

JOB

This is considered to be the oldest book of the Bible passed down by oral tradition and possibly first written by Moses or during the times of Solomon. It is commonly thought that Job lived during the time of the Patriarchs (possibly Joseph) for the following reasons:

- Time of patriarchs... no mention of Law, Israel, etc. (but just as with Cain/Abel, there were sacrifices). No mention of other “gods.” No references to Mosaic institutions (priesthood, laws, tabernacle, special religious days, events, etc.)
- Traditions? (Talmud): Job = King of Edom? Job = Pyramids? Re: Joseph?
- Wealth reckoned in livestock (1:3; 42:12) as with Abraham (Gen 12:16, 13:2) and Jacob (Gen 30:43, 32:5).
- Depicts Sabeans and Chaldeans (1:15,17) as nomads; they weren’t in later years.
- Job was priest of his family (1:5); national priesthood was not yet in existence.
- Hebrew word “piece of money” (42:11) is used elsewhere only twice (Gen 33:19, Josh 24:32), both in reference to Jacob.
- Musical instruments referenced (21:12; 30:31) timbrel, harp (or lyre), flute (or pipe) are also mentioned in Gen (4:21; 31:27).
- Job’s daughters were heirs of the estate along with brothers (42:15) which was not likely after Mosaic law given (Num 27:8).
- The name “Shaddai” is used of God 31 times in Job (many more times than elsewhere in OT) and is a name familiar to the patriarchs (Gen 17:1; Ex 6:3).
- Personal and place names associated with patriarchal period

Famous Axioms that Originated from Job	
Job 4:15	“The hair on my body stood up”
Job 7:7	“My life is a breath”
Job 19:20	“...by the skin of my teeth”
Job 19:28	“The root of the matter”
Job 28:13	“The land of the living”

Job begins and ends in Narrative, but the rest is Hebrew poetry which is one reason that it is considered a great work of literature.

- Tennyson recorded that Job is “the greatest poem, whether of ancient or modern literature”.
- Victor Hugo called it the “greatest masterpiece of the human mind.”
- Poetry is one of the earliest forms of composition and lends itself to easy memory and oral tradition.
- The poetic form of Maschal was not rhythm or rhyme, but abrupt and proverbial often in an alphabetical arrangement somewhat like the acrostic.
- Martin Luther considered the book of Job was the most “magnificent book in all of Scripture”
- There are many (110) *hapax legomena*, words not found elsewhere in OT (more than any other OT book);

Examples of Scientific Principles from Job

Job 26:7	Suspension of Earth in Space
Job 33:6	Composition of the Human Body
Job 36:27-28	Evaporation/Precipitation Cycle
Job 37:9, 17	Wind & Weather Directions
Job 37:11	Cloud-Lightning Relationship
Job 38:16	Ocean Floor Phenomena
Job 38:32-33	Orbits of heavenlies & earthly impact

Job was considered righteous in the Old Testament (Ezekiel 14:14, 20) and is respected for perseverance in the New Testament (James 5:11).

- Job is possibly mentioned in Genesis 36:34 or even Genesis 46:13
- The story of Job covers approximately one year in the life of a man who lived an additional 140 years (42:16) after this trial (Job 7:3 refers to this time as several months).
- Job is a Type of Christ: Blameless; Satan tempts him to renounce God; his own family rejects him; he suffers the loss of all possessions, endures physical suffering and exalted in the end.

A number of lessons can be learned from the story of Job.

- One reason for illness and trials is to bring glory to God (John 9:1-3, 11:4); therefore, Job glorified God in a unique way during his suffering.
- The Book of Job consists of 42 chapters of godly friends discussing whether a brother is righteous or not; little time to focus on God.
- One of the primary points is that life (and all of creation) centers on God instead of man; life is all about God.
- Some pundits believe the Book of Job (3-31) is Job's "charge" against God for the humiliating and painful treatment Job has endured (Job 13:3, 18; 23:3-4) via a formal legal process (including witnesses Job 16:19)

Several truths are not established in the book of Job.

- “Why do the innocent suffer?” is not answered in Job, but is addressed in other places: Jn 9:1-3; Heb 2:10, 5:8; James 1:2-3; 1 Pet 1:6-7, 4:1-3; 2 Cor 1:3-4, 4:10-11, 12:7-10
- “The patience of Job” is not an accurate reflection of his response to trial, although Job did endure (James 5:10-11)

Discussions Between Job & Friends

Sequence	Statement	Rebuttal
Round 1	Eliphaz (4-5) Bildad (8) Zophar (11)	Job (6-7) Job (9-10) Job (12-14)
Round 2	Eliphaz (15) Bildad(18) Zophar (20)	Job (16-17) Job (19) Job (21)
Round 3	Eliphaz (22) Bildad(25)	Job (23-24) Job (26)
Round 4	Job (27-31)	Elihu (32-37)

Besides the prologue and epilogue, each of the three friends gave three speeches apiece while Job responded each time; Jehovah addresses them three times (Job 38:1-41:34)

Job's Four Friends:				
1.	“Eliphaz the Eloquent”	“God is his strength; the endeavor of God”	Eliphaz (Edomite name, Gen 36:4, 11, 15); the Temanite was from Tema in Arabia, or Teman in Edom (Jer 49:7, 20; Ezek 25:13; Amos 1:12; Obad 8, 9).	Based on his own observation and human experience: “Job suffers because he has sinned.”
2.	“Bildad the Brutal”	“Son of Contention; Old Friendship”	Bildad the Shuhite was from Shuah, a location named after Abraham’s youngest son (Gen 25:2). There is a plausible identification with a place in the Middle Euphrates mentioned in cuneiform texts.	He rests his arguments on human tradition: “Job is a hypocrite.”
3.	“Zophar the Zealous”	“Rising Early; Crown”	Same as Balak’s father (Num 22-24)? Naamah possibly a Judean town (Josh 15:41).	Rests on assumptions of human merit versus orthodox dogma: “Job is a wicked man.”
4.	Elihu	“Whose God is He; He is my God Himself”	An intercessor more than a judge? Ch 32: Elihu, the son Brachel the Buzite, may have been from Buz, the name of Abraham’s nephew. Buz in mentioned along with Dedan and Tema, Arabian locations (Jer 25:23)	Focus is on God

Chiastic Structure of Job

1:1-2:5 Introduction.

2:6 - 2:10 Satan’s assault. Job stripped of all.

2:11- 13 The Three Friends. Their arrival.

3:1 - 31:40 Job and his friends.

32 - 37 Elihu.

38:1 - 42:6 Jehovah and Job.
42:7 - 9 The Three Friends. Their departure.
42:9 - 10 Satan's Defeat. Job blessed of all.
42:11 -17 Conclusion.

24 Job 1, 2, 3

Read Job 1:1-5... Job is Introduced as Great and Upright

1:1 Noah → Shem → Abram → Uz (Gen 22:21)

- The land of Uz was probably in Edom (Jeremiah 25:20; Lamentations 4:21; Genesis 36:28) which is southeast of the Dead Sea. However, Uz may also have been located in the fertile crescent (Gen 10:23, 22:21).
- Three times (Job 1:1, 8; 2:3) it is stated that Job was blameless (but not "sinless" – Job 13:23); the word carries the meaning of "complete" which suggests that Job conformed wholeheartedly to his understanding of God's desires for him in those ancient days. Job lived up to the traditions as he understood them (Luke 18:21)
- The term "upright" carries the meaning of "straight" and is related to the term "righteousness." "Upright" infers a measuring stick.

1:2 Job's family consisted of seven sons and three daughters.

1:3 Job was wealthy and prosperous, but continued to fear the Lord.

1:4 "Appointed days" could be read as birthdays which is interesting in the context of chapter three when Job curses his own birthday.

1:5 Job performs the priestly duties of offerings as the leader of his family; Job was cautious even in good times. The act of consecration is one of cleansing with the realization that all men are sinful. (Gen 35:2; Num 14:10, 14)

Read Job 1:6-12... God Discusses Job with Satan

1:6 The plural term "Sons of God" (*beney haelohim*) was an Old Testament reference to angels (Gen 6:2) whereas a singular reference of "Son of God" could refer to an individual of Israel (i.e. King) or the Messiah.

- God asks Satan "*where did you come from?*" Satan relates his temporal day-to-day activities (1 Pet 5:8) when in reality when Satan was made by God (as were all things Acts 7:50; Romans 11:36; 1 Cor 8:6; Eph 3:9; Col 1:16-17; Rev 4:11 → Is 45:7)

1:7 The Lord references Job as His servant which is an esteemed position. (Abraham – Genesis 26:24; Moses – Numbers 12:7; Caleb -Numbers 14:24; David – 2 Samuel 3:18, 7:5; Isaiah - Isaiah 20:3; Jacob – Isaiah 41:8); Eliakim – Isaiah 22:20)

- In Job, the reference is always to "The Satan," and since the definite article always precedes his "name," Satan seems to be more of a title than a personal moniker.
- The Hebrew word "ha satan" is best translated "The Adversary" or "The Prosecutor" (Zech 3:1-5).
- Satan is primarily an adversary, not of God, but of humans
- Satan (1 Pet 5:8) imitates Jesus (2 Chron 16:9; Rev 10:3; (angels on horses Zech 1:10, 6:7; 2 Ki 6:16-17); Job 10:16 tells what God does to the proud). Satan means "adversary"/"accuser" or as a verb "to lie in wait" (as adversary)"

- There are two different terms for “God” in Job:
 - Elohim – the most common one is plural for “El” (God) – the Trinity
 - Yahweh – used in this verse as the covenant name of “God” (Ex 3:14) which is represented by all capital letters of “LORD”. This covenant name represents a form of “to be”.
- 1:8 Literally, “*Have you placed your heart on my servant Job?*” Yahweh (“the Lord”) references Elohim (“God”) in the three persons.
- Sometimes the word “Elohim” might reference the angels (Ps 82:1, 97:7)
- 1:9 Satan questions the Lord and assumes that mankind only serves God with selfish intent. Satan is so self-focused that he assumes all of mankind is as well.
- 1:10 God’s hedge of protection (Job 3:23; Isaiah 5:5) → 1 Cor 10:13 Not tempted beyond ability versus God’s hedge to bind up (Job 3:23, 19:8)
- 1:11 Satan challenges God that Job only loves God for the benefits from God.
- 1:12 God gives Job’s possessions over to Satan, but cautions Satan not to touch Job directly.

Read Job 1:13-22... God Discusses Job with Satan

- 1:13 The downfall occurred when the children had gathered to party at the oldest son’s house (Job 1:4-5). This would have been the day (earlier or later) that Job would offer a sacrifice to the Lord to consecrate his children (Job 1:5).
- 1:14 The first message to Job was that oxen and donkeys were plowing and eating together.
- 1:15 Satan did not directly attack Job’s possessions, but just as God uses His creation, Satan used creation to destroy Job’s materials and family.
- The Sabeans were an Arabian tribe south of the land of Canaan.
- 1:16 “Fire from Heaven” possibly being lightning or meteors

Four (Test/Trial) Losses		
Witness	Account	Result
1:14 Messenger 1	Sabeans (Sheba/Arabeans) Raided	Ox/Donkeys Taken Servants Killed
1:16 Messenger 2	Fire of God fell from heaven	Sheep Burned Up Servants Consumed
1:17 Messenger 3	Chaldeans (Mesopotamia) Raided in 3 bands	Camels Taken Servants Killed
1:18 Messenger 4	Wind across the wilderness struck the corners felling the eldest son’s house	Sons & Daughters Dead

- 1:17 The Chaldeans lived at the base of the fertile crescent near Babylon.
- 1:18-19 The children of Job died when the house of their eldest brother collapsed.
- 1:20 Job 1) Arose 2) Tore his robe 3) shaved his head 4) fell to the ground & worshipped
- Job didn’t make negative statements against the people who committed the atrocity
- 1:21 "*Naked I came from my mother's womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD.*" (Eccl 5:15)
- 1:22 Job didn’t sin or charge God with wrong

Read Job 2:1-10... God Discusses Job with Satan (Again)

- 2:1 It does not seem that these angels remained before God, but they had an appointed day to come into the presence of God.
- 2:2 The Lord once again brings Satan’s attention to Job; it seems that Satan was distracted beyond Job after causing his loss.
- 2:3 The Lord states that Satan “incited” the Lord against Job. The Hebrew word is “cuwth” meaning to entice, move, persuade, provoke (Job 36:16, 18; Dt 13:6; Jos 15:18, Judges 1:14, 2 Sam 24:1, 2 Chr 18:2, 31, 32:11, 15; Jer 38:22; Is 36:18; 2 Ki 18:32; 1 Chr 21:1). Satan wanted to destroy Job without cause, but the Lord spared Job from total destruction (Job 23:15-17).
- 2:4 Satan says “*Skin for skin!*” Satan methodically destroys Job’s
1. Possessions & Family
 2. Health
 3. Relationships (Wife & Friends)
- 2:5 Satan tells God to reach out His hand to harm Job. (1 Samuel 16:14; 1 Kings 22:20-22). The Targum (Jewish explanation of the Scripture) refer to Job’s wife as “Diana” (meaning “fertile/God/divine”).
- 2:6 The Lord allows Satan to make Job ill, but does not allow him to die.
- 2:7 Boils were possibly leprosy which would explain the reason that Job dwelt by himself, and his friends beheld him afar off (Job 2:12) because they knew that the disorder was infectious. But Job’s scraping himself with a potsherd indicates a disease accompanied with intolerable itching such as the smallpox
- Satan is not mentioned in this book of Job after this verse (Job 2:7). There is no dualism, but instead, the Lord uses Satan to test Job and reveal Himself.
- 2:10 Job is tactful and isn’t harsh on his wife; Job did not sin with his words
- **According to Ezra 2:3, what had no cause?**
 - **Either the travesties on Job were without cause or Satan incited God without cause.**

Read Job 2:11-13... God Discusses Jobs Three Friends Arrive

- 2:11 Job’s friends were from different regions (possibly Esau’s descendants)
- Temanite – Arabia - reputation of wisdom – Jer 49:7; Gen 36:10; Job 2:11
 - Shuhite – Shua – Region after Aram’s youngest – Gen 25:2
 - Naamathite – Possibly town in Judea
- 2:12 Seven days is the traditional mourning period for death (Gen 50:10; 1 Sam 31:13)
- 2:13 Job suffered great pain, so his friends wisely sat with him quietly for a week. The Talmud says that one cannot comfort someone from mourning unless they speak.

