



# Sabbath Brothers



Because human beings are the special object of God's tender love, they are also the special target of Satanic hatred; and only God's protecting care preserves them.

# Job

The Book of Job 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:

- There is no mention of Law, Israel, etc. (but just as with Cain/Abel, there were sacrifices). There is no mention of other “gods.” There are no references to Mosaic institutions (priesthood, laws, tabernacle, special religious days, events, etc.)
- 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 Genesis (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

Jewish Traditions: (Talmud)

- Job may have been the King of Edom
- Job may have been involved with building the Pyramids





# The “Great Literature” of Job

## 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”

## 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 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.”
- Martin Luther considered the book of Job was the most “magnificent book in all of Scripture”
- 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 an acrostic.
- There are many (110) *hapax legomena*, words not found elsewhere in the Old Testament (more than any other Old Testament book)

# The Insights of Job

**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 36:33-34 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
  - He endures physical suffering and exalted in the end.

**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)

**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)

**Hinduism & Buddhism teach that a person's actions decide their fate, but Job teaches that “Karma” is untrue.**

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**Fate doesn't determine man's situation  
– God does....**

# The Friends of Job

## Job's Four Friends:

1.	<b>"Eliphaz the Eloquent"</b>	<i>"God is his strength; the endeavor of God"</i>	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.	<b>"Bildad the Brutal"</b>	<i>"Son of Contention; Old Friendship"</i>	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.	<b>"Zophar the Zealous"</b>	<i>"Rising Early; Crown"</i>	Same as Balak's father (Num 22-24) Naamah was possibly a Judean town (Josh 15:41).	Rests on assumptions of human merit versus orthodox dogma: "Job is a wicked man."
4.	<b>"Elihu The Enlightened"</b>	<i>"Whose God is He; He is my God Himself"</i>	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

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

## 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)



# The Literary Structure of Job

A chiastic ("ring") structure is a literary device (order & sequence) used to emphasize parallel ideas

## 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 God's Grace. Job blessed of all.

42:11 -17 Conclusion.



Job realized the need for a sacrifice even in good times (Gen 35:2; Num 14:10, 14)

# Introduction of Job (Job 1:1-5)

Noah → Shem → Abram → Uz (Genesis 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).



<sup>1</sup> There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil.



<sup>2</sup> Seven sons and three daughters were born to him.

<sup>3</sup> His possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and very many servants; and that man was the greatest of all the men of the east.

<sup>4</sup> His sons used to go and hold a feast in the house of each one on his day, and they would send *word* and invite their three sisters to eat and drink with them.

<sup>5</sup> When the days of feasting had completed their cycle, Job would send *word to them* and consecrate them, getting up early in the morning and offering burnt offerings *according to* the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Job did so continually.



Three times (Job 1:1, 8; 2:3) it is stated that Job was blameless (but not "sinless" – Job 13:23)

The term "upright" refers to a measuring stick, and means "straight;" it is related to the term "righteousness."

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

Job performs the priestly duties as the leader of his family

"Blameless" conveys 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 God's will as he understood them (Luke 18:21)

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

Job's family consisted of seven sons & three daughters.

Literally, "Have you placed your heart on my servant Job?" (1:8)

# God Challenges Satan (Job 1:6-12)

<sup>6</sup> Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

<sup>7</sup> The LORD said to Satan, "From where do you come?" Satan answered the LORD and said, "From roaming about on the earth and walking around on it."

<sup>8</sup> The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."



<sup>9</sup> Then Satan answered the LORD, "Does Job fear God for nothing?"

<sup>10</sup> Have You not made a fence around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.

<sup>11</sup> But reach out with Your hand now and touch all that he has; he will certainly curse You to Your face."

<sup>12</sup> Then the LORD said to Satan, "Behold, all that he has is in your power; only do not reach out *and put* your hand on him." So Satan departed from the presence of the LORD.

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.

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" (Zechariah 3:1-5).

Satan is primarily an adversary, not of God, but of humans

Satan assumes that mankind only serves God with selfish intent and challenges God that Job only loves God for the benefits from God.

Satan originally "came from" & 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)

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)

There are different terms for "God" in Job:

- Elohim – the most common name is plural for "El" (God) – the Trinity
- Yahweh – used in 1:7 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".

# Biblical References to the Evil One

Names of the Evil One		
Job 1:6	Satan	“Adversary” = Fifty-two times in Scripture
Isaiah 14:12	Son of the Morning	Only once in Scripture
Isaiah 14:12	Day Star	Translated Lucifer
Revelation 22:16	Morning Star	Similar to Isaiah’s “Day Star”
Ezekiel 28:14	The Anointed Cherub	Walked among the stones of fire
Matthew 4:1	The Devil (“Slanderer”)	Only appears in the New Testament
Revelation 12:10	Accuser of God’s People	Watching to accuse before God
Matthew 4:3	Tempter	Attempts to tempt even Jesus
Matthew 12:24	Beelzebub	Meaning “Lord of the Flies/Dung”
Matthew 13:19	The Evil One	Snatching God’s Word from men
2 Corinthians 6:15	Belial	The inference is “vileness.”
Matthew 13:39	Enemy	Sows rebels among believers
John 8:44	Father of Lies	There is no truth in him
Revelation 12:9	Deceiver of the Whole World	Persuader of an unbelieving world
2 Corinthians 11:14	Angel of Light	Deceptive appearance
John 8:44	Murderer	He murdered in the Garden of Eden
Revelation 9:11	Abaddon/Apollyon	Angel of the Abyss
Matthew 9:34	Ruler of Demons	Taking 1/3 of the Angels (Rev 12:4)
John 14:30	Ruler of This World	Authority of this world (1 John 5:19)
Ephesians 2:2	Ruler of the Air	Kingdom of the air is current wicked world
2 Corinthians 4:4	God of This Age	Earth will pass away (1 Pet 3:10; Lk20:34-35)
1 Peter 5:8	Roaring Lion	Seeking prey
Revelation 12:9	Dragon	Old Serpent

