

and truth. That is, the peace offered to the Jews was backed up by words that had been attested and found to be true.

Verses 31, 32. The purpose of the letter was to confirm or establish the annual feast of Purim. After the decree had been published throughout the 127 provinces of the empire, the fact was written in the book. That means it became a part of the official records, such as were kept by all great empires.

ESTHER 10

Verse 1. *The land* means the main body of the empire. The authority of Ahasuerus was so extensive that he put the islands under this tribute or tax also.

Verse 2. For comments on *chronicles* see 1 Ki. 14: 19. Such important transactions as those about the Jews would certainly be made a part of the royal records. The reason for making this statement by the inspired writer, is the fact that we are interested in the history of Mordecai and his connection with the people of Persia.

Verse 3. *Mordecai the Jew was next unto king Ahasuerus*. The book of Esther furnishes us with at least two important facts and lessons. It shows the complete destruction of the descendants of the Amalekites (Ch. 3: 1; 7: 10; 9: 12), which fulfilled the prediction made in Ex. 17: 14. It gives also a clear example of the truth spoken by Jesus, that, "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14: 11.)

JOB 1

General remarks: I shall not attempt to discuss all the questions raised as to the exact date when Job lived. The "authorities" do not agree on the subject, but that is not of so much importance to us. The main thing to remember is that he was an actual person and not an imaginary one. In Ezk. 14: 14, 20 he is named in connection with Noah and Daniel, and in the same sense. No one who accepts the Bible at all ever denies the actual personality of two of the men mentioned, and hence that of Job should be regarded in the same light. Strong's lexicon gives us the direct and simple definition, "the patriarch famous for his patience." James refers to him (Ch. 5: 11) as a real man,

and we have no reason to consider him otherwise.

As to his race or nationality I shall quote from Smith's Bible Dictionary as follows: "Job, the patriarch, from whom one of the books of the Old Testament is named. His residence in the land of Uz marks him as belonging to a branch of the Aramean race, which had settled in the lower part of Mesopotamia (probably to the south or southeast of Palestine, in Idumean [Edomite] Arabia), adjacent to the Sabaeans and Chaldeans." According to this, Job's blood was a mixture of that from Abraham and the other branches of people under the Patriarchal Dispensation. Other points of interest as to Job's place in the great Book of God, and the central line of thought running through the book, will be noted as we pursue our study.

Verse 1. The character of Job is the outstanding fact of this verse. *Perfect* means he was completely righteous before God, and feared or revered him. To *eschew* evil means not only to refrain from doing it but to shun or avoid it.

Verse 2. The story will come back to this verse in the outcome. Let the reader take note of the number and sex of Job's children at this place.

Verse 3. The narrative will come back also to this verse, so it will be well to mark it. *Substance* is from a word that Strong says means "live stock." *Household* is from ABUDDAH and Strong defines it, "something wrought, i. e. (concretely) service." It is the word for "store of servants" in Gen. 26: 14. So Job was blessed with a family of sons and daughters, a possession much prized in Biblical times; an abundance of various animals, and many servants to wait upon him in the enjoyment of his property.

Verse 4. The sons would hold feasts in their houses, each taking his turn to act as host to the others. To these feasts the sisters were invited. All of this indicates a united and thus a happy family. That was a condition to be considered as a great blessing, for not all families are thus congenial. While a parent would regret to lose a child, however unworthy or unpleasant in disposition, yet the loss of so agreeable a group of children would be felt the more keenly.

Verse 5. It would be no surprise if the sons should commit some trespass in the course of the festivities, for-

getting themselves in the enjoyment of the occasion. On the mere possibility of their doing so, Job would go through with a service of sacrifices in their behalf at the conclusion of each feast. The question naturally arising is, what good would it do for one man to offer sacrifice for another? The answer is in the fact that Job was a father in the Patriarchal Dispensation, in which the head of a house or family group was priest for the group. His acts, therefore, would be a benefit for the members of the group. We are told that "Noah found grace in the eyes of the Lord" (Gen. 6: 8). Nothing is said about the lives of the sons, because they were all in the Patriarchal Dispensation. Hence the action of Job would benefit his sons. But we should note the devotional spirit of Job in that he did not wait until he was directly called upon to atone for the sins of his sons. *It may be* was all the motive he needed for making the sacrifice. And nothing would be lost even if no irregular conduct of his sons had been committed. Sacrifices were always in order, whether definitely needed or not, and if no act of the sons had called for the service, the exercise would be accepted as a freewill offering.

Verse 6. *Sons of God* are the same beings meant in Ch. 38: 7. They were not sons of God as that term is used in the New Testament, or even in the Old Testament as pertaining to God's earthly servants. The next verse will show that the gathering referred to was not on earth, hence these were not human beings. Moffatt's version gives us "angels." We do not know what was the purpose of the meeting, other than to give the angels opportunity to present themselves in humble adoration before their Lord and Creator. It would appear that God at various times permitted special gatherings in the celestial region. See an instance in 1 Ki. 22: 19-24. Neither do we know why Satan was suffered to be present at that gathering, except that it was a link in the chain of events which the Lord was forging for another of his great dramas. We should not be disturbed over the idea of the presence of Satan in the region of the eternal life. Bear in mind that the judgment day has not come yet, and that certain conditions and actions may be tolerated that will not be after the final day. Such an experience as that recorded in 2 Cor. 12 will never take

place after the eternal settlement of things has occurred. And so for wise reasons the Lord suffered Satan to be present in the solemn gathering.

Verse 7. *Whence comest thou?* means "from where have you come?" That indicates Satan had been in some place other than the one where this great assembly was being held. The answer stated that Satan had come from . . . *the earth*, etc. This is what proves that the gathering was not on earth and that the *sons of God* were angels.

Verse 8. We may "read between the lines" without speculating. We read (1 Pe. 5: 8) that the devil walks about as a roaring lion. So between the lines of this verse we can read that Satan had been going up and down in the earth, spying on the servants of God and hoping to get in one of his darts of temptation. In such a tour he would logically meet up with Job, but fail to make any progress against him. The Lord threw this fact as a challenge to Satan.

Verses 9-11. Satan did not deny the Lord's claim about the righteousness of Job. But, like many human beings, tried to "explain it away" by giving it a questionable motive. To make it brief, he charged that Job's service to God was on the basis of a bribe; that he was serving the Lord purely from a selfish purpose, and that if his earthly possessions and interests were taken from him he would curse God.

Verse 12. The Lord gave Satan the privilege of stripping Job of everything he had outside of his body. Even had this special commission not been given to Satan, we know that he has at times manifested great power. In the universe there are three shades or degrees of power; human, superhuman and infinite. Man has the first, God has the third. Between these extremes we have seen various limited degrees of power, sometimes manifested by men, sometimes by animals and sometimes by the devil. We should always bear in mind, however, that all power comes from God, and that every creature in the universe will possess just the amount of power that God sees fit to let him have. When the magicians in Egypt failed at the plague of lice, they explained that it was because it was "the finger of God" that had brought that plague. That was an admission that the superhuman acts which they had performed were by the power of Satan. And so we see Satan

given the power to damage Job miraculously, with restrictions.

Verse 13. There was nothing unusual in this gathering at the home of Job's oldest son. Verse 4 states that it was a practice for them to gather in turns for that purpose. For some reason not revealed to us, the devil chose such an occasion for carrying out the program of destruction against the family and property of Job.

Verses 14, 15. The destruction was accomplished in parts and through various agencies. The first calamity was the theft of the beasts of service and the death of the servants who had been working them, all except the one who escaped to bear the news to Job. The *Sabeans* were a people related to the Arabians. They were a wild-like clan and given to making raids into the territory of others. This great misfortune was reported to Job by the messenger who had escaped.

Verse 16. *The fire of God* meant only that it was a supernatural fire. The messenger would not understand the situation and attributed it to God. The sheep and the servants caring for them were destroyed by fire, all except the one who was let escape to carry the news to Job.

Verse 17. *Made out three bands* means they divided them into three groups among their forces. That was good strategy and was done by others in times of urgency or distress. (Gen. 32: 6-8; 2 Sam. 10: 9-11.) The Chaldeans were a strong race of people residing in the Mesopotamian lands. They stole the camels of Job and slew the men caring for them, all except one allowed to escape to be the bearer of the news.