After a Silent Seven Days, Job Spoke First (Personal Grieving)	
Job 3:1-10	Desire Not to Have Been Born
Job 3:11-19	Desire to Have Died at Birth
Job 3:20-26	Desire to Die

Read Job 3:1-29... Job Laments to His Friends

- 3:1 An overview is given in the first verse of chapter three as if to stress that Job was cursing the day of his birth instead of all of the other things that he could have focused his curse on.
- 3:2 This would be the shortest verse in most English translations of the Bible, but it is a condensation of the Hebrew which is literally translated as “And Job answered and said” (unlike John 11:35).
- 3:3 Beyond the day of difficulty, Job was questioning his existence – his life.
- 3:4 As God cares for all of His nature including elements of time, Job speaks of the darkness (evil) of his birth day – that God would not care to shine His light on it.
- 3:5 The Hebrew word for blackness (kimrire) is only found here in all of the Old Testament; however, the darkness (hosek) is the same as the plague on Egypt (Ex 10:21)
- 3:6 Birthdays are not treated favorably by Scripture (Gen 40:20-23; Mt 14:6-8) – possibly because one’s worldly existence is not meant to seek pleasure and celebration, but birth enables the opportunity of the second birth (Jn 3:3-7) into eternal life (Jn 10:10).
- The Bible does continually celebrate life and even emphasizes the Jewish festivals and crucifixion/resurrection of the Lord.
 - As with everything, birthdays should be taken in the context of a life dedicated to the Lord.
- 3:7 It is very poetic that the night would be barren to birthing joy as he desires not to have been born.
- 3:8 To others who were despondent and cursing their own days, Job encourages them to curse his days as well.
- 3:9 This is a giving in to hopelessness as the smallest glimmer of light (a twinkling star) might not be found.
- 3:10 Job denounces light as he claims it has only shown trouble to him.
- 3:11 Job wishes that he would have died at birth in lieu of coming to such a disastrous end.
- 3:12-13 Job is stating that had he died as a fetus, he would have followed the path of all the dead. This would seem to infer that those in the womb are alive and abortion is murder (Jeremiah 1:5, Psalm 51:5, 139:13-16; Luke 1:44, and Exodus 21:22-23)
- 3:14-15 Job states that he would be asleep and at rest with the royalty of this world who had performed great (worldly) achievements that would not differentiate in the afterlife.
- The word “Prince/Princes” used 6 times by Job and once by Elihu (3:15, 12:19, 21, 21:28, 29:9, 31:37, 34:19)

Job’s View of the Afterlife (Job 3:17-19)				
1.	The Weary find rest	Believers have peace	Wicked cease to make trouble	Job 3:17
2.	Captives are completely at ease	Believers can experience the light “yoke” of Jesus	The Oppressor is not heard	Job 3:18
3.	The Slave is set free from his master	Believers are no longer controlled by this world	The small and the great are there	Job 3:19

3:20 Jesus is the light and life (Jn 1:4, 8:12) who comes solely for the purpose of redeeming those who have grief and bitterness (Is 53:11, Ps 56:13). A wealthy man

(as Job was) who dies without the Lord, will not experience the life He offers (Ps 49:16-19).

- 3:21 The term “hidden treasure” is used once in the New Testament concerning the “Kingdom of God” with the answer to the hidden treasures being within Christ (Col 2:2-3).
- 3:22 Job states that no one rejoices over their death.
- 3:23 The irony of the hedge was that the Lord had historically prepared a hedge of protection around Job (Job 1:10) and when the hedge was removed, Job felt that God had hedged him in (Job 19:8).
 - In truth, it is only when God “hedges His people” that they are safe from evil and judgment.
- 3:24 Food does not bring Job comfort and his tears flow in abundance.
- 3:25 As happens quite frequently for the believer, Job’s one fear was realized; in His fears, a believer understands what he holds precious – possibly too highly regarded relative to the extreme position that the Lord should be elevated. Believers are to live in faith towards the Lord instead of fear in this world (1 Pet 5:7).

25 Job 4, 5, 6

	<u>Actions</u>	<u>Results</u>
False (Job’s Companions)	Your good actions result in comfort and convenience for you in this world. Your bad actions destroy worldly comfort.	The good in your life is a result of the good that you have done; the bad in your life is a result of the bad that you have done.
True	Your good actions do result in good consequences; the bad that you do result in bad consequences. (Gal 6:7)	The good in your life is not necessarily a result of the good that you have done; the bad in your life is not necessarily a result of the bad that you have done.

Job’s friends did not pray or empathize; his friends talk about God. Job talks to God. The three friends lend themselves to the characteristics of the Pharisees: Eliphaz (Articulate, Probably Eldest); Bildad (Brutal); Zophar (Zealous, Forceful)

FIRST ROUND

4:1-5:27 Eliphaz opens with theory that suffering always results from sin, so he urged Job to ask God to help him and asserted that God would deliver him after He had disciplined him

Read Job 4:1-21... First Round: Eliphaz – Innocent Do Not Suffer

4:1 The Temanites were Edomites known for their wisdom and warring (Jer 49:7; Obadiah 1:8-9)

4:2 Eliphaz begins with two (witness) questions that, if answered properly, would have stopped his speech. No one should try to speak, and everyone should keep from speaking.

4:3-4 Job is viewed as an encouragement to those who are broken, but Job receives no encouragement.

- 4:5 With the Spirit of the Lord, Believers can come under spiritual attack without succumbing to fear (2 Cor 4:8)
- 4:6 A man's confidence should never be in his own self-righteousness, but instead on the Lord's mercy (Ps 33:18, 22, 42:5, 11, 118:8-9)
- 4:7 God's people have been unjustly martyred throughout the millennia, and Jesus Himself was crucified.
- 4:8 Eliphaz relies on his "own experience" which is never dependable. Man does "reap what he sows" (Prov 11:18, 22:8; 2 Cor 9:6; Gal 6:7-8), but the Lord establishes the spiritual harvest (Jer 12:13; Lk 19:21).
- 4:9 The breath of God brings destruction as well as life (2 Samuel 22:16)
- 4:10-11 Although the lion is fierce, the teeth of his young lions might become broken, so that they cannot catch prey for the elder lion who starves while the young lions are scattered to look for food on their own.
- 4:12-16 An eerie tale of a silent (whisper, wind, quiet voice) nighttime visit with an unrecognizable figure looming before Eliphaz.
- 4:13 Visions & Dreams: 4:13 (Eliphaz); 7:14 (Job); 20:8 (Zophar); 33:15 (Elihu)
- 4:14 As Eliphaz slept, he began to fear.
- 4:15 A spirit appeared to Eliphaz and touched his face.
- 4:16 The spirit was formless, but came to rest before Eliphaz.
- 4:17 It is only through God's righteousness that man can be considered righteous.
- 4:18 Trust in God alone
- 4:19 The clay houses represent the bodies of dust and clay (Gen 2:7; Job 10:9; Rom 9:21; 2 Cor 4:7; 2 Tim 2:20; Jn 2:7, 4:28)
- 4:20 As man who has died (the clay jars) perishes forever, the living are distracted with everyday life and temporal goals.
- 4:21 The tent (Job 5:24) is generally recognized as the symbol of the pilgrim life, and since the nail or peg is that which helps to support the tent, Jael's using a tent peg is the symbolic assurance that the most effective weapon against the world's wisdom is the determination to pass through this world as a pilgrim and stranger governed only by the written Word (Judges 4:21). But see also Ec 12:11 "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Jer 23:29 interprets the symbol of the hammer: it represents the Word of God.

Read Job 5:1-27... First Round: Eliphaz – God is Just

- 5:1 The "holy ones" (plural) could be referring to the Trinity or past saints.
- 5:2-6 A description of the hopelessness of a foolish man
- 5:5 "Thorns" represent the consequences of sin.
- 5:6 A man's trouble comes from himself instead of the world around him.
- 5:7 The trouble produced by wicked men are viewed as sparks of fire.
- 5:8 Another poor statement by pseudo-wise individuals – "if I were you."

God's great and un-searchable wonders without number			
(Job 5:9-16)			
1.	Rain	For	Earth
2.	Water	For	Fields
3.	Exaltation	For	Lowly

4.	Safety	For	Mourners
5.	Frustration/Failure	For	Schemes of the Cunning
6.	Trap/Failure	For	Deceit of the Wise
7.	Safety/Freedom	For	The Needy
8.	Hope	For	The Poor

5:13 The intellectuals of this world do not understand that science proves out the Word of God and they use media to convey worldly messages without truth – scientific or spiritual (1 Cor 3:19)

5:14 The wise are blind in broad daylight, and so the plain truths of God’s Word cannot be understood by the self-effort, studious nature of the wise (Rom 1:22), but on God’s Spirit (1 Cor 1:19-27, 3:18-20).

5:18 God can give success or, in contrast, failure (Exodus 21:13; 2 Chronicles 15:6, 21:14-16, 25:8; Ecclesiastes 7:13-14 ; Isaiah 19:2&22, 42:24; Jeremiah 11:11, 29:17-19, 32:23, 42, 44:27, 45:5; Lamentations 1:5, 12, 3:37-38; Ezekiel 4:16-17, 5:10, 7:9, 14:9, 23; Zech 7:10; 1 Peter 3:17, 4:17; Acts 9:15-16; John 9:3)

5:19 Troubles every day of the week, but God will give His Sabbath

God’s Salvation from Six Tragedies (Job 5:19-22)		
	IN...	FROM
1.	Famine	Death
2.	Battle	Sword
3.	Safety	Slander
4.	Courage	Destruction
5.	Laughing	Hunger
6.	Courage	Animals

5:24 The temporal earthly residence is secure.

5:27 Another Poor statement, “my studies show...”

Read Job 6:1-21... First Round: Job Responds to Eliphaz; Friends are no help

6:1 – 7:19 Job answers Eliphaz that his suffering was causing his reckless desire to die

6:2 Job believes that the depth of his sorrow cannot be understood or conveyed.

6:3 Job’s immeasurable grief has caused him to talk rashly.

6:4 The arrows (sharp projectiles like lightning – Ps 18:14, 77:17, 144:6; Zech 9:14) hurled at God’s enemies (Num 24:8; Deut 32:23; Ps 7:13, 38:2, 45:5, 64:7; Lam 3:12, Ex 5:16, Hab 3:11) but also God’s servants (Is 49:2) versus those who speak harmfully (Ps 57:4, 64:3, Jer 9:8; Eph 6:16)

6:5 Job observes that even donkeys and oxen are silent when their needs are met.

6:6 Believers should be the salt of the earth

6:7 Job does not like egg white (albumen) because it has no taste.

6:8 Job desires that God hear his plea and grant his prayer to die.

6:9 Jesus Christ was crushed (Is 53:5) and cut off (Is 53:8) at the crucifixion

6:10 Although Job has endless pain and affliction, he takes solace that he has claimed and applied the truth of God.

6:11-12 Job had no strength for hope or expectations

6:13 The only worthwhile hope is in the Lord (Heb 4:16, Ps 22:19, 33:20, 60:11, 108:12)

- 6:14 A man in despair should receive faithful devotion even if he no longer fears the Lord; this foolish man has nothing left as the Lord judges and convicts him.
- 6:15-20 A wadi is a stream that floods in rainy season (when more water is not needed), but is dry during the summer (when water is needed the most).
- 6:19 Eliphaz is from Tema (Job 4:1)
- 6:20 Water is the blessing of the Word of the Lord which one should expect from his friends when experiencing a personal, spiritual drought.

Job has not requested four things (Job 6:22-23)	
1. Give	Something
2. Pay	Bribe
3. Deliver	From Enemy
4. Redeem	From Ruthless
Job has requested one thing from his friends (Job 6:24)	
Teach	Understanding of Offense

- 6:24 Job is open to hearing and learning of the truth of his shortcomings.
- 6:25 Job likens himself to the wind as meaningless and as such, his transient words do not need to be challenged.
- 6:26 Job asks if his words are mere wind and Bildad responds in the affirmative (Job 8:2)
- 6:27 Job contends that he is disadvantaged (as an orphan might be) because of his affliction, and his friends should not lie in wait for a false narrative or irrational statement from a hurting man.
- 6:28 Job requests that his friends recognize his pitiable state.
- 6:29 Job's righteousness should not be the focus; instead, his friends should conciliate his infirmities. Discussion should be concentrated on how to assist. In spiritual discussion, God should be the focal point instead of man's shortcomings. It is in the Lord's righteousness that man can have righteousness.

26 Job 7, 8, 9

Read Job 7:1-21... First Round: Job Responds to Eliphaz; Life is Futile

- 7:1 Life as a hired hand (Mt 20:1-6; Jn 10:12-13) with a set number of days (Ex 23:26; Job 14:5; Ps 39:4, 55:23, 90:12)
- 7:2-3 Although Job waits for rest and reward, he is given futility and trouble.
- 7:4 Nights do not bring rest, but instead Job looks to the morning and concerns of the following day.
- 7:5 Job speaks as if he has already died and been buried.
- 7:6 The brevity of life is depicted seven different ways: a weaver's shuttle (7:6); one's breath (7:7); a cloud (7:9); a shadow (8:9; 14:2); a runner (9:25); a falcon (eagle) (9:26); and a flower (14:2).
- 7:7 Twice in this passage, Job states that his life is just a breath (Job 7:16)
- 7:8 Job understands the transient nature of his life.
- 7:9 Just as a cloud is temporal, a man's life also dissipates and can no longer be seen.
- 7:10 It has been said that for most people, within 50 years of their death, no one knows that they even existed.