# Devastation on Job (Job 1:13-22)

<sup>13</sup> Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house,

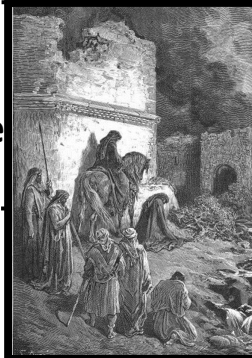
<sup>14</sup> a messenger came to Job and said, "The oxen were plowing and the female donkeys feeding beside them,

<sup>15</sup> and the Sabeans attacked and took them. They also killed the servants with the edge of the sword, and I alone have escaped to tell you." <sup>1</sup>



<sup>16</sup> While he was still speaking, another came and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you." <sup>2</sup>

<sup>17</sup> While he was still speaking, another came and said, "The Chaldeans formed three units and made a raid on the camels and took them, and killed the servants with the edge of the sword, and I alone have escaped to tell you." <sup>3</sup>



<sup>18</sup> While he was still speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house,

<sup>19</sup> and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you." <sup>4</sup>

<sup>20</sup> Then Job got up, tore his robe, and shaved his head; then he fell to the ground and worshiped.

<sup>21</sup> He said, "*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.*"

<sup>22</sup> Despite all this, Job did not sin, nor did he blame God.

Job didn't sin or charge God with wrong

Disaster occurred (at the height of revelry) when the children had gathered to party at the oldest son's house (Job 1:4-5).

This would have been the day before Job would offer a sacrifice to the Lord to consecrate his children (Job 1:5)

The Sabeans were an Arabian tribe south of the land of Canaan.

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.

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

The Chaldeans lived at the southeast base of the fertile crescent near Babylon.

Job 1) Arose 2) Tore his robe 3) Shaved his head 4) Fell to the ground 5) Worshipped

"Fire from Heaven" was probably lightning or meteors

Job didn't condemn those who committed the atrocity, but instead focused on God

# The Personal Affliction of Job (Job 2:1-13)

<sup>1</sup> Again, there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

<sup>2</sup> The LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it."

<sup>3</sup> The LORD said to Satan, "Have you considered My servant Job? **For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil.** And he still holds firm to his integrity, although you incited Me against him to ruin him without cause."

<sup>4</sup> Satan answered the LORD and said, "Skin for skin! Yes, all that a man has, he will give for his life.

<sup>5</sup> However, reach out with Your hand now, and touch his bone and his flesh; he will curse You to Your face!"

<sup>6</sup> So the LORD said to Satan, "Behold, he is in your power, only spare his life."

<sup>7</sup> Then Satan went out from the presence of the LORD and struck Job with severe boils from the sole of his foot to the top of his head.

<sup>8</sup> And *Job* took a piece of pottery to scrape himself while he was sitting in the ashes.

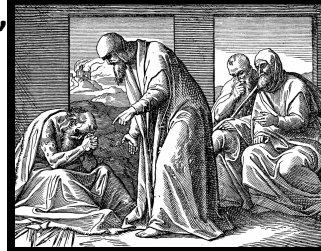
<sup>9</sup> Then his wife said to him, "Do you still hold firm your integrity? Curse God and die!"

<sup>10</sup> But he said to her, "You are speaking as one of the foolish women speaks. Shall we actually accept good from God but not accept adversity?" Despite all this, Job did not sin with his lips.

<sup>11</sup> Now when Job's three friends heard about all this adversity that had come upon him, they came, each one from his own place—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

<sup>12</sup> When they looked from a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe, and they threw dust over their heads toward the sky.

<sup>13</sup> Then they sat down on the ground with him for seven days and seven nights, with no one speaking a word to him, for they saw that *his* pain was very great.



These angels did not remain before God, but they had an appointed day to come into the presence of God.

Satan was distracted beyond Job after causing his loss, but God watched Job.

The Lord states that Satan "incited" the Lord against Job.

The Hebrew word is "cuwth" meaning to entice, move, persuade, provoke

Satan wanted to destroy Job without cause, but the Lord spared Job from total destruction (Job 23:15-17).

The Targum (Jewish explanation of the Scripture) refer to Job's wife as "Diana" (meaning "fertile/God/divine")

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.

Seven days is the traditional mourning period for death (Genesis 50:10; 1 Samuel 31:13)

Job's friends were from different regions (possibly Esau's descendants)

- Temanite – Arabia - reputation of wisdom – Jeremiah 49:7; Genesis 36:10; Job 2:11
- Shuhite – Shua – Region after Aram's youngest – Genesis 25:2
- Naamathite – Possible town in Judea

The Talmud says that one cannot comfort someone from mourning unless the sufferer speaks.

# Job's Good Works (Job 29:11-25)

**Job cared for the less fortunate**



## 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

*This section ends with..."so I thought..."*



**Worldly security is not ensured by what we do, but on what God allows.**

**Job reflects on the recipients of his communication in past times in contrast to the current conversation with his friends (Job 29:9-11).**

**In past times, others listened intently to Job; they valued his opinion**

**Job lived as chief & king over his peers.**

**Job had been considered the authority**

**Job considered himself respected & righteous**

<sup>11</sup> For *when* an ear heard, it called me blessed,  
And when an eye saw, it testified in support of me,

<sup>12</sup> Because I **saved** the poor who cried for help,  
And the orphan who had no helper.

<sup>13</sup> The blessing of the one who was about to perish  
came **upon me**, and I **made** the widow's heart sing for joy.

<sup>14</sup> I **put on righteousness, and it clothed me**;  
My **justice** was like a robe and a headband.

<sup>15</sup> I **was eyes** to those who were blind,  
And feet to those who could not walk.

<sup>16</sup> I **was a father** to the poor,  
And I **investigated** the case which I did not know.

<sup>17</sup> I **broke the jaws** of the wicked  
And rescued the prey from his teeth.

