

Analysis of

JOB

“THE SOVEREIGNTY OF GOD IN HUMAN SUFFERING”

“Though He slay me, I will hope in Him. Nevertheless I will argue my ways before Him.”
(Job 13:15)

Analysis of JOB

Prepared by James T. Bartsch

July, 1997

WordExplain.com

P. O. Box 527

Cottonwood Falls, Kansas 66845

Email Contact: jbartsch@wordexplain.com

"Scripture taken from the *NEW AMERICAN STANDARD BIBLE* ®,
© Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by The Lockman Foundation
Used by permission." (www.Lockman.org)

JOB ¹

“THE SOVEREIGNTY OF GOD IN HUMAN SUFFERING”

“Though He slay me, I will hope in Him. Nevertheless I will argue my ways before Him.”
(Job 13:15)

A1 THE PROBLEMATIC CATASTROPHES OF JOB: The Historical Introduction 1 - 3

B1 The Condition of Job 1:1-5

C1 Job’s Character: There was a man in the land of Uz, whose name was Job, 1:1

D1 and that man was blameless,

D2 upright,

D3 fearing God,

D4 and turning away from evil.

C2 Job’s Possessions, Position 1:2-3

D1 His possessions 1:2-3

E1 His family: And seven sons and three daughters were born to him. 1:2

E2 His livestock: His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; 1:3a

D2 His position: and that man was the greatest of all the men of the east. 1:3b

¹ This outline borrows heavily from class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971.

C3 Job's Family 1:4-5

D1 Their unified celebrations: And his sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. 1:4

D2 Job's concern for his family's spiritual walk 1:5

E1 The occasion of his concern: And it came about, when the days of feasting had completed their cycle,

E2 Job's initiative: that Job would send

E3 The spiritual nature of Job's concern: and consecrate them,

E4 Job's alacrity: rising up early in the morning

E5 Job's method: and offering burnt offerings according to the number of them all;

E6 Job's secret fear: for Job said, "Perhaps my sons have sinned and cursed God in their hearts."

E7 Job's consistency: Thus Job did continually.

B2 The Controversy in Heaven: Job's Trial Seen from a Heavenly Viewpoint 1:6 - 2:10

C1 The first assault 1:6-22

D1 The council in heaven 1:6-12

E1 Satan's reports to God 1:6-7

F1 The accountability of angels to God 1:6

G1 Of good angels: Now there was a day when the sons of God came to present themselves before the Lord,

G2 Of the angelic adversary: and Satan also came among them.

- F2 God's questioning of His adversary: And the Lord said to Satan, "From where do you come?" 1:7a
- F3 Satan's response: Then Satan answered the Lord and said, "From roaming about on the earth and walking around on it." 1:7b
- E2 Yahweh's proffering of Job as a paragon of God-fearing righteousness 1:8
- F1 The question concerning Job: And the Lord said to Satan, "Have you considered My servant Job?"
- F2 The uniqueness of Job: "For there is no one like him on the earth,
- F3 The virtue of Job: "a blameless and upright man, fearing God and turning away from evil."
- E3 Satan's accusation of Yahweh's having protected Job 1:9-11
- F1 Satan's charge that Job's allegiance is not pure: Then Satan answered the Lord, "Does Job fear God for nothing? 1:9
- F2 Satan's insinuation that God has bought Job's allegiance 1:10
- G1 Through protection: "Hast Thou not made a hedge about him and his house and all that he has, on every side?"
- G2 Through blessing: "Thou hast blessed the work of his hands, and his possessions have increased in the land.
- F3 Satan's challenge: "But put forth Thy hand now and touch all that he has; 1:11a
- F4 Satan's prediction: "he will surely curse Thee to Thy face." 1:11 ²

² 1:11 Satan's theory is one that many modern American Christians might well be guilty of -- is our allegiance to God conditioned by materialism? Take away our lifestyle and our loyalty to God will evaporate?

- E4 God's giving of Job's possessions, but not Job himself, into Satan's authority 1:12
 - F1 God's permission: Then the Lord said to Satan, "Behold, all that he has is in your power,
 - F2 God's limitation: "only do not put forth your hand on him."

- D2 The conflict on earth: Job's trouble 1:13-22
 - E1 The report of destruction: Job's possessions and children are destroyed 1:13-19
 - F1 The occasion: Job's childrens' party 1:13
 - F2 The first messenger: The theft of Job's oxen and donkeys and murder of Job's servants by the Sabeans 1:14-15
 - F3 The second messenger: The death of Job's sheep and servants by fire from heaven [lightning?] 1:16
 - F4 The third messenger: The theft of Job's camels and the murder of Job's servants by the Chaldeans 1:17
 - F5 The fourth messenger: The death of Job's sons and daughters by a great wind [tornado?] 1:18-19

- E2 The response 1:20-22
 - F1 His physical response of anguish: Then Job arose and tore his robe and shaved his head, and he fell to the ground 1:20a
 - F2 His spiritual response of worship 1:20b-21
 - G1 His worship: and worshiped. 1:20b
 - G2 His acknowledgement of God's sovereignty 1:21
 - H1 The bankruptcy of mortals at birth and at death: And he said, "Naked I came from my mother's womb, and naked I shall return there. 1:21a
 - H2 The complete dependency of humans on the sovereign gifts of God: "The Lord (Yahweh) gave and the Lord (Yahweh) has taken away; blessed be the Name of the Lord (Yahweh)!"³ 1:21b
 - F3 The analysis of Job's reaction: Through all this Job did not sin nor did he blame God. 1:22
- C2 The second assault: Terrible physical affliction fails to cause Job to renounce God 2:1-10
 - D1 The council in heaven 2:1-6
 - E1 The occasion of accountability 2:1-2
 - F1 Of good angels: Now there was a day when the sons of God came to present themselves before the Lord, 2:1a
 - F2 Of the angelic adversary: and Satan also came among them to present himself before the Lord. 2:1b

³ Job graciously accepted God's sovereign hand. But in 3:1 he curses his day!

- F3 God's questioning of His adversary: And the Lord said to Satan, "Where have you come from?" 2:2a
- F4 Satan's response: Then Satan answered the Lord and said, "From roaming about on the earth and walking around on it." 2:2b
- E2 The vindication of God in Job's behavior 2:3
 - F1 The consideration of Job: And the Lord said to Satan, "Have you considered My servant Job?"
 - F2 His upright walk: "For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil.
 - F3 His loyalty to God despite incredible supernatural harassment: "And he still holds fast his integrity, although you incited Me against him, to ruin him without cause."
- E3 Satan's proposal to afflict Job's health 2:4-5
 - F1 Satan's rationalization -- man's quest for personal health supersedes his worship of God! And Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life. 2:4
 - F2 Satan's challenge that ruining Job's health will bring about his denunciation of God: "However, put forth Thy hand, now, and touch his bone and his flesh; he will curse Thee to Thy face." 2:5
- E4 God's permission to Satan short of taking Job's life 2:6
 - F1 Permission granted: So the Lord said to Satan, "Behold, he is in your power;
 - F2 Restriction imposed: "only spare his life."

- D2 The conflict on earth 2:7-10
- E1 The afflictions of Job: severe boils 2:7-8 ⁴
- F1 Then Satan went out from the presence of the Lord, and smote Job with sore boils from the sole of his foot to the crown of his head. 2:7
- F2 And he took a potsherd to scrape himself while he was sitting among the ashes. 2:8
- E2 The attack of his wife 2:9
- F1 The incredulity of his wife: Then his wife said to him, "Do you still hold fast your integrity?"
- F2 The disgruntled advice of his wife: Curse God and die!"
- E3 The integrity of Job 2:10
- F1 The rebuke of Job: But he said to her, "You speak as one of the foolish women speaks.
- F2 The submission of Job to God's sovereignty: "Shall we receive good from God and not evil?"
- F3 The righteousness of Job: In all this Job did not sin with his lips.

⁴ Job's disease: Some say elephantiasis - swollen limbs, black, corrugated skin. His symptoms

1. Ulcers with itching so intolerable he used a potsherd to scrape himself
2. Friends didn't recognize him 2:12
3. Disease attacked him inwardly and outwardly 19:20
4. His breath was loathsome 19:17
5. His sores bred worms 7:5, 16:8
6. During the day his bones were filled with gnawing pains 30:30; they felt like fire or as though pierced, they would fall off 30:17
7. He had nightmares -- his nights were terrifying 7:14
8. He was harassed by the sensation of choking 7:15

(Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

B3 The Silent Comfort of Job's Three Friends 2:11-13

- C1 The introduction of Job's three friends 2:11
 - D1 Their initiative: Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, 2:11a
 - D2 Their identity: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; 2:11b
 - D3 Their organization: and they made an appointment together to come 2:11c
 - D4 Their purpose: to sympathize with him and comfort him. 2:11d
- C2 The shock and mourning of Job's three friends 2:12
 - D1 And when they lifted up their eyes at a distance, and did not recognize him, they raised their voices and wept.
 - D2 And each of them tore his robe,
 - D3 and they threw dust over their heads toward the sky.
- C3 The sympathetic silence of Job's three friends 2:13
 - D1 Their identification with Job: Then they sat down on the ground with him for seven days and seven nights
 - D2 Their respectful silence: with no one speaking a word to him, for they saw that his pain was very great.

B4 The Complaint of Job: Job wishes to die 3:1-26

- C1 Why was I born? 3:1-10
 - D1 Editorial comment -- Job's cursing of his day: Afterward Job opened his mouth and cursed the day of his birth. 3:1⁵
 - D2 Job's words: And Job said, (3:2) 3:2-10
 - E1 "Let the day perish on which I was to be born, and the night which said, 'A boy is conceived.' 3:3
 - E2 "Because it did not shut the opening of my mother's womb, or hide trouble from my eyes." 3:10
- C2 Why did I not die at birth? 3:11-19
 - D1 "Why did I not die at birth, come forth from the womb and expire? 3:11
 - D2 "Why did the knees receive me, and why the breasts, that I should suck? 3:12
 - D3 "For now I would have lain down and been quiet; I would have slept then, I would have been at rest," 3:13

⁵ 3:1 "Whereas the introductory two chapters were written in prose, here begins a long section of poetry (3:1 - 42:6), though the conclusion (42:7-17) is prose. This chapter introduces the debate which follows. In it Job says some things that move his friends to break their long silence and suggest to him why he may be suffering. Job speaks out of great physical and mental anguish. His own basic presupposition, that God always blesses the righteous and afflicts the wicked, has proven faulty. If he judges by his experience, he must conclude that his theology is wrong, for he cannot put what he believes to be true of God together with what is happening to him. Though at times Job reacts with hostility, he always turns back to God. Much of what he says later is exaggerated, untrue, and virtually blasphemous, but he never renounces God." (*Ryrie Study Bible [RSB]* note).

C3 Why continue living now? 3:20-26

D1 “Why is light given to him who suffers, and life to the bitter of soul; 3:20

D2 “Who long for death, but there is none, and dig for it more than for hidden treasures; 3:21

D3 “Who rejoice greatly, they exult when they find the grave?”
3:22

A2 THE SOLUTION OF JOB’S THREE FRIENDS 4 - 31

B1 The First Cycle of Speeches 4 - 14 ⁶

C1 Eliphaz’ advice 4 - 5

D1 His proposition: Job, as with all men, is inherently defective before God 4:1 - 5:7

E1 The guilty are punished 4:1-11

F1 You have admonished many, but now it has happened to you! 4:1-6

F2 There must be some culpability on your part 4:7-11

G1 “Remember now, who ever perished being innocent? ...” 4:7

G2 “According to what I have seen, those who sow trouble harvest it....” 4:8-11

⁶ In the first round of speeches all **agree** on God’s transcendence, omnipotence and omniscience. They all agree that God is righteous. They all **disagree** on God’s application of righteousness. Job’s friends believe the wicked are always punished and the righteous are always blessed. Job believes that there are times when the wicked prosper and the righteous are cut down. (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

- E2 Man is inevitably defective before God and consequently reaps trouble and affliction 4:12 - 5:7
 - F1 Vision -- Eliphaz recounts a hair-raising (4:15) vision he saw: Man is impure before God 4:12-21
 - G1 The dreadful, ethereal nature of his vision 4:12-16
 - G2 The impossibility of mankind being just before God: "Can mankind be just before God? Can a man be pure before his Maker?" (4:17) 4:17-21
 - F2 Experience -- Eliphaz' experience is that trouble is inherent for man: "For man is born for trouble as sparks fly upward." (5:7) 5:1-7
- D2 His application 5:8-27
 - E1 Commit the case to God 5:8-16
 - F1 His solution for Job if he were in Job's place: "But as for me, I would seek God, and I would place my cause before God;" 5:8
 - F2 God's inscrutable actions 5:9-10
 - F3 God's elevation of the lowly 5:11
 - F4 God's frustration of the wicked 5:12-14
 - F5 God's salvation of the poor 5:15
 - F6 God's justice prevails on the earth 5:16

- E2 Submit to God's chastisement 5:17-27
 - F1 His thesis: "Behold, how happy is the man whom God reproves, so do not despise the discipline of the Almighty." 5:17
 - F2 His promise of relief for Job 5:18-26
 - G1 [If you submit to God's discipline, you will find that] "... He inflicts pain, and gives relief; He wounds, and His hands also heal." 5:18
 - G2 God will deliver you from all sorts of troubles (including famine, war, criticism, violence, famine, wild animals) 5:19-23
 - G3 God will give you a good situation (including agricultural productivity, peace with the animal kingdom, a secure dwelling, many descendants, and good health) 5:24-26
 - F3 His experiential conclusion: "Behold this, we have investigated it, thus it is; Hear it, and know for yourself." 5:27
- C2 Job's answer 6 - 7
 - D1 His justification of his complaints 6:1-7
 - E1 His admittedly rash words are justifiable in light of the exceedingly heavy weight of his affliction compared with his minor iniquity 6:1-3
 - E2 His description of God's reign of terror against him 6:4
 - E3 The loathsomeness of food to him 6:5-7

- D2 His request for death 6:8-13
 - E1 His statement of his request: "Would that God were willing to crush me; that He would loose His hand and cut me off!" (6:9) 6:8-9
 - E2 His joy that He has not denied the words of God 6:10
 - E3 His revelation that his strength to endure has been exhausted 6:11-13
- D3 His reprimanding of his friends for their unsympathetic and erroneous response: They should have offered sympathy; he has neither done nor said anything wrong 6:14-30
 - E1 The evaporation of the help for which he had hoped from them 6:14-21
 - F1 Their responsibility to have been kind: "For the despairing man there should be kindness from his friend; lest he forsake the fear of the Almighty." 6:14
 - F2 The evaporation of their help (like water from a desert wadi [river bed that occasionally has water, but normally is dry]) 6:15-21
 - G1 His charge: "My brothers have acted deceitfully like a wadi, like the torrents of wadis which vanish," (6:15) 6:15-18
 - G2 His analogy: "They [caravans and travelers] were disappointed for they had trusted [in the hope of finding water], ..." (6:20) 6:19-20
 - G3 His conclusion: "Indeed, you have now become such" 6:21
 - E2 His justification of his actions -- he has asked for no help of any kind from them: "Have I said, 6:22-23
 - F1 'Give me something,' 6:22
 - F2 Or, 'Offer a bribe for me from your wealth,'

- F3 Or, 'Deliver me from the hand of the adversary,' 6:23
- F4 Or, 'Redeem me from the hand of the tyrants'?
- E3 His challenge to them to find any wrong-doing on his part: "Teach me, and I will be silent; and show me how I have erred." (6:24) 6:24-30
- D4 His lamentation before God 7
 - E1 His general complaint 7:1-10
 - F1 His complaint of the misery of life 7:1-6
 - G1 His endless, unfulfilled pursuit of something better 7:1-3
 - G2 His sleepless nights 7:4
 - G3 His debilitating physical condition 7:5
 - G4 His hopelessness 7:6
 - F2 His anticipation of death without ever again seeing good 7:7-10
 - G1 "Remember that my life is but breath, my eye will not again see good. 7:7
 - G2 "The eye of him who sees me will behold me no more; thine eyes will be on me, but I will not be. 7:8
 - G3 "When a cloud vanishes, it is gone, So he who goes down to Sheol⁷ does not come up. 7:9
 - G4 "He will not return again to his house, nor will his place know him anymore." 7:10

⁷ 7:9 Sheol (7585, *she'owl* (sheh-ole'), the place of the departed dead, is variously translated "hell" or "grave" and rarely "pit" in KJV, more often "Sheol" in NAS. In the Old Testament, little distinction seems to be made between the location of the righteous and the wicked after death. Sheol in Job: 7:9; 11:8; 14:13; 17:13, 16; 21:13; 24:19; 26:6 (see note). The location of Sheol is "down" (cf. Job 17:16 and 17 other O. T. references).