- 7:11 Because Job believes that he is not long for this earth, he wants to complain out of his anguish
- 7:12 The Leviathan is detailed out in Job 41 with characteristics of Satan (41:4, 33-34). It is interesting that water was pre-Genesis Creation (or BGC) and that the Sea Serpent is claimed to be as well.
- There are two creatures named “Rahab” mentioned in the Bible:
 - The prostitute Rahab of Jericho who bore Boaz (Joshua 2 & 6, Mt 1:5, Heb 11:31, James 2:25)
 - The Rahab in Job 9:13 (“the proud or boisterous one”) who was a legendary sea serpent/dragon (Leviathan Job 41) that was conquered at the time of creation (Job 26:12, Ps 89:10, Is 51:9)
- 7:13-14 Even if Job hopes for rest in his bed at night, he claims the Lord terrifies him with nightmares and visions.
- 7:15 Job prefers being strangled to life, and the activities of this world do tie believers to such an extent that they are encumbered beyond measure (Mt 13:7, 18:28).
- Three times in the New Testament, believers are encouraged not to eat anything strangled (Acts 15:20, 29, 21:25) because the body still contained blood which was forbidden to ingest (Lev 17:12)
- 7:16 Three times, Job asks his friends to leave him alone (7:19, 10:20). Job states “I give up” (Is 57:10)
- 7:17 Job asks twice “What is the value of man?” (Job 15:15; Isaiah 2:22; Heb 2:6; Ps 8:4, 144:3; Heb 2:6; 1 Chron 29:13)
- 7:18 This can be compared to Psalms 8:4-5 where God’s notice of an individual can be beneficial or detrimental to that individual.
- 7:19 “The Arabian phrase “to swallow my spittle” is equivalent to “the blink of an eye”. Job is asking if the Lord will not take notice of him for just the briefest moment which is to say that the Lord looks upon His people continually.
- 7:20-21 Job asks for forgiveness if indeed he has sinned against God (13:23)

Read Job 8:1-22... First Round: Bildad – God Rewards the Good

- 8:1-22 Bildad supports Eliphaz’s argument that if Job is righteous God will re-establish him unlike the ungodly who perish
- 8:2 Job asks if his words are mere wind and Bildad responds in the affirmative (Job 6:26)
- 8:3 Many modern Believers agree with Bildad that God would never let an innocent die, but God’s justice is in the eternal – not always this world. God is always just and righteous, but bad things do happen to godly people (Is 45:7; Heb 11:13)
- 8:4 Bildad calls Job’s children unrighteous and deserving of death
- 8:5-7 The “prosperity gospel” does not account for God’s martyrs throughout the ages who gave their lives for Him. The Christian walk is a focus on God, His Kingdom, His will instead of man’s natural selfish inclination of “what can God do for me”(Jn 16:33; Heb.11:37-38, 13:5; 1Pet.4:12-19; Jam 4:13-16; 1 Tim 6:8-10; Lk 12:15; Mt 6:19, 24)
- 8:8-10 Believers should look to God’s Word first and foremost before other people’s experience, wisdom or understanding (Job 4:8, 5:8, 27; Jam 3:14-16)

- 8:11-12 The rush grows out of the water and is quickly wilted when the mire loses moisture and becomes dry. It is lush and flourishing when circumstances agree, but the slightest drought destroys it immediately.
- 8:13-19 Bildad is the one whose faith is on shaky ground because after living morally, he will encounter tests and trials that are not a consequence of his own evil – will he continue to trust in God? God allows his people to experience struggles for their own good and the good of others in spite of their obedience and allegiance.
- 8:20 It is not about a man’s “moral condition” as much as it is about a man’s walk in the will of the one righteous God. The Pharisees were moral and doomed (Lev 11:44; Mt 5:48; 1 Pet 1:15; 1 Jn 3:3).
- 8:21 True justice brings eternal joy (Rev 7:17, 21:4), but Believers should not chase worldly joy and happiness (Jn 12:25, 16:33); this is not the home of the Believer.
- 8:22 The focus should be on God – not ourselves and definitely not our enemies.

Read Job 9:1-35... First Round: Job Responds to Bildad; Man Needs Arbitrator

- 9:1-10:22 Job responds to Bildad by supporting God's wisdom and power, but questions the reason that He is against Job
- 9:1-2 Job agrees with Bildad as to the faithfulness of the Lord; the focus on the goodness of the Lord brought unity while the focus on man brought dispute. The only way that man can be justified before the Lord is through Jesus (Acts 4:11-12; Mt 26:39; Jn 14:6).
- 9:3 The only hope for man is that Jesus defends the Believer at judgment (Zech 3:1-5)
- 9:4 No individual could rebel against the almighty, sovereign God without being hurt.
- 9:5 God can move mountains and moves powerfully when He is angry.
- 9:6 The pillars of the earth represent the seven days of creation which are totally shaken by the Lord (Prov 9:1), but there is also a sense of God’s people who are aware of His rebuke (Ps 75:3; Ex 13:21; Gal 2:9; 1 Tim 3:15; Rev 3:12)
- 9:7 As a sovereign God, He can affect the sun and time at will (Josh 10:13; 2 Kings 20:11). As Jesus is the light of the world (Rev 6:12), symbolically He is symbolized by the sun while Believers who reflect His light into the world represent the stars (Daniel 12:3). The saying “as sure as the sun rises...” is common while God is even more certain than the sun rising (Ps 130:5); the Lord Jesus Christ has “risen.”
- 9:8 The heavens being “stretched out” are much like scientific understanding of the expanding universe (Isaiah 40:22, 42:5, 44:24, 45:12, 51:13; Jer 10:12, 51:15; Zechariah 12:1; Job 9:8; Psalms 104:2)
- 9:9, 38:31, Amos 5:8 Pleiades (Only constellation within a gravitational pull) and Orion (three stars traveling their own course, independent of all the others) - similar to Trinity
- Job 17:18, Isaiah 42:5, 44:24, 48:13 Spreading the Heavens → expanding universe
 - Job 26:7 Earth Hanging on Nothing
 - Job 25:5 moon does not shine with its own light, against much ancient wisdom.
 - Isaiah 40:21 Round earth
- 9:10 The depth of God’s greatness is unsearchable (Job 5:9; Ps 145:3; Rom 11:33)
- 9:11 In spite of His greatness, God moves without man’s recognition
- 9:12 Nothing in God’s creation can question Him – the creator (Rom 9:20-21)

- 9:13 There are two beings named “Rahab” that are mentioned in the Bible – the prostitute Rahab of Jericho who bore Boaz (Joshua 2 & 6, Mt 1:5, Heb 11:31, James 2:25) and Rahab (“the proud or boisterous one”) who was a legendary sea serpent/dragon (Leviathan Job 41) that was conquered at the time of creation (Job 26:12, Ps 89:10, Is 51:9).
- In the Bible, this Rahab (the Talmud in Babha' Bathra' speaks of rahabh as sar hayam, "master of the sea") as symbolic of Egypt as the dragon would represent the crocodile which was an emblem of Egypt as represented on coins struck after the conquest of Egypt by Augustus (Ps 87:4, Is 30:7).
 - Various mid-eastern stories reflecting the battle with the dragon - Babylonian had battle between Marduk and the multi-headed serpent-dragon Tiamat (the Chaos Mother); Hittites held the weather god as victorious over the dragon Illuyankas; a Canaanite poem from Ras Shamra reflects a battle between Baal and a monster called Leviathan. 2 Peter 3:5 references the water at creation
- 9:14 Job is at a loss as to how such a limited hurting man can answer to an almighty God.
- 9:15 Even if Job considered himself right, he would not be able to reason against such a formidable being as the almighty God, and in the end, Job must rely on God’s mercy.
- 9:16,17 God’s strength makes His ways mysterious/overwhelming which is the ultimate barrier to communication with God. Job sees little hope for a direct, personal conversation with God. God ends up speaking to Job from a whirlwind (Job 38:1; 40:6). As a whirlwind can represent chaos and calamity (Proverbs 1:27), the Lord often speaks to His people through tests and trials (Prov 10:25).
- 9:18 Job speaks as if drowning in trials.
- 9:19 Whether strength or justice, the Lord is omnipotent and good.
- 9:20 The mouth would reveal the selfishness and innate sin of the heart (Mt 15:11, 18)
- 9:21 Job claims that he has no guilt of wrongdoing, but it doesn’t matter because Job considers himself so small and despises his own insignificant life.
- 9:22 God destroys all according to His will; He is the center of activity, not man. Just as with all of the martyrs throughout the ages, at the end of times, Believers will once again be persecuted (Rev 7:13-17)
- 9:23 “Innocent” is a relative term as there are none righteous in God’s view except those covered by the blood of His Son.
- 9:24 As this depraved world is relinquished to the wicked, God blinds judges and the populous from His spiritual truths. There is no sense of morality; just ever-changing subjective opinions. (Is 45:7) God is in control of all the world according to His plan (Exodus 21:13; 2 Chronicles 15:6, 21:14-16, 25:8; Job 5:18; Ecclesiastes 7:13-14 ; Isaiah 19:2&22, 42:24; Jeremiah 11:11, 29:17-19, 32:23, 42, 44:27, 45:5; Lamentations 1:5, 12, 3:37-38; Ezekiel 4:16-17, 5:10, 7:9, 14:9, 23; Zech 7:10; 1 Peter 3:17, 4:17; Acts 9:15-16; John 9:3)
- 9:25-26 Job sees his worldly existence as fleeting and quickly passing.
- 9:27-28 Even if man “puts on a happy face,” has the right “attitude,” has improved self-esteem, man will still bear his guilt and simply smile on his way to judgment and destruction.
- 9:29-31 Man cannot cleanse himself (Jer 2:22; Mal 3:2); man can never clothe himself adequately (Is 61:10, 64:6).

- 9:32 God is not limited like Job to plead one's cause is meaningless as God already knows (omniscient).
- 9:33 First mention of "Mediator" in Bible (8 times in all)
- 9:34-35 Man would like to be powerful as God to speak on an equal basis, but this is not the case. God is the sovereign creator who has rights that man will never have.

27 Job 10, 11, 12

Read Job 10:1-22... First Round: Job Responds to Bildad; Despair at God's Actions

- 10:1 Job's attitude concerning life seems to be proper as Scripture never encourages one to love one's life (although man is to respect the lives of others), but Job goes on to speak of his disgust which might not bear the fruit that he would wish.
- 10:2 Job asks God for the reasons of his persecutions as if man could ever comprehend the myriad implications of God's action (Is 55:8-9). Could Job comprehend numerous men in various circumstances gaining strength from Job's persecutions four millennia after Job was alive?
- 10:3 God rejects the work of man (self-effort) because it is never good enough. As for the wicked, God even tells Believers to turn the sinful over to the nature of their wickedness (1 Cor 5:4-5; Rev 22:1; Hos 4:17; Ez 20:39; Zech 11:9).
- 10:4-5 God incarnate came to this world in the person of Jesus Christ to see with eyes of flesh and limited human days; He even understands being unfairly persecuted (Heb 2:18, 4:15).
- 10:6 God does search the hearts of man (Deut 8:2, 13:3; 1 Chron 28:9, 29:17; Ps 139:1, 23; Prov 24:12; Rom 8:27; Lk 9:47; Rev 2:23), and He knows a man's heart better than the man himself (Jer 17:9; 1 Kings 8:39; 2 Chron 6:30; Ps 44:21; Prov 14:10; Lk 6:15; Acts 1:24, 15:8; 1 Jn 3:20; James 1:26).
- 10:7 God Himself is the only Salvation and Deliverer
- 10:8 Job recognizes God as his Creator and asks if God would now destroy the one that He created.
- 10:9-11 Job appeals to the creator as his personal maker who added water (the Word of God) to the dust resulting in the clay to form Job as a man.
- 10:12 Job admits that God's faithful love has guarded him
- 10:13 God has a plan for every life, and as a Believer walks according to God's will, His plan is made manifest (Prov 16:9, 19:21).
- 10:14-17 Sinful, prideful man will not be able to escape God's judgment. God is the one who will lift the heads of His servants (Ps 3:3; 27:6)
- 10:18-22 Job again questions his birth
- 10:20 Job recognizes that the evil men say to God "Leave me alone" as they want no part in His plan (Job 21:14, 17)
- 10:21-22 When Job denounces this world (Job 3:3-12), he thinks pleasantly of afterlife (Job 3:13-19), but in this case, Job is requesting a "smile" while in the world (Job 10:20) resulting in a poor opinion of death (Rev 22:5)

Read Job 11:1-20... First Round: Zophar – Rebuke of Job

- 11:1-20 Zophar is very confrontational and rebukes Job by declaring that God should show him true wisdom and Job would be blessed if he would turn to God

- 11:2-3 Zophar becomes the third friend to begin with questions (Job 4:2, 8:2-3) before embarking on a lecture.
- 11:4 All three friends have now talked about purity (Job 4:17, 8:6) while Job has not mentioned the word.
- 11:5-6 It is dangerous to speak for God as Zophar is doing. God does not need “a case against” Job because Job will receive reward in due time. Job should not be the focus; God should be the focal point.
- 11:7-11 Zophar is correct that man cannot understand the ways of the eternal God, but then Zophar speaks from his own understanding.
- 11:12 “*A stupid man will gain understanding as soon as a wild donkey is born a man!*”
- 11:13-19 Zophar declares worldly rewards for those who seek God, but the relationship with God is the reward itself, and Scripture tells of rewards in the afterlife.
- 11:20 The only hope of the wicked is spiritual life in Christ (Jn 5:24; Rom 6:23).