<sup>18</sup> Then I **thought**, 'I will die with my family,  
And I will multiply *my* days as the sand.

<sup>19</sup> My root is spread out to the waters, And dew lies on my branch all night.

<sup>20</sup> My **glory is ever new with me**, And my bow is renewed in my hand.'

<sup>21</sup> "To me they listened and waited, And they kept silent for my advice.

<sup>22</sup> After my **words** they did not *speak* again, And my speech dropped on them.

<sup>23</sup> They waited for me as for the rain, And opened their mouths as for the late rain.

<sup>24</sup> I smiled at them *when* they did not believe,

And they did not look at my **kindness** ungraciously.

<sup>25</sup> I **chose a way for them and sat as chief**, And lived as a king among the troops,  
As one who comforted the mourners.

# Job Abstained from Sin (Job 31:29-40)

<sup>29</sup> **“Have I rejoiced at the misfortune of my enemy,**  
Or become excited when evil found him?

<sup>30</sup> No, I **have not allowed my mouth to sin** by asking for his life in a curse.

<sup>31</sup> Have the people of my tent not said, ‘Who can find one  
who has not been satisfied with his meat’?

<sup>32</sup> The stranger has not spent the night outside,  
**For I have opened my doors to the traveler.**

<sup>33</sup> **Have I covered my wrongdoings like a man,**  
**By hiding my guilt** in my shirt pocket,

<sup>34</sup> Because I feared the great multitude  
And the contempt of families terrified me,  
And I kept silent and did not go out of doors?

<sup>35</sup> **Oh that I had one to hear me!**  
**Here is my signature;**  
**Let the Almighty answer me!**

And the indictment which my adversary has written,

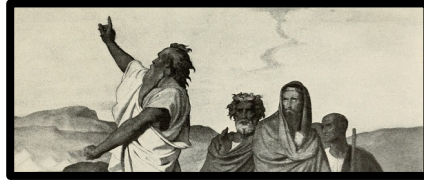
<sup>36</sup> I would certainly carry it on my shoulder, I would tie it to myself *like* a garland.

<sup>37</sup> I would declare to Him the number of my steps;  
Like a prince, I would approach Him.

<sup>38</sup> “If my land cries out against me, And its furrows weep together;

<sup>39</sup> **If I have eaten its fruit without money,**  
**Or have caused its owners to lose their lives,**

<sup>40</sup> **May the thorn-bush grow instead of wheat, And stinkweed instead of barley.”**  
The words of Job are ended.



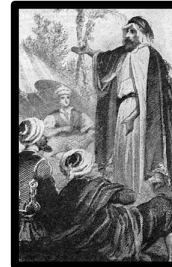
**Job’s signature (his mark)  
is simply his personal  
definition of who he is,  
what he has done, and  
his defense against the  
judgment that has been  
rendered him.**

**Job 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)

**Job reflects a “New Testament attitude”  
by respecting his enemy as a fellow man  
(Matthew 5:43-44; Luke 6:27, 35)**

**In Genesis, the growth of thorns reflected the  
consequences of sin (as did stinkweed). Each feast of  
the Lord represented a harvest. The “Feast of First  
fruits” correlated to Barley and the “Feast of Weeks”  
(Pentecost) correlated with wheat; both represent the  
harvests of believers for the Kingdom of God.**



# The Discussions of Job

Round 1  
(Chapter 4-14)

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.

Round 2  
(Chapter 15-21)

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.

Round 3  
(Chapter 22-26)

In the third round the previous theories are emphasized with poetic imagery while, once more, Job rebuts from experience.

**“Elihu”**  
 **(“My God is He”)**  
 **Chapters 27-37**

**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 Elihu need 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 – 32-37).
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) contrasted with Job 4:8, 5:8, 5:27, 8:10

**God’s Closing Comments**



Elihu means "My God is He"

# Elihu Exasperated By Friend's Self-Focus (Job 32:1-13)

**1** Then these three men stopped answering Job, because he was righteous in his own eyes.

Elihu's humble silence towards Job's friends equated to the correct response towards God

**2** But the anger of Elihu the son of Barachel the Buzite, of the family of Ram, burned against Job; his anger burned because he justified himself before God.

**3** And his anger burned against his three friends because they had found no answer, yet they had condemned Job.



**4** Now Elihu had waited to speak to Job because they were years older than he.

**5** But when Elihu saw that there was no answer in the mouth of the three men, his anger burned.

**6** So Elihu the son of Barachel the Buzite spoke out and said, "I am young in years and you are old; Therefore I was shy and afraid to tell you what I think.

**7** I thought age should speak, and increased years should teach wisdom.

**8** But it is a spirit *that is* in mankind, and the breath of the Almighty gives them understanding.

**9** The abundant *in years* may not be wise, nor may elders understand justice.

**10** So I say, 'Listen to me, I too will tell what I think.'

**11** "Behold, I waited for your words, I listened to your skillful speech, while you pondered what to say.



**12** I also paid close attention to you; But indeed, there was no one who refuted Job, not one of you who answered his words.

**13** So do not say, 'We have found wisdom: God will defeat him, not man.'

**14** But he has not presented *his* words against me, Nor will I reply to him with your arguments.

"Let no one look down on your youthfulness" (1 Timothy 4:12)

Job's three friends stop answering Job because he is Righteous in his own [LXX: "their"] eyes.

Commentator Bullinger points out that the LXX (70 – Septuagint) is correct with "their" eyes; they held their peace, yielding that they had been wrong.)

בְּעֵינָיו בַּבְּעֵינָיו bə'ênāw - "in his own eyes"

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 was angry at the three friends for being unable to support their accusations & wrongfully accusing a seemingly innocent man.

The ungodly attempt to understand the spiritual via the physical (e.g. age, academia & experience). Only God can enlighten as to the truths of God. (James 3:13-17).

Instead of Job's friends "turning Job over" to the Lord for judgment; they should be praying to the Lord for mercy.