- E2 His complaint of God's treatment 7:11-21 ⁸
 - F1 His resolve to air his complaint: "Therefore, I will not restrain my mouth; I will speak in the anguish of my spirit, I will complain in the bitterness of my soul." 7:11
 - F2 His charge that God has placed him under intense, uncomfortable, and inescapable scrutiny 7:12-21
 - G1 His querying of God's surveillance 7:12
 - G2 God's frightening him with nightmares even when he is trying to sleep 7:13-15
 - G3 His asking God to leave him alone 7:16
 - G4 His protest of God's endless interrogation of him 7:17-19
 - G5 His protest of his innocence 7:20
 - G6 His request for pardon and for the comfort of death 7:21
- C3 The first speech of Bildad, the Shuhite, the Traditionalist ⁹ 8
 - D1 God is always just and Job is unrighteous 8:1-7
 - E1 His anger at Job's verbal arrogance: "How long will you say these things, and the words of your mouth be a mighty wind?" (8:2) 8:1-2
 - E2 His affirmation of God's impeccable justice 8:3

⁸ In 7:11-21, Job's impertinent and accusing attitude toward God surfaces!

⁹ Cf. 8:8-10; 18:5-20. Bildad virtually claimed Job's children had sinned (8:3-4), that if Job were pure and upright, these things would not befall him (8:6), and that God will not punish an upright man (8:20). (Class notes from Donald J. Tschetter, Old Testament Survey, Grace College of the Bible, 9/22/66)

- E3 His implication that Job's sons had sinned 8:4
- E4 His belief that, had Job been upright, God by now would have more than restored his previous righteous (translate wealthy) estate 8:5-7
- D2 The validity of tradition for instruction: Job's calamities come from spiritual defect 8:8-19
 - E1 His advice to Job to seek the wisdom of past generations 8:8-10
 - E2 Those who forget God fade like marshy plants deprived of water 8:11-13
 - E3 Those who forget God have a misplaced confidence that ends only in calamity 8:14-19
- D3 God's dealings with the righteous and the wicked: His protection of the righteous and opposition to the evil 8:20-22
 - E1 His thesis regarding Job: "Lo, God will not reject a man of integrity, nor will He support the evildoers." 8:20 ¹⁰
 - E2 His confidence that good will one day yet triumph in Job's life (implying that Job will yet repent of his evil) 8:21-22

¹⁰ 8:20: Since God has obviously rejected Job, he must not have been a man of integrity.

C4 Job's answer 9 - 10

D1 His response to Bildad 9

E1 God's greatness: (Who can argue with God? 9:1) 9:1-12

F1 Who can argue with God? "Then Job answered, 'In truth I know that this is so, but how can a man be in the right before God? If one wished to dispute ¹¹ with Him, he could not answer Him once in a thousand times.'" (9:1-3) 9:1-4

F2 Examples of God's greatness 9:5-10

G1 He levels mountains 9:5

G2 He causes earthquakes 9:6 ¹²

G3 He darkens the sun (eclipse?) and stars (clouds?) 9:7

G4 He creates the heavens 9:8

G5 He subdues storms 9:8

G6 He creates the constellations ¹³ 9:9

G7 His infinite omnipotence 9:10

F3 God's transcendence in regard to humanity 9:11-12

G1 His imperceptibility 9:11

G2 His unencroachable power 9:12

¹¹ Dispute (*rib*) (9:3) has the idea of bringing a court litigation against God. Though Job did try to subpoena God (cf. 10:2; 13:22; 14:15; 31:35-37), he found out he did indeed have nothing to say when God finally spoke! (Roy B. Zuck, Job, *The Bible Knowledge Commentary*, I, 731.)

¹² Is the point in 9:5-6 that God levels mountains through earthquakes?

¹³ "The chambers of the south" (9:9) may refer to the hidden galaxies of the southern hemisphere.

E2 Job's helplessness¹⁴ 9:13-35

F1 The impossibility of Job's successfully arguing his case before God 9:13-24

G1 Because of God's anger 9:13-15

H1 The irrepressibility of God's anger 9:13¹⁵

¹⁴ Job longs for an umpire or mediator (KJV, daysman) who would hear his side and render a decision (9:32-35). Jesus Christ is our mediator (1 Tim. 2:5)! He is the satisfaction for all human sin (Rom. 3:25; 1 John 2:2, 4:10)!

¹⁵ 9:13 -- Rahab (7293 and 7294 *rahab* [noun]) - "pride, blusterer; storm, arrogance (but only as names); 1a1) mythical sea monster; 1a2) emblematic name of Egypt" -- from 7292 *rahab* [verb] -- "to behave proudly, act stormily / boisterously / arrogantly." (*On-Line Bible*) [Note: The woman Rahab, found in the book of Judges, is spelled differently in Hebrew (*Rachab*, 7343), and is a totally different word. JTB]

9:13 -- Rahab: "A mythological monster who was subdued by Marduk, and thus a figurative expression for pride." (*RSB*)

"... from Ps. 89:11, Isa. 51:9, it is evident that Rahab properly denotes a sea-monster, which has become the symbol of Egypt The poesy of the book of Job even in other places does not spurn mythological allusions Job compares himself, the feeble one, to these mythical titanic powers in ver. 14." (*K & D*, IV, 152, 153)

"Even the cohorts of Rahab (cf. 26:12; Isa. 51:9) submit to God. This refers to the Babylonian creation myth in which Marduk defeated Tiamat (another name for Rahab, and for Leviathan; cf. Job 7:12) and then captured her helpers. Later Rahab became a nick-name for Egypt (Pss. 87:4; 89:10; Isa. 30:7). Since God in His anger conquers all the forces of evil, both real and mythical, how could Job hope to contend with Him? Job sensed his situation was helpless and hopeless." (*TBKC*, I, 731)

The following quotations: NASV

Job 7:12 "Am I the sea, or the **sea monster**, That Thou dost set a guard over me? [The word sea monster (8577 *tanniyn* or *tanniym*) is, in Job 7:12 translated "whale" by AV. AV translates *tanniyn* variously as whale (Gen. 1:27), serpent (Ex. 7:9, 10, 12), as sea monster (Lam. 4:3), and more often as dragon (Deut. 32:33; Neh. 2:13; Psalms; Isa.; Jer.; Mic. 1:8 etc.). In some passages *tanniyn* is unquestionably a marine creature: Gen. 1:26; Job 7:12; Ps. 74:13; 148:7; Isa. 27:1. Yet some passages refer to *tanniyn* as a land-based serpent: (Ex. 7:9, 10, 12; Isa. 34:13; Isa. 35:7; Jer. 9:11, etc.). The solution seems to be that *tanniyn* refers to a snake. But as we know, even today there are snakes that live on the land and snakes that live in water. It would seem that Rahab is a snake associated with the sea, and evidently of great size. Thus the term, "sea monster."]

Job 9:13 "God will not turn back His anger; Beneath Him crouch the helpers of **Rahab**. 14 How then can I answer Him, And choose my words before Him?" [*Rahab* is translated "the proud" in Job 9:13 in the AV.]

Job 26:12 "He quieted the sea with His power, And by His understanding He shattered **Rahab**." [*Rahab* is translated "the proud" in Job 26:12 in the AV.]

Psalm 87:4 "I shall mention **Rahab** and Babylon among those who know Me; Behold, Philistia and Tyre with Ethiopia: 'This one was born there.' "

Psalm 89:9-10 9 Thou dost rule the swelling of the sea; When its waves rise, Thou dost still them. 10 Thou Thyself didst crush **Rahab** like one who is slain; Thou didst scatter Thine enemies with Thy mighty arm.

Isa. 30:6-7 6 The oracle concerning the beasts of the Negev. Through a land of distress and anguish, From where come lioness and lion, viper and flying serpent, They carry their riches on the backs of young donkeys And their treasures on camels' humps, To a people who cannot profit them; 7 Even **Egypt**, whose help is vain and empty. Therefore, I have called her **Rahab** who has been exterminated." [*Rahab* is translated "their

- H2 The impossibility of his responding to God 9:14
- H3 His being cast upon God's mercy 9:15
- G2 Because of the implausibility of God's listening to him: "If I called and He answered me, I could not believe that He was listening to my voice." (9:16) 9:16-20
 - H1 Because of God's harming him without cause 9:17
 - H2 Because of the relentlessness of God's attack 9:18
 - H3 Because of God's infinite power 9:19a
 - H4 Because of the impossibility of questioning God's sovereign justice 9:19b

strength" in Isa. 30:7 in the AV.]

Isa. 51:9 Awake, awake, put on strength, O arm of the Lord; Awake as in the days of old, the generations of long ago. Was it not Thou who cut Rahab in pieces, Who pierced the dragon? [This passage is key, because it links Rahab with 8577 *tanniyn* or *tanniym*, the sea monster.]

Conclusion: [JTB]: It would seem that Rahab is a snake, *tanniyn*, associated with the sea, and evidently of great size. Thus the term, "sea monster." Rahab, the sea monster, is linked with Egypt precisely because Egyptian troops pursued Israel into the Red Sea, hoping to devour the fugitives, but God miraculously destroyed the Egyptian monster right in her own element -- the sea! Incidentally God's victory over Egypt was prefigured in Exodus 7:9, 10, 12, when Aaron threw his rod on the ground, and it became a *tanniyn* (serpent). When Pharaoh's sorcerers were able to duplicate the miracle, and produce *tanniyn*, Aaron's *tanniyn* devoured those of the sorcerers! The etymology of the verb *rahab* suggests that Egypt was a proud sea monster whom God vanquished!

Summary: [JTB]: Rahab is seen in poetic passages to be a serpentine sea monster (Isa. 51:9). God is said to crush Rahab. In certain passages (Pss. 87:4; 89:10; Isa. 30:7), Rahab seems symbolical of Egypt, the proud monster who was crushed by God in the Red Sea!

See also note on Job 26:12

- H5 Because of the inevitability of human ineptitude in pleading a legal case before God 9:20
- H6 Because of the inevitability of God's guilty verdict 9:20
- G3 Because of God's arbitrary sovereign control 9:21-24
 - H1 Job's bold ¹⁶ assertion of his innocence 9:21
 - H2 Job's charging God with sovereign capriciousness: It makes no difference if one is innocent or wicked -- God will destroy both anyway! ¹⁷ 9:22-24
 - I1 God destroys the innocent and guilty alike: "It is all one; therefore I say, 'He destroys the guiltless and the wicked.'" 9:22
 - I2 God "mocks the despair of the innocent." 9:23
 - I3 God alone is responsible for the corruption of earth's citizens and judges! 9:24
- F2 Job's overwhelming emotional, physical, and spiritual agony 9:25-35
 - G1 His emotional distress 9:25-27
 - G2 His physical distress: "I am afraid of all my pains" 9:28a

¹⁶ 9:21 His boldness is such that he asserts his own innocence even if it costs him his life. His point is that his innocence makes no difference -- God will destroy both the innocent and the wicked anyway! (9:22)

¹⁷ In 9:21-24 Job charges God with being unfair!

- G3 His spiritual distress 9:28b-35
 - H1 His belief that God is holding him guilty [of something of which he knows nothing] "I know that Thou wilt not acquit me. I am accounted wicked" 9:28b-29a
 - H2 His belief that it is useless for him to try to cleanse himself: "...If I should wash myself with snow and cleanse my hands with lye, yet Thou wouldst plunge me into the pit ..." 9:29b-31
 - H3 His frustration that God is not a man before whom Job could state his case 9:32
 - H4 His frustration that there is no mediator between he himself and God 9:33
 - H5 His wish that God would withdraw his rod [of discipline / punishment] so Job would not be afraid and thus unable to speak 9:34-35

- D2 His appeal to God 10
 - E1 Job's questioning of God's fairness 10:1-17
 - F1 Introduction -- his great inner turmoil 10:1
 - F2 His demand to know why God contends with him 10:2

- F3 His challenging of God's fairness 10:3
 - G1 In oppressing: "Is it right for Thee indeed to oppress,"
 - G2 In dealing unfavorably with the righteous: "To reject the labor of Thy hands,"
 - G3 In favoring the wicked: "And to look favorably on the schemes of the wicked?"

- F4 His implication that God, not being a man, cannot accurately judge the human race 10:4-7
 - G1 His ignorance of human perspective 10:4
 - G2 His ignorance of human mortality 10:5
 - G3 His irrational judgment 10:6-7
 - H1 His error in attempting to find fault in Job 10:6
 - H2 His awareness of Job's innocence 10:7a
 - H3 His irrational refusal to deliver Job 10:7b

- F5 His chagrin at God's treatment of the human (Job) He has created 10:8-13
 - G1 The fact of God's having created him 10:8-11
 - G2 God's gracious gifts to Job 10:12
 - G3 God's ignoring of His past relationship with Job 10:13

- F6 His frustration with the fact that, whether he be righteous or unrighteous, he is receiving the same treatment from God 10:14-17
 - G1 Judgment if he is wicked 10:14-15a
 - G2 Judgment and anger if he is righteous 10:15b-17
- E2 Job's questioning of the purpose of his life 10:18-22
 - F1 His wish that he had never been born 10:18-19
 - F2 His wish that God would simply leave him alone so he might have a little cheer 10:20
 - F3 Before he departs forever to the gloomy land of the dead 10:21-22
- C5 The First Speech of Zophar, the Religious Dogmatist 11¹⁸
 - D1 His rebuke of Job's claim of innocence 11:1-6
 - E1 His rebuke of Job's many words: "Shall a multitude of words go unanswered, and a talkative man be acquitted?" (11:2) 11:1-2
 - E2 His accusation that Job is boastful and scoffing in claiming to be innocent 11:3-4
 - E3 His belief that if God could speak, He would tell Job he deserved more punishment for sin than he is getting!: "...Know then that God forgets a part of your iniquity." (11:6b) 11:5-6

¹⁸ Zophar's personality: He is blunt, dogmatic, rude; he is unreasonable; he sees everything in black and white -- no gray; he is suspicious of everyone -- if anyone has doubts or difficulties, this is a sure sign of apostasy creeping in; he is shallow and simple (contemporary illustrations would be those who say there are no problems in the Bible, that only intellectuals look for problems, and that only the AV is right); he is an eager soul-winner and evangelist, but incapable of building others up.

Zophar's contributions: In 11:6, 20:4, he is a religious dogmatist who oversimplifies. His argument: "Job, you don't realize how great a sinner you are. You deserve more than you are receiving." He expresses himself dogmatically -- "There's no doubt you're sinning!"

(Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

- D2 His reminding ¹⁹ Job of God's infinity 11:7-12
 - E1 The measureless limitlessness of God 11:7
 - E2 His vertical infinity 11:8
 - F1 As "high as the heavens"
 - F2 "Deeper than Sheol"
 - E3 His horizontal infinity 11:9
 - F1 "Longer than the earth"
 - F2 "Broader than the sea"
 - E4 His sovereign actions among men 11:10
 - E5 His omniscient knowledge of men's character 11:11-12 ²⁰
- D3 His dictum that repentance will bring joy and meaning to life 11:13-20
 - E1 Zophar's encouragement of Job to confess his evil 11:13-15
 - F1 Reaching out to God 11:13
 - F2 Putting away evil 11:14
 - F3 Clearing his conscience 11:15
 - E2 Zophar's listing of the benefits of repentance 11:16-19
 - F1 Forgetting his troubles 11:16
 - F2 Restoring light to his life 11:17

¹⁹ His remarks are almost fatalistic. (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

²⁰ In 11:12 Zophar almost seems to imply that Job is an idiot without hope of rehabilitation!

- F3 Obtaining hope and security 11:18
- F4 Obtaining peace and prominence 11:19
- E3 Zophar's warning of the consequence of failure to repent:
Inevitable doom and death 11:20
- C6 Job's response ²¹ 12 - 14
 - D1 His reply to Zophar 12:1 - 13:23
 - E1 His repudiation of their "superior knowledge" 12:1 -
13:12
 - F1 His introduction with sarcasm 12:1-6
 - G1 His disdain for the "wisdom" of Zophar and
his friends 12:1-3
 - H1 Through insincere flattery: "Truly
then you are the people, and with
you wisdom will die!" (12:2) 12:1-
2
 - H2 By asserting his intelligence as equal
with that of Zophar and the others
12:3
 - G2 His underscoring the low esteem in which
his friends hold him: "I am a joke to my
friends." (12:4a) 12:4-5
 - G3 His insistence that the wicked do indeed
prosper 12:6

²¹ Though addressed to Zophar, his response is really to all three friends.

- F2 His concession ²² of God's sovereignty 12:7-25
- G1 As understood even in nature: "Who among all these (the beasts, birds, earth, fish) does not know that the hand of the Lord has done this? (12:9) 12:7-10
- G2 As understood by the wise 12:11-12
- G3 God as the fountain of wisdom 12:13
- G4 God as the restrainer of man 12:14
- G5 God as the controller of the earth's water cycle 12:15
- G6 God as the controller of truth and deception 12:16
- G7 God as the thwarter of the powerful 12:17-21
- H1 Of counselors and judges 12:17
- H2 Of kings 12:18
- H3 Of priests 12:19
- H4 Of elders 12:20
- H5 Of nobles 12:21
- G8 God as the revealer of truth 12:22
- G9 God as the controller of nations 12:23-25
- H1 His enlargement and destruction of nations 12:23
- H2 His deluding of national leaders 12:24-25

²² 12:7 ff. Job freely concedes God's sovereignty -- in fact, it is such an elementary attribute of God's that his friends are, he implies, almost pedantic in bringing it up at all (see 12:9).