Read Job 12:1-22... First Round: Job Responds to Zophar; Scolds His Friends

- 12:1-14:22 Job responds sarcastically by criticizing Zophar for not telling him anything new and mis-representing God (13:7)
- 12:2 Job makes a comical statement about wisdom dying when the speaker passes.
- 12:3 Job wants insight and not ongoing trite knowledge.
- 12:4 A Believer’s closest friend is the Lord Himself who will answer personally according to His Word (Jn 15:13-15; James 2:23, 4:4). It is acceptable that Believers seem foolish quite often with their peers (1 Cor 1:21-27; 2:14, 4:10).
- 12:5-9 There is no coincidence, luck or Karma, but there is God’s power and His plan to which all of creation can attest.
- 12:10 “*The life of every living thing is in God’s hand, as well as the breath of all mankind.*”
- 12:11-12 While wisdom is not necessarily found in an older person, it should be. The older person will have more wisdom than when that person was younger. Believers should be connoisseurs of speech with experience in selecting how and when to speak (Job 34:3).
- 12:13-15 God is the true source of wisdom, and Believers should pray for His wisdom to befall them (James 3:13-18)
- 12:16 God uses the unclean (the deceiver and deceived) to fulfill His purposes.
- 12:17-25 The sovereign God is in control of success and failure (Exodus 21:13; 2 Chronicles 15:6, 21:14-16, 25:8; Job 5:18, 9:24; Ecclesiastes 7:13-14 ; Isaiah 19:2&22, 42:24; Jeremiah 11:11, 29:17-19, 32:23, 42, 44:27, 45:5; Lamentations 1:5, 12, 3:37-38; Ezekiel 4:16-17, 5:10, 7:9, 14:9, 23; Zech 7:10; 1 Peter 3:17, 4:17; Acts 9:15-16; John 9:3)

27 Job 13, 14, 15

Read Job 13:1-12... First Round: Job Asks His Friends to Be Silent

- 13:1 It is difficult for a person to know what they do not understand, but Job is speaking out of what he has seen, heard, and reflected on.

- 13:2 Job identifies with what his friends are saying, and all are incorrectly focusing on justice in this life and the righteousness of Job. They are having a physical, fleshly discussion about the spiritual with worldly wisdom and personal reason.
- 13:3 Even a concentration on God can be self-centered when coming before Him with our will instead of pursuing His.
- 13:4 The subjective opinion results in elements of truth blended with personal agendas (deceit); as “worthless doctors” are charged to apply their knowledge to healing instead of personal whims.
- 13:5 There is wisdom in silence (Job 6:24, 13:13, 19, 32:16, 33:31, 33; Prov 17:28; Amos 5:13)
- 13:11 If man understood the glory of the Lord, he naturally is fearful by the awesome power.
- 13:12 Earthly wisdom based on transient earthly nature become as meaningless as ash (something worth value at some time, but now reduced by fire to waste). Defenses of clay which are easily overpowered (clay representing man’s shell/body in which he puts so much value)

Read Job 13:13-28... First Round: Job Maintains Hope in God

- 13:13-19 Job believes that the only one way out of his moral predicament is that God would submit Himself to a court of law, so Job begins a process of calling God to trial since Job is confident that a fair trial would establish his innocence and integrity, but God would have to act as both accused and judge. In calling God to trial, Job is setting up a win/lose situation; one party must be declared “in the right” (righteous), and the other “in the wrong” (wicked), but Job knows that he himself is in the right; therefore, God (the guarantor of righteousness) must as a result of this court case be declared in the wrong. Ultimately, Job’s trial could not be held, for it presumed that God’s actions could be judged on the basis of human morality (Job 40:8). Of course, the three friends would be enough to accuse and be witnesses against Job (Deut 19:15).
- 13:15 “*Though He slay me, yet will I trust Him*” (Daniel 3:18; Acts 4:20)
- 13:16 Man can only approach God’s throne in the righteousness of Jesus Christ (Heb 4:15-16)
- 13:20-21 Job asks for two actions to enable dialogue with the Lord: 1. Test/trials are discontinued 2. God does not intimidate/threaten him
- 13:22 These two actions are thought to establish fellowship
- 13:23 Job understands that he has sin, and as he continues to agree with his friends that this iniquity is the cause of his suffering, he asks God to reveal the sin. They do not consider that Job’s righteousness is actually the cause for the tests/trials.
- 13:24 Two Hebrew words are used for “enemy” (tsar and 'oyyeb). 'oyyeb is used in 13:24 while “tsar” is used in 19:11. "Job" in Hebrew ('iyyob) contains the same three Hebrew consonants as "enemy" (aleph, yod and beth) in the same order, but that the vowels (represented mostly as points under or over the letters) are reversed - *'iyyob* thinks he is God's *'oyyeb* (Job thinks he is God’s enemy)
- 13:26 Job thought that God was possibly judging him for the past sins of his youth that had long been repented (Ps 25:7)
- 13:27 As discipline, he is no longer able to go/roam where he would have in the past.

13:28 Man's righteousness is always a poor covering (Is 61:10, 64:6; Zech 3:3-4)

Read Job 14:1-22... First Round: Job's Shortness of Life & Certainty of Death

14:1 Life consists of few days with much trouble.

14:2 The life of man is frequently correlated to temporal grass or flowers (Ps 37:2, 90:5, 102:11, 103:15; Is 40:7-8; Mt 6:30; James 1:11; 1 Pet 1:24)

14:4 Jesus is the only one who can purify the impure

14:5 The days of a man's life are numbered (Ex 23:26; 1 Kings 2:1; Ps 39:4, 90:12).

14:7-10 Trees symbolize men (and kings) in Scripture and living water does nourish (Jer 2:13, 17:13; Zech 14:8; Jn 4:10, 7:38; Rev 7:17, 21:6). Heavenly wisdom is a Tree of Life (Gen 3:22, Prov 11:30, 13:12, 15:4, Ez 47:12, Rev 22:2), and the actual tree that brought life was Christ's cross (Gal 3:13).

14:11-12 Water disappears from the sea in evaporation in the same way that the souls of saints past will be raised into the air on resurrection day (1 Thes 4:16-17)

14:13 Job wishes for an appointed time of restoration with God

14:14 Life after death brings acceptance of the struggles of this world.

14:15 The Lord will call His people by name (Jn 10:3; 1 Sam 3:10; Eccl 7:1; Deut 28:10; Jer 15:16)

14:16-17 There will be forgiveness of sin/rebellion/iniquity

14:18-19 The hope of man should only be in the Lord who alone can save.

14:20-22 Each man must bear the judgment of his own walk, the success or failure of anyone else (even his own son) will be insignificant to each's man's individual destiny.

Ch 15 ROUND TWO

Read Job 14:1-16... Second Round: Eliphaz Tells Job Not To Presume

15:1-35 Eliphaz sticks to his opening statement that Job's words are meaningless, and due to his suffering, Job must be guilty, and that, in his anguish, Job is acting like the wicked

15:2 East Wind is mentioned three times in Job (Job 27:21, 38:24) and is likened to empty counsel (Gen 41:6; Ex 10:13; 14:21; 2 Kings 19:26; Ps 48:7; Is 37:27; Jer 18:17; Ez 17:10, 19:12, 27:26; Jonah 4:8)

15:5 Sin impacts wisdom and speech

15:7-10 When intellectuals rely on experience and reason instead of God's Word, posturing, pontificating and gratification of self-ego are commonplace.

15:12-13 Anger and speech often do reveal underlying sin.

15:15-16 Nothing is pure except God himself which is the reason that God must view His children in light of His perfectly pure Son (Job 4:18; Rom 3:23)

Read Job 14:17-35... Second Round: Eliphaz Tells of What He has Seen

15:20-24 Eliphaz describes the lives of the rebellious: 1.Pain 2.Short Life 3.Dreadful sounds 4.Attacks 5.Darkness 6.Sword 7.Hunger 8.Trouble 9.Distress

15:25-30 Pride and rebellion against God

15:27 Obesity represents self-gratification

15:31 Man should trust in God alone

- 15:32 A man's branch will wither and die (Is 14:19, 18:5, 27:11; Rom 11:19), but the Lord is the living strong branch (Jer 23:5, 33:15; Is 11:1, 60:21; Zech 6:12)
- 15:33 Jesus is the true vine (John 15:1), but Israel (olive tree) had followed their own false ways (Jer 11:16; Zech 4:12)
- 15:35 The imagery is powerful of the conception of trouble giving birth to evil as they nourish the evil in their hearts, so that it grows to have a life of its own.

29 Job 16, 17, 18

Read Job 16:1-5... Second Round: Job Responds to Eliphaz that Friends are no Comfort

- 16:1-17:16 Job responds to Eliphaz by saying they are miserable comforters rebuking his friends for being no help, because God has closed their minds
- 16:2 Job tells his friends that they are "miserable comforters"
- 16:3 This is always a good question for a person to ask himself, but rarely good to ask about others – "what is your motivation?" Job's friends wanted him to be comforted or repentant, they were failing miserably.
- 16:4 Job says that he wouldn't judge if he were in his friend's situation
- 16:5 According to Job, one who is hurting doesn't want correction and wisdom, but instead desires encouragement and consolation.

Read Job 16:6-22... Second Round: Job Responds to Eliphaz; God has wrecked him

- 16:6 Job says that "talking gets me nowhere."
- 16:8-17 This seems similar to Jesus' suffering in His crucifixion
- 16:8 The circumstances of a Believer testify to the nature of following God.
- 16:9 While Job was pierced with his enemy's stare, Jesus was to be literally pierced (Is 53:5; Jn 19:34, 37; Rev 1:7)
- 16:10 Jesus was also struck in the face (Is 50:6; Jn 18:23, 19:3)
- 16:13 A soldier pierced Jesus' side (Jn 19:34)
- 16:18 There are spiritual laws of nature that bring blessing and curse supernaturally (e.g. different areas of the world with disposition for certain acts of God). The ground becomes cursed with innocent blood (Gen 4:10, 18:20; Nu 35:33-34).
- 16:19-20 While worldly friends mock worldly need, a Believer's reliance must be on a heavenly advocate (1 Jn 2:1).
- 16:21 "*I wish that someone might arbitrate between a man and God just as a man pleads for his friend.*" Jesus is the mediator (1 Tim 2:5; Heb 8:6, 9:15, 12:24)

Read Job 17:1-22... Second Round: Job Is an Embodiment of Suffering

- 17:1 When a man believes that his life is over, his best days might be before him depending on God's will.
- 17:2 Every mocker (test) brings opportunity for learning and character
- 17:4 Job claims that God has given his friends "closed minds" to understanding
- 17:8 Conventional wisdom says that "all 'good' people go to heaven," but none is "good." Scripture runs counter to conventional wisdom which is based on man's reasoning towards self-effort (e.g. Pharisees).

- 17:9 Nature gives positive consequences of being a “good” person, but those who consider themselves “good” should reconsider afterlife’s judgment on imperfection.
- 17:10 It is difficult for someone who is “wise” in his own eyes or “good” in his own ways to reconsider.
- 17:11 Scripture tells not to put much importance on personal plans.
- 17:12 The good things in life bring truth and enlightenment instead of ignorance, deceit and shame.
- 17:13-16 Choices during a man’s life, not after death, determine eternal fate.

Read Job 18:1-21... Second Round: Bildad Likens Job to the Wicked

- 18:1-21 Bildad takes offense at Job’s critiques of them and likens Job to the wicked
- 18:2 Bildad tells Job to show sense in silence while Bildad hypocritically lectures.
- 18:3 Bildad denies being like cattle who have no will of their own, but work at their owner’s will. Bildad speaks of his independent thought that he has rationalized personally.
- 18:8-10 Job is told that he himself has brought him to this unfortunate state while Job says that his plight is orchestrated by God (Job 19:6). Bildad lists six snares of man: 1.Net 2.Mesh 3.Trap 4.Noose 5.Rope 6.Snare
- 18:13 The first fruits of death might be sin and corruption consuming arms (what he does) and legs (where he goes).
- 18:14 The spirit is ripped from the tent of the body.
- 18:15 Whatever is of God is everlasting, but all else will be burned to ashes (1 Cor 3:10-17; Gen 19:24; Rev 19:20, 20:10, 21:8).
- 18:18 Creation and nature present a world that points to the Lord as Creator, but after death, permanent darkness exists.
- 18:21 The dwelling place of those who “do not know God” is truly a cursed, horrible eternity.

30 Job 19, 20

Read Job 16:1-6... Second Round: Job Responds to Bildad that He is Insulted

- 19:1-29 Job tells his friends that insulting him has made things worse and implores his friends to have pity; Job also holds that God will prove his virtue after his death and judge his friends
- 19:2-3 “Sticks and stones will break my bones, but words will never hurt me” is viewed as untrue as Job’s friends continue to crush him just like his misery and fallen circumstances. Instead of supporting him, Job’s friends are just another trial.
- 19:4 While Job’s friends seem to be personally affronted by his sin, Job reminds them that it is he who has been harmed by any consequences of his sin.
- 19:5-6 True superiority would reveal a focus and understanding of God; Job relates that God caught him in His net directly responding to Bildad (Job18:8)

Read Job 19:7-22... Second Round: Job Responds that No one Pities Him

- 19:7 Job grows impatient waiting for justice; man expects the immediate response.
- 19:8 There has been a hedge of protection around Job (Job 1:10), but now Job felt that God had hedged him in (Job 3:23).

19:9-12 It is interesting that the “He” that Job is referencing is God, but in reality, the “He” who is causing these crises is Satan. Even in modern times, when man experiences pain or watches tragedy, he blames God – in essence, supporting the one (Satan) who is actually causing the conflict. Imagine if man credited Satan for all of the death and ills of the innocent; man would strive to pull close to God out of anger and hatred for evil. The true unfairness is man aligning against God with the very evil one who brought the suffering.

Relationships Turn Sour (Job 19:13-19)		
1.	Brothers	Have been removed
2.	Acquaintances	Have abandoned me
3.	Relatives	Stop visiting
4.	Close Friends	Have forgotten me
5.	House Guests	Regard me as a stranger/foreigner
6.	Female Servants	Regard me as a stranger/foreigner
7.	My Servant	Does not answer my call
8.	My Wife	Finds my breath offensive
9.	My Children	Find me repulsive
10.	Young Boys	Scorn and mock me
11.	Best Friends	Despise me
12.	Those I Have Loved	Have turned against me

19:20 Modern day expression of surviving by the “skin of your teeth.”

19:21-22 Mercy is requested from friends because man is not God, and man should not take the freedoms that God has.

19:23-24 Job (possibly the oldest book in the Bible) has been told from generation to generation throughout the millennia so that the most hardened atheist references and relates to Job’s plight.

19:25 Indeed, Jesus (man’s redeemer) is alive and will rule over the earth as every knee bows (Rom 14:11; Philippians 2:10).

19:26 Each Believer will have a redeemed, resurrected body (Philippians 3:21; 1 Cor 15:45-49; Mt 17:1-5)

19:27 So much is told of heaven, but the hearts of Believers should long to see God in His majesty and glory (1 Jn 3:2; Rev 1:7).