Verses 18, 19. The story of Job's misfortunes starts with the feast at his oldest son's house. It is remarkable that all of the events about the animals and servants occurred while that feast was going on. They must have taken place in rapid succession, for according to V. 4 the feasts were of one day's duration. The whole setup is interesting and shows a plan so arranged as to grow with tension as it neared the climax. By selecting a time when the sons and daughters were feasting, their attention would not be drawn to the destruction of the property so as to rush to the defense. Furthermore, by starting on the animals and their caretakers, the less valuable of Job's property would be lost first. Of course, the loss of even

such assets would ordinarily be calculated to arouse the owner's anxiety. Then, just after the tension had been drawn almost to the breaking point, here came the final blow, the destruction of his children. He certainly cannot stand such a heavy stroke. Surely, Satan will be the winner in such a contest.

Verse 20. But Satan was doomed to disappointment on this occasion. Job arose and rent his mantle. That was an established custom in olden times when one was in great distress or anxiety. It thus did not indicate any spirit of resentment. Instead, if Job does the right thing even after having torn his garment, it will prove his self-control more certainly than if he had made no demonstration. In other words, a calm and respectful behaviour after such a customary demonstration would mean more than if he had not first put on the demonstration. We are therefore eager to see how he conducts himself afterwards. The record states that he *fell down upon the ground and worshipped*. What a masterful exhibition of self-control mingled with profound respect for God!

Verse 21. Even Nicodemus knew that a man could not return to his mother's womb (John 3: 4), and Job did not mean it that way. The thought really is in the word *naked*, and means that, as "we brought nothing into this world, it is certain we can carry nothing out" (1 Tim. 6: 7). This truth agrees with the fact that what we have was given us by the Lord. And if the Lord gave us all that we have, it would certainly be all right for him to take it back whenever he saw fit. Job was completely resigned to that consideration and praised the Lord that he had permitted him to have these blessings for even a part of his life.

Verse 22. Job would have had no way to prevent the loss of his possessions had he been so minded, and thus the sin of which he could have been guilty was that with his lips. Had he accused God of acting foolishly it would have been a sin. The same principle holds true today. We are warned not to criticize the wisdom of God. (Rom. 9: 20.)

JOB 2

Verses 1, 2. This meeting and conversation were like that in Ch. 1: 6, 7. The student is requested to read the comments at that place for explanation of this.

Verse 3. The Lord again called at-

tention to the character of Job. We should observe carefully the description of this righteous man, for it was said of very few other men, if it was said of any other. The outstanding characteristics were that he was *perfect, upright, feareth God and escheweth (avoideth) evil*. Strong defines the original for *integrity*, as "innocence." *Without cause* is an expression that comes from one Hebrew word, which is CHINNAM. Strong defines it, "gratis, i. e. devoid of cost, reason or advantage." The word has been translated in the Authorized Version, as nought 6 times, as nothing 1, in vain 2, without wages 1, and others. The idea is that no reason had existed for afflicting Job before, neither would God reap any personal profit from it were he to afflict him now.

Verse 4. The answer of Satan was practically the same in thought as the first one. *Skin for skin* is a figure of speech, using the word "skin" in two senses. That is, it is used in the first instance to represent his skin in the natural sense, and in the second to represent his life or existence. When we would say that a man would give his very hide (skin) for a certain thing, we mean he would give the last item he possessed for that thing. And so Satan meant that a man would give up his last bit of belonging if he could only retain his life. That Job would be willing to lose all of those possessions outside of his body, if by so doing he could retain his hold on the favor of God and still live.

Verse 5. On the basis of the above reasoning, Satan challenged God to threaten the life or health of Job, and then Job would curse God to his face.

Verse 6. In the first instance God gave Satan full power over the interests of Job outside of his body. This time he extended his power to the region of his body, but with the restriction that he must not cause his death.

Verse 7. It is the inspired writer who says that *Satan smote Job*. This proves that Satan can wield supernatural power when the Lord is willing for him to do so. The restriction placed upon him was that he do nothing that would cause Job's death. We may be sure he would design to give him an affliction that would cause the most possible suffering short of death. For that purpose he smote him with *sore boils*. The second word is from SHECYN and is defined, "from an unused root probably meaning to burn;

inflammation, i. e. an ulcer."—Strong. So we are to think of Job as being afflicted with burning ulcers or running sores. Just one such spot on a man's body is often enough to render him frantic with distress. But not one spot on Job's body was exempt, for the sores started at the sole of his foot and covered him to the top of his head. Reason would tell us that the filthy discharge from the ulcers would impose themselves upon his eyes and nearby tissues, and even encroach upon his lips and mouth.

Verse 8. No friendly nurse was near to ease the misery with ministrations of soothing bath or other alleviating services. And there is no indication that he could have the services of a physician. In fact, since it was a diseased condition that was miraculously brought on (although the nature of the disease itself was not miraculous), it would not have availed him anything could he have been treated by a physician. The most that such a professional man could have done would be to use one of the crude surgical instruments of those times called "scrapers." In the absence of such services Job had only the use of a *potsherd*. That was a "broken piece of earthenware" according to Smith's Bible Dictionary. With this sort of an instrument Job sat down in the ashes for shame and distress, and scraped off the accumulation of the discharge from the sores. Thus we see him; his property and children all gone, and that by violence, and his own body attacked by a loathsome disease. The entire surface is viciously irritated by burning ulcers, and the repulsive matter is trickling down and over him constantly.

Verse 9. God intended that a man's wife should be his greatest earthly helper. (Gen. 2: 18-20.) When the storms of life threaten his feeble bark, and the trials and afflictions seem more than he can bear, he is often saved from complete dejection by the sympathy and love and encouraging words of her who is the sharer of his burdens and the keeper of his honor. How indescribably opposite of all this is the case if she fails even to cooperate with him. And how much worse, still, is the case, if she becomes outspoken in her opposition to his good purpose. Job's wife treated with contempt his determination to retain his *integrity* or innocence. *Curse God and die* means to take a final fling at the Lord as being the cause of his misfortunes, then be sullenly resigned to his fate

which would doubtless be a miserable death, after such a disgraceful apostasy from the true God.

Verse 10. When Job lost his children and property he did not speak evil against God. When his health and comfort of body deserted him, he still maintained his respect for the Lord. Now when the greatest of all blows came, the desertion on the part of his wife, he still repelled all attempts to draw him away from his devotion to God. He told her that she spoke as one of the foolish women spoke. The original word has a more serious meaning according to the lexicon of Strong. Its definition is, "foolishness, i. e. (morally) wickedness; concretely a crime; by extension, punishment." Moffatt gives us, "You are talking like an impious fool." From these critical sources of information we can see how Job regarded his wife. He meant that her attitude was criminal and deserving of punishment. It implied also that she was a slacker in her obligations to God in that she was not willing to take her share of the unpleasant parts of life along with the pleasant. Then the writer adds the conclusion stated before that Job did not *sin with his lips*. See comments on Ch. 1: 22 about sinning with the lips.

Verse 11. *Friends* is from *RETA* and Strong defines it, "an associate (more or less close)." The word does not necessarily mean one who is as near as the term is generally used. These men were former companions of Job and friends in a general sense. No doubt they were genuinely interested in the welfare of their associate, and would wish to see him regain his health and enjoyment of life. It is the inspired writer who says they came to *mourn with him and to comfort him*, so we are sure that was their real purpose. If they manifest error in their course of reasoning, it will not be through lack of sincerity, but from lack of knowledge. The three friends were from different localities but in communication with each other, for they came by *appointment* to meet with Job. *Eliphaz* was a descendant of Esau through Teman. (Gen. 36: 11). *Bildad* descended from Abraham through Shuah. (Gen. 25: 2.) *Zophar* was one of the people of a district in Judah called Naamah. (Josh. 15: 41.)

Verse 12. *Knew him not*. We are certain this was not meant literally, for they knew it was Job and not someone else. I shall quote the entire definition for *NAKAR*, the Hebrew word

for *knew*: "a primitive root; properly to scrutinize, i. e. look intently at; hence (with recognition implied) to acknowledge, be acquainted with, care for, respect, revere, or (with suspicion implied), to disregard, reject, resign, dissimulate (as if ignorant or disowning)."—Strong. I hope the reader will take note of all the elements of this definition. Considering the different shades of meaning as seen in the definition, and the circumstances connected with the case, I would render the phrase, "saw no resemblance of Job as they had known him." Yet they knew that it was their very friend Job, but O, what an awful condition he was in! They were forced to weep aloud for grief. They also rent their mantles and used dust in the manner of the times when profound sorrow was felt. *Toward heaven* means they put the dust on the tops of their heads, indicating that they were completely under the burden of woe.