- F3 His denunciation of their supposed “helpfulness”
13:1-12
 - G1 The elementary nature of God’s sovereignty
13:1-2
 - H1 Job’s knowledge of it: “Behold, my eye has seen all this, my ear has heard and understood it.” 13:1
 - H2 Job’s irritation at their condescension: “What you know I also know. I am not inferior to you.” 13:2
 - G2 His strong desire to speak with God 13:3
 - G3 His accusations against them 13:4
 - H1 Their dishonesty: “But you smear with lies;”
 - H2 Their misdiagnoses: “You are all worthless physicians.”
 - G4 His desire for them to be silent 13:5
 - G5 His plea for them to listen to his argument: “Please hear my argument, and listen to the contentions of my lips.” (13:6) 13:6-12
 - H1 Will they speak unjustly on behalf of God? 13:7
 - H2 Will they be partial on His behalf? 13:8
 - H3 Will they deceive God when he examines them? 13:9
 - H4 God’s certain reproof of their partiality 13:10

- H5 God's fearful majesty 13:11
- H6 Their worthless speeches 13:12
- E2 His determination to turn from men to God 13:13-19
 - F1 His command for his visitors to be silent [so he may speak to God] 13:13
 - F2 His eagerness to argue his case before God no matter what the consequences 13:14-16
 - G1 His willingness to risk his life to argue his case before God: "Though He slay me, I will hope in Him. Nevertheless I will argue my ways before Him." (13:15) 13:14-15
 - G2 His conviction that his own godliness will allow him access to God to present his case 13:16
 - F3 His asking his visitors to listen carefully to his case 13:17-18a
 - F4 His belief that he will be vindicated 13:18b-19
- D2 His appeal to God 13:20 - 14:22
 - E1 His ground rules for God 13:20-22
 - F1 His request for two considerations under which Job would be willing to speak to God 13:20-21
 - G1 "[Don't] Remove Thy hand from me," 13:21a
 - G2 "And let not the dread of Thee terrify me." 13:21b
 - F2 His willingness to appear as defendant or plaintiff: "Then call, and I will answer; or let me speak, then reply to me." 13:22
 - E2 His inquisition of God's conduct 13:23-28

- F1 His demand to know his sins: “How many are my iniquities and sins? Make known to me my rebellion and my sin.” 13:23
- F2 His demand to know why God is opposing him: “Why dost Thou hide Thy face, and consider me Thine enemy?” 13:24
- F3 His implication of God’s unreasonableness: “Wilt Thou cause a driven leaf to tremble? Or wilt Thou pursue the dry chaff?” 13:25
- F4 His charges against God 13:26-28
 - G1 Of sentencing him (again?) to bitter judgment for sins he must have committed (and confessed?) as a youth 13:26 ²³
 - G2 Of needlessly confining him like a prisoner even though he is in the process of decay and decline 13:27-28

²³ On 13:26 see Keil and Delitzsch, *Commentary on the Old Testament*, Job, IV, 220. Hereafter, authors and work are denoted as K & D.

- E3 His presentation of man's fate ²⁴ and a tree's hope 14:1-12 ²⁵
 - F1 The dismal, depressing fate of man 14:1-6
 - G1 Man's terminal, tempestuous existence 14:1-2
 - G2 Man's culpability as inevitably colliding with God's justice 14:3-4
 - G3 Man's brief existence, circumscribed by God, ought at least to be as trouble-free as that of a hard-working employee 14:5-6
 - F2 The comparatively hopeful prospect of a tree 14:7-9
 - G1 Though a tree is cut down, it will sprout again 14:7-8
 - G2 With the aid of water, new growth will issue 14:9
 - F3 The dismal prospect of man 14:10-12
 - G1 Where is man when he dies? 14:10
 - G2 Like water that evaporates and disappears, so is man when he dies 14:11-12

²⁴ Chap. 14 has virtually no hope. In this paragraph, a tree cut down will sprout again, but a man will die and go who knows where? Chap. 19 climaxes in the resurrection.

²⁵ After boldly (indeed, disrespectfully) challenging God to appear in court (13:20-28), God remains silent. Job's challenging hostility changes to pensive depression in 14:1-12 (K & D, IV, 222).

- E4 His wish to be hidden from God's wrath through death, followed by a hoped-for resurrection 14:13-15 ²⁶
 - F1 Job's wish that God would hide him in Sheol until His wrath is spent, then remember him 14:13
 - F2 Job's wish to be assured of a resurrection followed by God's favor 14:14-15

- E5 His lament concerning present misery 14:16-22
 - F1 God's scrutiny of him 14:16 ²⁷
 - F2 God's collection of evidence against him 14:17
 - F3 God's relentless destruction of man's hope 14:18-22
 - G1 The relentless forces of nature which wear away mountains, rocks and stones 14:18-19a
 - G2 The analogy applied to man: "*So Thou dost destroy man's hope.*" (14:19b) 14:19b-22
 - H1 Overpowering him 14:20a
 - H2 Changing his appearance 14:20b
 - H3 Making him unaware of his descendants' development 14:21
 - H4 So paralyzing him he is aware only of his own pain 14:22

²⁶ 14:14 -- only a dim glimmer of resurrection. *RSB*: "Job longs for death as a relief from his present sufferings. If he could hope that beyond Sheol (14:13) there were some sort of resurrection, then he could endure his present problems."

²⁷ K & D (IV, Job 1-22, pp. 230, 232) translate v. 16, "For now thou numberest my steps, and dost not restrain thyself over my sins" (the latter phrase meaning, "Thou keepest not Thy wrath to thyself, but pourest it out entirely").

B2 The Second Cycle of Speeches²⁸ 15 - 21

C1 The Second Speech of Eliphaz 15

D1 Eliphaz' rebuke of Job 15:1-16²⁹

E1 For his empty, irreverent speeches 15:1-6

F1 Accusing Job of 15:1-4

G1 Windy speech³⁰ 15:1-2

H1 "Should a wise man answer with windy knowledge, 15:2a

H2 "And fill himself with the east wind?" 15:2b

G2 Useless talk 15:3

G3 Irreverence 15:4

F2 Supported by the allegations that 15:5-6

G1 Job's guilt influences his speech 15:5

H1 "For your guilt teaches your mouth,

H2 "And your own lips testify against you."

G2 Job stands condemned by his own words 15:6

²⁸ This cycle seems to consist of a discussion of God's government and the fact that sinners are punished, punctuated with examples. This second round as the most logic of any. The positions of the two sides are unaltered. Job has made a good defense -- that the wicked are not always punished. This puts the three friends on the defensive. In the third round they get more vehement and begin to attack Job personally. (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

²⁹ In chap. 4 Eliphaz tried to get Job to confess by telling him of the benefits. In chap. 15 he scares Job. He is sarcastic in 15:2. (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

³⁰ 15:2a - He accuses them of the same in 16:3!

- E2 For his arrogance ³¹ 15:7-10
 - F1 “Were you the first man to be born ?...” 15:7
 - F2 Do you have a monopoly on truth? 15:8-9
 - F3 We have men among us older than your father!
15:10

- E3 For his lack of restraint 15:11-16
 - F1 You don’t appreciate our Godly comfort. 15:11
 - F2 Your hostility has turned your heart against God
and poisoned your speech. 15:12-13
 - F3 [Your self-justification flies in the face of logic.]
15:14-16
 - G1 It is impossible for mortal man to be
morally and spiritually pure. 15:14
 - G2 If God cannot trust His angels in an impure
universe, how much less can he trust
corrupt man? 15:15-16

- D2 Eliphaz’ restatement of the fate of the wicked 15:17-35
 - E1 His source of knowledge 15:17-19
 - F1 What he himself has seen 15:17
 - F2 What has been passed on to him from primeval
anceients 15:18-19

³¹ They are older than Job! (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

- E2 His belief about the wicked 15:20-35
 - F1 His first list of judgments upon the wicked 15:20-24
 - G1 His perpetual pain all his numbered years 15:20
 - G2 His hearing terror while he thinks he is at peace 15:21
 - G3 His hopeless destiny 15:22
 - G4 His deprivation of life's necessities 15:23
 - G5 His overpowering distress and terror 15:24
 - F2 The reasons for the judgments 15:25-28
 - G1 The first reason: The wicked person's arrogant rebellion against God 15:25-26
 - G2 His second reason: The wicked person's life of self-indulgence 15:27-28
 - H1 His dietary indulgence 15:27
 - H2 His indulgence in living in homes and cities under divine judgment 15:28
 - F3 His second list of judgments upon the wicked person 15:29-35
 - G1 His pursuit of wealth will fail 15:29
 - G2 He will be destroyed by God's Word ³² 15:30

³² 15:30b - cf. NIV

- G3 He will lead an abortive life: His trust in
meaninglessness will bring him
meaninglessness (15:31) 15:31-33
 - H1 Like a palm tree that does not green
up 15:32
 - H2 Like a vine that drops unripe grapes
15:33a
 - H3 Like an olive tree that casts its
flower 15:33b
- G4 He will be like the godless 15:34-35
 - H1 Desolate, like the fire-burned tents
of the wicked 15:34
 - H2 Because they have pursued mischief,
iniquity, and deception 15:35
- C2 Job's Response to the Second Speech of Eliphaz 16 - 17
 - D1 His disappointment ³³ in the advice of all three 16:1-5
 - E1 For their miserable comfort: "Sorry comforters are you
all." (16:2b) 16:1-2
 - E2 For their windy verbosity: "Is there no limit to windy
words?..." 16:3
 - E3 His wish that they could exchange places that he might
show them what poor comfort they were giving 16:4-5
 - D2 His description of God's afflictions upon himself 16:6-17
 - E1 There is no difference in his pain if he speaks or remains
silent 16:6
 - E2 God has exhausted him 16:7
 - E3 God has taken away his family

³³ They are miserable comforters! (16:2)

- E4 God has shriveled him up 16:8
- E5 God has shredded him with His anger 16:9
- E6 His neighbors ³⁴ hold him in contempt 16:10
- E7 God has abandoned him to evil men 16:11
- E8 God's treatment of him 16:12-14
 - F1 Like a wild beast shaking him by the neck 16:12a
 - F2 Using him as target practice for archery 16:12b-13
 - F3 Attacking him as a warrior 16:14
- E9 Job's reaction 16:15-17
 - F1 His sorry condition 16:15-16
 - G1 Mourning in sackcloth 16:15a
 - G2 Bereft of strength 16:15b
 - G3 Perpetually weeping 16:16
 - F2 His maintaining of his innocence 16:17
 - G1 His non-violence
 - G2 His pure prayer

³⁴ 16:10 - see K & D, IV, 283, 284.

- D3 His desire for a fair hearing in God's court 16:18 - 17:9
 - E1 His desire for accurate testimony concerning his situation 16:18-20
 - F1 His request to the earth not to cover his blood [i.e., not to conceal the evidence about him] 16:18
 - F2 His belief in the existence of official testimony concerning his life documented in heaven 16:19
 - F3 His chiding of his friends for their failure to provide accurate testimony concerning him 16:20
 - E2 His quest to plead his case with God directly: "O that a man might plead with God as a man with his neighbor!" (16:21) 16:21 - 17:2
 - F1 Because life is short 16:22 - 17:1
 - F2 Because he is surrounded by mockers [and is not getting a fair hearing] 17:2
 - E3 His request to God to guarantee him a hearing because He has withheld the truth from his earthly friends: "Lay down, now, a pledge for me with Thyself" (17:3a) 17:3-5
 - F1 His belief that God will not honor his friends [because of their lack of understanding] 17:4
 - F2 His calling down of judgment on his friends [for their false testimony] 17:5
 - E4 His frustration with God's treatment of him 17:6-7
 - F1 God's having made him a spectacle of Divine judgment before others 17:6
 - F2 His debilitating grief 17:7

- E5 His belief in his ultimate exoneration before mankind with beneficial results 17:8-9
 - F1 His future exoneration 17:8
 - F2 The future triumph of the righteous 17:9
- D4 His approach to despair 17:10-16
 - E1 Because of the fallacious philosophy of his friends /counselors in his present life 17:10-12
 - F1 The dearth of wisdom among his friends: "But come again all of you now, for I do not find a wise man among you." 17:10
 - F2 The shattered state of all his dreams 17:11
 - F3 The Pollyanna-like prognostications of his friends: "They make night into day, saying, 'The light is near,' in the presence of darkness." 17:12
 - E2 Because of the tenuousness of hope in his after-life 17:13-16
 - F1 In the hypothetical event of his acquiescence to death 17:13-14
 - F2 His dissuasion as to the likelihood of hope 17:15-16
- C3 The Second Speech of Bildad ³⁵ 18
 - D1 His rebuke of Job's attitude toward them 18:1-4
 - E1 For his senseless talk 18:1-2
 - E2 For his regarding them as dumb animals 18:3
 - E3 For his emotional flight from logic 18:4

³⁵ This is a good evangelistic sermon for Mr. Bad Man! (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

- D2 His description of the fate of the wicked ³⁶ 18:5-21
 - E1 The extinguishing of his light ³⁷ 18:5-6
 - F1 "Indeed, the **light** of the wicked goes out, 18:5
 - F2 "and the **flame** of his **fire** gives no **light**.
 - F3 "The **light** in his tent is darkened, 18:6
 - F4 "and his **lamp** goes out above him."
 - E2 The ensnarement of his feet 18:7-10
 - E3 His assailment by terrors and calamity 18:11-12
 - E4 His debilitating skin disease ³⁸ 18:13
 - E5 His utter desolation 18:14-21
 - F1 The desolation of his home 18:14-15
 - G1 His forced departure from his tent 18:14
 - G2 The seizure of all his goods [presumably by robbers] 18:15a
 - G3 The presence of Divine judgment (brimstone) ³⁹ 18:15b
 - F2 The desolation of his whole existence 18:16-20
 - G1 As likened to a dried up tree 18:16
 - G2 The fading of peoples' memory of him 18:17

³⁶ Meaning Job, of course!

³⁷ 18:5-6 - "light" -- Perhaps a reference to the individual's perspective; his attitude and demeanor; his walk with God; and ultimately his life.

³⁸ 18:13 - an obvious reference to Job's boils!

³⁹ 18:15 - brimstone - cf. *RSB*

- G3 His being driven from the inhabited world into darkness 18:18
- G4 The absence of any children to carry on his name 18:19
- G5 The horror of those who hear of his fate 18:20
- E6 His conclusion 18:21
- F1 “Surely such are the dwellings of the wicked,
- F2 and this is the place of him who does not know God.”
- C4 Job’s Response to the Second Speech of Bildad 19
 - D1 His repudiation ⁴⁰ of their doctrine 19:1-6
 - E1 Job’s consternation at their crushing words 19:1-2
 - E2 His charging them with insulting him 19:3
 - E3 His willingness to assume total responsibility for his misdeeds, had he committed any 19:4
 - E4 His insistence that, despite any proof they may offer, it is God who has wronged him! 19:5-6
 - D2 His description of God’s treatment of himself 19:7-20
 - E1 God’s antagonism against him 19:7-12
 - F1 His pleas to God for help go unanswered 19:7
 - F2 God has obstructed his progress 19:8
 - F3 God has stripped him of honor 19:9
 - F4 God “has uprooted [his] hope like a tree.” 19:10
 - F5 God angrily treats him as His enemy in battle

⁴⁰ “How long will you vex me and break me with your words?” (19:2)

19:11-12

- E2 His isolation ⁴¹ 19:13-20
 - F1 From his brothers and acquaintances 19:13
 - F2 From his relatives and intimate friends 19:14
 - F3 From his household servants 19:15-16
 - F4 From his wife and brothers 15:17
 - F5 From young children 19:18
 - F6 From his associates and those he loves: "All my associates abhor me, and those I love have turned against me." 19:19
 - F7 His pitiable condition: "My bone clings to my skin and my flesh, and I have escaped only by the skin of my teeth." 19:20
- D3 His petition for pity 19:21-22
 - E1 Because God has struck him: "Pity me, pity me, O you my friends, for the hand of God has struck me. 19:21
 - E2 His desire that at least they, if not God, would cease persecuting him: "Why do you persecute me as God does, and are not satisfied with my flesh?" 19:22
- D4 His aspiration to have his protests engraved ⁴² 19:23-24
 - E1 "Oh that my words were written! Oh that they were inscribed in a book! 19:23
 - E2 "That with an iron stylus and lead they were engraved in the rock forever!" 19:24

⁴¹ His relatives, servants, and even his wife are estranged from him.