Elihu would not respond to Job in the same way as the friends.

# God Is Greater Than Man (Job 33:7-17)

<sup>7</sup> “You have in fact spoken while I listened,  
And I heard the sound of *your* words:

<sup>9</sup> ‘I am pure, without wrongdoing;  
I am innocent and there is no guilt in me.

<sup>10</sup> Behold, He invents criticisms against me;  
He counts me as His enemy.

<sup>11</sup> He puts my feet in the stocks;  
He watches all my paths.’

<sup>12</sup> Behold, let me respond to you, you are not right in this,  
**For God is greater than mankind.**

<sup>13</sup> “Why do you complain to Him  
That He does not give an account of all His doings?”

<sup>14</sup> Indeed God speaks once,  
Or twice, yet no one notices it.

<sup>15</sup> In a dream, a vision of the night,  
When deep sleep falls on people,  
While they slumber in their beds,

<sup>16</sup> Then He opens the ears of people,  
And horrifies them with warnings,

<sup>17</sup> So that He may turn a person away *from bad* conduct,  
And keep a man from pride



Job's False  
View of God

God is Greater  
than Man



Elihu has heard  
Job's claims of  
innocence & purity

Scripture describes Job as  
“blameless, upright, fearing God  
and turning away from evil.” (Job 1:1)

Elihu understood that Job  
had wrongfully felt  
accused & judged by God

Man can only understand  
godly truths through  
godly inspiration

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

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.



“For as the heavens are higher  
than the earth, so are My ways  
higher than your ways  
And My thoughts than your  
thoughts” (Isaiah 55:9)

Elihu lists two reasons for  
God's communication:  
1. To bring repentance  
2. To restrain pride

# Man's Goodness Cannot Match God's Holiness (Job 35:1-14)

<sup>1</sup>Then Elihu continued and said,  
<sup>2</sup>"Do you think this is in accordance with justice?

**Do you say, 'My righteousness is more than God's'?**

<sup>3</sup>For you say, 'What advantage will it be to You?  
What benefit will I have, more than *if* I had sinned?'

<sup>4</sup>I will answer you, and your friends with you.

<sup>5</sup>Look at the heavens and see;

And look at the clouds—they are higher than you.

<sup>6</sup>If you have sinned, what do you accomplish against Him?

And if your wrongdoings are many, what do you do to Him?

<sup>7</sup>If you are righteous, what do you give to Him,  
Or what does He receive from your hand?

<sup>8</sup>Your wickedness is for a man like yourself,

And your righteousness is for a son of man.

<sup>9</sup>"Because of the multitude of oppressions they cry out;  
They cry for help because of the arm of the mighty.

<sup>10</sup>But no one says, 'Where is God my Maker,  
Who gives songs in the night,

<sup>11</sup>**Who teaches us more than the animals of the earth  
And makes us wiser than the birds of the sky?'**

<sup>12</sup>There they cry out, but He does not answer  
Because of the pride of evil people.

<sup>13</sup>**God certainly will not listen to an empty cry, nor will the Almighty regard it.**

<sup>14</sup>How much less when you say you do not look at Him,  
**The case is before Him, and you must wait for Him!**



Mankind should understand that they cannot determine ultimate justice

Man should not proudly think that his personal righteousness exceeds God's righteousness

Sin affects a man in that it destroys him

*"When lust has conceived, it gives birth to sin; and sin, when it has run its course, brings forth death."* (James 1:15)

Good works benefit the man

*"Then Eliphaz the Temanite responded, 'Can a strong man be of use to God, or a wise one be useful to himself? Is it any pleasure to the Almighty if you are righteous, or gain if you make your ways blameless?'"* (Job 22:1-3)

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 ("songs in the night")

God does not take notice of false, empty, fake prayers much less complaints

# Elihu Focuses on God (Job 36:9-26)

<sup>9</sup> Then He declares to them their work and their wrongdoings, that they have been arrogant.

<sup>10</sup> He opens their ears to instruction, and commands that they return from injustice.

<sup>11</sup> If they listen and serve *Him*, they will end their days in prosperity, and their years in happiness.

<sup>12</sup> But if they do not listen, they will perish by the sword, and die without knowledge.

<sup>13</sup> But the godless in heart nurture anger; they do not call for help when He binds them.

<sup>14</sup> They die in youth, and their life *perishes* among the cult prostitutes.

<sup>15</sup> He rescues the afflicted in their misery, and opens their ears in *time of oppression*.

<sup>16</sup> Then indeed, He induced you away from the mouth of distress, *and* instead of it, a broad place with no constraint; and your table was full of rich food.

<sup>17</sup> “But you were full of judgment on the wicked; Judgment and justice take hold *of you*.”

<sup>18</sup> *Beware* that wrath does not entice you to mockery; And do not let the greatness of the ransom turn you aside.

<sup>19</sup> Will your cry for help keep you from distress, Or all the exertions of *your* strength?

<sup>20</sup> Do not long for the night, when people vanish in their places.

<sup>21</sup> Be careful, do not turn to evil, for you preferred this to misery.

<sup>22</sup> Behold, God is exalted in His power; Who is a teacher like Him?

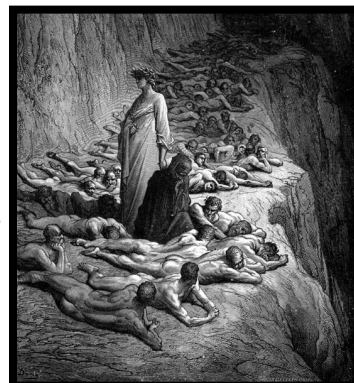
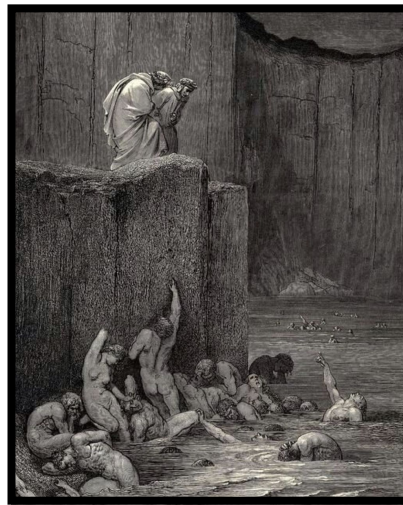
<sup>23</sup> Who has appointed Him His way, And who has said, ‘You have done wrong’?