Verse 13. *Grief* is from a word that is translated also by pain and sorrow. No doubt that all of the elements of the word were present. We know that Job was in constant pain from his condition, and we are sure also that such a state surrounding him would produce profound grief. This terrible condition was so visible that it overcame the speech of the three friends. Even at a distance his condition had appeared so depressing to them that they were brought to audible weeping and the other indications of compassion described in the preceding verse. Now when they came into his immediate presence, and could realize the whole situation of Job, they were rendered speechless. The scene was so overwhelmingly sad that I have not the words to describe it fully. All parties were seated on the ground, in seeing and speaking distance of each other, but for one whole week not a word was spoken. Through the long period of 7 days and nights, abject silence was their mute acknowledgement of the unspeakably low estate of their friend.

JOB 3

Verse 1. *Cursed his day*. The first word is not the severe term that is usually seen in its use. It has the sense as if Job had said, "My day was a very unprofitable one." The connection shows he had reference to the day of his birth.

Verse 2. This is a proper place to make some remarks on the several statements of Job about his condition.

It has been charged that Job was really not very patient since he had so much to say about his afflictions. Such a criticism overlooks two vital truths. God wished us to have an inspired account of the experiences of Job, and that made it necessary for him to give us all the details. Another thing, the meaning of patience is misunderstood. It does not mean the false pretense of having nothing to complain of when all the indications were to the effect that the complaints were many and just. The fundamental meaning of the word is perseverance. Job complained much of his afflictions, yet he never permitted them to move him in a single instance from the path of righteousness. That is what constitutes true patience. And so, as he was writing by inspiration, the greater the detail used in describing his condition, the more significance we will see in such statements as in James 5: 11.

Verse 3. *Day perish* means that said day would better not have come. *Day* is used as a date in general, and night refers to the period in that date when childbirth usually takes place.

Verse 4. From a figurative viewpoint, Job regards his birthday as so useless that God might well rule it out of all the record of facts.

Verse 5. Job pictured the elements of creation as challenging his birthday, questioning its right to be recognized, because of the great emptiness it brought him.

Verse 6. So unprofitable has the night of his birth proved to be, that it should be stricken from the calendar.

Verse 7. *Solitary* is from a word that means fruitless. Since the night that ushered him into the world had proved to be so fruitless, there was nothing over which any voice could be joyful.

Verse 8. *Mourning* is from LIVYATHAN and Strong defines it, "a wreathed animal, i. e. a serpent (especially the crocodile or some other large sea-monster)." The curse due the night of his birth was so heavy that it could well require the strength of one who could raise up a sea-monster.

Verse 9. As complete darkness would compare with a state of worthlessness, so Job pictured the day of his birth thereby; he even specified the divisions of the period. In the beginning of night the stars are wont to furnish some light; as the night draws to an end the dawning from the sun again brings some light. But on the occasion

of that fateful event of his birth it was all inappropriate.

Verse 10. The pronoun *it* refers to the day of Job's birth. Now then, because it brought him forth he pronounced the curse upon it described in the several preceding verses. And in the present verse he makes the complaint that the day did not obstruct his mother's womb so that he could not have been born. This desolate picture of Job must not be criticized, for there is another similar expression in the New Testament. In Matt. 26: 24, Jesus told of a man who would have been better off had he never been born. That was not because his fate was anything to be compared with that of Job; the likeness is in the idea of escaping from an unfavorable experience by not being born.

Verse 11. If the first described escape could not have taken place, then he wished that he might have been born dead, or at least to have died immediately at birth.

Verse 12. One meaning of *prevent* is to assist. The knees assisted the life of Job while he was held thereon. This assistance was especially accomplished as he was in that position and nursed his mother's breasts.

Verse 13. Had the foregoing wishes of Job been allowed to occur, then he would have been saved all his present distress, and instead of all this sorrow he would have been at rest. This, by the way, is against the teaching that death ends all there is of man. Job believed that if he had died in his mother's arms he would have been at rest. An unconscious person has no appreciation of rest, therefore Job believed that the death of his infant body would have brought him consciousness and rest.

Verse 14. *For desolate places* Moffatt gives us pyramids, and the lexicon supports the rendering. The pyramids were built as burial places for the kings. Job gives us to understand that death places all mankind on a level whether king or infant, and the rest that an early death would have brought him would have afforded him something far better than the pomp of royalty with all its outward show of pleasure.

Verse 15. The thought in this verse is practically the same as the one in the verse just considered, and the reader will please consult that passage again.

Verse 16. This is similar in thought

to Vs. 10, 11. Job expressed a wish that he had had a premature birth so that his existence would have been *hidden*.

Verse 17. *There* is an adverb of place and refers to the state of those who had the lot described by the foregoing verses. That lot may briefly be summed up by reference to a death that occurred before one had to enter the trials of life. It was the idea of Job that an early death could bring him only a state of rest. *There*, in such a state, the wicked would indeed cease from troubling.

Verses 18, 19. The desirable experiences described in these verses would be the lot of the one pictured in the verses we have been considering. The whole passage of the last several verses describes the condition of one who passed out of this life while pure, thereby escaping the sorrows of the world of sin and sinners.

Verse 20. *Wherefore* means "why is it?" *Light* is used in reference to the mature existence of a man when he is compelled to undergo the misery of misfortune; Job could not see the reason for such an experience.

Verses 21, 22. The unfortunate person described above would rather die than live, and he would gladly obtain it by greater exertion than that used by the searcher for gold. Of course it must be understood that Job would not commit any violence against himself in order to obtain death. His comparison was only for the purpose of expressing his natural yearning for rest in death.

Verse 23. This verse starts the same as V. 20, then makes mention of a man whose *way is hid*. The phrase in italics means that the man is "at the end of his row" and does not know where to go next. *Hedged in* means about the same as the preceding phrase commented upon. It might be illustrated by a man who had found himself at the "dead end" of a street since it says that God had hedged him in.

Verse 24. *Sighing* and *roaring* are used to refer to the same thing in this place. The comparison to *waters* is made for two reasons; waters have long been considered as a figure of troubles, and the full flowing of waters illustrates the volume of Job's ills.

Verses 25, 26. We do not have any information about how or when Job had the thoughts expressed in this paragraph. There is a certain amount of uneasiness that is natural to any man, but this seems to have been some-

thing special in the experience of Job. The word *yet* is not in the original and should not be in the translation, for it makes a false impression. The word sometimes has the force of "nevertheless" and is more commonly so used. That would not be correct in this case because there is no contrast between the thoughts on each side of the word. If it is retained in the text at all it should be used in the sense of "and furthermore," which is one of its meanings. That would make the paragraph teach that Job first had fear and dread of some kind of misfortune, then it came upon him in reality.

JOB 4

Verse 1. It should be remembered all the way through the book that these friends of Job were not inspired men. They will speak much truth and also much error. The report of their speeches is inspired, but the speeches themselves will not be so. I shall comment as far as seems necessary on their language, but wish the reader to keep constantly in mind the fact that they spoke on their own authority and that their main theory was false. All through the conversations between them and Job their position was to the effect that God never afflicts a righteous man; that Job was afflicted; therefore, Job was not a righteous man at the time of their consideration. Such was the formula if stated logically and the argument throughout will be on that basis. Job denied the theory and offered as proof the known fact that good men as well as bad were seen to be afflicted sometimes. That being the case, it follows that afflictions are not proof that the victim was unrighteous, and therefore his afflictions must be attributed to some other cause. This statement of the respective positions of the three friends on one side and Job on the other will be referred to frequently and the reader is requested to take full notice of it for his information as the story proceeds.

Verse 2. Eliphaz made a sort of apology for speaking to Job but declared that he just had to speak.

Verses 3, 4. This paragraph was to remind Job of the teaching he had given to others. The purpose was to present a basis for accusations against him; that he had no excuse for the sins that had brought his present distress upon him.

Verses 5, 6. The idea thrown at Job is that he did not have the courage to "take his own medicine." *Is not this*

thy fear, etc., was a taunt for Job meaning that such was all that his professions of confidence amounted to.

Verses 7, 8. This paragraph exactly states the position of the three friends. Please read my comments on V. 1 for explanation of this passage.