⁴² 19:23-24 "Job, despairing of justice in his lifetime, wishes that his case could be inscribed (engraved) in a book. Then, realizing that ordinary writing is perishable, he desires that it be cut on a leaden tablet or on a rock." (RSB)

- D5 His conviction of God's ultimate vindication ⁴³of himself 19:25-29
- E1 His affirmation of God as immanent *goel*: "And as for me, I know that my Redeemer lives, and at the last He will take His stand on the earth. 19:25
- E2 His belief in personal resurrection, enabling him to see God face to face 19:26-27a
- F1 "Even after my skin is destroyed, yet from my flesh I shall see God; 19:26
- F2 "Whom I myself shall behold, and whom my eyes shall see and not another. 19:27a
- E3 His overwhelmed reaction: "My heart faints within me." 19:27b
- E4 His warning to his friends to cease their prosecution of him, lest they bring God's wrath upon themselves 19:28-29

⁴³ 19:25-27 1. Job affirms that his vindicator (*goel*) lives. 2. He says that some time in the future God will come upon the earth and vindicate him. 3. Even though his flesh is destroyed, he will see God. (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

By *goel* Job understood a relative who would bring justice and / or salvation to him. It was a *goel's* responsibility to avenge the death of a murdered relative (Num. 35:9-34), to redeem property and persons that had been sold away from the family out of poverty (Lev. 25:23-55), and to propagate a replacement for a deceased relative (implied in Ruth, chs. 2-4). Here, Job understood that ultimately God Himself, serving as Job's *goel*, would provide him with legal, emotional, and physical salvation in the next life. A powerful theology of hope and of resurrection!

- C5 The Second Speech ⁴⁴ of Zophar 20
 - D1 His exasperation 20:1-3
 - E1 His emotional agitation 20:1-2
 - E2 His need to respond to Job's insulting reproof 20:3
 - D2 His description of the transitory character of the wicked 20:4-11
 - E1 His thesis from ancient history: "...The triumphing of the wicked is short, and the joy of the godless momentary." (20:5) 20:4-5
 - E2 The wicked, though temporarily elevated, will perish 20:6-9
 - F1 He will disappear as does his own excrement 20:6-7
 - F2 He will vanish as does a dream 20:8
 - F3 He will disappear from sight 20:9
 - E3 Though his offspring are righteous and he repents later, the wicked will die anyway 20:10-11
 - D3 His analysis of transgression and its retribution 20:12-22
 - E1 The appeal of evil: To the wicked, evil is like sweet, savory food. 20:12-13
 - E2 The metamorphosis of evil: Yet within him it will turn to venomous vomit which he can no longer enjoy. 20:14-18
 - E3 The delusion of evil 20:19-22
 - F1 Non-enjoyment comes from his guilt in oppressing the poor by seizing their property 20:19
 - F2 The insatiability of his appetite for more 20:20

⁴⁴ This speech is briefer, blunter, and more passionate. (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

- F3 The short life of his acquisitions 20:21
- F4 His reaping of misery in spite of his fortune 20:22
- D4 His assurance of God's retribution upon the sinner 20:23-29
 - E1 As the object of God's fierce anger 20:23
 - E2 As the target of God's weapons of war 20:24-25
 - E3 As the victim of darkness and fire 20:26
 - E4 As the foe of heavens and earth 20:27
 - E5 As the loser of possessions in the day of God's anger 20:28
 - E6 His conclusion: "This is the wicked man's portion from God, even the heritage decreed to him by God." 20:29
- C6 Job's Reply to Zophar's Second Speech 21
 - D1 His invitation to consideration 21:1-6
 - E1 His invitation 21:1-3
 - F1 "...Listen carefully to my speech" 21:1-2
 - F2 "Bear with me that I may speak; then after I have spoken, you may mock." 21:3
 - E2 His audience: His complaint is against God, not man 21:4
 - E3 His anticipation of their reaction 21:5-6
 - F1 So they can be aghast at what he says 21:5
 - F2 Even as he is horrified at what he observes 21:6

- D2 His description of the prosperity of the wicked 21:7-21
 - E1 The prosperity of the wicked 21:7-16
 - F1 His thesis proposed as a rhetorical question: [If God relentlessly prosecutes the wicked,] “Why do the wicked still live, continue on, also become very powerful?” 21:7
 - F2 His illustrations of his thesis 21:8-15
 - G1 The establishment of the progeny of the wicked 21:8
 - G2 The safety of the homes of the wicked 21:9
 - G3 The productivity of the livestock of the wicked 21:10
 - G4 The exhilaration of the children of the wicked 21:11
 - G5 The merriment of the wicked 21:12
 - G6 The prosperity of the wicked until the day they die 21:13
 - G7 The contempt of the wicked for God 21:14-15
 - F3 His qualification of his thesis 21:16
 - G1 His concession as to the Divine source of the prosperity of the wicked: “Behold, their prosperity is not in their hand;
 - G2 His disavowal of the philosophy of the wicked: “The counsel of the wicked is far from me.”

- E2 His thesis that calamity rarely overtakes the wicked 21:17-21
 - F1 The wicked do not share a disproportionate measure of calamity, do they? 21:17
 - F2 Their lives are not as unsettled as straw and chaff, are they? 21:18
 - F3 The wicked, not his children, ought to experience God's judgment 21:19-21

- D3 His description of the easy death of the wicked 21:22-34
 - E1 His incomprehension of the mystery of Divine sovereignty in death 21:22-26
 - F1 His acknowledgment of the impossibility of teaching anything to God, the Judge of all 21:22
 - F2 His observance of death as indiscriminate to all 21:23-26
 - G1 The death of one who has experienced life in its fullness 21:23-24
 - G2 The death of another who has experienced only life's bitterness 21:25
 - G3 The inevitability of death and decay to both 21:26
 - E2 His rejection of their thesis that death serves as a swift and ruthless judgment upon the wicked 21:27-34
 - F1 His perception of their injurious logic that God destroys the homes of the wicked as a judgment ⁴⁵ 21:27-28
 - F2 His calling for the witness of travelers 21:29
 - F3 Death is delayed for the wicked 21:30

⁴⁵ 21:27-28 --and that therefore he must be wicked because God has destroyed his home!

- F4 When it occurs, no one judges him for his life of evil 21:31
- F5 Instead, he is buried with great pomp and circumstance 21:32-33
- F6 How then can Job's friends comfort him with their blithe pseudo-theology? 21:34

B3 The Third Cycle of Speeches 22 - 26

C1 The Third Speech of Eliphaz 22

D1 His insistence on Job's culpability 22:1-5

E1 The invalidity of Job's efforts to justify himself 22:1-3

F1 Job's great efforts and wisdom in justifying himself are of no use to God 22:1-2

F2 God takes no pleasure in Job's self-justification 22:3

E2 God's judgments against him are proof that he is not holy 22:4

E3 In fact, Job's wickedness is great! 22:5

F1 "Is not your wickedness great,

F2 "and your iniquities without end?"

- D2 His allegations of Job's wickedness ⁴⁶ 22:6-11
 - E1 Job's alleged sins 22:6-9
 - F1 Callously requiring deposits 22:6
 - G1 "For you have taken pledges ⁴⁷ of your brothers without cause,
 - G2 "and stripped men naked." ⁴⁸
 - F2 Withholding food and water when he was wealthy and powerful 22:7-8
 - F3 Taking advantage of widows and orphans 22:9
 - E2 God's judgment: Surrounding him with snares, dread, darkness, and water 22:10-11
- D3 His cautioning Job against a false security 22:12-20
 - E1 Of escaping God's scrutiny 22:12-14
 - E2 Of following the ways of the wicked and still reaping God's blessings 22:15-18
 - E3 Because the truly righteous know the wicked will be judged 22:19-20

⁴⁶ He believes Job has taken a pledge from someone for nothing, stripped the naked of their clothing, not aided the hungry, and been abusive to widows and orphans. In 4:3-4, Eliphaz was much more complimentary. There he said Job's words had instructed and helped many who were weak.

⁴⁷ 22:6 "pledges" = illegitimately requiring a deposit.

⁴⁸ 22:6 i.e., taking (and illegally keeping) a man's outer garment as a deposit. Cf. Ex. 22:25-27; Amos 2:8.

- D4 His invitation to Job to return to God 22:21-30
 - E1 His counsel to Job to repent 22:21-24
 - F1 He should submit to God, and he will be restored 22:21-23a
 - F2 He should quit sinning 22:23b
 - F3 He should stop trusting in material wealth 22:24
 - E2 The benefits that would accrue if Job repents 22:25-30
 - F1 God will be his treasure and his delight 22:25-26
 - F2 Then his prayers will be answered 22:27
 - F3 And what he says will be established 22:28
 - F4 God will save the down-trodden at Job's request 22:29
 - F5 Job's righteousness will benefit those not innocent 22:30
- C2 Job's response to Eliphaz' Third Speech 23 - 24
 - D1 God's absence from Job 23:1-17
 - E1 Job's desire to find God 23:1-7
 - F1 God's continued heavy hand of calamity despite Job's rebellious complaint 23:1-2
 - F2 His longing to find God 23:3
 - F3 His longing to question God and listen to His responses 23:4-5

- F4 His conviction that God would actually listen to him rather than merely put him in awe with His omnipotence 23:6⁴⁹
- F5 His insistence on his own uprightness and his ability to win his case with God, overturning the Divine Judge's sentence against him! 23:7
- E2 Job's inability to find God 23:8-9
 - F1 Neither ahead nor behind 23:8
 - F2 Neither to the left nor to the right 23:9
- E3 Job's insistence upon his innocence 23:10-12
 - F1 His confidence in his vindication 23:10
 - F2 Because of his persistence in God's way 23:11
 - F3 Because of his adherence to God's commands 23:12
- E4 Job's chagrin over God's immutable purpose 23:13-17
 - F1 God's irresistible decrees against Job 23:13-14
 - F2 Job's dismay at the prospect of meeting God because of His inexorable proceedings against him 23:15-16
 - F3 Job's refusal to give up his quest for vindication 23:17

⁴⁹ 23:6 Actually, God had been listening all the time. When He did speak, He did, in fact, overwhelm Job with His omnipotent wisdom in creation (Job 38-39; 40:6 - 41:34). When He gave Job an opportunity to respond (40:1-2), Job had nothing to say in return (40:3-5), and finally repented in dust and ashes for his brash arrogance (42:1-6).

- D2 God's absence from the world 24
 - E1 Because oppressions are permitted 24:1-12
 - F1 Job's query as to why God does not expedite justice for evil-doers 24:1
 - F2 Examples of evil 24:2-4
 - G1 "Some remove the landmarks; 24:2
 - G2 they seize and devour flocks.
 - G3 "They drive away the donkeys of the orphans; 24:3
 - G4 they take the widow's ox for a pledge.
 - G5 "They push the needy aside from the road; 24:4
 - G6 the poor of the land are made to hide themselves altogether."
 - F3 The plight of the needy as oppressed by the wicked wealthy 24:5-11
 - G1 Their constant, arduous search for food 24:5-6
 - G2 Their deprivation of adequate clothing and shelter 24:7-8
 - G3 The heartlessness of the wicked in forcing the poor into slavery 24:9
 - G4 The callousness of the wicked in depriving the poor of adequate clothing and food 24:10
 - G5 The irony of the poor working amid plenteous food, yet themselves remaining thirsty 24:11
 - F4 The irony of the groaning cries of the oppressed poor going unheeded by God 24:12

- E2 Because transgressions are unpunished 24:13-25
 - F1 The activities of evil doers in relation to light 24:13-17
 - G1 Deliberately rebelling against the light 24:13
 - G2 Arising at dawn to murder the poor and needy 24:14
 - G3 Robbing by night
 - G4 Clandestinely committing adultery in the twilight 24:15
 - G5 Breaking into homes by night 24:16
 - G6 Shutting themselves up from the light by day
 - G7 Scheming the death of others even by morning 24:17
 - F2 His statement of the *eventual* fate of the wicked ones 24:18-25 ⁵⁰
 - G1 Their swift demise 24:18
 - G2 Their cursed estate
 - G3 Their disappearance into the grave like the evaporation of snow melt during hot drought 24:19
 - G4 Their disappearance from memory 24:20
 - H1 From maternal memory
 - H2 Facilitated by decay

⁵⁰ 24:18-25 Job acknowledges that, though sometimes the wicked seem to escape Divine judgment, it is certain.

- G5 Their wickedness terminated as a tree snapped in a wind-storm 24:20
- G6 His assault of femininity, wronging 24:21
 - H1 The barren
 - H2 The widow
- F3 God's opposition to the wicked 24:22-24
 - G1 Dragging away the mighty by His power in their insecure life 24:22
 - G2 Scrutinizing them while they feel secure 24:23
 - G3 Allowing them temporary exaltation until they are harvested like grain 24:24
- F4 Job's challenge to his friends to dispute his interpretation 25:25
- C3 Bildad's Third Speech 25:1-6
 - D1 His description of God's greatness 25:1-3
 - E1 His dominion 25:1-2a
 - E2 His fearfulness 25:2b
 - E3 His imposing of peace in the highest heaven ⁵¹ 25:2c
 - E4 His innumerable angelic warriors 25:3a
 - E5 His domain consists of the whole of mankind 25:3b

⁵¹ "Heights" = heaven, the abode of God and His angels, cf. Job 26:19.

- D2 His belief in the presumption of man to think he can ever be justified before God 25:4-6 ⁵²
 - E1 His question 25:4
 - F1 "How then can a man be just with God?"
 - F2 "Or how can he be clean who is born of woman?"
 - E2 His analogy 25:5-6
 - F1 "If even the moon has no brightness 25:5
 - F2 "and the stars are not pure in His sight,
 - F3 "How much less man, that maggot, 25:6
 - F4 "and the son of man that worm!"
- C4 Job's Response to Bildad's Third Speech 26
 - D1 His sarcastic repudiation of Bildad's efforts to "console:" Then Job responded, (26:1) 26:1-4
 - E1 "What a help you are to the weak! How you have saved the arm without strength!" 26:2
 - E2 "What counsel you have given to the one without wisdom! What helpful insight you have abundantly provided!" 26:3
 - E3 "To whom have you uttered words? And whose spirit was expressed through you?" 26:4

⁵² Bildad's theology seems to be this: The moon's brightness is imperfect; the light from the stars is, in God's sight, not even free of moral defect. How much less, then, can man (including Job) ever claim to be a person of integrity in God's sight?

- D2 His description of God's greatness in Sheol, earth, and the heavens 26:5-14
- E1 His greatness in Sheol 26:5-6
- F1 The fear of God as exhibited by Sheol's inhabitants 26:5
- F2 The transparency of Sheol to God 26:6
- "Naked is Sheol⁵³ before Him and Abaddon⁵⁴ has no covering."

⁵³ 26:6 Sheol: See note on 7:9. The location of Sheol is seen to be deep down in the earth, here, even under the sea (see 26:5; cf. Job 7:9; 17:16 and 17 other O. T. references).

⁵⁴ 26:6 **Abaddon**, (11 '*abaddown*) "the place of destruction" (*NASB* footnote). It is translated "destruction" in each of its five occurrences in KJV, and "Abaddon" in *NASB*. Notice that it is synonymous with (7585) Sheol (translated "hell" in KJV) in Job 26:6 and Proverbs 15:11; with death in Job 28:22 and Psalm 88:11. In Revelation 9:11, Abaddon ("Destruction"), the Hebrew word, is translated into Greek, Apollyon ("Destroying One"), and is the name of the demonic angel of the "bottomless pit" (KJV) or "abyss" (*NASB*). He serves as king over fearsome locusts who are released from the uncovered abyss to torment men for five months. The Scripture references are KJV with Strong numbers:

Job 26:6 Hell <07585> [is] naked <06174> before <06440> him, and **destruction** <011> hath no <0369> covering <03682>.

Job 28:22 **Destruction** <011> and death <04194> say <0559>, We have heard <08085> the fame <08088> thereof with our ears <0241>.

Job 31:12 For it [is] a fire <0784> [that] consumeth <0398> to **destruction** <011>, and would root <08327> out all <03605> mine increase <08393>.

Psalms 88:11 Shall thy lovingkindness <02617> be declared <05608> in the grave <06913>? [or] thy faithfulness <0530> in **destruction** <011>?

Proverbs 15:11 Hell <07585> and **destruction** <011> [are] before <06440> the LORD <03068>: how <0637> much <0637> more then the hearts <03826> of the children <01121> of men <0120>?

- E2 His greatness in the heavens 26:7-9
 - F1 His greatness in outer space 26:7
 - G1 The constellation hole? "He stretches out the north ⁵⁵ over empty space,
 - G2 The invisible, matterless pull of gravity resulting in orbit: "and hangs the earth on nothing."
 - F2 His greatness in the hydrological system 26:8-9
 - G1 His storing up water in the clouds 26:8
 - H1 "He wraps up the waters in His clouds;
 - H2 and the cloud does not burst under them."

