 1) Despair over being acceptable to God in daily living. See 9:2
- 2) Despair over making God understand his situation -- contending with God. See 9:3, 14.
- 3) Helplessness before such a mighty God. See vv. 1-10.
- 4) Despair over what circumstances seem to indicate as to cruelty in God. See 9:17, 18.
- 5) A deep sense of injustice at what God had done to him. See 9:20, 21.
- 6) The chapter (9) ends in utter futility that any change in him would cause God to let up. And so it leads to the conclusion expressed in vv. 22-24!

He feels that life is passing by rapidly, and yet he was tired of living. See 9:25, 26; 10:1.

- 7) After saying what he did about prayer in 9:16, yet we have a long prayer in 10:2-22.

He spends most of his prayer in ^{questioning God and} telling God what He had done to him. But here are these requests:

- (1) 10:2.
- (2) 10:9.
- (3) 10:20.

What could have helped Job in his terrible plight?

- 1) Undoubtedly he was reacting to his friends.
- 2) He had too high an opinion of himself.
- 3) His view of God's sovereignty needed to be linked with all of God's ~~character~~ -- especially of God's love, His mercy, His goodness, His grace, etc.

Mercy is not mentioned until 37:13, by Elihu.

Love is not in the book at all.

Hood is in 2:13, by Job. But see 7:7; 30:26

Grace is not mentioned, but gracious is in 33:24; favorable in 33:26.

- 4) Cf. James 5:11. Only ref. to Job in the NT although the book is quoted in some way a little over 30x.

5/19/82

JOB 11, 12

Zophar was offended by:

- 1) Job's talkativeness. See 11:2
- 2) Job's know-it-all attitude. See v. 4. This is confirmed by 12:2, 3.

Zophar recognized how little they both knew, and he sought to set before Job the immensity of God. His words here are very wise.

But then at the end he came back to that which Eliphaz and Bildad had expressed before him, that if Job would confess his sin, his troubles would be over because (11:20) only the wicked suffer.

Zophar interpreted human suffering as the retributive justice of God, as did Eliphaz and Bildad before him.

Chapter 12

In Job's responses we see the effect of his suffering upon his thinking, aggravated by the one-sided advice of his friends. None of them is comprehending the truth which applies in Job's case.

Delitzsch (I, 240) contrasts their position in the following words:

The friends conceive of God as the absolute One, who acts only according to justice; Job conceives of Him as the absolute One, who acts according to the arbitrariness of His absolute power.

None of Job's examples of the sovereignty, power, and wisdom of God is encouraging. All reflect his state-of-mind at that time.

What can we learn from these chapters?

- 1) The tendency we all have to be proud -- to reject what others tell us because we feel that we are right.
- 2) The danger of talking too much. This easily leads to straying, and we lose our perspective.

Note James 3. Also Eph. 4: 26, 29-32.

- 3) The failure to keep our hearts open to learn more about God and His ways.
- 4) The failure to keep in mind all the details of any particular truth, such as the truth of God (with the ~~less~~ today to emphasize His love and to neglect His righteousness), the doctrine of sin, and of suffering.
- 5) The failure to rest in the Lord and to await His explanation of the trials.

What was it in Job's case?

That Job would curse God if the Lord touched his body.

5/26/82

JOB 13, 14.

Through Job's speeches we see many of the adverse effects that our trials have upon us, such as in these two chapters:

- 1) A defensive, exalted feeling about ourselves.
Cf. 13:1, 2; 12:1-3.
- 2) An antagonistic attitude toward those who are critical of us:
 - We become name-callers. Cf. 13:4.
 - Our words are harsh. Cf. 13:5
- 3) We are inconsistent in our relationship with God. Cf. 13:15.
- 4) Our prayer life is changed. Cf. 13:17 ff.
 - We become demanding with God.
 - We call Him to account to us.
 - Humility goes. } Cf. 13:23-28
- 5) Truths which have been precious to us in the past become sources of torment to us.
 - For example, the sovereignty and providence of God.
- 6) We resort to self-pity. Cf. 14:1-12
- 7) We feel that we are wiser than God, and we begin to tell Him what to do. Cf. 14:13
- 8) Life in general takes on a note of despair.

These two chapters alone show that Job's suffering affected:

- 1) His attitude toward himself.
- 2) His attitude toward his friends.
- 3) His attitude toward God.
- 4) His attitude toward life.