Verses 9-11. *The blast of God* means the force of God's acts against the wickedness of men. A lion is strong and hard to overcome, yet it can be done when a greater force comes against him. Job had been a strong force but the blast of God was overcoming him. *Lion perisheth for lack of prey* is a figure of speech. Just as a strong beast will fall when the prey is gone, so the great professions of Job are coming to nought for lack of God's favor to keep them in a good showing.

Verses 12-16. We do not know whether Eliphaz really thought he had this vision or was drawing on his imagination. At any rate, he professed to have some "inside" information that he wanted to pass on to Job. Of course we would expect it to be along the line of his theory as to the reason for the afflictions of his friend.

Verse 17. This implies a false accusation against Job. He never claimed to be even as just as God, much less to be more so than he. He only denied that his afflictions were a punishment for any injustice of his.

Verse 18. Eliphaz spoke the truth about the angels (2 Pe. 2: 4; Jude 6), but that had no bearing on Job's case. It had not been shown that he was guilty of folly.

Verses 19-21. If God will not tolerate sin and folly in his angels, he certainly will not suffer creatures of the earth to escape. That is true but did not figure in the case of Job because he had not been convicted of any wrong conduct.

JOB 5

Verse 1. Eliphaz challenged Job to appeal to some righteous person to see if he could obtain any help. The argument was that if he had not done something wrong, the saint would come to his rescue upon his appeal to him.

Verse 2. It is true that wrath will kill a foolish man, but it likewise will kill a righteous one who happens to be a victim. See the comments at Ch. 4: 1.

Verse 3. *Taking root* is a figure of speech referring to the former good estate of Job. *Cursed* means he thought

little of it because of its reversed condition; even so, Job's good situation was made low through the effects of his own folly according to the argument of the speaker.

Verse 4. The gates of cities were the places where the citizens came and went, and if all was prosperous the happiness of the children was assured. However, if a man became unworthy his children would have to suffer for it when they attempted to return through the usual channel at the entrance to the city.

Verse 5. The children of the wicked will even be deprived of the necessities of life at the hands of evil persons. There will be no relief for them because their father has gone wrong and thrown himself outside of the help of God.

Verse 6. The gist of this verse is the same as if he had said: "Affliction and trouble do not come from just nowhere or without a cause."

Verse 7. The argument of Eliphaz is as follows: "All natural effects come from natural causes, so Job's afflictions are the logical effect of something." The argument is correct but misapplied; just because there can be no effect without a cause is no reason for referring to Job's case. There could be numerous causes for the effects that were present, therefore it cannot be claimed that the particular cause designated by Eliphaz was the true one.

Verse 8. This verse gave some advice to Job. The speaker assumed that Job had turned from God and that it would be well for him to return. The claim had not been proved and therefore the advice was out of place.

Verses 9-12. Everything asserted in the paragraph was true, but still there was the missing link in the argument of Eliphaz. Job would have agreed to all the claims made for the greatness of God, but that would have had nothing to do with his afflictions. The greatness of God would not necessarily require that any man whosoever should be afflicted unless some cause existed for such punishment to be administered.

Verse 13. While the statement of this verse has nothing to do with Job, it is a true one and has been quoted for many generations. It is even quoted by Paul in 1 Cor. 3: 19. However, that does not prove that it was inspired when Eliphaz uttered it. Paul even quoted from the literature of the heathen (Acts 17: 28), but that only shows that the apostle accepted the

statement as being true and he gave it his endorsement. The meaning of the present statement is that just when a man of worldly wisdom thinks he has a scheme arranged for his own advantage, the Lord will use that as a trap to capture the "wise" man.

Verses 14-16. Eliphaz said so many things that were true but they had nothing to do with Job. Had he been guilty of some special sin he would have needed the exhortations spoken to him, but he was as sure of all these truths as was the one speaking to him.

Verse 17. See my remarks on verse 13 regarding quotations from uninspired sources; this idea will need to be kept in mind or confusion will result. The mere reference to a statement does not prove it to have been written by inspiration since the Bible makes frequent mention of heathen writers with approval of the statements quoted. However, if an inspired man quotes an utterance with his approval, then it becomes inspired. The present verse should be considered in the light of these remarks.

Verses 18-22. This paragraph says some very good things about the doings of God, but Job did not need the instruction, for he was already aware of them.

Verse 23. These are figures of speech since a stone could not form nor break a league. A beast would know nothing about being at peace with a man, and so the whole passage means that a man would prosper if he trusted in God.

Verses 24-27. The paragraph as a whole pictures the success of a man who is true to God. Job did not need the information and we shall see that he does not notice any of these remarks when it comes his turn to speak.

JOB 6

Verses 1, 2. Job made no direct reply to the speech of Eliphaz, for he believed that his own problem was underestimated. *Grief were thoroughly weighed* means that his grief deserved a fairer consideration.

Verse 3. If the grief of Job could be literally weighed it would be found to outweigh the sand of the seashore. *Words swallowed up* means he did not have words to express his grief fully.

Verse 4. *Arrows* is used figuratively and refers to the afflictions that Job was suffering. *Within me* has reference to the manner of wounding with an arrow. If a man could find an opening in the armor of another, he could

get his arrow through that opening and *within* the victim or into his body.

Verse 5. A beast will not complain when he has what he needs. Job reasoned that his complaints were just because he lacked the comforts of life.

Verse 6. The complaints of Job were just and as reasonable as it would be to object to food that had been improperly seasoned, or not seasoned at all.

Verse 7. This verse gives us a terrible picture of the unfortunate condition of Job. Because all of his property had been destroyed and his family and friends were no more, there was no one to provide him with food. Such a condition compelled him to eat things that he formerly would not even have touched with his hands.

Verses 8, 9. The substance of this verse is a wish of Job that he might be allowed to die. He would prefer death to life under such fearful conditions as were then overwhelming him. But it would be a sin for a man to destroy himself, therefore Job's wish was that *God would destroy him* by some kind of miraculous means.

Verse 10. Job believed that man was conscious and could be happy after death. See the comments on Ch. 3: 13-17 for this phase of the subject. But the present verse does not reach that far with the subject. Job means that whatever method God would see fit to use in bringing about his physical destruction, it would be pleasant compared with what he was then suffering. The reason for such a conclusion was the provocation that Eliphaz was adding to the situation by his false reasoning. *I have not concealed*, etc., means he had never evaded any of the words of God, therefore there were no hidden truths that would make Job dread anything from God.

Verses 11, 12. In these verses Job says practically the same things he has already said. He does not think he has much to live for, therefore it would be just as well for God to take him out of this world.

Verse 13. This verse is in the form of a question, but it really means to express an assertion. It is about the same as if Job would say: "Help and wisdom have forsaken me, and there is none of it with me."

Verse 14. Job accused Eliphaz of overlooking the respect he should have for the Almighty. Because of having done that, he has not pitied Job as he should.

Verse 15. In this passage Job recognized his three friends as his brethren. I wish the student to see my comments on Ch. 2: 11.

Verses 16-18. The sum of this paragraph is a comparison to the unsteady, temporary, off-and-on nature of many streams. They are uncertain as to their continuance, and just as one might think of refreshing himself by them they are gone. This would be particularly true of the streams that are fed by snow. When the sun's rays would become warm they would soon disappear. That illustrated the fickleness of the friendship of Job's brethren as he considered it.

Verses 19-21. *Troop of Tema* means the caravans of the people of Tema who were descendants of Ishmael. They were wanderers and in their traveling would desire to obtain water for themselves and for their beasts. When these tourists thought of getting such refreshments from these streams they would be doomed to disappointment by their sudden disappearance. Likewise, just when Job would look to his friends for comfort they disappointed him.

Verses 22, 23. Job had not asked these friends to give him any of their property to replace what he had lost. He was willing to endure such a loss as that if they had only not made his lot more bitter by their false reasoning.

Verse 24. Up to the present point in the conversation Eliphaz had not spoken anything to Job that he did not already know. That is why he said *teach me and I will hold my tongue*.

Verse 25. *Reprove* is another form of "prove." Job meant that the argument of Eliphaz did not prove anything on the subject under consideration.

Verse 26. Another meaning of *reprove* is "dispute." Job asked Eliphaz if his purpose was merely to dispute or contend against the words he was hearing. A man in as *desperate* condition as that of Job would likely give forth words like a whirlwind. But it would not be fair for a man to wage such a contest when he was in possession of all his good things and the other man was as downcast as Job.