⁵⁵ 26:7 north (6828 *tsaphown* or *tsaphon*): There are interesting concepts connected with the direction north. In Psa. 48:2: "Beautiful in elevation, the joy of the whole earth, is Mount Zion in the far (3411 *yerekah*) north, the city of the great King." Here Mount Zion is seen as located in the far north of Jerusalem. In Isa. 14:13, Lucifer ("Light-Bearer" or "Morning Star" or "Shining One") is depicted as saying, "I will ascend to heaven, I will raise my throne above the stars of God, and I will sit on the mount of assembly in the recesses (3411 *yerekah*) of the north."(!) Is this a reference to the Heavenly Mount Zion as sitting in the north of the New Jerusalem? In Psalm 75, God warns the wicked not to boast, "For not from the east, nor from the west, nor from the desert [which was to the south of Jerusalem] comes exaltation: But God is the Judge: He puts down one, and exalts another." (Ps. 75:6-7). Honor comes, then, from the north, the seat of God in the earthly and heavenly Jerusalem. Some have wondered (my father among them) if there is an empty space in the north, and if that is where heaven is. There may well be an area in the north devoid of stars [I do not know from the scientific world], but Jerusalem itself was located in the southern part of Israel, yet Mount Zion was located in the northern flanks or recesses of the city. It would seem most logical that all that the Scriptures are saying is that, wherever heaven is, and wherever the New Jerusalem is in heaven, Mount Zion, the throne of God, is in the northern part of that city. It seems apparent from such Scriptures as Heb. 8:4-5; 9:22-28; 10:1 that earthly facilitations of worship are modeled after the realities of heaven.

- G2 His veiling of His heavenly throne with the clouds 26:9
 - H1 “He obscures the face of the full moon,⁵⁶
 - H2 and spreads His cloud over it.”
- E3 His greatness in the physics of the heavens and earth 26:10-13
 - F1 His circumscribing the horizon on the sea, separating light from darkness 26:10
 - G1 “He has inscribed a circle on the surface of the waters,
 - G2 at the boundary of light and darkness.”⁵⁷

⁵⁶ 26:9 full moon - Though both NIV and NASB translate 3678 *kicce'* by “full moon,” the word really is “throne” or “seat,” correctly translated by the AV. Note the following scriptures: In Ps. 97:2, clouds and God’s throne appear in the same context. In Ps. 103:19, God’s rulership over the earth is associated with His throne. In Isa. 66:1, heaven is seen as God’s throne, the more easily therewith to be obscured by clouds, veiling His glory. (K & D apparently extract from Dt. 24:10 that the sapphire stone on which God’s feet rest is the blue of heaven -- K & D, IV, Job 23-42, p. 55.) [The following quotations from KJV.]

Ps 97:2 Clouds and darkness [are] round about him: righteousness and judgment [are] the habitation of his throne.

Ps 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

Isa 66:1 Thus saith the LORD, The heaven [is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest?

Ex 24:10 And they saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness.

⁵⁷ 26:10 provides a remarkable reference to the sphericity of the earth. Just before sunrise and just after sunset, the darker sea and the lighter sky are divided by the horizon.

- F2 His instigating earthquakes (and volcanoes?) in mountainous regions 26:11
- G1 “The pillars of heaven tremble,
- G2 and are amazed at His rebuke.”⁵⁸
- F3 His sovereign control 26:12-13
- G1 Over the sea 26:12
- H1 “He quieted the sea with His power,
- H2 and by His understanding He shattered Rahab.”⁵⁹
- G2 Over the cloud-filled sky 26:13
- H1 “By his breath the heavens are cleared;
- H2 His hand has pierced the fleeing serpent.”⁶⁰

⁵⁸ 26:11 The “pillars of heaven” may well refer to mountains, which, in the ancient mind, appeared to support the heavens. Earthquakes, rock slides, avalanches, and perhaps volcanic eruptions, which are often caused by earthquakes (see Mt. St. Helen’s eruption, May 18, 1980, which combined all of the above) are caused by God’s intimidating rebuke! The language of appearance does no violence to scientific inquiry or the inspiration and accuracy of Scripture. Even today, we speak of sunrises and sunsets, for that is what appears to happen, even though we know the earth is actually rotating.

⁵⁹ 26:12 Roy B. Zuck, *The Bible Knowledge Commentary (TBKC)* I, 749 - note on 26:12: “The raging sea is pictured as a sea god named Rahab ..., whom God defeated. The gliding serpent [26:13, NIV] may be another description of this sea god, also known as Leviathan (Isa. 27:1). God is over the sea, and He is also superior to all mythological representations of evil.”

Less convincing is Ryrie’s explanation: “‘Rahab,’ A figurative expression for pride.” (*RSB*). *RSB* note on Job 9:13: “A mythological monster who was subdued by Marduk, and thus a figurative expression for pride.” See definitive note on Job 9:13, where the associations between Rahab, sea monster, Egypt, and pride are connected.

⁶⁰ 26:13 Fleeing serpent. Evidently another reference to Rahab, the sea monster, or -- (*TBKC*, I, 749) -- sea god. *K & D* take it as referring to a constellation in the sky (IV; Job 23-42, pp. 57 ff.).

E4 Job's conclusion: God's surpassing greatness! 26:14 ⁶¹

F1 "Behold, these are the fringes of His ways;

F2 and how faint a word we hear of Him!

F3 But His mighty thunder, who can understand?"

B4 The Final Declarations of Job 27 - 31 ⁶²

C1 Job's first monologue 27 - 28 ⁶³

D1 His affirmation of his integrity 27:1-6

E1 His oath to be truthful 27:1-4

F1 Introduction 27:1

F2 His accusing depiction of God in his oath 27:2

G1 "As God lives, who has taken away my
right,

G2 and the Almighty, who has embittered
my soul,"

F3 The life-long duration of his oath 27:3

F4 His refusal to be untruthful 27:4

E2 His refusal to agree with his accusers 27:5a

⁶¹ 26:14 "Job's magnificent conclusion is this: how much knowledge of God there is beyond what we can see and hear." (RSB)

⁶² "Many believe Job's reply ends in 27:8 or 10 and Zophar gives a third speech in 27:11 - 28:28 to which Job replies in 29 - 31)

⁶³ Job argues that his righteousness is based on the fear of the Lord (chs. 27-28). The wicked may prosper now, but not in death (ch. 27). Man can only find wisdom in the fear of God (ch. 28). (Class notes from Donald J. Tschetter, Old Testament Survey, Grace College of the Bible, 9/27/66)

- E3 His insistence on his own innocence 27:5b-6
 - F1 “Till I die I will not put away my integrity from me. 27:5b
 - F2 “I hold fast my righteousness and will not let it go. 27:6
 - F3 “My heart does not reproach any of my days.”

- D2 The destination of the wicked ⁶⁴ 27:7-23
 - E1 Job’s wish that his enemies share the doom of the wicked and unjust 27:7

 - E2 The gloomy prospect of the wicked after death 27:8-10
 - F1 His hopelessness before God 27:8
 - F2 God’s disregard of the distress of the wicked 27:9
 - F3 The wicked’s disregard of God 27:10

 - E3 Job’s instruction about God 27:11-23
 - F1 His resolve to teach them of the self-evident power of the Almighty 27:11-12

 - F2 The doom of the wicked 27:13-23
 - G1 Job's thesis 27:13
 - H1 This is the portion of a wicked man from God,
 - H2 and the inheritance which tyrants receive from the Almighty.

⁶⁴ “The wicked have a bad end, but I’m not wicked.” (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

- G2 The demise of the offspring of the wicked 27:14-15
 - H1 Destined for the sword 27:14
 - H2 Hungry
 - H3 Felled by a plague 27:15
 - H4 Their widows rendered senseless with grief

- G3 The dispersion of the wealth of the wicked 27:16-19
 - H1 His initial wealth 27:16
 - H2 His loss of wealth 27:17
 - H3 His careful construction of his home 27:18
 - H4 The sudden disappearance of his wealth 27:19

- G4 The disasters that strike the wicked 27:20-22
 - H1 Overtaken by terrors 27:20
 - H2 Stolen away by a tempest
 - H3 Inescapably carried away by the east wind 27:21-22

- G5 The contempt hurled upon the wicked 27:23

- D3 The contrast of wealth and wisdom 28
 - E1 Wealth is acquired by ingenious discovery 28:1-11
 - F1 The art of extracting metals 28:1-2
 - F2 The ingenuity of shaft mining 28:3-4

- F3 The earth as the source of disparate commodities 28:5-6
 - G1 Food 28:5
 - G2 Fire
 - G3 Sapphires 28:6
 - G4 Gold

- F4 The secluded task of mining concealed riches 28:7-8
 - G1 The earth's riches are unseen by birds with the keenest sight 28:7
 - G2 The earth's riches are untouched by the mightiest of animals 28:8

- F5 The ingenuity and diligence of man in mining concealed riches 28:9-11
 - G1 Using tools to unearth the base of mountains 28:9
 - G2 Revealing precious metals by carving through rocks 28:10
 - G3 Uncovering hidden wealth by damming streams 28:11

- E2 Wisdom is acquired neither through discovery nor purchase 28:12-19
 - F1 The thesis question: "But where can wisdom be found? And where is the place of understanding?" 28:12
 - F2 The incomprehensible value of wisdom 28:13a
 - F3 Wisdom is not to be found in the physical world 28:13b-14
 - G1 "Nor is it found in the land of the living." 28:13b

- G2 Nor can it be found in the sea 28:14
- F4 Wisdom cannot be purchased. Its value exceeds that of: 28:15-19
 - G1 Gold or silver 28:15
 - G2 Gold of Ophir, onyx or sapphire 28:16
 - G3 Gold, glass, or articles of fine gold 28:17
 - G4 Coral, crystal, or pearls 28:18
 - G5 Topaz of Ethiopia or pure gold 28:19
- E3 Wisdom is obscure 28:20-22
 - F1 The thesis queried again: "Where then does wisdom come from? And where is the place of understanding?" 28:20
 - F2 Its concealment from visual identification by man or beast 28:21
 - F3 Its absence from Abaddon and Death 28:22 ⁶⁵
- E4 Wisdom is from God 28:23-28
 - F1 His understanding of wisdom: "God understands its way; and He knows its place." 28:23
 - F2 His employment of wisdom 28:24-27
 - G1 Introductory statement -- His keen observation: "For He looks to the ends of the earth, and sees everything under the heavens." 28:24
 - G2 His use of wisdom 28:25-26
 - H1 In regard to wind 28:25

⁶⁵ 28:22 Here, *Abaddon* ("Destruction," 11) is synonymous with death or Sheol. Cf. note on 26:6

- H2 In regard to bodies of water
- H3 In regard to rain 28:26
- H4 In regard to lighting
- G3 Concluding statement -- His emphasis on wisdom 28:27
 - H1 “Then He saw it and declared it;
 - H2 He established it and also searched it out.”
- F3 His identification of human wisdom: “And to man He said, 28:28
 - G1 ‘Behold, the fear of the Lord, that is wisdom;
 - G2 and to depart from evil is understanding.’ ”
- C2 Job’s second monologue: “Why has God treated me like this?? 29 - 31
 - D1 His nostalgia for the happy past 29:1-25
 - E1 His description of his past prosperity and fame 29:1-6
 - F1 Introduction 29:1
 - F2 His wistful longing for the “olden days” and ... 29:2-6
 - G1 God’s enlightening watch-care 29:2b-3
 - G2 The prime of his life 29:4
 - G3 The friendship and presence of God 29:4b-5a
 - G4 The presence of his children 29:5b
 - G5 The days of wealth and plenty 29:6
 - E2 His description of his past respect and honor 29:7-11
 - F1 From deferential young and old at the city gate

29:7-8

- F2 From respectful princes 29:9
- F3 From hushed nobles 29:10
- F4 From the blessing and witness of ear and eye
29:11
- E3 His explanation of his past respect and honor 29:12-17
 - F1 His deliverance of the poor and orphaned 29:12
 - F2 His help of the perishing and the widow 29:13
 - F3 His clothing himself with righteousness and justice
29:14
 - F4 His assistance of the blind and lame 29:15
 - F5 His serving as a father to the needy 29:16
 - F6 His resistance against the wicked 29:17
- E4 His description of his past feelings 29:18-20
 - F1 His anticipation of security and longevity 29:18
 - F2 His assurance of personal well-being 29:19
 - F3 His basking in his own glory and strength 29:20
- E5 His resumed description of his past respect 29:21-25
 - F1 The respectful silence of those waiting to hear his
words 29:21-23
 - F2 His magnanimous behavior toward them 29:24
 - F3 His preeminent position among them 29:25

- D2 His description of his present humiliation 30
- E1 His description of the outcasts ⁶⁶ who now mock him 30:1-8
- F1 The mockery of his juniors: “But now those younger than I mock me,” 30:1
- F2 His previous disdain to place their fathers with his sheep dogs
- F3 Their ⁶⁷ lack of physical stamina 30:2
- F4 Their deprivation of food 30:3
- F5 Their surviving upon vegetation 30:4
- F6 Their ostracism from the community 30:5
- F7 Their homelessness out in the wilds 30:6-7
- F8 Their debased heritage 30:8
- G1 “sons of a fool” (Heb.)
- G2 “sons without name” (Heb.)
- F9 Their ostracism: “They were scourged from the land.”
- E2 His persecution from the outcasts 30:9-15
- F1 Their taunting of him 30:9
- F2 Their abhorrence of and aloofness toward him 30:10
- F3 Their spitting at him!

⁶⁶ 30:1-15 “The lowest people whom he had befriended (29:11-17), now insult him.” (*RSB*)

⁶⁷ 30:2 Evidently these succeeding phrases apply to the sons, not the fathers. (*Zuck, TBKC, I, 752; K & D, IV, Job 23-42, 137*).

- F4 Their casting aside all restraint in their ill-treatment of him because of God's afflictions upon him 30:11
- F5 Their attack as an army 30:12-14
- F6 Job's suffering of terrors 30:15
 - G1 Because of the younger men's dishonoring him
 - G2 Because of his loss of prosperity
- E3 His description of his disease and plight 30:16-23
 - F1 His physical and emotional pain 30:16-18
 - G1 The ebbing away of his soul ⁶⁸ 30:16
 - G2 His days of affliction
 - G3 His nocturnal shooting pains 30:17
 - G4 His twisted clothing ⁶⁹ 30:18
 - F2 His spiritual pain 30:19-23
 - G1 God's having cast him into quicksand 30:19
 - G2 His ignored pleas to God for help 30:20
 - G3 God's cruel persecution of him 30:21
 - G4 God's exposing him to wind and storm 30:22
 - G5 His belief that God is terminating his life 30:23

⁶⁸ 30:16 "Soul" (5315 *nephesh*) here probably refers to his whole inner physical stamina, and his emotional, psychological, and spiritual resources -- that which makes him a living person -- as slipping away. He is utterly exhausted and perhaps sees himself as in the process of dying.

⁶⁹ 30:18 Perhaps what Job is saying is that his clothing is twisted about him as he writhes in pain and seeks to scratch some festering sores that begin to heal and maddeningly itch. (See *RSB* note.)

- E4 His pleas and expectations of help as having gone unheeded and unmet 30:24-31
 - F1 His unmet expectations of help 30:24-26
 - G1 The normal expectation (by a person in great suffering) of receiving help 30:24
 - G2 His past compassion for sufferers crying out for help 30:25
 - G3 His present dashed hopes: His having been assaulted by evil while expecting good 30:26
 - F2 His unrelenting inner turmoil 30:27
 - F3 His endless days of affliction
 - F4 His unanswered pleas for comfort 30:28
 - F5 His lonely banishment from society 30:29
 - F6 His ghastly physical condition 30:30
 - G1 His blackened skin
 - G2 His feverish bones
 - F7 His mournful existence 30:31

- D3 His protestation of innocence 31⁷⁰
 - E1 His repudiation of the sins of sensuality and lack of general integrity 31:1-12
 - F1 His past covenant to eschew lust 31:1
 - F2 His acknowledgment of God as judge 31:2-4
 - G1 His acknowledgment of God's proper role of judging evil people 31:2-3
 - G2 His acknowledgment of God's awareness of his own (Job's) ways 31:4
 - F3 His willingness to have God stand in judgment over him (because of his belief in his own innocence) in the matters of ... 31:5-12
 - G1 Honesty: His asking God to judge him if he has been dishonest 31:5-6
 - G2 General integrity: His asking God to deprive him of a harvest if he has erred with his feet, heart, eyes, or hands 31:7-8
 - G3 Adultery: His asking that his wife may be taken away from him and abused if he has been unfaithful 31:9-12

⁷⁰ Job lists some thirteen affirmations of his innocence, signs his name, and virtually implies -- "Now, God, answer!" Job still hasn't quite changed. He is still not willing to let all rest in God's hand and just claim God's vindication. He feels he must vindicate himself. (Class notes from Donald J. Tschetter, Old Testament Survey, Grace College of the Bible, 9/27/66)

- E2 His repudiation of the abuse of power, considering himself to be ... 31:13-23
 - F1 A considerate master of his slaves 31:13-15
 - G1 Reacting appropriately to their complaints 31:13
 - G2 Considering his accountability to God 31:14
 - G3 Aware of his equality with his slaves before God, the creator of both he and they 31:15
 - F2 A helper of the unfortunate 31:16-23
 - G1 A list of hypothetical sins of which he has not been guilty: "If I have ..." 31:16-21
 - H1 Thwarted the poor 31:16
 - H2 Ignored the imploring widow
 - H3 Ignored the hungry orphan 31:17-18
 - H4 Been insensitive to those in need of clothing 31:19-20
 - H5 Abused official influence to manipulate orphans 31:21
 - G2 His call for judgment from God if he has been guilty ⁷¹ 31:22-23
 - H1 "Let my shoulder fall from the socket, and my arm be broken off at the elbow." 31:22
 - H2 For terror from God then befalls him justly 31:23

⁷¹ 31:22-23 Of course, Job anticipates that his arm will not be torn from its socket because he has not been guilty of abusing the needy.