Obviously the Lord has included these experiences of Job and his friends to help us, and to warn us.

What lessons are here from which we can profit?

- 1) None of us know as much as we think we do. Unexpected trials are designed, for one thing, to show us how much we have to learn. We do not know the purpose nor the ~~time~~.
- 2) Even though most of what our "friends" say may be wrong or unjust, yet some of the things they say may be right.
- 3) It is much better to be quiet than to run the risk of saying things that we will be sorry about later.
- 4) The traits of Christian character are always in order: ~~kindly~~, ~~kindly~~, patience, love, faith, kindness, gentleness.

After the things that are said about Job in chapters 1 + 2, we may be amazed that Job could say some of the things that he said.

- 5) We must always remember the unchanging character of God, the truth of His Word, and the rightness of His ways even when our circumstances seem to contradict them all.
- 6) The weakness of all believers, even of the most godly. And testings will reveal this, and are even so designed by God.

10/2/82

Job 15.

This chapter begins the second round of talks.

Nothing really new is introduced; only the tone becomes more severe.

There are three ~~divisions~~:

1. Eliphay rebuked Job (vv. 1-13).
2. Eliphay questioned Job about man -- one point where the two agree.
Cf. Job's words in 14:4.
- 3) Eliphay sought to teach Job regarding (1) how the wicked live and (2) what they, therefore, can expect.

In his rebuke, Eliphay made these charges:

- 1) Job's speeches were unprofitable. See vv. 2, 3.
- 2) They were also sacrilegious. See v. 4.
- 3) They were self-condemning. See vv. 5, 6.
- 4) They indicated pride. See vv. 7-10.
- 5) They showed a contempt for the Word. See v. 11.
- 6) They raised suspicions. See v. 12.
- 7) They manifested a wrong attitude toward God. See v. 13; also v. 4 above.

In his questioning Job we see a main point with all of them: total depravity. Bildad would mention it again later. See Job 25:4-6.

Finally, in his teaching, Eliphay said much that was true, but, as we have seen before, he was inclined to oversimplify the problem of suffering.

Why is there sickness?

- a) As a judgment from God.
- b) To prevent sin.
- c) To teach us.
- d) For the glory of God.
- e) To instruct heavenly creatures

f) as a part of ~~ever~~ life and death.

What should Eliphaz have done?

- 1) There was really no need to go on talking.
- 2) He should have given more time to prayer.
- 3) He should have ~~rest~~ calmed his anger.
- 4)

W/9/82

Job 16, 17

Job's words seem to be getting stronger and stronger since his "friends" have started coming at him a second time.

Notice how in vv. 1-6 he was speaking about speech.

- 1) He had not profited from what they had said.
- 2) Their attitude was offensive to him.
- 3) He would have had a different purpose if their circumstances had been reversed.
- 4) Speaking, or not speaking, he had received no help.

Added to Job's frustration above was the fact that he continued to be amazed by the apparent opposition of God.

He described his condition in vv. 7, 8.

He refers to God:

- a) As a wild animal (16:^a10, ~~10~~).
- b) As a traitor (16:11).
- c) As a wrestler (16:12)
- d) As an archer (16:12 b, 13 a)
- e) As a warrior with a sword (16:13 b, 14).

This all had continued in spite of the fact that Job had:

- 1) Humbled himself (16:15).
- 2) Wept and mourned (16:16)
- 3) Had done nothing wrong (16:17 a).
- 4) Had prayed (16:17 b).

But he cried out for earth and heaven to vindicate what he speaks of as murder.

He cried out for someone to pray for him (16:21), but indicated that he knew he would die first. This ^{was} carried over into 17:1, 2.

Job hoped that the Lord would lay down a pledge to be surely for him. See 17:3.

He gives God the credit for the ignorance of his friends. See 17:4.

Job believed that he should do the right thing in his circumstances, and he also believed that the righteous would persevere in spite of his troubles.

The chapter closes as Job rebuked his "friends" again.

Job's faith is seen:

- 1) In his appeal to God, turning from man to God. Even though it appeared that God was his enemy, yet Job continued to call on God.
- 2) In his assurance regarding the people of God (17:8,9).
- 3) In his comments about death and the grave. Obviously one purpose for trials is to turn our affections from earth to heaven.

6/16/82

Job 18, 19

Many commentators have recognized that one mistake Bildad makes here, and his friends make before him, is that they do not distinguish between the suffering of an unbeliever as compared with the suffering of a believer. Two things can be said:

- 1) That there is a disciplinary, or teaching, purpose in the suffering of a believer. This may have no connection at all to sinning -- or it may!