Verse 27. Job did not accuse Eliphaz of literally injuring the helpless as it is worded here. But such an act was an illustration of his unjust attacks on Job.

Verses 28-30. This paragraph amounts to a challenge for Eliphaz to "get down

to business" and come to the real issue. If Job was lying or making false claims it ought to be *evident*, and his *friend* was called upon to expose it.

JOB 7

Verse 1. There is one very pitiable feature of this case that I have not mentioned and it will be done now. In all of Job's afflictions he had not been told why it had come about. He did not believe the position of the friends, but he did not profess to understand the background. Because of not knowing why the afflictions were allowed to come he likewise did not know that they were supposed ever to end as long as he remained in the land of the living. Had he known that it was for the special purpose of a test and that as soon as the test had been carried through he would be restored, it then would have been easier for him to endure it. But the only consideration there was to keep him true through all the afflictions was his faith in God. He just supposed that "his fate was the common fate of all; that into each life some rain must fall," and that he would just have to bide his time.

Verses 2, 3. The *shadow* is the closing of the day when the slave would get to cease working; he would naturally wish for that time to come, and the hireling would look forward to the moment when he would receive his wages. The strain of mind in these servants is used to illustrate the state of Job's mind as he looked to the time when his day of sorrow would be over.

Verse 4. A state of continual unrest was what Job was describing in this verse. He would wish for the night because it was supposed to bring him rest. Then when it came and he lay down, his spirit of unrest made him wish it would be day.

Verse 5. The running ulcers that covered Job's body would naturally cause an open condition all over the surface. That exposed him to all kinds of filth that would be connected with the situation. Sitting among the ashes he would be helpless against the accumulation of the dust that would be caught by the sores that were open. This matter then formed *clods* which Strong defines in the original as "a mass of earth." Such a condition would attract the blowflies and they deposited their germs. That brought the *worms* as the text says and which Strong defines as maggots. Thus we see Job with our mind's eye, sitting

there in the ashes, and the filthy pus oozing out and over his body. The flying dust has been caught by the open sores and it has formed into clods inside the sores. To add to all this, the maggots have hatched out of the germs deposited by the flies, and their creepy, wriggly, constant motion helps to keep Job's sickening agitation constantly with him.

Verse 6. Ordinarily we think that "time goes so slowly" when conditions are such as those being suffered by Job; the illustration is used in a different sense. A weaver's shuttle darts back and forth in the work as if it were nervously looking for a place to stop and rest. Yet it does not get to rest but must go on and on endlessly from one stroke to another. Likewise the days of Job were being constantly passed away from one alternation to another with no prospect of relief.

Verse 7. Job compared his life to *wind* in about the same sense that James called it a vapor (Jas. 4: 14).

Verse 8. This verse has been a favorite saying for many years when people were referring to the fleeting existence of human life. The force of the statement, however, has been overlooked. A man might refer to some date years ahead and say that when that time came no eye would see him. But that would still leave it possible for the speaker to live a long time. But this verse says that the eye that *hath seen* him would see him no more, which indicated that the end was near.

Verses 9, 10. The unbeliever in a future life would use the first of these verses to prove his theory. It is not fair to do that, but all of the connection should be observed. I will suggest that the reader underscore the last 5 words of verse 9, then underscore words 6, 7, 8 in the next verse. He will then have the expression *shall come up no more to his house*. That will be the truth, for we all know that the dead are never to come back to the earth to live.

Verse 11. Job gave Eliphaz to understand that his grief was too great to allow another the right to silence him.

Verse 12. This is another verse in the form of a question but is meant for an assertion. Job meant to tell Eliphaz that his attempt to regulate or influence a man with such a volume of emotion as that now possessed by him (Job), would be like trying to curb the sea or its monsters.

Verses 13, 14. The speeches of Job were a mixture of replies to the false reasoning of his friends interspersed with descriptions of his troubles. In this paragraph he reported an experience similar to what he described in V. 4.

Verses 15, 16. Job would rather die than live on with the weight of sorrows then bearing down on him. The same thought was expressed in Vs. 8-10; but he will not do anything by violence in order to get release from this life.

Verses 17, 18. Job was again ignoring the presence of Eliphaz and speaking as if to God only. He admits to the Lord that his life was not worth much in view of the present troubles and the satisfaction of a life in another world.

Verse 19. Job was protesting being constantly aggravated by Eliphaz. By the phrase *till I swallow down my spittle* is meant about the same as if he had said: "Can't you leave me alone for even a second?"

Verses 20, 21. *I have sinned*. This does not admit that the position of the three friends was correct. Job never denied being human and subject to human weaknesses, he only denied that his present afflictions were a specific penalty for some sin. But he was confused about the whole situation and asked, *why hast thou set me as a mark against thee?*

JOB 8

Verses 1, 2. The three friends took turns speaking to Job, while he had to do all the talking for his side. In all of the speeches of the three we will see the same thread of thought, accusing Job of having done some great sin and receiving the afflictions as a punishment. In this paragraph Bildad charged Job with being what the modern language calls "a windy speaker."

Verse 3. This affirms that God is never unjust in any of his dealings, which was something that Job never denied.

Verses 4, 5. Bildad even intimated that the afflictions were because of the sin of Job's children. But that theory will not hold good, for even if they had done wrong they were not living then. Neither would the afflictions of Job be in punishment for sins of his children committed before their death. In Ch. 1: 5 we read that Job was faith-

ful in atoning for all possible wrongs of his children.

Verse 6. This is the same old doctrine of the three friends. *Awake for thee* means that God would be merciful to Job if he would purify himself by proper actions.

Verse 7. Bildad unconsciously predicted the very thing that did occur (Ch. 42: 12), but it did not come on account of the reasons that Bildad was assigning to it.

Verses 8-10. Bildad presumed to exhort Job to take a lesson from the forefathers. That was good advice but was not needed, for Job had already been credited by the Lord with being better than any other man in the world. (Ch. 1: 8.)

Verses 11, 12. This is the same old argument; no effect without a cause. Job admitted all that but that did not even touch the question of what was the real cause in the case under consideration.

Verses 13, 14. The very point in dispute is what these friends always assumed. The hypocrite's hope will perish but it had not been proved that Job was a hypocrite.

Verse 15. Bildad intimated that Job was leaning on his house (his claim of being innocent) and that it would not sustain him. Even at the very moment it was beginning to topple as evidenced by the afflictions being suffered.

Verses 16, 17. For a while man may prosper as Job did, and be compared to a green and lively plant.

Verse 18. But if the false support is taken from the plant it will go down, and the surrounding territory will deny that it ever knew the plant. The argument is that when Job is finally cut down he will be forgotten as was the plant that had been cut off from moisture.

Verse 19. The man who rests upon false security as Job has been doing will fall and others more worthy will take his place.

Verse 20. If God will not cast away a perfect man and yet has cast off Job, it follows that Job is not a perfect man. This again is the same argument but it leaves out a link. It has not yet been proved that Job is even cast away, much less proved that it was because of his imperfections.

Verses 21, 22. The argument is that if Job will become perfect by atoning for his sin, it will cause all his enemies to be clothed with shame.

JOB 9

Verses 1, 2. Job admitted the statements that had just been made by Bildad as far as the facts were concerned. There really has not been any difference between them on that phase of the subject; the point of dispute has been the application to be made of those facts. Job was a very afflicted man and he also was a human and made mistakes in life the same as other men. But the friends claimed the afflictions were sent to punish him for his sins while he denied it. In the present paragraph the argument of Job is that if all sin is to be punished by some special lot then all men would be going through some form of punishment. This argument is couched in his words *how should man be just with God?*

Verse 3. Using nouns instead of pronouns this would read *if God would contend with man*, etc. Job did not believe that God would consent to argue with him; but if He did then he would not win one argument in a thousand.

Verse 4. No man can harden himself against God and succeed. Job meant to admit that he could not contend with God, but that did not mean that his afflictions had been sent for a punishment.

Verse 5. When it comes to describing the greatness of God, Job will show that his friends cannot outdo him. This and several following verses will deal with the subject of God's greatness.

Verse 6. We know the earth does not rest on literal pillars so the term is used figuratively. The thought is that God is able to handle the earth according to his will. That was demonstrated when he caused the shadow to go backward in the time of Hezekiah. (2 Ki. 20: 11.) That was done by reversing the motion of the earth.