- E3 His repudiation of covetousness and idolatry 31:24-28
 - F1 A further list of hypothetical sins of which he has not been guilty: "If I have ..." 31:24-27
 - G1 Placed confidence in wealth 31:24-25
 - G2 Been tempted to worship celestial bodies 31:26-27
 - F2 His conclusion about such activities 31:28
 - G1 Sins deserving of judgment: "That too would have been an iniquity calling for judgment,
 - G2 A denial of God: "For I would have denied God above."
- E4 His repudiation of unfriendliness 31:29-32
 - F1 His refusal to rejoice at the downfall of his enemy 31:29-30
 - F2 His hospitality toward aliens and travelers 31:31-32
- E5 His assertion of not, unlike Adam, having sin to hide 31:33-34
- E6 His ambitious aspiration to meet God 31:35-37
 - F1 His fervent statement of his desire: "Oh that I had one to hear me!" 31:35a
 - F2 His assertiveness: "Behold, here is my signature; 31:35b
 - F3 His demand: "Let the Almighty answer me!" 31:35c

- F4 His disrespect: “And the indictment which my adversary has written, 31:35d
- F5 His arrogance 31:36-37
 - G1 In flaunting his indictment: “Surely I would carry it on my shoulder; I would bind it to myself like a crown.” 31:36
 - G2 In setting God straight! 31:37
 - H1 With bold speech: “I would declare to Him the number of my steps;
 - H2 With confident demeanor: “Like a prince I would approach Him.”

A3 THE SOLUTION OF ELIHU ⁷² 32 - 37**B1 Elihu's Intervention into the Controversy 32:1 - 33:7****C1 The introduction of Elihu 32:1-5**

D1 The helpless frustration of Job's three friends: Then these three men ceased answering Job, because he was righteous in his own eyes. 32:1

D2 The anger of Elihu: But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; (32:2a) 32:2-3

⁷² Who is Elihu? Three views:

1. A young theologian just ordained, one who thinks he knows a lot.
2. A conceited young philosopher.
 - a. He uses "I" 19 times in ch. 32, also in succeeding chapters.
 - b. He tends to berate Job in regard to Job's self-vindication.
3. One sent by God to exercise a mediatorial function and this is to prepare the way of the Lord Himself.
 - a. The uses of "I" must be viewed in light of eastern, not western culture.
 - b. Elihu doesn't think he himself has superior knowledge but that God is using him.
 - c. In ch. 36 Elihu claims to speak for God, and he does go deeper than Job's three friends.
 - d. The author of Job seems to see Elihu as giving a weighty contribution.
 - e. Elihu is not rebuked by God -- Job's three friends are (42:7).
 - f. When Jehovah speaks, He continues Elihu's theme of the majesty of God in the universe. Thus he was a young theologian, but not a "smart-aleck."

Concerning Elihu:

1. His name means "God is He."
2. His personality
 - a. He is young and cautious.
 - b. He is humble -- he waited for the three friends to finish.
 - c. He has thought through Job's positions (34:16, 33; 35:2 ff.; 36:2 ff; 37:14 ff. and the positions of the three friends -- 32:36; 34:2 ff.; 34:34 ff.
 - d. He is very personal. In his attack he addresses Job by name -- 32:13; 33:1.
 - e. He is a young spiritual theologian who tries to weigh the evidence. He is younger than Job but closer to him than the three friends -- cf. 15:10 (?)
3. His contribution
 - a. He bases his conviction on who God is now, not how God has dealt in the past.
 - b. His view:
 - i. God loves you and wants you to have true fulfillment in your life.
 - ii. God allows you to suffer for a purpose. Elihu maintained that God is a loving Father. (Job's three friends said that God was an unsmiling Judge, under whose regime virtue led to happiness and sin to misfortune.)
 - iii. In light of your troubles, consider that God loves you and has a plan for you.

(Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

Through Elihu's speeches, God is manifesting His true character, i.e., His holiness, righteousness, etc. (Class notes from Donald J. Tschetter, Old Testament Survey, Grace College of the Bible, 9/27/66)

- E1 The anger of Elihu gainst Job: against Job his anger burned, because he justified himself before God. 32:2b
- E2 The anger of Elihu against the three friends: And his anger burned against his three friends because they had found no answer, and yet had condemned Job. 32:3
- D3 The respect of Elihu: Now Elihu had waited to speak to Job because they were years older than he. 32:4
- D4 The explosion of Elihu: And when Elihu saw that there was no answer in the mouth of the three men his anger burned. 32:5
- C2 The explanation of his intervention 32:6-22
 - D1 The reason for his silence 32:6-16
 - E1 His relative youthfulness 32:6a
 - E2 His reticent demeanor 32:6b
 - E3 His deference to the wisdom of age 32:7
 - E4 His declaration of the true source of wisdom 32:8-9
 - F1 The Spirit of God 32:8
 - F2 Not human longevity 32:9
 - E5 His resolve to speak 32:10
 - E6 His careful attention to their speech 32:11-12a
 - E7 His analysis of their speech 32:12b
 - F1 “Indeed, there was no one who refuted Job,
 - F2 “not one of you who answered his words.”

- E8 His belief that the debate is not yet over, for he has not yet spoken! 32:13-14
 - F1 His warning them against the false belief that God will one day convince Job of the wise and correct view of the three friends! 32:13
 - F2 Elihu's resolve to use other arguments than theirs! 32:14
- E9 His observation of their silence as a signal for him to begin 32:15-16
- D2 The reason for his speaking 32:17-22
 - E1 His desire to share his opinion 32:17
 - E2 His craving to relieve himself of the explosive burden within himself 32:18-20
 - E3 His belief in his objectivity 32:21-22
- C3 His petition of Job for his attention 33:1-7
 - D1 His request for Job to listen as he begins 33:1-2
 - D2 The source of his speech 33:3-4
 - E1 His own uprightness and sincerity 33:3
 - E2 The Spirit of God, who enables him 33:4
 - D3 His invitation to Job to respond 33:5
 - D4 His belief that he can be the intermediary for which Job is looking! 33:6-7
 - E1 He too, like Job, is a mortal man created by God 33:6
 - E2 Being mortal, he will not, in contrast to God Himself, terrify Job 33:7

B2 Elihu's Reflection of Job 33:8 - 35:16

C1 The first round of speeches 33:8-33

D1 His reiteration of Job's complaint 33:8-11 ⁷³

E1 Job's profession of innocence 33:8-9

F1 Elihu's intent to reflect accurately Job's position:
"Surely you have spoken in my hearing, and I
have heard the sound of your words: 33:8

F2 Elihu's portrayal of Job 33:9

G1 'I am pure, without transgression;

G2 'I am innocent and there is no guilt in
me.'

E2 Job's accusing God of hostility 33:10-11

F1 His sinister intentions: 'Behold, He invents
pretexts against me; 33:10

F2 His enmity: 'He counts me as His enemy.

F3 His harassment: 'He puts my feet in the stocks;
33:11

F4 His surveillance: 'He watches all my paths.'

⁷³ Elihu accurately repeats Job's argument!

- D2 Elihu's counsel 33:12-33
 - E1 His rebuke of Job 33:12-13
 - F1 Job's error: "Behold, let me tell you, you are not right in this, 33:12
 - F2 God's transcendence: "for God is greater than man.
 - F3 God's non-accountability to man for His actions: "Why do you complain against Him, that He does not give an account of all His doings?" 33:13
 - E2 God speaks to some by direct revelation 33:14-18
His revelation is
 - F1 Rare 33:14
 - F2 Typically unobserved
 - F3 At night through dreams 33:15
 - F4 Didactic 33:16
 - F5 Aimed at reform 33:17
 - F6 Salvatory 33:18
 - E3 God speaks to some by afflictions 33:19-22
 - F1 The reality of God's discipline through suffering: "Man is also chastened ..." 33:19a
 - F2 The tools of God's discipline through suffering 33:19b-22
 - G1 Bed-ridden pain: "with pain on his bed," 33:19b
 - G2 Osteopathy: "and with unceasing complaint in his bones;"
 - G3 Loss of appetite 33:20

- G4 Wasting away of the body 33:21
- G5 The approach of death 33:22
- E4 God speaks to some through the mediation of an angel 33:23-28
 - F1 The possibility of the intervention of angels to counsel man 33:23
 - F2 The exhortation for the angel to intercede with God on behalf of man 33:24-25
 - G1 Elihu's exhortation concerning the angel:
"Then let him [the angel] be gracious to him [the suffering man] and say [to God]: 33:24a
 - G2 Elihu's proposed speech for the angel to make to God 33:24b-25
 - H1 For deliverance from death:
'Deliver him [the man] from going down to the pit, I have found a ransom'; 33:24b
 - H2 For restoration of physical health 33:25
 - 'Let his flesh become fresher than in youth,
 - 'Let him return to the days of his youthful vigor;'

- F3 The results of the angelic intercession 33:26-28
 - G1 With regard to the man and God 33:26
 - H1 The sick man's prayer to God 33:26a
 - H2 The sick man's restoration to fellowship 33:26b
 - H3 God's restoration of righteousness to the man 33:26c
 - G2 With regard to the now-delivered man and other men 33:27-28
 - H1 His musical admission to men of his failure 33:27
 - H2 His testimony of God's deliverance from death 33:28
- E5 Elihu's summary of God's ways with men 33:29-30
 - F1 The statement of God's dealings: "Behold, God does all these oftentimes with men," 33:29
 - F2 The reason for God's dealings 33:30
 - G1 "To bring back his soul from the pit,
 - G2 "That he may be enlightened with the light of life."
- E6 Elihu's counsel to Job to listen to him 33:31-33
 - F1 "Pay attention, O Job, listen to me; keep silent and let me speak. 33:31
 - F2 "Then if you have anything to say, answer me; speak, for I desire to justify you. 33:32
 - F3 "If not, listen to me; keep silent, and I will teach you wisdom." 33:33

- C2 Second round of speeches 34 - 35
 - D1 Elihu's representation of Job's complaint 34:1-9
 - E1 Elihu's petition to the hearers 34:1-4
 - F1 His request to Job's three friends to listen 34:1-2
 - F2 His request for them to be discerning 34:3-4
 - E2 Elihu's recapitulation of Job's complaint 34:5-9⁷⁴
 - F1 He is innocent before God 34:5-6
 - G1 "For Job has said, 'I am righteous, but God has taken away my right. 34:5
 - G2 'Should I lie concerning my right? My wound is incurable, though I am without transgression.' " 34:6
 - F2 It is idle to serve God 34:7-9
 - G1 Job's placing of himself in evil company 34:7-8
 - G2 Elihu's evidence: "For he has said, 'It profits a man nothing when he is pleased with God.' " 34:9
 - D2 Elihu's counsel 34:10-37
 - E1 God never acts unfairly 34:10-15
 - F1 His thesis: "... Far be it from God to do wickedness, and from the Almighty to do wrong." 34:10b
 - F2 His evidence: "For He pays a man according to his work, and makes him find it according to his way." 34:11

⁷⁴ Job was willing to maintain his integrity almost at the expense of God's integrity. (Class notes from Donald J. Tschetter, Old Testament Survey, Grace College of the Bible, 9/27/66)

- F3 His thesis: "Surely, God will not act wickedly, and the Almighty will not pervert justice." 34:12
- F4 His evidence: God as Sovereign Ruler of the Earth can justly do whatever He chooses! 34:13-15 ⁷⁵
 - G1 God is the Sovereign Ruler of the Earth. 34:13
 - G2 If God determined to withdraw His Spirit 34:14
 - G3 All humanity would perish! 34:15
- E2 God never rules unjustly 34:16-20
 - F1 Elihu's address directly to Job (note the singular): 34:16
 - F2 It is unthinkable that someone unjust would rule the world 34:17
 - F3 Evidences of God's justice 34:18-20
 - G1 He indicts wicked kings and nobles 34:18
 - G2 He shows no partiality to rulers or the wealthy 34:19-20
 - H1 For He has made all 34:19b
 - H2 And all die! 34:20

⁷⁵ 34:13-15 Elihu's point seems to be that God, as the Sovereign of the earth, cannot, by definition, do anything wrong! He has seen fit to grant as a gift life and breath to man. If He chooses to withdraw that which He has beforehand freely given without any obligation on His part, how can He possibly be charged with unfairness? God owes man nothing. If he gives a gift that He does not owe, then later withdraws it, He still owes man nothing! The corollary to this is that there is no such thing as human rights! Human responsibilities, yes, human rights, no.

Zuck, *TBKC* (I, 760) has a slightly different interpretation: "As the Sustainer of human life God, if He wished, could withdraw His spirit (or 'Spirit,' NIV marg.) and breath instantly and everyone would perish at once (cf. 12:10; 27:3; 33:4), but in His goodness to mankind He does not do that."

- E3 God knows all when he condemns 34:21-33
 - F1 He views all of a man's ways 34:21
 - F2 Evil people cannot hide from God 34:22
 - F3 God does not need an investigative court hearing to determine a man's guilt or innocence 34:23
 - F4 God's actions with the wicked 34:24-30
 - G1 His overthrow of the mighty 34:24-26
 - H1 He overthrows the mighty without a court hearing 34:24a
 - H2 He sets up others in their place 34:24b ⁷⁶
 - H3 His knowledge of their works
 - H4 His crushing overthrow of the mighty at night 34:25
 - H5 His public striking of the mighty 34:26
 - G2 The reasons for His overthrow of the mighty 34:27-30
 - H1 Because of their turning aside from God and His ways 34:27
 - H2 Because of their forcing the poor and the afflicted to cry out to God for relief 34:28

⁷⁶ 34:24 God shatters (literally) the mighty. He overthrows leaders of governments and sets up others in their place. Example: In Zaire, Mobutu Sese Soko, a corrupt dictator kept in power for many years by the U. S., is in the process of being overthrown by Kenneth Kabilla (as of 4/18/97).

- H3 The supremacy of God in adjudicating both nations and individual men 34:29
- H4 To maintain a certain Godly ethical standard in human government 34:30
- E4 Job needs to submit to God 34:31-37 ⁷⁷
 - F1 Few people (including Job) patiently respond to God's discipline 34:31-32
 - F2 God will not adjust His discipline of Job to Job's standards 34:33
 - F3 Reports Elihu has heard regarding Job 34:34-37
 - G1 The source of the reports: Wise men 34:34
 - G2 "Job speaks without knowledge," 34:35
 - G3 "Job ought to be tried to the limit, because he answers like wicked men." 34:36
 - G4 Job's arrogant, rebellious speech against God 34:37
- D3 Elihu's conjecture 35
 - E1 Recapitulation of Job's complaints 35:1-3
 - F1 Elihu's rebuke of Job for implying he was more righteous than God 35:1-2
 - F2 Job's erroneous thesis that righteousness is not profitable: "For you say, 35:3
 - G1 'What advantage will it be to You?
 - G2 'What profit shall I have, more than if I had sinned?' "

⁷⁷ There is no room for rebellion.

- E2 His declaration of God's absolute sovereignty 35:4-8
 - F1 God's infinity: He is as far above man as are the clouds 35:4-5
 - F2 Man's sin has no effect upon God 35:6
 - F3 Man's righteousness has no effect upon God 35:7
 - F4 Man's evil and righteousness affect only other men 35:8

- E3 His explanation for God's not answering man 35:9-13
 - F1 The impersonal cry for help from oppression as a hindrance to answered prayer 35:9
 - F2 The absence of a request directed to God in a personal way based upon faith as a hindrance to answered prayer 35:10-11
 - F3 The presence of pride as a hindrance to answered prayer 35:12
 - F4 An empty or insincere cry as a hindrance to answered prayer 35:13

- E4 His application to Job 35:14-16
 - F1 Job is inconsistent -- he claims he cannot find God, yet he has placed his case before Him 35:14
 - F2 Job is impatient -- he has waited in vain for God to judge evil 35:15
 - F3 Job is arrogant 35:16
 - G1 "So Job opens his mouth emptily;
 - G2 He multiplies words without knowledge."