<sup>24</sup> “Remember that you are to exalt His work, Of which people have sung.

<sup>25</sup> All people have seen it; Mankind looks at it from afar.

<sup>26</sup> Behold, God is exalted, and we do not know *Him*;

The number of His years is unsearchable.



Sin often originates in Pride

God convicts with the purpose of an individual’s repentance; otherwise, they will die without knowing Him or His ways.

The godless do not cry out to Him

The reward of spiritual knowledge is at death (the end of their days/years)

Beyond being rescued, God speaks to men in times of trial and oppression

During times of blessing, God’s people should not be too harsh against the wicked because all have sinned (Romans 3:23)

God’s people should not desire to be hidden in darkness & sin instead of enduring trials and misery

God is the ultimate and final authority on justice & truth

The People of God are to praise God’s working and ways

The Triune God is beyond man’s understanding, and knowledge of the afterlife is speculation without Scripture

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

# God Confronts Job (Job 38:1-11)

<sup>1</sup>Then the LORD answered Job from the whirlwind and said,

<sup>2</sup>“Who is this who darkens *the divine* plan

By words without knowledge?

<sup>3</sup>Now tighten the belt on your waist like a man,

And I shall ask you, and you inform Me!

<sup>4</sup>Where were you when I laid the foundation of the earth? Tell *Me*, if you have understanding,

<sup>5</sup>Who set its measurements? Since you know,

Or who stretched the measuring line over it?

<sup>6</sup>On what were its bases sunk?

Or who laid its cornerstone,

<sup>7</sup>When the morning stars sang together

And all the sons of God shouted for joy?

<sup>8</sup>“Or *who* enclosed the sea with doors

When it went out from the womb, bursting forth;

<sup>9</sup>When I made a cloud its garment,

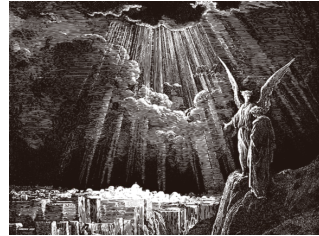
And thick darkness its swaddling bands,

<sup>10</sup>And I placed boundaries on it

And set a bolt and doors,

<sup>11</sup>And I said, ‘As far as this point you

shall come, but no farther; And here your proud waves shall stop’?



The Lord’s first word is “Who” as he wants to define this man, Job, who was clouding and confusing His Word (Job 42:3).



Job has asked for God to speak with him 36 times (3 x 12)

## 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 Lightening	(Job 38:34-38)

As Elihu is explaining God’s awesome control of nature, God answers Job from a whirlwind (The Hebrew word can translate “whirlwind” as “storm”).

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).

When a measuring line is mentioned in Scripture, the Lord Jesus (Jn 1:1-3) is the one measuring/judging.

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

“Morning stars” and “sons of God” are considered to be angels (Job 1:6, 2:1; Gen 6:2-4).

God holds back the physical sea as well as the chaos of the world system

# Light & Water (Job 38:12-24)

<sup>12</sup> "Have you ever in your life commanded the morning  
And made the dawn know its place,  
<sup>13</sup> So that it would take hold of the ends of the earth,  
And the wicked would be shaken off from it?  
<sup>14</sup> It is changed like clay *under the seal*;  
And they stand out like a garment.  
<sup>15</sup> Their light is withheld from the wicked,  
And the uplifted arm is broken.  
<sup>16</sup> "Have you entered the springs of the sea,  
And walked in the depth of the ocean?  
<sup>17</sup> Have the gates of death been revealed to you,  
And have you seen the gates of deep darkness?  
<sup>18</sup> Have you understood the expanse of the earth?  
**Tell Me, if you know all this.**  
<sup>19</sup> "Where is the way to the dwelling of light?  
And darkness, where is its place,  
<sup>20</sup> That you would take it to its territory,  
And discern the paths to its home?  
<sup>21</sup> You know, for you were born then,  
And the number of your days is great!  
<sup>22</sup> Have you entered the storehouses of the snow,  
And have you seen the storehouses of the hail,  
<sup>23</sup> Which I have reserved for a time of distress, For a day of war and battle?  
<sup>24</sup> Where is the way that the light is divided,  
And the east wind scattered on the earth?"

The light of each day sends the wicked scurrying as lightbulb does the insect.

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.

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.

As clay is turned upon a potter's wheel, so the earth's rotation spins before God.

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.

Job asks where is "the way" or "the road" of light because light is always moving; scientists were unaware of this until Einstein (1905). Darkness "lives in a place" in that it has no movement.

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)

# Heavenly Stars (Job 38:25-38)

<sup>25</sup> “Who has split *open* a channel for the flood, And a way for the thunderbolt,  
<sup>26</sup> To bring rain on a land without people, *On* a desert without a person in it,  
<sup>27</sup> To satisfy the waste and desolate land,  
And to make the seeds of grass to sprout?

<sup>28</sup> Does the rain have a father?

Or who has fathered the drops of dew?

**Fatherhood**

<sup>29</sup> From whose womb has come the ice?

**Motherhood**

And the frost of heaven, who has given it birth?

<sup>30</sup> Water becomes hard like stone,

And the surface of the deep is imprisoned.

<sup>31</sup> “Can you tie up the chains of the Pleiades,

Or untie the cords of Orion?”



<sup>32</sup> Can you bring out a constellation in its season,

And guide the Bear with her satellites?

<sup>33</sup> Do you know the ordinances of the heavens,

Or do you establish their rule over the earth?