19:28-29 Job warns his friends to be fearful of the judgment that they will endure (by the sword). As they judge, so they will be judged (Mt 7:1; Lk 6:37; 1 Cor 4:3).

Read Job 20:1-6... Second Round: Zophar States that Wicked Have Brief Success

20:2-3 Now Zophar goes on the defensive as he explains the reason for his speaking is that he is upset

20:4-5 Zophar again talks about the brevity of pleasure for the wicked – which is true, but it isn’t applicable. In reality, God’s people also experience pain and suffering (not just the evil).

20:6-7 While man elevates himself to the loftiest heights, he will vanish in a way that is as meaningless as his excrement.

20:8-9 The end of man is so much more important than man’s personal accomplishments in this world.

- 20:10-11 Even the successful man of this world is just borrowing from the world to be given back in due time, so a man's house is not eternal.
- 20:12-13 Man enjoys the returns and rewards of evil, but is so ashamed that even the positive outcomes are hidden.
- 20:14-16 The King Cobra or Hamadryad, is the largest (~ 16 ft long) of all venomous snakes and very intelligent and is entirely a snake eater (e.g. Pythons, other Cobras, etc.) The King is aggressive, unpredictable, and can strike without provocation. As well as biting, the Indian cobra can attack or defend itself from a distance by "spitting" venom, which, if it enters the adversary's eyes, causes severe pain and damage. The cobra raises the front one-third of its body and elongate its long, flexible neck ribs and loose skin to form its distinctive hood, on which are resembled eyes. It bites quickly, and then waits while its lethal venom damages the nervous system of the prey, paralyzing and often killing it. In the same way, evil men devour each other while the poison numbs their consciences to the truth. Although they seem to have large eyes, these are not eyes, but simply markings, as these evil men attempt to blind the insight of their prey. The ravenous evil men swallow their prey whole, but God will cause them to not be able to digest their fare (Deut 32:32-33; Ps 58:3-5).
- 20:17-19 Through self-effort, evil man will work, strive and toil to attain possessions that they will eventually lose to be reclaimed by the world. His aggressive business savvy reveals itself as selfish evil that steals what he did not build from those he does not value.
- 20:20 "*Because his appetite is never satisfied, he does not escape his desires.*" Much like the song, "I can't get no satisfaction" man continues attempts to satisfy his growing, degenerating cravings (Prov 11:6).
- 20:21-22 The world has witnessed the insanity of modern conquerors (e.g. Howard Hughes, Michael Jackson) as they lose their sense of existence and reality for fear and loneliness.
- 20:23 Even while the successful are banqueting, a bad temper comes upon him (Eccl 5:10-17; 1 Sam 16:14-23).
- 20:24-25 Man might be able to flee hand-to-hand contact, but the evil man will be caught by death, and the fear of realizing one's own mortality will cause terror on the evil man (Job 6:4; 2 Kings 9:24).
- 20:26-29 When the wicked die, they will inherit the lake of fire (Rev 20:15; Mt 3:10-12, 7:19, 13:40; 18:8, 25:41; 1 Cor 3:12-15; 2 Thes 1:8; Heb 10:27; 2 Pet 3:7; Jd 1:7; Rev 21:8)

JULY

1 Job 21, 22

Read Job 21:1-34... Second Round: Job Knows God will Judge the Wicked

- 21:1-34 Job defends his impatience and reminds Zophar that the wicked (unlike him) are living prosperously
- 21:2 When someone is hurting, just being quiet and listening is a consolation.
- 21:3 Job makes another comedic statement which mocks his friends about their mocking.

- 21:4-5 Job tells his friends that his complaint isn't personal to them, but he is impatient for divine intervention all the while understanding the fear of the Lord.
- 21:7-13 Job now breaks the paradigm that the wicked are punished in this world as he speaks of instances where the evil prosper. The instruments that Job uses for mourning (Job 30:31) are used by the wicked for joy.
- 21:14 Job himself is guilty of what he is claiming that the wicked do in asking God to leave them alone. (Job 17:16, 19; 10:20)
- 21:15-16 The wicked do not believe that God will answer their prayers yet they don't realize that all they have has come from the Lord (Job 22:18).
- 21:17-18 Only the Lord knows man's personal pain and joy.
- 21:19-21 Generational consequences exist to undermine natural tendencies towards sins led by example. While God may hold the generations of a lineage accountable (Ex 20:5, 34:7; Lev 26:39-40; Deut 5:9; Jer 32:18; Lam 5:7; Mt 23:32; Gen 15:16), human verdicts are to judge the individual (Deut 24:16; 2 Kings 14:6; 2 Chron 25:4; Ez 18:20). While a man's personal curse or blessing will be experienced, some may reflect to loved ones who are still rebellious on this earth (Lk 16:27)
- 21:22-26 Justice is not necessarily to be found in this world, but there is an eternal judgment that is even more important (Heb 4:12; Jn 12:48; Is 11:4; 2 Thes 2:8).
- 21:27-33 Job knew of wicked who were not dealt with; known villains (terrorists) were not identified by the media because of the fear of reprisal.
- 21:34 The trite understanding of "Karma" where the good live pleasant lives and the evil live miserable lives was misleading because beyond time, the spiritual is eternal.

ROUND 3

Read Job 22:1-30... Third Round: Eliphaz Accuses Job and Turns to God

- 22:1-20 Eliphaz discusses God's greatness, and therefore, would be disinterested in the backslidden Job
- 22:2 God doesn't need anything or anyone (Job 35:6-8).
- 22:3 However, although it doesn't profit God, it does please Him when His people focus on Him and are obedient (Rom 8:8; 1 Cor 10:5; 1 Thes 2:4, 4:1; 1 Tim 2:1-4, 5:4; Ps 69:30-31; Prov 16:7; Mal 3:4; 1 Cor 7:32; Heb 11:5-6, 13:16). God is pleased to provide righteousness for His people (Is 42:20-21; Ps 115:3; Gal 1:15-16; Col 1:13-20)
- 22:4 The Lord does correct the one that He loves (Heb 12:6-8)
- 22:5 The sinful failure of every man is plentiful (Rom 3:23)
- 22:6-9 Eliphaz identifies specific failures of generosity.
- 22:10-11 Eliphaz understands that Job is overcome as the water (cares) of life drown man (Mt 14:24-33; Jer 2:18; Is 8:5-8)
- 22:12-16 It is true that God has a better vantage point as to see everything and judge accordingly (Ps 33:13, 139:7-8; Prov 15:3; Jer 16:17, 23:24), but His judgments are in the spiritual for eternity and not necessarily during the times of worldly flesh.
- 22:17 While the wicked say to the Lord "Leave us alone" out of doubt and disrespect, Job said it out of a plea for rest (Job 7:16, 7:19, 10:20).
- 22:18 Eliphaz speaks directly to Job's comments that God is the source of all that is good (Job 21:16; James 1:17)

- 22:19-20 If not already having occurred, the godly anticipate the downfall of the wicked (e.g. most “Hollywood” marriages of actors/actresses are almost certain to end in divorce).
- 22:21 While God’s peace is assured, worldly pleasures are not.
- 22:22 It is best to learn the Word of God and rely on His eternal promises.
- 22:23-26 God Himself is the Believer’s treasure and reward. The Believer should not look for the fleshly elements of this world for happiness.
- 22:27 Fellowship with the Lord is a treasure.
- 22:28 God will also enable insight and wisdom.
- 22:29-30 God’s people will also be used to save the unrighteous from judgment. (1 Cor 10:33; 1 Tim 4:16; James 5:20; Jude 1:23) But this was the focus of Job’s friends – to forcefully save him when in fact, he was in good standing with the Lord.

2 Job 23, 24, 25

Read Job 23:1-6... Third Round: Job Longs for God

- 23:1--24:25 Job wants to plead his case before God, but God’s power is overwhelming and man is just a temporal head of grain (24:24)
- 23:2 Now each man is pontificating without hearing each other – even to the point of ignoring each other’s points.
- 23:3 The only way to God is through Jesus Christ (Heb 4:16)
- 23:4-5 Job claims that he would have many claims and reasons to bring to the Lord for the purpose of learning from Him.
- 23:6-7 Job believes that the Lord would have mercy on him and listen to Job’s reasoning. Of course, when the Lord does speak at the end of the book, Job only repents (Job 42:2-6).
- 23:8-9 Even today, men consider situations and say that it would be a good opportunity for God to prove Himself. Man thinks that God should appear physically show all kinds of miracles, and He did – only to be crucified on the cross. God wants people of faith to prove themselves to Him (Jn 4:23). But to those with spiritual discernment, He shows Himself daily with supernatural intervention and grace.
- 23:10-12 Relationship with the Lord and eternal reward await those who have walked in His way which has been communicated in the Word of the Lord (Jn 14:6; Rev 21:5)
- 23:13 God is sovereign (Genesis 18:14, Jeremiah 32:27, Jeremiah 32:17, Job 23:13, Psalms 135:6 Daniel 4:35, Luke 1:37, Mt 19:26) and unchangeable (Num 23:19; 1 Sam 15:29; Mal 3:6; Heb 6:17-18)
- 23:14 God will accomplish what He pleases (Is 55:11)
- 23:15-17 Job has a fear of the Lord, but understands that although tested and tried, he has not been destroyed.

Read Job 24:1-25... Third Round: Job Observes the Lack of Judgment on the Wicked

- 24:1 Scripture teaches of definite judgment at the end times (Rom 14:10; 2 Cor 5:10; 1 Cor 11:31-32)
- 24:2 Evil perpetuates evil as the wicked steal to provide for stolen possessions (and lie to cover lies, etc.)

24:3 The materials used by widows and orphans to support themselves and make money are taken and repossessed

24:4 The needy and poor are not allowed to use the same infrastructures as the successful.

24:5 Wild donkeys symbolizes the untamed old nature in the wilderness without water, and so the impoverished follow instinct for sustenance.

The Fundamental Level (Physiological Needs) in Maslow's Hierarchy of Needs are Unmet due to the Wicked		
1.	No Food	Job 24:6
2.	No Clothing	Job 24:7
3.	No Shelter	Job 24:8
4.	No Safety for Children	Job 24:9
5.	No Clothing	Job 24:10
6.	No Food	Job 24:10
7.	No Drink	Job 24:11

24:9 The wicked consider children as objects and assets to be held as collateral.

24:12 God allows suffering and the repercussions of sin

24:13 There is a defining characteristic of the wicked which is that they are secretive who abhor the light of truth. They have additional dislike of Jesus who is the way and the truth (John 14:6)

24:14 The wicked pursue their evil as a lifestyle (of murder and stealing) from morning until night.

24:15 The adulterer designs evil schemes to hide adulterous action because of the shame.

24:17 The wicked detest the truth as much as they have an aversion to death itself.

24:18 The sea represents the world system of chaos. The wicked are travelers who gather evil thoughts and depraved notions from various cultures and traditions as they appeal to their sinful state all the while thinking that they are improving themselves by becoming more open and tolerant of wickedness that was once foreign to them.

24:19-20 The wicked will run aground though as they die and return to dust.

24:22 Job is convinced that when God does move and begins judgment, the wicked will have no way out.

24:23 While God waits, the wicked believe that they are getting away with evil.

24:24 Whatever honor or fame the wicked experience is fleeting and meaningless.

24:25 Job states that he is open to correction.

Read Job 25:1-6... Third Round: Bildad Speaks of the Worthlessness of Man

25:1-6 Bildad agrees that the greatness of God precludes Job from being justified in His sight

25:2 Bildad agrees that God is formidable.

25:3 God army is infinite and the light of His truth is evident to everyone including the most ardent in denial (Rom 1:18-21)

25:4 There is none righteous and pure (Rom 3:23)

<p>Four millennia ago, Job understood that the moon did not shine but was simply a reflection. In the same way, Believers should reflect the light of God's Son, Jesus.</p>
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(Job 25:5)	
The Moon has a synchronous orbit with its rotation and revolution having the same period, so that the same side (near side vs the far side) of the Moon is always facing the earth caused by the tidal forces (water movement) exerted on the moon by the earth.	Like the moon, Believers have a part towards the world and one towards the heavens. As the light of Jesus shines through the Believer, it lights the world, and as the water of God's Word is moving it holds a consistent view of the Believer whether in the dark or light.
During a full Moon, more baby animals are born than any other time during a month.	The full light of Jesus brings increased productivity of spiritual fruits.
The acceleration of gravity on the Moon is 1/6 of the value on the Earth. Thus, if you put the same object on the Moon and weighed it, its weight would be 1/6 the weight on Earth.	Six is the number of man, and the burdens on this earth are much heavier to the worldly than to that of the Believer.
The average distance between Earth and Moon is approximately 30 times Earth's diameter.	Three is the number of revelation as the light illumines the dark world.
Earth has an atmosphere that protects it from most of the impacts and the sun while the moon does not.	While the people of this world have a blurred view (partially from pollution) of the light of the Lord, the Believer has a lucid view of His truth.
Jesus is the Light of the World (John 8:12, 9:5; Rev 21:23) and Believers are to reflect His light (Mt 5:14)	

25:5 Four millennia ago, Job understood that the moon did not shine but was simply a reflection. As fire symbolizes the act of purification in the Bible (Num 31:23; Jer 6:29), the stars have ongoing immense amounts of heat (the sun being ~10,000° Fahrenheit) that cannot even purify themselves as it is not "pure" anything but instead a combination of 70% hydrogen, 28% helium, 1.5% carbon, nitrogen and oxygen, and 0.5% all other elements (which even include silicon, magnesium, iron, and sulfur). Righteousness (Mt 5:48) and holiness (1 Pet 1:15) come only through the blood of Jesus (1 Jn 3:3).

25:6 Unlike a full-fledged fly or insect, a man is just a maggot which is the larva or early stages of development into the fly or insect. The son of man (or the broader category of mankind) as simply a worm defined as invertebrate animals which is to say that mankind has "no backbone" or strength of character. It is interesting that with approximately 4,400 species of worms (four equating to testing and trials), an estimated half of all worms are earthworms.