B3 Elihu's Explanation of Job's Suffering 36 - 37

- C1 God's ways among men 36:1-21
 - D1 The apology of Elihu 36:1-4
 - E1 His intention further to defend God 36:1-3
 - E2 The accuracy of his views! 36:4 ⁷⁸
 - D2 The afflictions are God's disciplines 36:5-15
 - E1 God is mighty and understanding, not capricious 36:5
 - E2 God does not let the wicked escape death, and he grants justice to the afflicted 36:6
 - E3 God honors the righteous 36:7
 - E4 If the righteous are afflicted, God will reveal to them their evil 36:8-10 ⁷⁹
 - E5 If the righteous respond to God's discipline and serve Him, they will end their days in prosperity 36:11
 - E6 If the righteous do not respond to God's discipline, they will perish without peace or knowledge 36:12
 - E7 The unrighteous respond angrily to God's discipline and die prematurely in degradation 36:13-14
 - E8 God "delivers the afflicted in their affliction" 36:15
 - D3 The application of this to Job 36:16-21
 - E1 God is wooing Job to a broad place of comfort 36:16
 - E2 But now Job is under God's judgment 36:17

⁷⁸ 36:4 "perfect in knowledge" If Elihu ascribes perfection of knowledge to himself, it is only because he has acquired his "knowledge from afar" -- i.e., from God Himself. In any event, Elihu is not lacking in self-confidence!

⁷⁹ 36:8-10 Elihu is implying that affliction is caused by human error. How is his thesis different from that of Job's three friends?

- E3 He is to beware lest his anger lead him to scoff at God 36:18
- E4 Neither Job's wealth nor his position of power can extricate him from his plight 36:19
- E5 He is not to long for evil in lieu of affliction 36:20-21
- C2 God's ways in nature 36:22 - 37:24
 - D1 The control of God over nature 36:22 - 37:13
 - E1 God is a powerful sovereign whom no one can teach or correct 36:22-23
 - E2 Job should exalt God's praiseworthy work of which all men are aware 36:24-25
 - E3 God is exalted and transcendent 36:26
 - F1 The inscrutability of His person
 - F2 The inscrutability of His eternity
 - E4 Examples God's exaltation and inscrutability in nature 36:27- 37:13
 - F1 In the hydrological cycle 36:27-31
 - G1 Evaporation 36:27
 - G2 Rain distilled from mist
 - G3 Rain drenching man from the clouds 36:28
 - G4 The incomprehensible spreading of clouds 36:29
 - G5 Thunder
 - G6 Lightning 36:30
 - G7 God's covering the sea-beds with water

- G8 God's use of water with reference to man 36:31
 - H1 To judge people
 - H2 To grant abundant food
- F2 God's use of lighting and thunder 36:32 - 37:5
 - G1 His hurling lightning at earthly targets 36:32
 - G2 His announcing His stormy approach even to cattle 36:33 ⁸⁰
 - G3 The unnerving effect of strong thunder upon humans 37:1
 - G4 Thunder likened to the voice of God 37:2
 - G5 The heaven-wide display of lightning 37:3
 - G6 The delayed, magnificent, and incomprehensible roar of God's thunderous voice! 37:4-5
- F3 God's use of storms 37:6-13
 - G1 His command of the snow and drenching rain 37:6
 - G2 His control of living creatures by means of His storms 37:7-8
 - H1 Of man 37:7
 - H2 Of beast 37:8

⁸⁰ 36:33 NIV: "His thunder announces the coming storm; even the cattle make known its approach."

- G3 God's sending of storm and cold 37:9-13
 - H1 His storms from the south 37:9a
 - H2 His cold from the north 37:9b
 - H3 His breathing out ice 37:10
 - H4 His loading clouds with moisture punctuated by lightning 37:11
 - H5 His sending of His storms in any direction for His purpose 37:12-13
 - I1 For correction 37:13
 - I2 For His world
 - I3 For His loyal love

- D2 The closing appeal to Job 37:14-24 ⁸¹
 - E1 Eliphaz' appeal to Job to listen and consider God's wonders 37:14
 - E2 Does Job know how God establishes His wonders? 37:15-18
 - F1 How He makes lightning shine? 37:15b
 - F2 How He layers His clouds? 37:16
 - F3 How He brings still, oppressive heat? 37:17
 - F4 Is Job able to spread out the skies? 37:18

⁸¹ By the end of his speech, Elihu, who emphasizes God's greatness, has brought a mellowing process to fruition. Now God speaks! (Class notes from Donald J. Tschetter, Old Testament Survey, Grace College of the Bible, 9/27/66)

- E3 How then is Job going to argue his case before God?
37:19-21
 - F1 With imperfect knowledge, how can Job help Elihu
prepare a case to argue against God? 37:19
 - F2 What man wants to risk being swallowed up by
God after challenging Him in a court case? 37:20
 - F3 Men cannot look at the bright sun [-- much less at
God!] 37:21

- E4 God's transcendent justice 37:22-24
 - F1 God's majestic approach from the north 37:22
 - F2 The Almighty God cannot be found by humans
37:23
 - F3 God's justice and righteousness 37:23
 - F4 Man's fear of God's impartiality 37:24

A4 THE SOLUTION OF JEHOVAH 38 - 42:6**B1 The First Speech 38:1 - 40:5**⁸²**C1 Jehovah's address 38:1 - 40:2**⁸³**D1 The intervention of Jehovah 38:1-3**

E1 His venue: Then the Lord answered Job out of the whirlwind⁸⁴ and said, 38:1

E2 His rebuke of Job's lack of knowledge: "Who is this that darkens counsel by words without knowledge?" 38:2

E3 His challenge to Job to instruct Him! "Now gird up your loins like a man, and I will ask you, and you instruct Me!" 38:3

D2 God's wonders in the inanimate world 38:4-38

E1 His interrogation of Job concerning the creation of the earth 38:4-7

F1 Its foundation: "Where were you when I laid the foundation of the earth? Tell Me, if you have understanding. 38:4

F2 Its measurements: "Who set its measurements, since you know? Or who stretched the line on it?" 38:5

⁸² Job was right in assuming his righteousness, but wrong in assuming God's actions. "God is now answering Job's plea for an audience with God. God now begins, not with the attitude of crushing Job, but of helping him." (Class notes from Donald J. Tschetter, Old Testament Survey, Grace College of the Bible, 9/27/66)

God does not refer to physical suffering. God ignores the accusations of the three friends. He overlooks Job's passionate words. He scarcely touches the real issue of the whole book. His purpose is to show Job the meaning of faith. Speculation now ceases. Out of suffering, Job comes to know God not only in majesty, but also in love. (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

⁸³ 38:31 ff. In God's interrogation of Job, the theme seems to be, "If you cannot explain or control the forces of nature or animals, how can you expect to be able to explain and control the spiritual realm -- i.e., My dealings with you?"

⁸⁴ 38:1 "whirlwind" (5591 ca 'ar): "tempest, storm, or whirlwind" (On-Line Bible). Also in 40:6

- F3 Its footing and cornerstone: "On what were its bases sunk? Or who laid its cornerstone, 35:6
- F4 The adulation of the angels: "When the morning stars sang together, and all the sons of God shouted for joy?" 38:7 ⁸⁵
- E2 His interrogation of Job concerning the formation of the sea 38:8-11
 - F1 His creation of the sea 38:8-9
 - G1 As though delivering a baby: "Or who enclosed the sea with doors, when bursting forth, it went out from the womb;" 38:8
 - G2 In the cloudy darkness 38:9 ⁸⁶
 - F2 His establishment of boundaries for the sea 38:10-11
 - G1 As though constructing a house 38:10
 - G2 Establishing shorelines: "And I said, 'Thus far you shall come, but no farther; and here shall your proud waves stop?'" 38:11 ⁸⁷

⁸⁵ 8:7 Apparently both the sons of God and the morning stars refer to angels. For the former term, see Job 1:6 and 2:1. There is no parallel that I know of in which the term morning stars refers to angels. Hebrew parallelism would suggest that to be the case. In Isa. 14:12, Lucifer (KJV - [*heylel*, 1966] "Light-Bearer" -- "On-Line Bible") is called "son of the morning" (*shachar*, 7837, "dawn"). (NASB reads, "How you have fallen from heaven, O star of the morning, son of the dawn!") Apparently angels were created prior to the creation of the earth, and when they witnessed the spectacle of the earth's creation, they shouted and sang for joy! Incidentally, theologically, the earth is the center of the universe. God made the earth first. He made the sun, moon, stars and planets to revolve around and serve as light and signs and seasons for the inhabitants of the earth (Genesis 1).

On the other hand, Ryrie takes morning stars literally, but offers no explanation as to how stars can sing. "Stars and angels (sons of God, see note on 1:6) joined in praise when the earth was created." (RSB)

⁸⁶ 38:9 God is apparently referring to the initial condition of the earth when darkness reigned and water covered everything (Gen. 1:2). This was either on the first day of creation or, according to Vernon J. Steiner, Miqra Institute, in the dateless past prior to the six days of "construction."

⁸⁷ 38:10-11 The establishment of shorelines took place on the third day, when God raised up the dry land from the sea (Gen. 1:9-10).

- E3 His interrogation of Job concerning the ordination of the morning 38:12-15
- F1 Has Job (like God) commanded the dawn? 38:12
- G1 "Have you ever in your life commanded the morning,
- G2 "And caused the dawn to know its place;"
- F2 Disrupting the wicked 38:13
- F3 Bringing the features of the earth into clear visibility 38:14
- F4 Breaking the power of the wicked 38:15
- E4 His interrogation of Job concerning the remotest parts of the sea and earth 38:16-18
- F1 The springs on the ocean floor 38:16
- G1 "Have you entered into the springs of the sea?
- G2 "Or have you walked in the recesses of the deep?"
- F2 The gates of death 38:17 ⁸⁸
- G1 "Have the gates of death been revealed to you?
- G2 "Or have you seen the gates of deep darkness?"
- F3 The vast breadth of the earth 38:18

⁸⁸ 38:17 The implication is that the gates of death are deep down in the bowels of the earth, as deep as the bottom of the sea. This corresponds with the Hebrew view of Sheol, the place of the dead, which is down (cf. Job 7:9; 17:16 and 17 other O. T. references). (Gates of death: cf. Ps. 9:13; 107:18; Isa. 38:10 -- Hezekiah's words after his near-fatal illness.)

- E5 His interrogation of Job concerning the origin of light and darkness 38:19-21
- F1 God's question: "Where is the way to the dwelling of light? And darkness, where is its place?" (38:19) 38:19-20
 - F2 God's sarcasm: "You know, for you were born then, and the number of your days is great!" 38:21
- E6 His interrogation of Job concerning the origin of snow and hail 38:22-23
- F1 God's storehouses 38:22
 - G1 Of snow: "Have you entered the storehouses of the snow,
 - G2 Of hail: "Or have you seen the storehouses of the hail"
 - F2 God's plan: "Which I have reserved for the time of distress, for the day of war and battle?" 38:23 ⁸⁹
- E7 His interrogation of Job concerning the origin of light, wind, rain, dew, ice 38:24-30
- F1 Light: "Where is the way that the light is divided, 38:24
 - F2 Wind: "Or the east wind scattered on the earth?"
 - F3 Flood drainage: "Who has cleft a channel for the flood, 3:25
 - F4 Lightning and thunder: "or a way for the thunderbolt;

⁸⁹ 38:23 God defeated Napoleon with the snows of Russia in 1814 as he retreated from the "scorched earth" of Moscow!

- F5 Rain 38:26-27
 - G1 In desolate places 38:26-27a
 - H1 “to bring rain on a land without people, 38:26
 - H2 “on a desert without a man in it,
 - H3 “to satisfy the waste and desolate land,” 38:27a
 - G2 To sprout vegetation: “and to make the seeds of grass to sprout?” 38:27b
- F6 The origin of moisture 38:28-29
 - G1 Of rain: “Has the rain a father? 38:28
 - G2 Of dew: “Or who has begotten the drops of dew?
 - G3 Of ice: “From whose womb has come the ice? 38:29
 - G4 Of frost: “And the frost of heaven, who has given it birth?
- F7 The curious effect of cold temperature on water 38:30
 - G1 “Water becomes hard like stone,
 - G2 “And the surface of the deep is imprisoned.”

- E8 His interrogation of Job concerning the constellations, clouds, lightning 38:31-38
 - F1 The constellations 38:31-33
 - G1 “Can you bind the chains of Pleiades, or loose the cords of Orion?” 38:31
 - G2 “Can you lead forth a constellation in its season, and guide the Bear with her satellites?” 38:32
 - G3 “Do you know the ordinances of the heavens, or fix their rule over the earth?” 38:33
 - F2 Clouds and rain: “Can you lift up your voice to the clouds, so that an abundance of water may cover you?” 38:34
 - F3 Lightning: “Can you send forth lightnings that they may go and say to you, ‘Here we are?’ ” 38:35
 - F4 Wisdom to comprehend and govern the universe 38:36-38
 - G1 Wisdom and comprehension: “Who has put wisdom in the innermost being, or has given understanding to the mind?” 38:36
 - G2 Inventory: “Who can count the clouds by wisdom, 38:37
 - G3 Control: “or tip the water jars of the heavens,
 - G4 Timing: “When the dust hardens into a mass, and the clods stick together?” 38:38

- D3 The wonders of the animate world 38:39 - 39:30
 - E1 The lion and the raven: God's interrogation of Job's inability to provide food 38:39-41
 - F1 For lions 38:39-40
 - F2 For ravens: "Who prepares for the raven its nourishment, when its young cry to God, and wander about without food?" 38:41
 - E2 The mountain goats and deer: God's interrogation of Job's ignorance concerning gestation and reproduction 39:1-4
 - F1 The delivery date 39:1
 - G1 "Do you know the time the mountain goats give birth?"
 - G2 "Do you observe the calving of the deer?"
 - F2 The gestation period 39:2
 - F3 The process of delivery 39:3
 - F4 The departure of the young 39:4
 - E3 The wild donkey: God's interrogation and description 39:5-8
 - F1 Its emancipation: "Who sent out the wild donkey free? And who loosed the bonds of the swift donkey," 39:5
 - F2 Its habitat 39:6
 - F3 Its scorn of domestication 39:7
 - F4 Its sustenance 39:8

- E4 The wild ox: God's interrogation of Job concerning his inability to domesticate the wild ox 39:9-12
 - F1 In accepting servitude, food and shelter 39:9
 - G1 "Will the wild ox consent to serve you?"
 - G2 "Or will he spend the night at your manger?"
 - F2 In cultivation 39:10
 - F3 In utilizing its strength 39:11
 - F4 In threshing 39:12
- E5 The ostrich: God's description of its peculiar ways 39:13-18
 - F1 Its wings and plumage 39:13
 - F2 Its neglect of its young 39:14-16
 - G1 Her abandonment of her eggs 39:14-15
 - G2 Her cruel treatment of her young 39:16
 - F3 God's withholding of wisdom 39:17
 - F4 Her superb foot-speed! 39:18
- E6 The war horse: God's interrogation and description 39:19-25
 - F1 Interrogation 39:19-20
 - G1 "Do you give the horse his might? Do you clothe his neck with a mane?" 39:19
 - G2 "Do you make him leap like the locust? His majestic snorting is terrible." 39:20

- F2 Description 39:21-25
 - G1 His revelling in his strength 39:21
 - G2 His fearlessness 39:22
 - G3 His imperviousness to battle 39:23
 - G4 His hot pursuit of battle 39:24
 - G5 His eagerness for battle 39:25
- E7 The hawk and the eagle 39:26-30
 - F1 God's interrogation of Job concerning the hawk:
"Is it by your understanding that the hawk
soars, stretching his wings toward the south?"
39:26
 - F2 The eagle 39:27-30
 - G1 Interrogation: "Is it at your command that
the eagle mounts up, and makes his
nest on high?" 39:27
 - G2 Description 39:28-30
 - H1 The lofty nest of the eagle 39:28
 - H2 His keen eyesight 39:29
 - H3 The carnivorous, scavenging diet of
his young 39:30
- D4 The challenge of Jehovah 40:1-2
 - E1 Introduction: Then the Lord said to Job, 40:1
 - E2 Criticism: "Will the faultfinder contend with the
Almighty?"
 - E3 Challenge: "Let him who reproves God answer it."

C2 Job's answer 40:3-5

D1 His insignificance: Then Job answered the Lord and said, "Behold, I am insignificant; 40:3-4a

D2 His discomfiture: "what can I reply to Thee? I lay my hand on my mouth. 40:4b

D3 His refusal to put his foot in his mouth again! "Once I have spoken, and I will not answer; even twice, and I will add no more." 40:5

B2 The Second Speech 40:6 - 42:6⁹⁰

C1 Jehovah's address 40:6 - 41:34

D1 His challenge to Job to see if he is capable of saving himself! 40:6-14

E1 His venue: Then the Lord answered Job out of the storm,⁹¹ and said, 40:6

E2 His confrontation! "Now gird up your loins like a man; I will ask you, and you instruct Me. 40:7

E3 His indictment of Job 40:8⁹²

F1 "Will you really annul My judgment?

F2 Will you condemn Me that you may be justified?

⁹⁰ If you can't understand God in the physical realm, how can you understand Him in the spiritual? (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

⁹¹ 40:6 "storm" (5591 ca 'ar): "tempest, storm, or whirlwind" (On-Line Bible). Also in 38:1.