God will discipline His child when He will let an unbeliever go on in His sinning.

Cf. Heb. 12: 1-11.

We learn here that every believer undergoes discipline and that a true believer will endure it.

- 2) That a child of God does not experience the full extent of the punishment that is due him.

Cf. Psa. 51; 103: 10-14; Ezra 9: 13.

Zophar had actually mentioned this: Job 11: 6.

Cf. also Eph. 2: 1-7, 8, 9.

Bildad actually maneuvers himself into a position where he says that Job is ^(v. 21) pureginate. And he brings into his description enough that would apply to Job to show that what he was saying was aimed at Job.

A false interpretation brings us to a false conclusion and application.

Job in ch. 19.

Job here pleads for the sympathy of his friends. See vv. 2, 3, ~~5~~ 21.

He reminds them that they can be encouraged that his trials have come from God (vv. 5, 6). But he also says that they seem intent on

adding to what God has done. See v. 22.

But then we come to the great declaration of his faith, one of the truly great statements of Job. See ^{19:} 23-27.

V. 23, 24 show the unsheakable character of his faith. This would make his hope as unchangeable as the Law.

Could Job have known this? I.e., about pes.

Obviously. Cf. Heb. 11:17-19.

Job believed:

- 1) That God was His Redeemer.
 - 2) That God would stand upon the earth.
 - 3) That he would see God in his (Job's) flesh.
- This could only be true of a believer!

Now we can add Phil. 3:20, 21; 1 Jn. 3:1, 2.

The NIV translates, "though my reins be ~~constituted~~ writhing me," or (mg.), fail with longing:
"How my heart yearns within me."

Thus, this seems to be a new depth to which Job's friends have gone in their charge, saying (18:21) that he was not a child of God. But Job knows that he is, and he concludes his response with a polemic warning.

Job 20 -- Zophar. His second speech, and last one. His first was in ch. 11.

Zophar was angry, and speaks strongly because he feels he has been insulted. Deliberately (I. 395) calls him a hot-head. He seemed to be reasoning for the truth when in reality he was <sup>hot
head</sup> reasoning for Zophar. This is when a man is most in danger of preventing the truth.

He via antagonistic against the rich and speaks as though all rich men have gained their riches by dishonest means.

Wise: We need to be careful about putting all people in one category.

The most vicious thing which Zopharanger to do was to drive a wedge between Job and God so as to discredit Job's great declaration of his faith which was given in ch. 19. See also refer to God in v. 15, 23, 29.

Job 21 -- Job. Only speech in which Job does not argue Job was calmer.

He obviously was over his original disappointment when his friends, instead of comforting him, accused him!

Wise: In this way God turns our hopes away from men (as they may, the more strongly near in God).

Job shows (near the basis of Zophar's argument is false. See 20:5. One of the great mysteries of life is the prosperity of the wicked. Cf. Ps. 37:7, 10:1-3; Hab. 1:13-2:20.

Zophar and the other two have no place in their theology for the man than the righteous suffer and the wicked prosper.

What is the solution? Obviously things take place that defy our understanding. Sometimes they are never made right in this life.

Two important lessons:

- 1) The great significance of suffering for the child of God.
- 2) The terrible doom awaiting the wicked throughout eternity.

7/7/82

JOB 22

Eliphay wants to know if Job thinks that God has afflicted him for His own profit. That is, to make Job wise, or to make him righteous.

commendable things about ~~Job's~~ Eliphay's speech:

- 1) He had a great deal to say about God. (v. 2, 3)
- 2) He believed in the self-sufficiency of God. He is self-existent. Instead, of benefitting from man, He benefits man.

Cf. Isa 40:13-17, 22-31.

Psa. 94:

- 3) He believed in the majesty and omniscience of God (v. 12 ff.)
- 4) He believed in the omnipotence of God (v. 17).^{v. 23}
- 5) He believed in the goodness of God (v. 18).^{v. 25}^{v. 26}
- * He believed that by submitting to God blessing will come.

Where did Eliphay go wrong?

He did not understand the ways of God.

7/14/82

In our chapter, we do, thus, who is like him, drink
with one of the major problems in New Christian
TOP 23, 24 life, esp. for the devout Christian: GOD'S
DESECTIONS

In Job's response to Eliphaz, he mentioned

several things that bothered him:

1) The withdrawal of God's presence (23:1-9).