<sup>34</sup> “Can you raise your voice to the clouds,

So that an abundance of water will cover you?

<sup>35</sup> Can you send flashes of lightning, so that they may go

And say to you, ‘Here we are’?

<sup>36</sup> Who has put wisdom in the innermost being,

Or given understanding to the mind?

<sup>37</sup> Who can count the clouds by wisdom,

And pour out the water jars of the heavens,

<sup>38</sup> When the dust hardens into a mass and the clods stick together?



God’s blessing (rain) falls on His uninhabited earth and produces life in the wilderness environment.



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.

Accurately depicting Pleiades as “fastening the chains” as the “seven sisters” constellation is the only constellation within a gravitational pull. Also portraying the “loosening of the belt” of Orion as the “hunter” constellation with three stars traveling their own course independent of all the others.

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.

# The Animal Kingdom (Job 39:1-12)

**1** “Do you know the time the mountain goats give birth?

Do you observe the calving of the deer?

**2** Can you count the months they fulfill,  
Or do you know the time they give birth?

**3** They kneel down, they deliver their young,  
They get rid of their labor pains.

**4** Their offspring become strong, they grow up in the open field;  
They leave and do not return to them.

**5** “Who sent the wild donkey out free?

And who opened the bonds of the swift donkey,

**6** To whom I gave the wilderness as his home,  
And the salt land as his dwelling place?

**7** He laughs at the turmoil of the city,  
He does not hear the shouting of the taskmaster.

**8** He explores the mountains of his pasture,  
And searches after every green thing.

**9** Will the wild bull be willing to serve you,  
Or will he spend the night at your feeding trough?

**10** Can you tie down the wild bull in a furrow with ropes,  
Or will he plow the valleys after you?

**11** Will you trust him because his strength is great,  
And leave your labor to him?

**12** Will you have faith in him that he will return your grain  
And gather *it from* your threshing floor?

It is difficult to catch sight of a climbing mountain goat or a skittish deer in the wild much less when they are timidly going through labor.



## 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)

The Aramaic phrase “*in the open field*” is only recorded once in the Old Testament (Job 39:4) and refers to unoccupied, uncultivated land.

The description of an elusive, wild donkey in Job 39:5 is defined as “*swift donkey*” which is only referenced once in the Old Testament.

The wild donkey is not domesticated by urban masters in their chaotic “rat race”

The donkey does not work under the command of city dwellers, but instead it looks for food where and when it wants.

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.

Strength alone does not make something (or someone) trustworthy





## "The Faultfinder"

# The Pride of Man (Job 40:1-14)

<sup>1</sup> Then the LORD said to Job,  
<sup>2</sup> "Will "the faultfinder" contend with the Almighty?  
Let him who rebukes God give an answer."



<sup>3</sup> Then Job answered the LORD and said,  
<sup>4</sup> "Behold, I am insignificant; what can I say in response to You?  
I put my hand on my mouth.

<sup>5</sup> I have spoken once, and I will not reply;  
Or twice, and I will add nothing *more*."

<sup>6</sup> Then the LORD answered Job from the whirlwind and said,

<sup>7</sup> "Now tighten the belt on your waist like a man;  
I will ask you, and you instruct Me.

<sup>8</sup> Will you really nullify My judgment?  
Will you condemn Me so that you may be justified?

<sup>9</sup> Or do you have an arm like God,  
And can you thunder with a voice like His?

<sup>10</sup> "Adorn yourself with pride and dignity,  
And clothe yourself with honor and majesty.

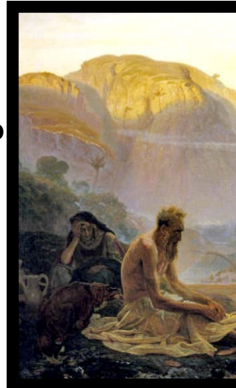
<sup>11</sup> Let out your outbursts of anger,

And **look at everyone who is arrogant, and humble him.**

<sup>12</sup> **Look at everyone who is arrogant, and humble him,**  
And trample down the wicked where they stand.

<sup>13</sup> Hide them together in the dust;  
Imprison them in the hidden *place*.

<sup>14</sup> Then I will also confess to you,  
That your own right hand can save you.



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.

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

All too common men accuse God as unfair in His judgment because men consider themselves to be "good people"

God understands the humble mess that results when man attempts to "cover" himself (Isaiah 64:6, 61:10; Zechariah 3:3-5; Genesis 3:7, 21)

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.

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

The strength (arm) of the Lord is powerful, and the very Words of God are equally potent.

Paradoxically, a man claiming the power to reduce the prideful, would himself be prideful

Not only are the proud & wicked unmanageable to man, he cannot deliver even himself (2 Cor 1:10).

### Prideful Beasts

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

Other Options Include:  
Elephant; Hippo; Crocodile

# The Behemoth (Job 40:15-24)

35 meters (115 feet)

Titanosaur



The tail is characterized as a cedar tree which is lengthy (Ps 92:12; Is 2:13, 37:24; Amos 2:9).

The power of this beast makes the behemoth foremost in courage and indestructibility, but the Creator has power over his life.

The most common lotus tree would be up to forty feet tall and have year-round foliage that produces fruits interspersed with white or pink flowers.

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).

The Behemoth is only mentioned twice in Scripture (Job 40:23).

“Behemoth” refers to a gigantic beast & was probably a reference to a dinosaur (a number of which were herbivores).

Bronze and iron were the materials for advanced weaponry during that time.

The Bronze Age (3300-1200 BC) occurred before the Iron Age (1300-900BC) although iron was utilized by the Hittites long before 1500 BC.

“Wild animals” typically carry a negative connotation as behemoth finds sustenance in the location where the wild animals play.

If a dinosaur, this animal with magnificent strength went extinct for lack of water.

The behemoth is fearless even as the Jordan river (representing Israel) rises to almost overwhelming it (Is 8:7-8).