3 Job 26, 27, 28

Read Job 26:1-14... Third Round: Job Lacks Help from Friend and God

26:1-14 Job says that the talking of his friends do not help him, but although God is great, His voice is so quiet (Job 26:14; 33:14)

26:2-3 Once again Job begins by being cynical of his friends

26:4 His friends were simply talking to themselves.

26:5 Those who have died are now beyond the worldly chaotic system and bear the force of the Word of God.

26:6 Sheol is interpreted "the Grave" while Abaddon is used six times in the Old Testament as "ruin/destruction"; three times with Sheol (Job 26:6, Prov 15:11, 27:20) and three times without Sheol (Job 28:22, 31:12, Ps 88:1) and once referencing Satan in the New Testament (Rev 9:11).

- 26:7 This remarkable verse exclaims that the world is suspended in space without any buttress or prop. Modern science has only understood that for several centuries while this statement was made millennia ago. While astronomers can view a multitude of stars in virtually every direction, they have discovered that a vast “empty space” exists to the north.
- 26:8 Job understood that water was condensed into the clouds.
- 26:9 The clouds cover God’s throne (Ex 13:21-22, 14:19-20; Num 9:15-21; Deut 4:11, 5:22, 33:26; 2 Sam 22:10-12; 1 Kings 8:10-12; 2 Chron 5:13-14, 6:1; Ps 18:9-12, 68:4; Mt 17:5, 24:30, 26:64; Acts 1:9; Rev 1:7, 10:1, 11:12)
- 26:10 It is important to God that light be separated from darkness (Gen 1:4, 18) delineated by the water of His Word (Eph 5:26; Ps 147:15-18; Prov 18:4; Amos 8:11; 2 Pet 3:5).
- 26:11 The pillars of the earth represent the seven days of creation which are totally shaken by the Lord (Prov 9:1), but there is also a sense of God’s people who are aware of His rebuke (Job 9:6; Ps 75:3; Prov 9:1; Ex 13:21; Gal 2:9; 1 Tim 3:15; Rev 3:12)
- 26:12 There are two Rahabs mentioned in the Bible – the prostitute Rahab of Jericho who bore Boaz (Joshua 2 & 6, Mt 1:5, Heb 11:31, James 2:25) and Rahab in Job 9:13 (“the proud or boisterous one”) who was a legendary sea serpent/dragon (Leviathan Job 41) that was conquered at the time of creation (Ps 89:10, Is 51:9)
- 26:13 The Leviathan (Is 27:1) is characterized by the attributes of Satan (Job 41:4, 33-34)
- 26:14 While God’s voice thunders from heaven (Ex 19:19; 2 Sam 22:14 = Ps 18:13; Job 37:2-5; Ps 68:33; Jn 12:29), man can only slightly hear His word (Job 33:14).

Read Job 27:1-23... Third Round: Job Affirms His Integrity

- 27:1-23 Job concludes the discussion by proclaiming his innocence unlike the wicked who are without hope when they die
- 27:2 Job believes that God has not yet given him justice which has resulted in his bitterness; throughout the history of God’s people, they have received only suffering and pain in this world while rewards and justice are not attained until eternity.
- 27:3 Truly the Lord is the very breath that we breathe (Gen 2:7; Job 33:4; Is 42:5; Ez 37:5, 9; Dan 5:23; Mal 2:15; Rev 11:11)
- 27:4-6 Job could have accepted the fact that he had lived in sin and pursued wickedness against the Lord, but he was so certain of his walk with God that he would not concede.
- 27:7-10 The wicked have no fellowship with the Lord; Job states that when man is faced with worldly distress and cries out to the Lord for rescue, the Lord will not hear him unless he has pursued the Lord to rescue spiritually as a means of salvation.
- 27:11-12 Job continues to question the empty talk of his friends, but as he begins with the downfall of the wicked, he is supporting their case against himself.
- 27:13-15 The wicked man will lose his family. His children will die hungry and their spouses will not care.
- 27:16-17 Silver (representing redemption) will end in the hands of the innocent while his wardrobe will come into the possession of the righteous. This wardrobe will still be clay (earthly covering) and the wealth will still be dust with no eternal value.

- 27:18 A man will construct his house only to lose it as a moth's cocoon is destroyed or a booth (tent) is only used by transients for a short while.
- 27:19-23 The winds carry the wicked man away as he futilely struggles against its grip (2 Sam 22:11; Job 30:22; Ps 18:10, 104:3-4, Hos 4:19). This shows the power of the wind as opposed to Job diminishing the power of the wind when he correlates it to his words (Job 6:26, 8:2)

Read Job 28:1-11... Third Round: Job Speaks of the Treasures of the Earth

- 28:1-28 Job affirms that although man has ability to find and mine mineral treasures, wisdom can only be discovered when the focus is on God and righteous living
- 28:1 The treasures could be refined to removed impurities to make even more valuable (Mal 3:3)
- 28:2 When the Lord brought Israel into the promised land, iron and copper were the two minerals that He said they would be able to mine (Deut 8:9). Iron would enable weapons and tools while copper might be used for sterilization and medicinal purposes.
- 28:3-4 Although the underground is a dark and secretive place, the miner explores the region and discovers treasure.
- 28:5 Once again, Job has an understanding beyond his times of the heat underground that ranges from the magma to the sea of melted iron at the core.

Read Job 28:12-28... Third Round: Job Searches for Elusive Wisdom

- 28:28 That air has weight ("air pressure" as it consists of molecules of matter, and all matter has weight and mass) was proven scientifically only about 300 years ago; the relative weights of air and water are necessary part of the life sustaining hydrologic(water)cycle. Symbolically, burdens have more weight while in the air (this world - Eph 2:2) while they lighten significantly when covered with water (Jn 7:38). Add salt to the concept, and burdens become much lighter in salt water due to the concentration of the water.

4 Job 29, 30

Read Job 29:1-25... Third Round: Job's Nostalgia over the Glory of Past Days

- 29:1-25 Job reflects on his previous prosperous lifestyle prior to the trials and attributes those blessings to his righteous
- 29:2 Job did not understand that God's attention was altogether more intensely focused on him during his trial than while living the prosperous life
- 29:3 Before the trials, God had illumined Job's understanding unlike the present trials which left Job without understanding.
- 29:4 Job refers to God as his friend (just like Abraham - Isaiah 41:8; 2 Chronicles 20:7; James 2:23)
- 29:5 Job reminisces on the companionship of God ("the Almighty") and his children
- 29:6 With the dry air of Israel, the oil and cream were very important to comfort
- 29:7-8 Job had been a counselor in the city with the respect of the youth and elders. Standing was a sign of respect (Lev 19:32).

- 29:9-11 Job’s prior experience made the criticism of Job’s friends even more harsh; unlike his friends, others would be silent or complimentary when they interacted with Job (Job 29:21-23).
- 29:12-17 Counter to the comments of Eliphaz (Job 22:5-9), Job says that he did care for the less fortunate.
- 29:14 Clothing always represents a man’s righteousness which is far less than God’s covering (Is 61:10, 64:6)

Job believed that he was self-sufficient. (Job 29:12-17)			
1.	I	Rescued	The poor man and fatherless child
2.	I	Was Blessed	By the dying man
3.	I	Made rejoicing	In The widows heart
4.	I	Clothed	Myself with righteousness
5.	I	Was eyes	To the blind
6.	I	Was feet	To the lame
7.	I	Was a father	To the needy
8.	I	Examined the case	Of the stranger
9.	I	Shattered the fangs	Of the unjust
10.	I	Snatched the prey	From the teeth of the unjust
<i>This section ends with... ”so I thought...”</i>			

- 29:18-20 Worldly security is not ensured by what we do, but on what God allows.
- 29:21-23 Again Job reflects on the recipients of his communication in past times versus the current conversation with his friends (Job 29:9-11).
- 29:24 In past times, the slightest attention or pleasure of Job towards his fellow man was extremely enjoyable
- 29:25 Job lived as chief or king over his peers.

Read Job 30:1-31... Third Round: Job’s Humbling Present State

- 30:1-31 In Job’s impoverished state, no one assists him
- 30:1 Four millennia ago were intelligent sheep dogs used to herd sheep.
- 30:2-7 Poverty does not indicate kindness as the outcast had become mockers of Job.
- 30:8-10 These men, who were so worthless that no one even knew their names, are now persecuting and mocking Job.
- 30:11 Because God has lifted his protection the impoverished persecute Job.
- 30:12-15 Job cannot even protect himself from the weak and poor as they disrespect him.
- 30:18 As Job covered himself with his own righteousness (Job 29:14), it was this that choked him.
- 30:19 Job understands his position as same as Abraham as being “dust and ashes” (Gen 18:27)
- 30:20 Job understands that God is not intervening to protect him.
- 30:21-22 Job also believes that God is causing some of his suffering as he is scattered in the wind.
- 30:23 As all men die, Job believes that his current trials will end in his death.
- 30:24-25 Job has received no hospitality in his time of need.
- 30:26-27 Hope was not satisfied while in this world.
- 30:28-30 Job has become polluted as is anyone who is constant contact with the world.

30:31 Instruments of joy are now used for sorrow (Job 21:12)

5 Job 31, 32

Read Job 31:1-40... Third Round: Job Concludes with His Integrity

Job believes himself to be self-righteous, so, he goes through a checklist of sinful categories (Job 31:1-40)		
1.	Job Has Not Lusted	(31:1-4)
2.	Has Not Lied or Deceived	(31:5-8)
3.	Has Not Committed Adultery	(31:9-12)
4.	Has Assisted His Servants	(31:13-15)
5.	Has Helped the Orphan and Widow	(31:16-23)
6.	Has Not Trusted in His Wealth	(31:24-25)
7.	Has Not Turned to Idolatry	(31:26-28)
8.	Has Not Treated His Enemies Unfairly	(31:29-30)
9.	Has Not Been Stingy	(31:31-32)
10.	Has Not Hidden His Sins	(31:33-34)
	Wishes God Would Hear Him	(31:35-37)
11.	Has Not Been Unfair to His Farm workers	(31:38-40)

31:1 The sin of lust leads the list of impurities. Sexual sin seems to be one of the more frequent sins that is polluting modern society as technology and media exploit sex in myriad ways.

31:2 Modern society is very lenient towards sexual attitudes and relations. A common tenet is that “it is okay to look” or among businessmen (especially those who travel), “the sexual discourse is just talk.” Job realized that sight and speech reflect the heart of a man (Mt 5:28; Col 3:5; 1 Thes 4:5; Titus 2:12; 1 Jn 2:16-17).

31:5-6 Job transacted business fairly without falsifying the scales (Prov 11:1)

31:7 A man’s heart follows his eyes, so as man is exposed to more sinful items, his heart is seduced away from the Lord.

31:8 Job states that he is willing to be judged according to his sin.

31:9-10 Job is even willing to make the supreme sacrifice of losing his wife to another man, if he has trespassed on another man’s wife with adulterous intentions.

31:11 Adultery and idolatry are the two sins that Job claimed were “crimes deserving punishment” (Job 31:28, Dt 31:16; Ez 6:9).

31:12 This fire is an internal burning of lust (1 Cor 7:9) as well as the fire of judgment (Rev 21:8). Adultery ruins any witness and the reputation of the one sowing the seed (a whole harvest).

31:13 Job gave equal and fair treatment between his servants regardless of gender.

31:15 This is an important statement of equality four millennia ago (Col 3:11-12), and it begins in the womb. As the United States Declaration of Independence states “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights.” That is the truth of value and equality is based on a Creator; evolution equates to the survival of “the fittest”

which is the reason that Charles Darwin named his essay “On the Evolution of the Species” the title of “the Survival of Favored Races.”

31:16 The eyes of the widow would equate to her reasoning and expectations (Job 11:20).

31:18 Job was taught to be generous from his birth

31:22 The arm represented strength and the ability to accomplish

31:23 The fear of God is the motivating factor in Job’s life

31:28 Adultery and idolatry are the two sins that Job claimed were “crimes deserving punishment” (Job 31:11).

31:29-30 Job reflects a “New Testament attitude” by respecting his enemy as a fellow man (Mt 5:43-44; Lk 6:27, 35)

31:33-34 Job was candid and open about his shortcomings and sin.

31:35 Job’s signature (his mark) is simply his personal definition of who he is, what he has done, and his defense against the judgment that has been rendered him. Job had judged had the city gate for some time and well understood the legal process (Job 29:7, 14, 16; 31:13).

31:36-37 Job could take the indictment as evidence of his self-righteousness as his defence against the indictment would elevate him.

31:38-40 The original curse of sin after Adam was ejected from the Garden of Eden was the growth of thorns which came to reflect the consequences of sin (as did stinkweed). Each feast of the Lord represented a harvest, and the “Feast of First fruits” correlated to Barley and the “Feast of Weeks” (Pentecost) correlated with wheat; both wheat and barley represent the harvests of Believers for the Kingdom of God.

31:40 Chapter 31 Completes Three Rounds of Futile Argument

- In the first round, the three are unified that God always prospers the upright and punishes the perverse while. Job disagrees from his own experience.
- In the second round, Eliphaz emphasizes that only the wicked suffer. Bildad insists that the wicked always suffer. Zophar insists that any outward prosperity of the wicked is fleeting while, again, Job disagrees based on his own experience.
- In the third round the previous theories are emphasized with poetic imagery while, once more, Job rebuts from experience.

Read Job 32:1-22... Elihu Speaks in Anger towards His Friends

32:1 Job’s three friends stop answering Job because he is righteousness in his own [LXX: “their”] eyes. (Bullinger points out that the LXX is correct with “their” eyes; they held their peace, yielding that they had been wrong.)

32:2 Elihu means “My God is he.” He is also identified as the son of Barachel, which means “God blesses.” Buz was a land near Uz where Job lived. Uz and Buz were two sons of Nahor, the brother of Abraham (Gen 22:20, 21). However, Barachel was “of the kindred of Ram,” which suggests that Elihu may have been an ancestor of David (Ruth 4:19-22).

Elihu’s arrival is not noted, but his message carries much significance:	
1.	The reprimand that God gives Job’s three friends at the end of this book excludes Elihu. He is not rebuked, nor does he have to ask Job to pray for him, as the three friends are told to do (Job 42:7, 8).