2) The seeming injustice of this:

a) Since God knew what he was going

through, had appointed it for him (23:10).

b) Since he had been prompted in his

obedience to the Word (23:11, 12).

3) Our realization that God isunchanging
in his judgments, and that there could be

either a minor thing happening to him. (24:13-17)

4) Job's failure to judge the wicked. It seems

wrong that God was judging them they were

not doing anything wrong. (24:1-12; see v. 12 &).

5) Our watch never less light, work in darkness,

claim that no one sees them (24:13-17).

6) Our seem now to die with apparent ease,

and are gone (24:18-25).

What do the scriptures teach about these?

What are the causes for God's withdrawals?

What is the remedy, or what are the remedies?

See the Review of Pentecostism, pp. 63 ff.

(see also Thomas Merton, Vol. 6, Chapter IX, on

Bsa. 119:4.

Job 25-27

Job 25 is the shortest speech in the book
Job 26 begins one of the two longest -- this by
Job; the other by Elihu.

Bildad was actually accusing Job of not
understanding the majesty of God.

His "worn" theology is good, but Bildad
lacked the wisdom to apply the truth properly.

Job (in ch. 26) responded by scorning Bildad's
failure to help him, and then went on to show
that he did understand God's majesty. It is
one of the greatest passages in the book.

Then in ch 27 Job returned to his former
theme (his own righteousness). And he
proved it by:

- 1) His praying -- which a wicked man would
Job repeatedly has called on God;
not do. Cf. vv. 9, 10. His "friends" never do!
- 2) God's judgment of the wicked. See vv 13 ff.
Job here was really turning their teaching
back on them.

He believed in divine justice.

He believed in the ultimate triumph of
the righteous.

But he also seems to have known about
the penalty for false accusations.

Job no. 29

In this last chapter of Job's response to Bildad, Job takes up a most important subject. See it stated as a question in v. 12 and v. 20.

His point in the first 11 verses is twofold:
1) Everything has its place. If you want to
find your particular thing, you must soon
where it is.

2) Dark wisdom is not in any of these places.
go for nearer-the question: Where is it to
be found? See v. 12.

On answering his own question for them
thinks in terms of:

- 1) Its value. Cf. v. 13a
- 2) Its place. Cf. vv. 13b, 14.
- 3) Its price. Cf. vv. 15-19.

Point the greatest wealth cannot purchase
it.

v. 20 - we come back to the question of v. 12.
Now follows the answer: W. 21-28, with
the main answer in v. 28.

Cf. James 1:5

Ecc. 9:10

Prov. 2:6

Job 32:8

also Cf. Prov. 1:7; 9:10; Ps. 11:1-10

On those few of the Lord, Cf. also Ecc. 12:13, 14;
Ps. 37:11-15; Ps. 62 of the Messiah: Isa. 11:1-3a.
all through the OT the people of God are
addressed as those who know the Lord. Cf. Ps.
22:23.

Sene, a person who does not know and who
does not when God is foolish. The emphasis
is in Ps. 14:1; 53:1.

For us, too, the knowledge of the Lord and

the fear of the Lord are related to the Word.
Cf. Psa. 119:130; 19:9-14.

Job 29 - Probably follows Job's final response
to Bildad, and with chapters 30 + 31
make up Job's last speech in the book,
declaring his innocence.

Here Job was reminiscing on his past

- 1) The blessing and joy which he experienced (vv. 1-11).
- 2) The reason he gave (vv. 12-17).
- 3) His confidence and his honor (vv. 18-25).

Notice the references to God in vv. 2-5

Notice the references:

- 1) To his children (v. 5b)
- 2) To the young men (v. 8a).
- 3) To the aged (v. 8b).
- 4) To the princes (v. 9).
- 5) To the nobles (v. 10).

And then he spoke of those whom he had helped:

- 1) The poor (v. 12).
- 2) The orphans (v. 12)
- 3) The dying (v. 13)
- 4) The widow (v. 13)
- 5) The blind (v. 15).
- 6) The lame (v. 15).
- 7) The poor again (v. 16)

And he opposed the wicked (v. 17)

His danger had been that his life would end this way (v. 18-20).

His wisdom was awaited by all, meaning that he was a teacher.

BUT it was all to be changed! And Job was confounded by it all because there was no reason for it, or to it.

What was Job saying here?