Verse 7. This took place in the time of Joshua when he commanded the sun to stand still. (Joh. 10: 12, 13.) The word *riseth* in the text here is from ZARACH, and the part of Strong's definition that applies is as follows: "a primitive root; properly to irradiate (or shoot forth beams)." That is what occurred in the case of Joshua; the sun did not shine during the period which was the same in effect as if it did not rise.

Verse 8. Which is not in the original here and in a number of other verses nearby. It has been supplied from V. 5, second phrase. There it is from ASHAR which Strong defines, "a primitive rela-

tive pronoun (of every gender and number); who, which, what, that." Since the name of God was introduced in V. 2 we should use this word as a masculine pronoun and make the verse read, "He alone spreadeth out the heavens." It means that God is master of the earth and sky.

Verse 9. These are names of heavenly bodies and the passage means that they were made by the Lord.

Verse 10. The wonderful works of God are beyond the knowledge of man; therefore the present state of Job should not be allowed to cause confusion.

Verses 11, 12. This whole passage simply means that God's power and wisdom are beyond the comprehension of man.

Verses 13, 14. *Proud* is from an original that means to bluster or urge with active strength. It means a person who is generally hard to subdue. Job's thought is that God's anger will cause even such determined characters to shrink away. If that is the case then a modest man like Job would have nothing to say in answer to Him.

Verse 15. The thought in this verse is about the great difference between God and the best of men. The most righteous man living should not feel qualified to contend with Him, seeing he would not have any answer that would be just.

Verse 16. All apparent contradictions are clear when the real thought is observed. If God should respond to man's prayer it would not be on the ground of the merit possessed by the man; it would be purely the goodness of the Lord.

Verse 17. *Without cause*. God has a good reason for all that he does. Job meant that he had not given the Lord any cause for afflicting him. We know that was true, and that it was all brought about by the challenge of Satan (Ch. 2: 4-6). The pitiable part of this matter is the truth that Job did not know what occasioned his trials.

Verse 18. We must not forget that one object to be accomplished by this book was to show how a man of God may be patient under trial. To do that it was necessary to give the readers an inspired account of those afflictions. This verse is one of many in the book that are given along this line.

Verses 19, 20. Job described his afflictions in many passages but did not know "what it was all about."

However, he never once thought of complaining to God of any injustice having been done him. If he even thought that he had grounds for complaint, he did not feel able to contend with the Lord.

Verse 21. Notwithstanding all that might justly be claimed for his character, Job still regarded himself as an unworthy worm of the dust.

Verses 22, 23. Job has contended all along that afflictions do not necessarily indicate the wrath of God. His basis for such a position is the fact that both good and bad men have to suffer them at times, a fact of which all of us are aware.

Verse 24. God is said to give certain things when the literal fact is that he merely suffers men to have their own way that they might learn a lesson by their own experience. That is the meaning of Ezk. 20: 25, 39; Psa. 81: 12; Acts 7: 42; Rom. 1: 24 and 2 Thess. 2: 11. Such is the meaning of the paragraph now being considered.

Verses 25, 26. This paragraph will take the same comments as Ch. 7: 6.

Verses 27, 28. Job means that it would be useless to try to forget about his troubles. It would be false cheer were he to try making himself think that nothing much was the matter with him, for he might just as well make up his mind that he was "in" for more afflictions. The word *innocent* is not one with a meaning concerning guilt. Moffatt renders the last words of the verse, "I know thou wilt not let me off."

Verse 29. Job never has admitted that his afflictions were a special "judgment" sent on him. Yet he has been free to acknowledge that he partook of the same weaknesses common to man and the same tests of faith were necessary. This verse should be explained on that basis; that since he was like all other men and subject to vanity, it would be useless to expect any exceptions in his favor.

Verses 30, 31. Job's teaching in this passage is that at best a man would not be worthy of God's favor if measured on the basis of strict justice.

Verse 32. God and man are not in the same class of individuals, therefore Job would not estimate the Lord on a human basis.

Verse 33. *Daysman* is rendered "umpire" in the margin of some Bibles and the lexicon will sustain the translation. Job means that even if he had an umpire to decide without any par-

tiality he would decide in favor of the Lord.

Verses 34, 35. If God should remove all indications of human weakness then Job might feel free to justify himself. But he had no reason to form such a conclusion if his own worthiness constituted his chief basis of thought.

JOB 10

Verses 1, 2. The awful state of affliction being endured by Job must be kept before the mind of the reader because of the main purpose of the book. (Ch. 3: 2, 3.) That will account for the many places throughout that devote so much attention to the subject. As a man, no doubt Job felt the sting of his sufferings; but as an inspired writer he was giving us a true description of his condition.

Verse 3. Apparently God was giving rough treatment to a part of his own creation. In doing that he was giving the enemy something to boast about.

Verses 4, 5. It appeared to Job that God was treating him in the same manner that a man would treat him if he had it "in for him."

Verse 6. Job had no knowledge of any particular sin for which he should be so grievously tormented. Yet it appeared that God was making a search "by scourging" as it were, to see if some secret sin existed in Job's life.

Verse 7. Job had a clear conscience before God, therefore he was assured that no one could snatch him from the Lord's hand.

Verse 8. *Destroy* refers to the destruction of Job's family and property and the loss of his health. God had allowed such a condition to come upon Job although he was the Creator of all those things.

Verse 9. Job knew that he was made out of the earth and was destined to return to it; he feared that such a change was about to occur.

Verse 10. When milk is poured out it is lost and Job used the illustration in view of what he had lost. One meaning of the original for *curdled* is to shrink or become diminished, and Job had certainly been diminished by the Lord.

Verses 11-13. This passage is an acknowledgement of the favors of God that had been bestowed on Job notwithstanding all his afflictions.

Verse 14. Job had denied all along, in his conversations with his friends,

that his afflictions were a special judgment, yet he admitted that if he did commit sin he would deserve the judgment of God.

Verse 15. Job would expect the severe judgment or chastisement of God were he to commit wickedness knowingly. Yet, even though he was not aware of any specific sin, he would not feel inclined to boast of it. On the humble basis of his admission of unworthiness Job asked for the mercy of God.

Verse 16. God had suffered afflictions to come on Job as if a fierce lion were pursuing him. In spite of that, however, the divine favor had been great.

Verse 17. *War* is used figuratively and refers to the attacks being made on Job by his many afflictions as if by an invading army.

Verses 18, 19. The uselessness of his birth is the subject of this paragraph. See my comments at Ch. 3: 10, 11 for explanation of the passage.

Verse 20. This verse is a pitiable plea for just a few days of comfort before Job was to pass from the earth.

Verses 21, 22. This doleful description of the state of man after death applies only to the fleshly part. What Job said in Ch. 3: 13-17 showed he did not believe that death ended it all for the spiritual part of human beings.

JOB 11

Verses 1, 2. The third one of the "friends" was the next speaker. It should be observed that no attempt was made to meet the arguments of Job; all that Zophar could do was to accuse him of talking too much.

Verse 3. Accusations of falsehood were all the remarks that could be thought of.

Verse 4. This verse is a false accusation, for Job never claimed to be "clean" in the sense that Zophar used it. *Thine* refers to God and Job knew that he was not perfect in the sight of the Lord. He only claimed that his afflictions were not sent from God as a special punishment.

Verse 5. The time will come when God will speak, but Zophar will be one against whom he will direct his divine remarks.

Verse 6. *That which is* means that the wisdom which is known to man is much less than the wisdom of God. The last half of the verse is the same

theory that has been claimed from the beginning.

Verse 7. Job never made any such claim as was implied by this question. Not knowing all about God would not prevent him from knowing more than did his friends.

Verse 8. *Hell* is from a word that has a figurative meaning in this place intended to represent the opposite of heaven. The idea is that God is higher and deeper than all other beings or things.

Verse 9. This verse was said for the same purpose as the preceding one. But Job already believed what it said and thus the remarks of Zophar were unnecessary.

Verse 10. The ability of God to control things is the subject of the forepart of the verse. In view of his great might it would be foolish to attempt any hindrance to the Lord, a truth known to Job as well as to Zophar.

Verse 11. God knows all about vain or empty men and can see through all their wickedness in whatever form it may exist.

Verse 12. Some men are as vain or empty as a wild ass's colt, yet they will pretend to be wise. This was said as a reproach upon Job but was false.