2.	Elihu is recorded as the longest of all the discourses (six chapters).
3.	Elihu speaks with civility and compassion to Job, yet with fervent and assertive emotion. Elihu's courtesy is in stark contrast with the sarcastic and condescending tone of the three "friends."
4.	Perhaps most significantly, Elihu does not speak from his personal experience but from revelation (Job 32:8, 36:3-4) versus Job 4:8, 5:8, 5:27, 8:10

32:3 Elihu was angry at the three friends for being unable to support their accusations therefore wrongfully accusing and judging a seemingly innocent man.

32:4-5 Elihu had deferred to his elders out of respect, but the inability of Job's three friends angered him

32:6-7 At a more enlightened time, when age and experience were respected, Elihu speaks of his timidity in speaking.

32:8-11 In a society that exalts academia (while disdaining experience), true discernment and wisdom come from God (James 3:13-17). God reveals (lights) His truth which cannot be grasped by those in darkness as they attempt to understand the spiritual via the physical (e.g. education) and the things of God by looking within themselves (e.g. self-realization). Only God can enlighten as to the truths of God.

32:12-13 Job's friends should not "turn Job over" to the Lord for His judgment having thought they conveyed an effective warning. They had not spoken from God's Word but their own, and they had not truly identified the specific sin that he had committed; they simply spoke in generalities about "wicked" and "evil" men without specifying Job's sin accurately.

32:14-17 Since Job has not directed his defense to Elihu, he will not condemn Job with the argument of the friends.

32:18-20 Elihu wants to speak from his heart (versus his head – intellect), and he has so much to say that he is about to burst.

32:21-22 Elihu states that he will speak without favoritism and flattery.

6 Job 33, 34

Read Job 33:1-33... Elihu Relates to Job as a Creation of God

33:1- 33:33 Elihu speaks of how God uses affliction

33:1-3 Elihu initially addresses Job and discusses the importance of a "heartfelt" word that comes from an upright heart (Mt 12:34, 15:18).

33:4 Scripture speaks of the Spirit as the Creator (Gen 1:2; Lk 1:35; John 6:3-8)

33:5 Just as Job has been challenging God to take a judicious stand, Elihu does the same to Job.

33:6-7 Job claims that God has an unfair advantage because of His power which Job fears.

33:8-11 Job's argument is boiled down to this short summary – Job finds himself righteous, but the Lord has enacted aggravated animosity towards him.

33:12-13 God is so much greater to man.

33:14 God speaks frequently, but man does not hear or pay attention to the voice of the Lord (Job 26:14).

- 33:15 God can use dreams and visions to interact with His people. The voice of the Lord seems to be drowned out by the noise of society which might be the reason that He speaks in the quiet of the night.
- 33:16-17 Elihu lists two reasons for God's communication: 1.To bring repentance 2.To restrain pride
- 33:18 God's communication is to save the person from death (especially eternal death)
- 33:19-22 Another communication that occurs in a man's bed (beyond direct dreams and visions) would be illness and suffering.
- 33:23-24 The Bible contains over 300 references to angels as they are watching over mankind (1 Cor 4:9, 1 Pet 1:12). Scripture speaks of angels protecting their human individual (Mt 18:10; Ps 91:11) with the most meaningful salvation coming from the Angel of the Lord (Ps 34:7-8) as the ultimate ransom for the Believer (Mt 20:28; Mk 10:45; 1 Tim 2:6; Heb 9:15).
- 33:25 The radiance of someone who has been spiritually reborn resembles that of a newborn.
- 33:26 This broken and repentant Believer will share fellowship with the Lord who will restore the righteousness of the man.
- 33:27-28 The restored Believer will share testimony of his fallen nature and the mercy of the Almighty God.
- 33:29-30 This rededication of a man to righteous living in the sight of God occurs several times throughout the Believer's life that is enlightened by the Lord.
- 33:31-33 Elihu tells Job to be quiet and listen unless he has a defense because Elihu would like to justify him.

Read Job 34:1-37... God Sees All and Will Judge as the Sovereign God

- 34:1-37 Elihu's Second Speech about God's Justice and Prudence Vindicated Job
- 34:2-4 Elihu invites the three friends to reason together
- 34:3 Believers should be connoisseurs of speech with experience in selecting how and when to speak (Job 12:11).
- 34:5-6 Elihu references Job's points concerning no motive to lie about his self-righteousness
- 34:7-9 Elihu puts Job in the context of one who has many trials, and these trials have resulted in job giving the arguments and defenses of the evil as Job referenced the meaningless relationship of a friendship with God.
- 34:10 *"Therefore listen to me, you men of understanding. It is impossible for God to do wrong, and for the Almighty to act unjustly."*
- 34:11-12 God judges each man according to his deeds (Jd 1:15; Rev 20:12-13; Mt 12:36; Rom 14:12; Heb 4:13 – 1 Jn 2:12)
- 34:13-15 The Spirit of God sustains all of life (Col 1:17; Heb 1:2-3)
- 34:16-20 In equality, God judges the world without partiality
- 34:21-25 God sees everything, and He acts in judgment without advice (Ps 139:1-8; Is 29:15; Rom 8:27; 1 Cor 2:10; Heb 4:13)
- 34:26-28 God brings public condemnation on a man who has rejected God's Word and hurt his fellow man.
- 34:29-30 No one should judge God for His silence when the earth experiences the consequences of a fallen, sinful state.

34:31-33 If someone is disobedient and rebels against the Word of the Lord, God does not need to concede to the timing of the individual when he has suffered the consequences of his actions.

34:34-37 Job's "friends" believe that he should be judged increasingly more until he rejects the defensive arguments of the wicked.

7 Job 35, 36, 37

Read Job 35:1-16... Elihu Urges Patience for God's Judgment

35:1-16 Elihu's Third Speech to Job: The Advantages of Godliness

35:2-4 Job is questioning the benefits of living righteously.

35:5-7 God is untouchable and doesn't need anything (not even a man to be righteous).

35:8 Sin affects the one sinning and righteousness helps those around that person.

35:9-12 Man cries out to God when faced with death, dread or trial, but man does not cry out to God when life is going well in gratitude for His blessings.

35:13-16 God does not listen to false, empty, fake prayers much less complaints.

Read Job 36:1-33... Elihu Shares that God Delivers His People

36:1-37:24 Elihu's Fourth Speech to Job (and Friends): God's Greatness and Job's Ignorance

36:2 Elihu is focusing on God and defending the only one who is truly "good"

36:3-4 Elihu attributes his arguments to the Lord who has perfect knowledge

36:5 "God understands all things."

36:6 God does not sustain or keep the wicked alive, but He does act on behalf of the afflicted.

36:7 His righteous people experience His omnipresence and afterlife are exalted as kings.

36:8-12 God convicts with the purpose of an individual's repentance which will lead to prosperity and happiness; otherwise, they will die without knowing Him or His ways.

36:13-14 Some hard-hearted sinners have such pride that they angrily die in defiance.

36:15 "God rescues the afflicted by afflicting them; He instructs them by means of their torment." God uses trials to teach mankind who is being afflicted by sin.

36:16-17 Job had been given a stress-free life with spacious living and fine dining as he judged the wicked, but now he has fallen into judgment himself.

36:18-19 Wealth and a care-free life will not keep one from distress, but it is God alone who protects.

36:20 Do not desire to be hidden in darkness either in the short term or in death because whole nations disappear at such times.

36:21 The tests by affliction are meant to keep man from pursuing sin.

36:22-26 God is only to be praised as He teaches (and judges) man according to His will.

36:27-28 Although not defined until the 1700's, the hydrologic cycle is accurately described millennia ago as the succession of water transference between the land, the ocean, and the atmosphere on earth (Eccl 1:7).

36:29-30 God's throne is surrounded by clouds as He uses thunder and lightning at His will. On the very day that California, U.S. legalized same sex (homosexual) marriages, more lightning induced fires (over 900) were sparked through California than at any other time in history.

36:31-33 While God blesses with rainfall (Deut 11:13-14), He terrorizes with lightning strikes, but man disregards the delicate balance between the two.

Read Job 37:1-24... Elihu Identifies God behind the Storm

37:2-5 God’s voice thunders from the heavens yet man cannot fully understand His ways (Ps 145:3).

37:6-13 Nature performs at God’s command and for His purposes

37:7 Possibly a reference to fingerprints as God “seals up the hand of every man that all men may know his works.”

37:14 Every man should stop the madness of his incessant schedule and ambitions to consider God’s wonders (Ps 46:10).

37:15-20 While man develops theories of concepts beyond him, he should remember how little he understands of local, tangible facts much less the spiritual realities of the sovereign God.

37:16 Clouds are suspended by the balance of two offsetting forces. Heated air is elevating them while gravity is pulling them downward. It would have been difficult for people of that time to understand a balancing act occurring.

37:21-22 Man cannot even look at his creation (the Sun) without covering their eyes much less the Creator in His glory. If the rays of the sun are focused on the back of the eye (the retina) a lot of energy (both optical light and infra-red) are concentrated into a minuscule area. Beyond what is experienced, the retina of the eye does not have pain receptors, so a person will not even feel the damage being done until the damage becomes apparent later.

37:23-24 The sovereign God is beyond the reach of man, but in spite of His power, He will not oppress due to His nature of justice and righteousness. Man should fear Him instead of being prideful in themselves and their self-effort.

8 Job 38, 39

Read Job 38:1-11... God Speaks

God is the Creator of Nature and the Environment		
1.	The Creation Of The Earth	(Job 38:4-7)
2.	The Sea	(Job 38:8-11)
3.	Daybreak/The Morning	(Job 38:12-15)
4.	The Oceans & Horizons	(Job 38:16-18)
5.	Light And Darkness	(Job 38:19-21)
6.	Weather Elements	(Job 38:22-30)
7.	The Stars & Constellations	(Job 38:31-33)
8.	Clouds, Rain And Lightning	(Job 38:34-38)

The Lord begins to ask seventy-seven questions of various nature around: who, where, what, when.

38:1 As Elihu is explaining God’s awesome control of nature, God answers Job from a whirlwind (The Hebrew word can also be translated “whirlwind” or “storm”). A whirlwind is a vortex column of spinning wind (e.g. tornado) and as the mere men attempted to reason, their rationale blew around just as the gust of winds, but this could be an actual representation of the Lord Himself as a theophany (Ez 1:4). Earlier

in the book, Job mentioned being “battered by the whirlwind” (Job 9:17), but this is the object from which God chooses twice (witness) to speak (Job 40:6). The very thing that tests a Believer might be the platform from which God uses to reach His people. As a whirlwind can represent chaos and calamity (Proverbs 1:27), the Lord often speaks to His people through tests and trials.

38:2 The Lord’s first word is “Who” as if he did not recognize the name of this man, Job, who was clouding and confusing His Word (Job 42:3). But God knew Job well as at the beginning of this book, God had identified him by name and even Satan knew who he was (Job 1:8; 2:3).

38:3 Answering “like a man” reflects the human limitations of the listener (Prov 30:4; Job 40:7).

38:4 God reminds Job that he was not present at the time of creation (Job 38:21)

38:5 The only hint of an answer to these questions is that when a measuring line is mentioned in Scripture, the Lord Jesus (Jn 1:1-3) is the one measuring/judging (2 Ki 21:13; Is 28:17, 34:11, 17; Jer 31:39; Lam 2:8; Ex 40:3, 47:3; Zech 1:16, 2:1)

38:6 The spiritual foundation (1 Cor 3:11; 2 Tim 2:19) and cornerstone (Acts 4:11; Eph 2:20; 1 Pet 2:7) was that of the Lord Jesus Christ (Eph 1:4; Heb 9:26, 11:10; 1 Pet 1:20; Rev 13:8, 17:8)

38:7 “Morning stars” and “sons of God” are considered to be angels (Job 1:6, 2:1; Gen 6:2-4). These could also reflect servants of the Almighty God (2 Pet 1:19; Rev 2:28, 22:16).

38:8-11 Holding back the sea was a show of power and might (Jer 5:22; Neh 9:11; Ps 74:13; Gen 1:6-10). Wisdom was with God when He put limitations on the water (Prov 8:28-30).

Read Job 32:12-41... The Power of Sovereign God

38:12-13 The light of each day sends the wicked scurrying as lightbulb does the insect.

38:14 As an authority places his signature seal (from a signet ring) on clay to authorize that the contents will be exposed at the given time, so does the landscape of the earth conceal (as the creases in a garment) until the specified time to expose the truth. The clay could also be turned upon a potter’s wheel accurately reflecting the earth’s rotation.

38:15 Although the eyes of the wicked have become increasingly acclimated to the darkness, light (enlightenment) is not theirs and their strength (arm) directed towards violence will be broken.

38:16 Four millennia ago, Scripture records that springs exist on the bottom of the sea. Since that time, it was impossible to prove this statement because of the forceful pressures encountered at the ocean depths. In 1965 scientists began to theorize that possible vents could exist. In 1977 oceanographers with Woods Hole Oceanographic Institute documented a “fresh water spring” composed of steam and minerals flowing at high pressure into the sea as a result of cracks in the earth’s crust. Now scientists realize that there are many “fresh water springs” (hydrothermal vents) on the ocean floor. Modern oceanography has come to accept the now apparent channels and pathways of the oceans that were detailed in Scripture long ago.