- 1) There is great blessing and joy for us in helping others.
- 2) This pleases God and brings His blessing.
- 3) Our blessings come from the Lord.
- 4) But, as ch. 30 shows, that can all be changed, and without any apparent reason that we are aware of. God has the right to do with us as He wills to do, without explaining Himself.

Cf. Naomi in Ruth 1:21, "I went out full,
and the Lord hath brought me home again
empty..."

8/18/82

In ch. 29 (the past) Job laments most the loss of his fellowship with God + the blessing it brought to him. See 29:1-5.

Job 30, 31 & in ch. 30. Contrasting ch. 30 with ch. 29 we might say,
nobody loves a winner;
nobody loves a loser.

Three lamentations of Job:

- 1) vv. 1-8.
- 2) vv. 9-15.
- 3) vv. 16-23.

Here we see how he contrasted the present (ch. 30) with the past (ch. 29)

He laments

- 1) Not only what people ~~were~~ doing, but who they are who were doing it.
- 2) His physical suffering by itself has been intense-- day and night.
- 3) But even more severe was the fact that God had forsaken him. See v. 26.

The two questions in vv. 24, 25.

v. 24 in the NASB:

"Yet does not one in a heap of ruins stretch out his hand, or in his disaster therefore cry out for help?"

v. 25 shows that Job had not received in his troubles the help he had given to others in their distress.

Job 31 This is Job's final declaration of his innocence. He denied:

- 1) That he had been deceitful.
- 2) That he had been immoral.
- 3) That he had treated his servants wrongly.
- 4) That he had neglected the poor, the widow, the orphan.
- 5) That he had trusted in his wealth or had gloated over it. This would have been idolatry.
- 6) That he had rejoiced in the troubles his

enemies had encountered.

- 7) That he had neglected strangers.
- 8) ~~that~~ If he had cheated landowners of out of their money.

Note "if" in vv. 5, 7, 9(2x), 13, 16, 19, 20 (2x), 21, 24, 25, 26, 29, 3~~1~~, 33, 38, 39 -- plus a few times where it is implied (KJV). A total of 18x.

Job is on trial, and he actually speaks for a trial in the latter part of this chapter.

What conclusions can we draw?

- 1) That Job was a very godly man. He was in agreement with Paul's words in Acts 24:16. Holiness is the mark of a true believer.
- 2) But he was ~~perverse~~ to sin.
- 3) Yet there was a sense in which his ~~godliness~~ had hardened his heart against God. He was lacking in teachableness and in humility.

8/25/82

JOB 32,33 - Eliphaz

This is but the first part of his speech, or some prefer to consider it as his first speech.

His name means, my God is he (Delitzsch, II, 206). Barachel means, may God bless. Ram was his family. Buijte "certainly appears to make him an Amorite Arab. This shows the work of God as being widespread throughout the Middle East area. ~~But it does not seem~~ He may have been identified with more detail than the others because he was an outside".

Cram is north and east of Israel.

Eliphaz the Edomite was from Edom (Esau). Bildad the Shuhite is thought by some to have had the name of Bel, a Babylonian deity, in his name, and here came from east of Israel.

Zophar the Naamathite, an ~~south~~ place, but generally thought to be outside of the land of Canaan (or Israel).

Eliphaz was not rebuked by God as the other three were, nor is he even referred to after his speech (or speeches) were concluded. From the context it would seem that he was nearer to the truth although he has been much maligned by the commentators.

Some even feel that his speech was added later and does not really belong here.

But even though some speak of Eliphaz as conceited (most people who are positive about the truth are so maligned), there is need to show that Eliphaz was not a hypocrite, nor a proud know-it-all.

Now times it is stated that he was mad! In

v. 2 (2x), v. 3, and v. 5.

Many considerations about Elihu:

- 1) He showed respect for his elders.
- 2) And yet he was not fooled because men were his elders.
- 3) He was disappointed that they had not answered Job (vv. 3, 12)
- 4) He felt that Job was wrong because Job, in justifying himself, had accused God with being unjust!
- 5) He would not resort to flattery (vv. 21, 22). He was not a respecter of persons.

On flattering, cf. Psa. 12:2,3; Prov. 26:28. Also in Prov. 2:16; 16:24; 7:5, 21 flattery is used of the adulterous woman.

The NT has much to say about the right use of words.

Finally Elihu speaks because he cannot restrain himself.