⁹² 40:8 This is the crux of Job's error. Job had actually "discredited" God's "justice" (NIV). Furthermore, he was prepared to justify himself at the expense of God's righteousness. It is fascinating that God does not then proceed to justify His own actions, to defend His integrity with the way He has been treating Job. God does not concede for a moment that He owes Job an explanation! He simply resumes the theme of His sovereignty, power, and wisdom based upon His dealings with man and also in creating magnificent creatures here on the earth! Fascinating indeed!

- E4 His querying Job's power in deed and word in contrast with His own: "Or do you have an arm like God, and can you thunder with a voice like His?" 40:9
- E5 His summons to Job to duplicate His dignity and majesty: "Adorn yourself with eminence and dignity; and clothe yourself with honor and majesty. 40:10
- E6 His challenge to Job to bring angry judgment on the proud and the wicked as He Himself does! 40:11-13
 - F1 "Pour out the overflowings of your anger; and look on everyone who is proud, and make him low." 40:11
 - F2 "Look on everyone who is proud, and humble him; and tread down the wicked where they stand. 40:12
 - F3 "Hide them in the dust together; bind them in the hidden place." 40:13
- E7 His rhetorical conclusion: If Job can do all these, he can save Himself! "Then I will also confess to you, that your own right hand can save you." 40:14

- D2 His description of the Behemoth: “Behold now, Behemoth,⁹³ which I made as well as you (40:15a) 40:15-24
- E1 Its food: “He eats grass like an ox. 40:15b
- E2 Its strength 40:16
- F1 “Behold now, his strength in his loins,
- F2 “and his power in the muscles of his belly.
- E3 Its size: “He bends his tail like a cedar; 40:17a
- E4 Its stoutness 40:17b-18
- F1 “The sinews of his thighs are knit together. 40:17b
- F2 “His bones are tubes of bronze; 40:18
- F3 “His limbs are like bars of iron.

⁹³ 40:15 The behemoth (the word occurs only here in the O. T.) is usually considered by linguists to be the hippopotamus, perhaps because of extensive reference to water (40:21-23). Roy Zuck (*TBKC*, I, pp. 771, 772) makes an interesting case for the hippopotamus, and suggests that the reference in 40:17 is to a cedar branch, not a cedar tree. Literally, the text says that Behemoth takes pleasure or delight with regard to his tail like a cedar. The idea is, I believe, that he swings freely his tail wherever he wishes. Consequently I believe the picture is one of a prominent tail (like a cedar tree - 40:17), and that the animal thus described lends itself much more credibly to a dinosaur, perhaps the huge Brontosaurus or Diplodocus, both of which indeed had an enormous tail. Presumably, a vegetarian dinosaur without claws or fangs (such as the Allosaurus or Tyrannosaurus Rex might employ), could at least offer itself some defense by swinging with impunity its mighty tail. Certainly both Brontosaurus and Diplodocus enjoyed vegetation, and the former definitely had an affinity for water. *The World Book Encyclopedia*, IV, 1994 (pub. 1959) states, “It probably spent most of its time in shallow lagoons and lakes.” The Brontosaurus (or Apatosaurus -- scientific name) belongs, along with Diplodocus to a family of dinosaurs known as sauropods. “The Saurischia include two major groups: (1) the herbivorous Sauropodomorpha, which comprise the giant, long-necked Sauropoda such as Diplodocus and Apatosaurus The sauropods became very large and quadrupedal, and evolved some interesting adaptations for feeding on high vegetation. In Diplodocus, for example, the neck and tail are both very long; the lower (haemal) arches of the tail vertebrae, at the point where the tail would normally reach them, are canoe-shaped instead of tongue-shaped, and appear to have assisted the animal in using the tail as a prop for the hind limbs in a tripod stance as it fed on high vegetation, with its forelimbs raised off the ground.” (“Dinosaur,” Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Funk & Wagnall's Corporation.) While I reject totally Encarta's evolutionary stance, the article offers an interesting possibility for Diplodocus -- his large tail -- like a cedar, could even be used as a massive timber for support.

- E5 Its prominence 40:19
 - F1 "He is the first of the ways of God;
 - F2 "Let his maker bring near his sword."⁹⁴
- E6 Its habitat 40:20-23
 - F1 Its interrelationship with mountains 40:20⁹⁵
 - F2 Its compatibility with other animals⁹⁶
 - F3 Its affinity for water 40:21-23
 - G1 Its rest among lotus⁹⁷ plants, reeds,⁹⁸ and marsh 40:21
 - G2 Its situation among lotus plants and willows of the brook 40:22
 - G3 Its confidence even in a flooded river 40:23
- E7 Its invulnerability 40:24
 - F1 "Can anyone capture him when he is on watch,
 - F2 "with barbs can anyone pierce his nose?"
- D3 His description of the Leviathan 41:1-34
 - E1 The question of capturing it 41:1-2

⁹⁴ 40:19 Maker ... sword. The animal is so intimidating that only God Himself would dare approach it armed only with a hand sword!

⁹⁵ 40:20 Some speculate that rivers and streams from the mountains were somehow a source of food for Behemoth.

⁹⁶ 40:20 The implication is that other behemoth is herbivorous, and other animals in the open terrain that might otherwise flee in fright, graze or exist peacefully in presence of behemoth.

⁹⁷ 40:21 Lotus: undoubtedly lotus, used in this aqueous context, refers to plants akin to the water lily.

⁹⁸ 40:21 reeds: see 1 Kings 14:15 and Isa. 19:6, where reed (7070 *qaneh*) is associated with water.

- F1 "Can you draw out Leviathan⁹⁹ with a fishhook? Or press down his tongue with a cord? 41:1
- F2 "Can you put a rope in his nose? Or pierce his jaw with a hook? 41:2

⁹⁹ 41:1 - Leviathan (3882 *livyathan*): There are six occurrences of Leviathan in the Old Testament in five verses: Job 3:8; 41:1; Psalm 74:14; Ps 104:26; Isa. 27:1 (2X), where it is associated with 8577 *tanniyn*, variously translated in the AV as dragon, serpent (see note on Job 9:13), whale (Gen. 1:21), or sea monster (Lam. 4:3). In Ps. 74:14, God is said to have broken the heads of the dragons in the waters (v. 13) and the heads (plural) of Leviathan (AV); Psalm 104:25-26 speaks of the sea, in which are ships, and in which is "leviathan, whom thou hast made to play therein." (AV); finally, Isa. 27:1: "In that day the Lord with his great and sore and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." (AV) Note that Leviathan is, in Isa. 27:1, first called 5175 *nachash*, serpent, the same word as is used in reference to Satan in Genesis 3:1 ff., and then called 8755 *tanniyn* (dragon -- AV).

Doubtless, the description in Job 41 sounds much like the mythological dragon with its impervious scales (41:15-17, 30) and flaming breath (41:18-21). Missing in this chapter is any reference to wings, an ability attributed to the mythological creature. Added seems to be the reference to Leviathan as a powerful swimmer (41:31-32). Most commentators relate this creature to the crocodile, an animal still in existence today. The On-Line Bible identifies the creature thus: "3882 *livyathan* {liv-yaw-thawn'} from 3867; TWOT - 1089b; n m

1) leviathan, sea monster, crocodile, serpent, dragon

1a) large aquatic animal perhaps a crocodile, or serpent, or whale"

Commentators explain away the fiery breath by attributing the smoke to the vapor all air-breathing animals expel when they breathe on a cool morning or day, or else they attribute it to poetic hyperbole. On the other hand, every country has the dragon in its mythology. There are animals even today, such as the bombardier beetle, that mix potent chemicals to create an explosive charge. Who are we to say, that among all the animals that have become extinct down through the millennia, that there has never been a fire-breathing monster equivalent in some measure to the dragon? The present author leans to the latter explanation, for the creature described in Job 41 is simply too awesome to be dismissed as a modern day, puny crocodile, especially when compared with the enormous lizards (dinosaurs) we know to have existed in a by-gone era!

Incidentally, John Baumgardner, laboratory scientist with the National Laboratory of the U. S. Department of Energy at Los Alamos, New Mexico, and the world's pre-eminent expert in the design of computer models for geophysical convection, "believes that humans and dinosaurs coexisted before the flood and, citing Job 40-41, believes in fire-breathing dinosaurs -- what we would call dragons.... He points out that the sedimentary layer in the Grand Canyon known as the 'Tapeat sandstone,' which contains the first evidence of multicellular life (trilobite trackways), also contains evidence of catastrophic violence. Baumgardner believes this layer marks the beginning of the Genesis flood, which killed every antediluvian creature, including the dinosaurs, which were not saved by God in Noah's ark." (Chandler Burr, "The geophysics of God," U. S. News & World Report, June 16, 1997, pp. 55-58.)

- E2 The question of taming it 41:3-6
- F1 "Will he make many supplications to you? Or will he speak to you soft words? 41:3
 - F2 "Will he make a covenant with you? Will you take him for a servant forever? 40:4
 - F3 "Will you play with him as with a bird? Or will you bind him for your maidens? 41:5
 - F4 "Will the traders bargain over him? Will they divide him among the merchants? 41:6
- E3 The question of even killing it 41:7-10a
- F1 "Can you fill his skin with harpoons, or his head with fishing spears? 41:7
 - F2 "Lay your hand on him; remember the battle; you will not do it again! 41:8
 - F3 "Behold, your expectation is false; will you be laid low even at the sight of him? 41:9
 - F4 "No one is so fierce that he dares to arouse him; 41:10a
- E4 The application from the questions 41:10b-11
- F1 God, far more than Behemoth, is unapproachable: "Who then is he that can stand before Me? 41:10b
 - F2 God owes no one anything [not even Job!] "Who has given to Me that I should repay him? 40:11a
 - F3 God can do whatever He wishes with His creatures, whether Behemoth or Job! "Whatever is under the whole heaven is Mine." 40:11b

- E5 The description of it in detail 41:12-34
 - F1 Its stoutness: “I will not keep silence concerning his limbs, or his mighty strength, or his orderly frame. 41:12
 - F2 Its impregnable skin: “Who can strip off his outer armor? Who can come within his double mail? 41:13
 - F3 Its fearsome head: “Who can open the doors of his face? Around his teeth there is terror. 41:14
 - F4 Its impregnable skin 41:15-17
 - G1 “His strong scales are his pride, shut up as with a tight seal. 41:15
 - G2 “One is so near to another, that no air can come between them. 41:16
 - G3 “They are joined one to another; they clasp each other and cannot be separated. 41:17
 - F5 Its fiery effect 41:18-21
 - G1 Its lightning-like sneezes: “His sneezes flash forth light, 41:18a
 - G2 Its glowing eyes: “And his eyes are like the eyelids of the morning. 41:18b
 - G3 Its fiery breath 41:19-21
 - H1 “Out of his mouth go burning torches; sparks of fire leap forth. 41:19
 - H2 “Out of his nostrils smoke goes forth, as from a boiling pot and burning rushes. 41:20
 - H3 “His breath kindles coals, and a flame goes forth from his mouth. 41:21

- F6 Its powerful neck 41:22
- F7 Its protective skin 41:23
- F8 Its stout heart ¹⁰⁰ 41:24
- F9 His imposing movements 41:25
- F10 Its impregnability 41:26-30
- F11 Its powerful swimming ability 41:31-32
- F12 Its unequalled impact 41:33-34
- C2 Job's answer 42:1-6 ¹⁰¹
 - D1 His confession 42:1-3
 - E1 Job's admission of God's omnipotence and sovereignty!
Then Job answered the Lord, and said, "I know that
Thou canst do all things, and that no purpose of
Thine can be thwarted." 42:1-2
 - E2 Job's response to God's earlier critical question 42:3
 - F1 Job's repetition of God's earlier question: 'Who is
this that hides counsel without knowledge?' ¹⁰²
 - F2 Job's humble, apologetic response: "Therefore I
have declared that which I did not understand,
things too wonderful for me, which I did not
know." 42:3

¹⁰⁰ 41:24 Heart. The Hebrew heart (3820 *leb*) can refer to the physical organ, as in Exodus 38:20, where Aaron is to wear the Urim and Thummim on his heart (we would say "chest"). Thus NIV translates here "chest." More often, the Hebrew thought is of the heart metaphorically, as the seat of man's thought, resolution, will, emotions, courage, etc. Here I am translating it thus -- Leviathan is "stout-hearted" -- of fierce will and resolve.

¹⁰¹ Job doesn't understand God, but he trusts in Him. (Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)

¹⁰² 42:3 "Who is this ..." Job is here quoting God from 38:2. In that question of 38:2 God was rebuking Job. In 42:3 Job, in response to God's rhetorical question of 38:2, repents of his own insolence and arrogance!

- D2 His repentance: His response to God's earlier mockery of his audacity 42:4-6
- E1 Job's adaptation of God's earlier mocking challenge into a sincere request for instruction from God! 'Hear, now, and I will speak; I will ask Thee, and do Thou instruct me.' 42:4 ¹⁰³
- E2 Job's description of his intimate encounter with God: "I have heard of Thee by the hearing of the ear; but now my eye sees Thee; 42:5 ¹⁰⁴
- E3 Job's humble repentance: "Therefore I retract, and I repent in dust and ashes." 42:6

¹⁰³ 42:4 In 38:3 and 40:7, God had mockingly asked Job to instruct Him, God! Here, Job uses the same phrases sincerely, asking God to instruct him, Job!

¹⁰⁴ 42:1-6 "Job repents of his pride and rebellion and finds contentment in the knowledge that he has God's fellowship. This is the great lesson of the book: If we know God, we do not need to know why He allows us to experience what we do. He is not only in control of the universe and all its facets but also of our lives; and He loves us. Though His ways are sometimes beyond our comprehension, we should not criticize Him for His dealings with us or with others. God is always in control of all things, even when He appears not to be." (*RSB* note)

A5 THE CONCLUSION 42:7-17

B1 The Lord's Rebuke of the Three Friends 42:7-9

- C1 God's wrath against Eliphaz and his two friends: And it came about after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, 42:7
 - D1 The statement of wrath: "My wrath is kindled against you and against your two friends,
 - D2 The reason for wrath: "because you have not spoken of Me what is right as My servant Job has.
- C2 God's prescription for atonement 42:8
 - D1 The sacrificial animals: "Now therefore, take for yourselves seven bulls and seven rams,
 - D2 The mediation of Job: "and go to My servant Job,
 - D3 The required offerings: "and offer up a burnt offering for yourselves,
 - D4 The prayer of Job: "and My servant Job will pray for you.
 - D5 The anticipated effectiveness of Job: "For I will accept him so that I may not do with you according to your folly,
 - D6 The Divine perspective on the shortcomings of their speeches as opposed to Job's righteous speech: "because you have not spoken of Me what is right, as My servant Job has."
- C3 The compliance of the three friends 42:9
 - D1 Their obedience: So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord told them;
 - D2 God's acceptance of Job's prayer on their behalf: and the Lord accepted Job.

B2 The Lord's Restoration of Job 42:10-17

- C1 The statement of restoration 42:10
- D1 Restoration: And the Lord restored the fortunes of Job when he prayed for his friends,
- D2 Doubled restoration! and the Lord increased all that Job had twofold.
- C2 The consolation of restoration: through relatives and friends 42:11
- D1 Fellowship: Then all his brothers, and all his sisters, and all who had known him before, came to him, and they ate bread with him in his house;
- D2 Comfort: and they consoled him and comforted him for all the evil that the Lord had brought on him.
- D3 Gifts: And each one gave him one piece of money, and each a ring of gold.
- C3 His doubled wealth: And the Lord blessed the latter days of Job more than his beginning, and he had 14,000 sheep, and 6,000 camels, and 1,000 yoke of oxen, and 1,000 female donkeys. 42:12
- C4 His replacement children 42:13-15
- D1 Replacement children: And he had seven sons and three daughters. 42:13 ¹⁰⁵
- D2 Notable daughters: And he named the first Jemimah, and the second Keziah, and the third Keren-happuch. 42:14
- D3 Beautiful daughters: And in all the land no women were found so fair as Job's daughters; 42:15
- D4 Privileged daughters: and their father gave them inheritance among their brothers.

¹⁰⁵ The Lord did actually double Job's children. The original ten, undoubtedly believers, Job would see again in the next life. All told Job had 20 children!

C5 The life and death of Job 42:16-17 ¹⁰⁶

D1 Job's extended life: And after this Job lived 140 years, and saw his sons, and his grandsons, four generations. 42:16

D2 Job's death: And Job died, an old man and full of days. 42:17

ANALYSIS OF JOB

Prepared by James T. Bartsch
July, 1997

WordExplain.com
P. O. Box 527
Cottonwood Falls, Kansas 66845
Email Contact: jbartsch@wordexplain.com

"Scripture taken from the *NEW AMERICAN STANDARD BIBLE* ®,
© Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by The Lockman Foundation
Used by permission." (www.Lockman.org)

¹⁰⁶ Lessons from the book of Job

1. Good men are subject to testings.
2. Suffering is not necessarily equated with punishment for sin.
3. A righteous character can be maintained in adverse circumstances.
4. Suffering may be a mystery of providence.
5. Suffering may be a test of the reality of God.

(Class notes from Harold W. Hoehner, Old Testament Survey, Dallas Theological Seminary, Spring Semester, 1971)