38:17 The “gates of death” is the pathway to afterlife (Ps 9:13, 107:18; Is 38:10), but Job had not experienced life outside of the physical world, so it was from this perspective

- that Job reasoned. God has always given victory over the “gates” (protection/strength) of the enemy (Gen 22:17, 24:60), but the Lord’s gates will bring joy (Ps 100:4, 118:19; Jer 7:2; Rev 22:14) because Jesus’ payment gives Believers victory over hell (Mt 16:18)
- 38:18 With 326 million trillion gallons of water (approximately 1,260,000,000,000,000,000 liters) on the earth and the earth being 70% covered by oceans, it is interesting that 90% of the oceans have been studied; man still knows so little about the world.
- 38:19 Job asks where is “the way” or “the road” of light because light is always moving; scientists were unaware of this until Einstein. Darkness “lives in a place” in that it has no movement.
- 38:21 Even God can have a sense of cynicism as to how man might think he’s intelligent and enlightened
- 38:22 Literally, the “treasures of the snow” is interpreted as reflecting the unique, symmetrical design of each individual snowflake. The hydrologic cycle consists of pools of water connected by stages of transference. Water is situated in the Ocean/Lakes (storehouses) before evaporating into the Clouds (storehouses) before descending onto the earth (as Hail/Snow) before melting into rivers to Oceans/Lakes (storehouses) – Psalm 33:7.
- 38:23 Hail is used as judgment by the Lord (Ex 9:18-19; Joshua 10:11; Ps 78:47-48; Rev 8:7, 11:19, 16:21)
- 38:24 Sunlight causes wind patterns. Man has searched for the “end of the rainbow” (as the sunlight is dispersed into lightwaves of various lengths) . The sun provides solar energy in the form of ray activity (rays of various e.g. x-rays, actinic rays) that activate natural processes in the world including the evaporation of water, the formation of clouds. The process of circulation is where cooler air fills in the void of heated air that has expanded and risen. The light of the sun is the source of uneven heating around the globe causing these air shifts resulting in wind circulation.
- 38:25 Not only making way for the natural elements, the east wind also cleared a way for Israel to escape Egypt (Ex 14:21) and the wind would also clear the way of the Lord (Is 59:19-20).
- 38:26-27 God’s blessing (rain) falls on His uninhabited earth and produces life in the wilderness environment.
- 38:28 Fatherhood is mentioned in this verse as the womb (motherhood) is referenced in the next.
- 38:29-30 At that time, man had no context for the statement of “the surface of the watery depths” as being frozen. The polar ice caps are the most obvious parallels, but no one from that time (four millennia ago) could have understood that the oceans do freeze. In 1818, Hon D. Barrington wrote of the Royal Society having a ship (with a Hollander Captain) near the polar ice cap in 1663, but this is much later than the writing of the book of Job.
- 38:31 Accurately depicting Pleiades as “fastening the chains” as the “seven sisters” constellation is the only constellation within a gravitational pull. Also accurately portraying the “loosening of the belt” of Orion as the “hunter” constellation with three stars traveling their own course independent of all the others.

- 38:32 The Great Bear (Ursa Major) constellation is unique in that it always revolves around the north pole without setting while turning depending on the season. All the while the Little Bear (Ursa Minor) is closely situated as it too is circumpolar; both are visible throughout the entire year.
- 38:33 Beyond the natural laws of creation, there are spiritual laws that define righteousness and good from bad. Only the Almighty God is capable of applying these truths, judgments, and consequences to all of creation.
- 38:34 As God had already flooded the earth and had sworn not to destroy it by flood again, He questioned man's power to do the same. Although attempts to "seed" clouds have been ongoing throughout the last century, the results have been inconclusive and although man has enormously progressed scientifically, man is still unable to make rain.
- 38:35 While lightning certainly does not communicate, in 1864 James Clerk Maxwell discovered that radio waves (through which communication can occur) does move at the speed of light. Electricity can be utilized to send messages.
- 38:36 Spiritual wisdom with eternal truths comes from God alone (James 1:5; Ex 31:3, 35:31; 1 Ki 4:29; 1 Cor 1:21-25).
- 38:37-38 Man does not have the capability to count the ever-changing numbers of clouds and although he has tried, man cannot develop clouds for rain.

God is the Creator of the Animal Kingdom		
1. The Lion	Food	(Job 38:39-40)
2. The Raven	Food	(Job 38:41)
3. The Mountain Goat & Deer	Pregnancy	(Job 39:1-4)
4. The Wild Donkey	Liberty	(Job 39:5-8)
5. The Ox	Work	(Job 39:9-12)
6. The Ostrich	Ignorance	(Job 39:13-18)
7. The Horse	Courage	(Job 39:19-25)
8. The Hawk & the Eagle	Flight	(Job 39:26-30)

- 38:39-40 Lions customarily hunt at night as they have keen hearing (with ability to revolve their ears to hear prey more than a mile away in any direction) and eyesight (designed for seeing in the dark) with large eyes. As stated in scripture, lionesses hunt most of the food for the lion and cub, and drive the prey to an ambush by those lying in wait. If there are no larger prey (e.g. zebras), they will eat smaller prey (e.g. rabbits), and if no smaller animals are available, lions will eat almost anything (e.g. insects, fruit, etc.).
- 38:41 While the raven is the largest species of songbird and largest all-black bird in the world, they are skilled fliers. They mate for life and live to 30 years of age. Ravens are scavengers as well as predatory on smaller animals.

Read Job 39:1-39... God Challenges Job on His Knowledge of Nature

- 39:1 Man has difficulty catching sight of a capable mountain goat or a skittish deer in the wild much less when they are timidly going through labor.
- 39:6 God gave to the wild donkey a wilderness as a home.
- 39:7-8 While the donkey does not work, it does have to wander and roam looking for food.

39:9-12 It takes experience and skill for man to use the domesticated ox for work, much less the wild ox who has the strength to assert erratic behavior.

39:13 The animal without wisdom (Job 39:17) is the one identified as flapping joyfully.

39:14-15 This animal without understanding has abandoned her young without concern for their protection.

39:17 Just as God can give wisdom and understanding (James 1:5), He can also withhold it.

39:18 Pride is another attribute of those without wisdom and understanding.

39:19 God not only assigns the inner characteristics (e.g. bravery), but also adorns His creation.

39:20 Locusts actually look like horses (Joel 2:4). Italians call them “Cavalette” meaning “little horses” while Germans call locusts “Heupferde” meaning “hay horses.”

39:21-25 Horses represent weaponry (Prov 21:31; Jer 4:29, 8:6; Ps 66:12; Job 39:19-20; Prov 30:27 → Rev 9:7)

39:27-28 The elevation of the eagle alone causes one to feel relatively small, insignificant and earth-bound.

9 Job 40-42

Read Job 40:1-5... Job Admits that He is Meaningless

40:2 God has not even begun to discuss the supernatural, spiritual world. But after God has given a brief overview of the mysteries of creation, God allows Job to offer any comment or insight concerning the tangible, physical world of which Job should know.

40:4-5 Humility often results in silence while pride often results in a verbose nature. Job will even physically constrain himself from speaking as he realizes that he has nothing to add.

Read Job 40:6-14... God Questions Job

40:6 Once again, God answers Job from the whirlwind (Job 38:1)

40:7 God once again tells Job to answer like a unintelligent, lacking man (Job 38:3).

40:8 All too common is a man claiming that he is a “good person” while God is unfair in His judgment.

40:9 The strength (arm) of the Lord is powerful, and the very Words of God are more potent.

40:10 God understands the humble mess that results when man attempts to cover himself (Is 64:6, 61:10; Zech 3:3-5; Gen 3:7, 21)

40:11-12 This would be a conundrum for man as it is cyclical thinking as one, who believes that he has the power to reduce the prideful, would himself be prideful...unless of course, He is God.

40:13-14 Not only are the wicked and prideful unmanageable to man, he cannot deliver even himself (2 Cor 1:10). The Lord continues to focus on creation, but goes beyond the common to the behemoth and leviathan which both fit into the “prideful” category.

Prideful Beasts

Job 40:15-24	Behemoth	Land
Job 41:1-34	Leviathan	Sea

Read Job 40:15-24... God Describes the Behemoth

- 40:15 The Behemoth is only mentioned twice in Scripture (Job 40:23). Behemoth means kingly, gigantic beast and was probably a reference to a dinosaur, a number of which were herbivores.
- 40:16 God speaks of the muscles of the creature throughout.
- 40:17 While some believe the behemoth to be an elephant or hippopotamus, these animals do not have tails like the thick, tall trunks of cedar trees. Scripture characterizes cedar trees as lengthy (Ps 92:12; Is 2:13, 37:24; Amos 2:9). The power of the tail might be likened to the end times dragon (Rev 12:4).
- 40:18 Bronze and iron were the materials for advanced weaponry during that time. The Bronze Age (3300-1200 BC) and the Iron Age (1300-900BC) came sometime after although iron was utilized by the Hittites long before 1500 BC.
- 40:19 The power of this beast makes the behemoth foremost in courage and indestructibility, but the Creator has power over his life. As the characteristics of God can be seen in creation and His Word symbolizes truths beyond the local actual event, this beast represents spiritual truths. If a dinosaur, this animal with magnificent strength went extinct for lack of water. The Word of God is represented as the sword of the Lord as well as the water of His Word.
- 40:20 Wild animals typically carry a negative connotation as behemoth finds sustenance in the location where the wild animals play.
- 40:21 Depending on the type of lotus tree, most common would be up to forty feet tall and have year-round foliage that produces fruits interspersed with white or pink flowers. The scene portrayed is truly one of a leisurely garden.
- 40:22 Reeds represent something weak and easily bent (1 Ki 14:15; 2 Ki 18:21; Is 36:6; Mt 11:7; Lk 7:24), so it is ironic that reeds would protect (hide) the nearly indestructible behemoth (Ps 68:30).
- 40:22 The behemoth is “protected” from the light of the sun in the shade of the floral lotus trees.
- 40:23 The behemoth is fearless even as the Jordan river (representing Israel) rises to almost overwhelming it (Is 8:7-8).
- 40:24 God concludes by asking if anyone can ensnare and take captive the behemoth.

Read Job 40:1-34... God Describes the Leviathan

- 41:1 In the same thought of ensnaring, but now with a different beast, God asks if anyone can capture (or even control the tongue) of the leviathan (originates from the Hebrew word meaning “one who twist and coils” or “the winding one”). At some point, God killed a leviathan and gave him as food for people to eat (Ps 74:14), yet the creature still exists (Is 27:1, Ps 104:25-26).
- 41:4 The leviathan would not make a covenant with a man, and if so it would be the man who was the slave forever.
- 41:8 Any attempt to approach and the leviathan would battle.
- 41:9 Man collapses at the sight of the greatness (Num 20:6; Judges 13:20; Ez 1:28; Dan 8:17; Mt 17:6)

- 41:10 God is even more ferocious than anything in His creation; the focus now transitions from “can you” questions to “who can.” The point being that although a man like Job cannot do these things, he must now understand that the Almighty Lord can.
- 41:11 *“Everything under heaven belongs to Me.”* (Ps 24:1; 1 Cor 10:26; Ex 19:5-6; Dt 10:14)
- 41:12 God takes such pride in His creation – the works of His hands.
- 41:13-17 God describes the protection of the leviathan’s outer layer of scales (Job 41:23)
- 41:15 The pride of the leviathan is in the closely knit scales through which air cannot even pass.
- 41:19 Like God Himself (Ps 18:8), fire came from the Leviathan’s mouth as with the Satanic dragon (Rev 12:3) versus the angels of the Lord (Rev 9:17; 11:5). This symbolism is repeated several times in regards to the power of the word (Jer 5:14; James 3:5-6).
- 41:22 Those who see the leviathan are dismayed and react accordingly by scampering.
- 41:24 The hard heart as a defense mechanism would also be his downfall as he might not submit to the Lord Almighty (Dan 5:20). Millstones were used to grind the grain (representative of the Body of Christ).
- 41:26-29 Weapons are useless against the strength of the leviathan.
- 41:30 Even the weakest points (the undersides) is not exposed to harm.
- 41:33 The leviathan has no fear, but he only has power over the things of this world.
- 41:34 The leviathan treats the proud as his subjects as he is king over all those with pride

Read Job 42:1-6... Job Repents

- 42:1-6 Job answers God and a second time retracts his words
- 42:2 God can do anything (Genesis 18:14, Jeremiah 32:27, Jeremiah 32:17, Job 23:13, Psalms 135:6 Daniel 4:35, Luke 1:37, Mt 19:26; Colossians 1:16, Revelation 4:11, Romans 11:36; Isaiah 45:7; Exodus 4:11)
- 42:3 Job admits that he spoke of things beyond himself. This is the reason that God has given His Word, so that Believers can rely on His wisdom instead of our own.
- 42:5 There is a difference between knowing “about” God and knowing God. There is a difference between believing “in” God and believing God. Each individual must spend one-on-one time with God to develop that direct communication instead of relying on someone else (Jn 4:42; Mt 6:6).
- 42:6 “Dust and ashes” is a way of recognizing that man is only of this earth (Gen 18:27), and should be humble before the Lord. As man returns to dust, so his possessions will end in ash (1 Cor 3:10-15)

Read Job 42:7-9... Job Becomes Mediator for Three Friends

- 42:7 God only talks to Eliphaz (not to Bildad or Zophar); God is angry because untruths were spoken about Him by the three who thought themselves to be defending the Lord against an unrighteous man. God must have much wrath towards those who aggressively deny Him. God does support Job as having spoken the truth about the Lord.
- 42:8 As Job symbolized Jesus in the innocent suffering, Job also now became the mediator for God’s mercy towards his three friends. The three friends were directed to go to Job and offer sacrifices just as Job had performed for his children (Job 1:5).

Seven (complete) bulls and seven rams were imposed as the greatest of offerings were necessary (not the lamb or bird sacrifices).

42:9 The three were obedient to the Lord's call for repentance, and God accepted Job's prayer as intercession for his friends

Read Job 42:10-17... God Restores Job

42:10 After Job had prayed for those who wronged him, the Lord restored his property and doubled his possessions. Forgiveness is necessary to receive the Lord's blessing (Mt 6:12-15, 18:35; Mk 11:25-26)

42:11 Although Satan was the one who afflicted Job, the adversity was instigated by the Lord.

42:12 Job was materially blessed by the Lord to a greater degree after the trials. The Lord doubled Job's possessions (Job 1:3).

42:13 While his assets were doubled, Job received the same number of sons and daughters that were killed in the trials.

42:14 The names of the sons are not documented, but the daughters of Job are recorded: Jemimah ("Dove"), Keziah ("Fragrance, Perfume"), Karen-Happuch ("Cosmetic Box")

42:15 Job's daughters were the most beautiful in the land and were given an inheritance with their brothers (Num 36:1-13, 27:1-11; Joshua 17:3-4)

42:16-17 Job lived 140 (70 x 2) years after this trial before he died after living a "full life."