Job 33

After speaking of his willingness to hear Job, + of his own humanity, yet that God had given him understanding which he would speak clearly,

Elihu began by pointing out what he believed was Job's main error. See 33:8-12.

Then he began his message in v. 13.

While God does not explain His ways, yet He does speak to man,

1) In dreams and visions (vv. 15 ff.)

2) Through sufferings (vv. 19 ff.). Thus, Elihu differed from the other 3 in that he made Job's

3) By prophets (v. 23).

This He does:

1) To teach (v. 16)

2) To frustrate man's purposes. (v. 17) + merciful God.

- 3) To protect him from pride (v. 17).
- 4) To preserve from destruction (v. 18)
When deliverance comes
 - 1) His health returns. (v. 25)
 - 2) Prayer is ~~answered~~ (v. 26)
 - 3) Blessing is restored (vv. 26 ff.).
Then he ~~renewed~~ his willingness to listen
to God if he had anything to say.

9/15/82

Job 34, 35

Elisha is the great vindicator of God.

His message can be summed up in the words, "For God is true, and every man a liar" (Rom. 3:4). Cf. John 8:46.

We have seen how to Elisha, Job 33:8-12 was the heart of the matter.

He continued with this emphatic and charg against Job in Job 34:5, 9.

Even Elisha suspended where we must always begin and stand: See 34:10 & 12. GOD cannot sin. There is a proof of the importance of knowing God, or theology: Job must have known this and believed it, but the pressures of his trials and the changes of his "friends" had made him act as though he did not know it. Note: the frailty of man!

Even Elisha brings out two more things about God:

- 1) His right (34:13-15)
- 2) His perfect knowledge of man. Cf. 34:21-23. Consequently He is worthy of our trust It has no respect of persons
- 3) He is avenging (34:29). Humanity and a teachable spirit are what men should expect toward God. See chapter closer with a strong judgment of Job by Elisha.

Job 35

1,3 Nathan returned to what Job said, in verse

now Elisha's response (has) to do with the self-sufficiency of Job. See v. 5-8. One chapter concludes with Elisha's explanation as to why God does not answer prayer.

9/22/82

Job 36, 37

Elihu is concerned about defending the righteousness of God. Cf. 34:17-19. Psa. 11:7; 33:1-5

Cf. Abraham in Gen. 18:25; also Deut. 32:4. Also Isa. 30:18. And Rom. 15:33-36; Isa. 55:8, 9.

God is just -- toward the wicked (Job 36:1-6)
toward the righteous (vv. 7-12)
toward the hypocrite (vv. 13, 14).
toward the poor (v. 15).

Job was wrong, not God.

Job is warned by Elihu and then advised to magnify the work of the Lord. See vv. 24, 25.

In the concluding verses he shows how creation itself reveals the greatness of God.

Cf. Gen. 1:1

Psa. 19:1 ff. Jer. 10:10-16

Rom. 1:19, 20

Job 37

Again Elihu speaks of the mysteries of the universe as being marvelous, but incomprehensible.

Incalculable ~~inescapable~~ damage has been done by the evolutionists and those who claim to be atheists.

His point is that we accept changes in the weather; why should we not do the same with other changes?

He referred to thunder and lightning in vv. 1-5.

He spoke also of the snow, rain, wind in v. 6-13. We cannot stop these things, or change them.

His final appeal to Job comes in vv. 14. If Job cannot understand the phenomena of nature, but submits to these things, and so we need to recognize what the truth mentioned in vv. 23, 24.

JOB 38, 39

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Job 38, 39
 Job 38 appears in these two + the next
 two chapters (40, 41) as a "Wonderful Counselor."
 One Lord used questions, designed to
 provoke thought. Job would answer these in
 his own heart.

and some gramm make great use of questions
 while he was here on earth.

The book of Romans contains many of Paul's
 questions. It is an excellent way of teaching.
Paul Job asked in 31:35. His prayer was answered.
Scripture Job is not scripture, but scripture, questions bring out the following:

- 1) Job's ~~foolishness~~ humanity. Cf. 38:4, 21
- 2) Job's ignorance. Cf. 38: 8-15, 31-40
- 3) Job's weakness. Cf. 38: 8-15, 31-40

These three ideas occur and recur throughout
 chapter 38.

In ch. 39 the Lord mentioned "wild beasts" (39:1-4).

- "the wild ass" (39:5-8).
- "the unicorn" (39:9-12).
 ("or wild ox")
- "the ostrich" (39:13-18).
- "the horse" (39:19-25).
- "the hawk" (39:26).
- "the eagle" (39:27-30).