**15 “Behold, Behemoth, which I made as well as you; He eats grass like an ox.**  
**16 Behold, his strength in his waist, And his power in the muscles of his belly.**  
**17 He hangs his tail like a cedar; The tendons of his thighs are knit together.**  
**18 His bones are tubes of bronze; His limbs are like bars of iron.**  
**19 “He is the first of the ways of God; Let his Maker bring His sword near.**  
**20 Indeed the mountains bring him food, And all the animals of the field play there.**  
**21 He lies down under the lotus plants, In the hiding place of the reeds and the marsh.**  
**22 The lotus plants cover him with shade; The willows of the brook surround him.**  
**23 If a river rages, he is not alarmed; He is confident, though the Jordan rushes to his mouth.**  
**24 Can anyone capture him when he is on watch, Can anyone pierce *his* nose with barbs?**

The creature is characterized by muscles throughout his core and thighs

The Word of God is represented as the sword of the Lord as well as the water of His Word.

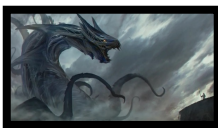


The narrative of the behemoth concludes with the question if anyone can ensnare and take captive the behemoth.

## Prideful Beasts

Job 40:15-24 Behemoth Land

Job 41:1-34 Leviathan Sea



# The Leviathan (Job 41:1-17)

<sup>1</sup> “Can you drag out Leviathan with a fishhook,  
And press down his tongue with a rope?

<sup>2</sup> Can you put a rope in his nose, And pierce his jaw with a hook?

<sup>3</sup> Will he make many pleas to you, or will he speak to you gentle words?

<sup>4</sup> Will he make a covenant with you? Will you take him as a servant forever?

<sup>5</sup> Will you play with him as with a bird, And tie him down for your young girls?

<sup>6</sup> Will the traders bargain for him? Will they divide him among the merchants?

<sup>7</sup> Can you fill his skin with harpoons, or his head with fishing spears?

<sup>8</sup> Lay your hand on him. Remember the battle; you will not do it again!

<sup>9</sup> Behold, your expectation is false;

Will you be hurled down even at the sight of him?

<sup>10</sup> No one is so reckless that he dares to stir him;

Who then is he who opposes Me?

<sup>11</sup> Who has been first to give to Me, that I should repay him?

Whatever is under the entire heaven is Mine.

<sup>12</sup> “I will not be silent about his limbs,

Or his mighty strength, or his graceful frame.

<sup>13</sup> Who can strip off his outer covering?

Who can pierce his double armor?

<sup>14</sup> Who can open the doors of his face?

Around his teeth there is terror.

<sup>15</sup> His strong scales are his pride,

Locked as with a tight seal.

<sup>16</sup> One is so close to another

That no air can come between them.

<sup>17</sup> They are joined one to another;

They clasp each other and cannot be separated.

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.

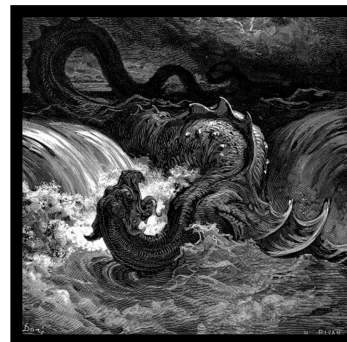


Scripture transitions from  
the futility of trying to  
ensnare the Behemoth to  
ensnaring the Leviathan

The leviathan would not  
make a covenant with a man,  
and if so it would be the man  
who was the slave forever.

Any attempt to  
approach or engage the  
leviathan would result in  
battle & obliteration.

The pride of the leviathan  
is in the closely knit  
scales through which  
air cannot even pass.



“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 (Psalm 74:14), yet the creature  
still exists (Isaiah 27:1, Ps 104:25-26)

Throughout Scripture, man is  
recorded as collapsing at the sight  
of the greatness (Num 20:6; Judges  
13:20; Ez 1:28; Dan 8:17; Mt 17:6)

The word for serpent in Genesis  
3:1 means “shining one”; a very  
attractive and shiny being. The  
Hebrew word is nāḥāš (נָחָשׁ)  
which means glittery/shiny and  
can be synonymous with  
bronze, copper or brass.

Satan is covered with nine  
precious gems inlaid in gold  
(Ezekiel 28:13)

## Prideful Beasts

Job 40:15-24 Behemoth Land

Job 41:1-34 Leviathan Sea

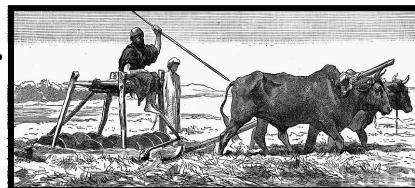
# The Leviathan (Job 41:18-34)

<sup>18</sup> His sneezes flash forth light, And his eyes are like the eye of dawn.  
<sup>19</sup> From his mouth go burning torches; Sparks of fire leap forth.  
<sup>20</sup> From his nostrils smoke goes out As *from* a boiling pot and *burning* reeds.  
<sup>21</sup> His breath sets coals aglow, And a flame goes forth from his mouth.  
<sup>22</sup> In his neck dwells strength, And **dismay** leaps before him.  
<sup>23</sup> The folds of his flesh are joined together, Firm and immovable on him.  
<sup>24</sup> His heart is as firm as a stone, And as firm as a lower millstone.  
<sup>25</sup> When he rises up, the mighty are afraid;  
Because of the crashing they are **bewildered**.  
<sup>26</sup> The sword that reaches him cannot prevail,  
Nor the spear, the dart, or the javelin.  
<sup>27</sup> He regards iron as straw,  
Bronze as rotten wood.  
<sup>28</sup> The arrow cannot make him flee;  
Slingstones are turned into stubble for him.  
<sup>29</sup> Clubs are regarded as stubble;  
He laughs at the rattling of the javelin.  
<sup>30</sup> His underparts are *like* sharp pieces of pottery;  
He **spreads out like** a threshing sledge on the mud.  
<sup>31</sup> He makes the depths boil like a pot;  
He makes the sea like a jar of ointment.  
<sup>32</sup> Behind him he illuminates a pathway;  
One would think the deep to be gray-haired.  
<sup>33</sup> **Nothing on earth is like him,  
One made without fear.**  
<sup>34</sup> He looks on everything that is high;  
He is king over all the sons of pride."