Verses 13-15. This paragraph is a concise and direct statement of the position of the friends of Job. He was being afflicted for his sins, and if he would repent and make proper amends he would restore himself in the sight of God.

Verse 16. After Job would have restored himself to God's favor by proper acknowledgment, he would feel so good that all his past misery would be forgotten.

Verses 17, 18. Zophar unconsciously uttered a prophetic statement of the final state of Job. (Ch. 42: 12.) But that state did not come to him as a result of doing what the three friends were demanding of him.

Verse 19. *Many shall make suit unto thee.* This was another unconscious prophecy and the fulfillment may be seen in Ch. 42: 8.

Verse 20. This was a true statement but had no bearing on Job's case. The friends of Job made so many remarks that were unrelated to the controversy under consideration, and the real issue was thereby thrown into confusion.

JOB 12

Verses 1, 2. This is a form of language known as irony. That means language used in a sense just opposite of the outward and apparent meaning, and the purpose of such language is ridicule. The idea was that if the three friends were as wise as they pretended to be, when they died there would be no wisdom left.

Verse 3. Having spoken with irony in the preceding paragraph, Job next spoke directly and in a serious mood. *Who knoweth not*, etc., is the point that I have been emphasizing in many of the paragraphs of this book. The three men stated many truths, but Job knew them already and they did not have any bearing on the case.

Verse 4. Job was really a just and upright man, but the friends talked to him as if he were one beneath the notice of God.

Verse 5. A man who is not in trouble himself will think lightly of one who is. He will disregard such an unfortunate person the same as he would a lamp of which he did not feel the need.

Verse 6. This verse states facts that prove Job's position in the argument to be correct. If all afflictions are in punishment for sin, then how does it come that men who are known to be sinners are prosperous?

Verses 7-10. This paragraph refers to the providence of God in his creation. The beasts are blessed through the same divine creation as is man, and through that great impartial Providence the good and bad share alike in the temporal blessings of God. This great fact disproves the main position of the friends of Job.

Verse 11. The Creator has adapted all of the creatures of his work to the things that were created for their use and enjoyment. Thus the ear was made in such a manner that it could appreciate language, and the mouth was so made that it could receive and make use of food.

Verses 12, 13. The value of experience is the substance of this paragraph. These friends were not young (Ch. 32: 4, 6, 9), and hence their age should have brought them the wisdom of experience; however, they did not show much indication of it.

Verse 14. God is the one who is spoken of in this verse. It declares that when a man would oppose the works of God he will meet with defeat.

Verse 15. God's control of the elements that he has created is the leading thought in this verse.

Verses 16, 17. God knows all about man and can overrule the wisest of them.

Verses 18, 19. This is along the same line of thought as that in Dan. 4: 17.

Verses 20, 21. God's wisdom and power are far above that of all earthly characters. The cases where this was proved are too numerous to mention, but Pharaoh is a noted example of His superiority over all others.

Verse 22. Light and darkness are the terms in this verse that express the leading thought. God's might is frequently illustrated by contrasting terms, such as heaven and earth, earth and sky, dry land and water, etc. In the present verse it is light as contrasted with darkness.

Verse 23. Just one example will be cited in confirmation of this statement. God caused his own people to increase to over half a million of men (Num. 1: 46), then destroyed or reduced them to a mere remnant of 42,000 (Ezra 2: 64).

Verses 24, 25. God caused his own people to wander through the wilderness 40 years, after they had given way to a spirit of despondency. (Num. 14: 1-4.)

JOB 13

Verses 1, 2. Job stated what has been observed from the beginning of this story, that the friends said many things that were true but he already knew them; also, they had no bearing on the case in controversy. The few assertions that might have been a basis for an argument were not true.

Verse 3. Job would prefer to make his appeal to God, for he would be given due consideration in the hearing, and not be misrepresented as the friends were doing.

Verse 4. Using the physician as the illustration Job likened his friends to one who entered a case without the remedy necessary to it.

Verse 5. They would show more wisdom by keeping silent than by their talking, since what they said was false in most particulars; this thought is also in Prov. 17: 28.

Verses 6, 7. God does not need the assistance of any man, much less one who would use deceit in his speech.

Verses 8, 9. The friends professed to be in harmony with God. Job's

proposition was that they come to "close quarters" with him and see if their contentions would stand the test of the divine scrutiny.

Verse 10. If they insist on attacking Job at close range while remaining at a safe distance from God, it is likely they would justify a wicked man if they could do so secretly and also at a safe distance from God.

Verses 11, 12. This paragraph is a rebuke to these men for their lack of respect for the Lord. They were forgetful of the many evidences of God's greatness. He compared their fickle memories to ashes and clay.

Verse 13. Job insisted on "having his say" in the controversy and after that he would be willing to take the consequences.

Verse 14. *Wherefore* means "why," and Job asked why he was willing to take his life in his own hands in the manner just intimated.

Verse 15. This verse answers the question raised in the preceding one. It means that no amount of affliction, even though it would be severe enough to threaten his life, would shake his confidence in God. But even though such a severe state of affairs as that should come, Job would deny that it was for the purpose assigned to him by the theory of his three friends.

Verse 16. Job would disclaim being a hypocrite for such a character would not have any chance of being saved; yet he felt sure of his own chance for salvation.

Verses 17, 18. This paragraph describes the confidence Job had in the justice of his position. Since his argument did not rest on the ground of any claim to great righteousness, he was ready to face the test if called upon to do so.

Verse 19. Job was so confident that he was innocent of the things they were charging against him, that if anyone should prove the contrary it would kill him.

Verses 20-22. The *two things* Job requested God to do for him were, *withdraw thine hand and call thou*. Those two favors would encourage Job to speak.

Verses 23, 24. This plea of Job was that which might be made by any devoted man of God. He was not conscious of any particular wrong, as his friends had been arguing, but made his confession on the general basis that man is frail and in need of the

mercy of God at all times in his life on earth.

Verse 25. The weakness of Job was compared to a beaten leaf and withered stubble.

Verse 26. Like most human beings, Job realized that he had made mistakes in the days of his youth, and his present experiences caused him to realize it more.

Verses 27, 28. This paragraph is another description of the unfortunate conditions of Job. It was necessary that he give us a description of his experience. The purpose and manner of such a report received a more extended explanation at Ch. 3: 2, 3, and the reader is requested to consult those comments again.

JOB 14

Verse 1. It would be natural for us to think, "All men are born of women, hence the statement is meaningless." We will appreciate the statement more after a little closer examination of the originals. That for *woman* has a wide range of meaning the outstanding one of which is "mortal." *Man* is from a word that has the idea of "human species." The phrase therefore might well be worded: "The species of creatures that is born of a mortal," etc. The additional words of Job are based on the truth in the first of the verse. The history of mankind also verifies the statement, and that fact further disproves the oft-repeated claim of the three friends, that trouble or affliction comes to man as a penalty for some special sin.

Verse 2. The only point in this verse is the shortness of human life; the same thought is given in Jas. 4: 14. There is no comparison between man and flowers except as to the uncertainty of the length of existence on earth.

Verse 3. The verse means to ask the friends if they think it is fair to require such a person to contend with another like him. Since mankind in general is subject to the frailties described above, it is unbecoming for one of such to set himself up as judge of another in the same class and involved in the same conditions.

Verse 4. In view of the argument of the three friends, and of the facts established at V. 1, the *clean* man would be such a person as Job (and yet all men are in the same class as he). Therefore, it would be impossible for anyone to produce a clean man,

because to do so it would be necessary to bring a *clean* thing out of that which is *unclean* and that could not be done.

Verse 5. Job was addressing himself to God in whose hand is the life and existence of everyone. *Determined* and *number* should not be allowed to confuse us. It does not mean that God arbitrarily limits the exact length of man's life. The key to the passage is in the words *are with thee*. God alone knows just how long any man is going to live, but that time will be brought about by the various conditions that may prove to be his lot in this earthly existence. *Appointed his bounds* was done when man was cut off from the tree of life and made subject to "vanity." (Rom. 8: 20.)

Verse 6. Much of the language of Job was spoken as if addressed directly to God. However, it was also intended to suggest to the friends what they should do. The present verse is one of such and means for the friend to let Job alone and allow him to live out his days unmolested by others.

Verses 7-9. Besides the two thoughts expressed in the preceding paragraph, very much of Job's teaching was intended for the benefit of all mankind. This paragraph showed his belief in another life; it was expressed by a comparison to the renewal of the life of a tree through its roots even after the body had been cut down.