All of these animals of creation, not only their
 origin, but the ways of living creatures were
 designed to humble Job, to make him feel his
 insignificance (as he did according to Job 40:
 3-5).

ideas: "Reuben" - a group of stars supposed to
 represent the daughters of Jacob.
 "Urim" - a constellation of stars.
 "Morpheus" - the twelve signs of the zodiac.
 "Aurum" - a gold, five star.

016/82

JOB 40, 41

Outline: Vv. 1, 2 The Lord's question.

Vv. 3-5 Job's reaction.

Vv. 6-41:34 The last part

Vv. 6-14 God's challenge to Job

Vv. 15-24 Concerning the hippopotamus

41:1-34 Concerning the crocodile

What was the effect of the Word of God upon Job?

- 1) It made him feel his insignificance, his insufficiency. Cf. 40:4, 14. ^{HUMILITY}
- 2) It made him regret that he had talked so much. Cf. 40:5.
- 3) It made him realize how little he knew. Cf. 40:5.
- 4) It made him realize how little he could do. Cf. 40:5.

In contrast:

- 1) He realized the authority of God. Cf. 40:7.
- 2) He realized the wisdom of God. Cf. 40:2.
- 3) He realized the righteousness of God. Cf. 40:8.
- 4) He realized the power of God. Cf. 40:9, 11-13.
- 5) He realized the glory of God. Cf. 40:10

The Lord concluded by directing Job's attention to two of God's creatures. Although lower in the scale of creation, they were greater in strength than Job; much, much greater. Job could not overcome them.

The implication of all that the Lord said was to make Job see:

- 1) Further evidence of his own impotence.
- 2) Further evidence of the greatness and majesty of Almighty God.

What else do these passages reveal?

- 1) The patience of God.
- 2) The graciousness of God.
- 3) The intention of God:
 - a) To perfect His people.
 - b) To earn the worship and trust of His people.

What do these chapters of Job teach us about ourselves?

- 1) Even the most holy still have in them their old, evil nature.
- 2) How quickly, as a result, we can be stirred up against God.
- 3) The wise ways of God in bringing about our sanctification.
- 4) The important place that the knowledge of God has in our need to be submissive to God.
- 5) The way God brings us into agreement with Himself.

Probably the biggest fear of expression which Job needed during all of his speeches was in Job 23. But often it takes trials to bring our faith in line with our knowledge.

10/13/82

Job 42

See first thing that should impress us here is the success of the Lord with Job.

Cf. Job 23:10.

Also cf. Phil. 1:6. This is true only of believers, but it is true of all believers. Cf. Peter.

The second thing is to see what Job had learned:

1) About the Lord. Cf. 42:2

2) About ~~the~~ himself. Cf. 42:3,6.

and it is important to see the relationship between the two.

First, about the Lord: His power

His sovereign purposes

Second, about himself: his own ignorance.

Consequently, he abhorred himself. This is the Heb word, OKP. It means to reject, to have an aversion for, to despise. His self-image, his self-esteem, were bad! But he was just where the Lord wanted him.

How did he come to this? See vv. 5,6.

also note that it was by the Word of God.

Cf. also Isa. 6.

Moses experienced the same in Ex 3:1-11.

Humility involves seeing ourselves as we really are.

Consequently, Job repented (v.6).

Therefore, we need to be concerned about knowing the Lord.

God's judgment upon Job's three friends - because they had not spoken what was right about God. Cf. vv. 7,8.

What a solemn thing it is to counsel people!

Notice also that it is what we tell them about the Lord that is crucial.

They had pictured God as being not only harsh, but unreasonable -- not letting Job know what the sin was for which he was being punished.

They were content to know only a part of the truth.

Notice the concluding statements:

- 1) "The Lord also accepted Job." Cf. v. 9.
- 2) "The Lord gave Job twice as much as he had before." Cf. v. 10.
- 3) "The Lord blessed the latter end of Job more than his beginning." Cf. v. 12.

But then consider the statement of Paul in Phil. 1:23, "...to depart, and to be with Christ; which is far better."

What lessons do we have here?

- 1) That God loves and perfects His people.
- 2) That God both uses and overrules the work of Satan.
- 3) That God's blessings include not only spiritual blessings, but also the physical and the material.
- 4) That there are eternal purposes behind what God does.