*"Behold, I am making My words fire in your mouth" (Jeremiah 5:14)*

**Weapons are useless against the strength of the leviathan.**



**NO FEAR**

**The defining characteristic of the leviathan is pride.**

**Even a powerful creature like the Leviathan sneezes. When he does, the heat within him bellows heat and fire.**

**There is a condition called "Tapetum lucidum" where the eyes of some animals appear to glow at night because of a thin reflective layer behind the iris of their eyes.**

**The sight of the leviathan causes dismay (41:22) and bewilderment (41:25)**

**Like God Himself (Psalm 18:8), fire came from the Leviathan's mouth as with the Satanic dragon (Rev 12:3) the battled the angels of the Lord (Rev 9:17; 11:5).**

**A scute (Latin: scuta) means "shield" which is a bony external plate or scale as with the shell of a turtle or skin of a crocodile.**

**The covering of the leviathan is protective with air-tight scales. (Job 41:13, 15-16)**

**The hard heart as a defense mechanism would also be his downfall as he might not submit to the Lord Almighty (Daniel 5:20).**

**Millstones are used in gristmills for grinding wheat & other grains. (weighing up to 3,300 lbs.)**

**The wake of leviathan in the water is lit with his brilliance. The leviathan has so much control and power over the deep ocean that the powerful ocean is equated to an elderly person.**



# Humble Confession (Job 42:1-9)

<sup>1</sup> Then Job answered the LORD and said,

<sup>2</sup> **"I know that You can *do* all things,  
And that no plan is impossible for You.**

<sup>3</sup> 'Who is this who conceals advice without knowledge?'

**Therefore I have declared that which I did not understand,  
Things too wonderful for me, which I do not know.**

<sup>4</sup> 'Please listen, and I will speak;  
I will ask You, and You instruct me.'

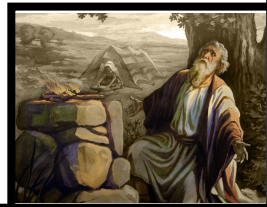
<sup>5</sup> I have heard of You by the hearing of  
the ear; But now my eye sees You;

<sup>6</sup> Therefore I retract,  
And I repent, *sitting* on dust and ashes."

<sup>7</sup> It came about after the LORD had spoken these words to Job, that  
the LORD said to Eliphaz the Temanite, "My wrath is kindled against  
you and against your two friends, because you have not spoken of  
Me what is trustworthy, as My servant Job *has*."

<sup>8</sup> Now therefore, take for yourselves seven bulls and seven rams,  
and go to My servant Job, and offer up a burnt offering for  
yourselves, and My servant Job will pray for you. For I will accept  
him so as not to do with you *as your* foolishness *deserves*, because  
you have not spoken of Me what is trustworthy, as My servant  
Job *has*."

<sup>9</sup> So Eliphaz the Temanite, Bildad the Shuhite,  
*and* Zophar the Naamathite went and did as  
the LORD told them; and the LORD accepted Job.



The first words of Job's final answer to God is about God's sovereignty instead of his own goodness and wisdom

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.

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 (John 4:42; Matthew 6:6).

As Job symbolized Jesus in the innocent suffering, Job also now became the mediator for God's mercy towards his three friends.

God can do anything (Genesis 18:14, Jeremiah 32:17, 27, 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)

God only talks to Eliphaz (not to Bildad or Zophar); God affirms Job's humble repentance (Job 42:1-6) while God opposes the self-righteous men with religious knowledge

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

# Restoration of Job (Job 42:10-17)

**10 The LORD also restored the fortunes of Job when he prayed for his friends, and the LORD increased double all that Job had.**



**11 Then all his brothers, all his sisters, and all who had known him before came to him, and they ate bread with him in his house; and they sympathized with him and comforted him for all the adversities that the LORD had brought on him. And each one gave him a piece of money, and each a ring of gold.**

**12 The LORD blessed the latter *days* of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand female donkeys.**



**13 He also had seven sons and three daughters.**

**14 He named the first Jemimah, the second Keziah, and the third Keren-happuch.**



**15 In all the land no women were found as beautiful as Job's daughters; and their father gave them inheritances among their brothers.**

**16 After this, Job lived 140 years, and saw his sons and his grandsons, four generations.**

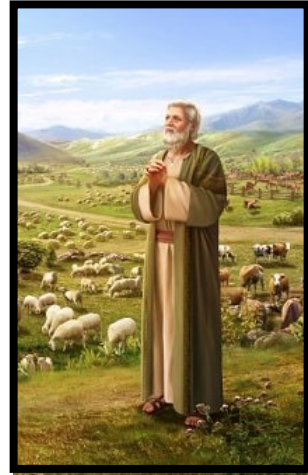
**17 And Job died, an old man and full of days.**

**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)**

**Although Satan was the one who afflicted Job, the adversity was instigated by the Lord.**

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



**While his assets were doubled, Job received the same number of sons and daughters that were killed in the trials. (Job 1:2)**

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

**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)**

**This may speak to the Sovereignty of God instead of religious tradition**

**Job lived 140 years after this trial before he died after living a "full life."**

**Symbolic Numbers**

**70 (Full/Complete)  
x 2 (Witness/Testimony)  
-----  
140 (Full Life of Witness)**

## The New Testament Reference to Job (James 5:11)

*“We count those blessed - who endured.  
You have heard of the endurance of Job  
and have seen the outcome of the Lord’s dealings,  
that **the Lord is full of compassion and is merciful.**”*

JAMES 5:11