Verse 10. A materialist is one who says there is no part of man that exists or is conscious after death, and that when one dies all there ever was of him goes into the grave. Such a theory is one form of infidelity and puts human beings in the same class with dumb beasts. The present verse is claimed to prove the theory because it says that man *wasteth away*. According to 1 Thess. 5: 23 man has three parts and the body is one of those parts; it is the part that wastes away. The question *where is he* shows there is something about man besides the body, for we all know *where* it is after death. Job did not answer the question in this place but we will have seen beyond all doubt that he believed in another life after death, before we are done with the various declarations made by him reported in this book.

Verses 11, 12. That part of man called the body will lie down in death and *rise not; till the heavens be no more*. The last phrase in italics clearly

teaches there will be a resurrection when the time comes for the heavens to be no more. Certainly there will be no resurrection before that time comes.

Verse 13. Job would have preferred death to life in misery if it had pleased God to release him from this life.

Verse 14. All punctuation marks in the Bible have been added by man. Most of them are correct but we should be careful not to be misled by them. The question mark in the verse is not correct, for Job had no doubt of another life. The statement has the force of a positive declaration as if he had said, "Though a man die, he shall live again." Because of that belief Job was ready to wait for the appointed time to come when his vile, decaying, diseased body would be changed into one of deathless vigor and of immortal structure.

Verse 15. *Thou shalt call* agrees with the exact words of Jesus in John 5: 28, 29.

Verse 16. *Numberest my steps* means the steps on earth are limited by the restrictions that God has placed on all mankind. See Gen. 2: 17; Rom. 8:20; Heb. 9: 27.

Verse 17. *Sealed up in a bag* means that God knows all about the conduct of man even though it is unknown to others.

Verses 18, 19. The point in this paragraph is the power of God over all things in the universe, including man who was made in his own image.

Verse 20. *Countenance* is from a word that also means "face." This is an impressive statement to my mind. And it is contrary to the teaching of the materialists who say that all there is of man goes to the grave at death. If that were so, then who or what is sent away as the text declares?

Verse 21. Some part of man does not go away or his sons would not come to honor him. If it meant that they honored his memory, they could do that in their own homes without coming to any other place. *He knoweth it not* because his sons came to honor his dead body at the funeral and of course he (his body) would know nothing about it.

Verse 22. I like the way Moffatt renders this verse which is as follows: "But his kinsfolk grieve for him, and for him his servants mourn."

JOB 15

Verses 1, 2. The "friend" who first spoke to Job took his turn again. Let not the reader expect much new material in this speech. When a man holds to a false theory he can think of very little to say that even looks as if it belonged to the subject. In this paragraph Eliphaz merely accused Job of being a windy declaimer.

Verses 3, 4. In addition to accusing Job of using vain talk, he charged him with being unwilling to pray which we all know to have been a false accusation.

Verses 5, 6. About the only comment that should be made on this paragraph is that it is a bundle of false accusations.

Verses 7, 8. This verse intimates that Job had claimed to possess all knowledge, and that he ranked far above all other men. Even a glance at the speeches of Job that we have heard so far will deny the charge.

Verses 9, 10. Job had not said that the friends were without knowledge. They had stated much truth and he did not deny it. All that he did claim was that the things they knew and stated had nothing to do with the case. That is what he meant in Ch. 6: 25 when he asked, "what doth your arguing reprove" [prove].

Verse 11. No, the consolations of God were not small with Job. In fact, they were the only ones he counted on for these friends were offering him none.

Verses 12, 13. *Heart carry thee away* was his way of saying that Job was beside himself and saying things that he did not realize.

Verse 14. This was an implied false accusation. Job never claimed to be innocent, but that his afflictions were not a special punishment.

Verse 15. This might be said to be true for 2 Pe. 2: 4 says that angels do sin.

Verse 16. Men as well as angels will be treated according to their conduct. Job has been teaching the same thing all through the controversy.

Verses 17-19. Eliphaz pretended that he was about to impart some great and new truths to Job; we shall see what they were if he had any to tell.

Verse 20. But they turned out to be untrue, for wicked men are as free from pain as any other class of human individuals.

Verses 21-23. This again was not true to the facts. The wicked man has frequently been among the most prosperous of the creatures of the earth.

Verse 24. Instead of the unrighteous one being afraid, he is boastful and feels prepared to do as he pleases in spite of all opposition, human or divine.

Verse 25. The wicked person stretches out his hand against God, it is true, but he has clothed himself with a feeling of security that will finally prove vain.

Verse 26. *He* (the wicked man) *runneth upon him* (God). It represents a wicked human being making a charge upon God as if he were a warrior's steed decorated with flashy ornaments and indications of strength and accomplishments.

Verse 27. This is an exaggerated description of a prosperous person who is puffed up by his own sense of importance.

Verse 28. This wicked man is so powerful that he can overcome the disadvantages of cities that had fallen to decay and ready to be heaped in ruins.

Verses 29, 30. Eliphaz wanted to impress Job concerning his own threatened downfall by describing the failure of this wicked one.

Verse 31. This was good advice but entirely off of the subject being discussed.

Verse 32. *Before his time* means the defeat of the wicked will come prematurely.

Verse 33. *Shake off unripe grape* has the same meaning of prematurity as the italicized words in the preceding verse.

Verses 34, 35. This paragraph and most of the ones preceding in this chapter stated much truth. However, it was truth already known to Job and was taught by him. But it was all outside of the subject that was supposed to be under consideration.

JOB 16

Verses 1, 2. *Miserable* is rendered "troublesome" in the margin and it is supported by the lexicon. It means that the speeches which they made on pretense of consoling him were only a bother to him. They did not tell him anything but what he knew, and it had no bearing on his situation.

Verse 3. *Vain* words were those that were empty or useless, and their words

were such because they did not touch the subject, much less solve the problem.

Verse 4. This verse shows the well-known idea expressed in the statement, "Put yourself in my place and see how it will appear to you." If that were done, Job would have as much reason to reproach the "friends" as they professed to have against him.

Verse 5. But if Job could actually exchange places with them, he would speak real words of comfort to them instead of debasing them as they were doing him.

Verse 6. As the case stood, all of the remarks of Job were ignored although he had the facts on his side of the conversations.

Verse 7. *He* and *thou* both refer to God because he had suffered the conditions to come upon Job. That applies even to the provocation caused by the *desolate* company that had come into his presence. This is the same thought as expressed by *miserable comforters* mentioned in V. 2.

Verse 8. Job was so ill or undernourished that it was reflected by the emaciated appearance of his face.

Verses 9, 10. *He* and *they* in this paragraph are the "friends" who have been tantalizing Job with their false reasoning. *Smitten me upon the cheek* was said figuratively. They had not made any physical attack on Job, but their scornful reference to the wasted condition of his cheek was as bad as if they had struck him there.

Verse 11. Job did not believe nor did he mean that God put him into the hands of the ungodly as a means of punishment. Yet he considered this opportunity for persecuting him as coming from God for some purpose not yet known to him.

Verses 12, 13. This paragraph is a figurative description of the misfortunes that God had suffered to come upon Job. *Taken by the neck* was said in reference to a familiar practice in war. By getting hold of one's neck it made it possible to use the sword more effectively in slaying the foe. *Gall* is bitter and when used figuratively refers to the bitterness of afflictions.

Verses 14, 15. This is some more description of Job's misfortunes. When *horn* is used figuratively it refers to power or prosperity. The language means that Job's fortunes had been reversed upon him.

Verse 16. Through daily and con-

stant weeping, Job's face was stained with the mixture of briny tears and the pus from his sores. And he had spent so much time in this sorrowful crying that his eyelids were inflamed and swollen and had the appearance of one near death. I shall frequently ask the reader to turn back to the comments at Ch. 3: 2, 3 and consider them in connection with the places where Job seemed to take so much pains to describe the depth of his misfortunes and suffering.

Verse 17. Again Job disclaimed any guilt that had called for this suffering.

Verse 18. The thought in this verse is that his blood should not be silenced. If it were covered then its cry would have no place. Instead of that, he wants his blood to be allowed to cry out for justice as did Abel's in Gen. 4: 10.

Verse 19. Earthly "friends" had turned against Job and falsely accused him. But there was One on high who understood and would some day bear witness to his innocence.

Verse 20. While Job's friends scorned him and poured contempt on his tears, he would turn his face toward God who can "wipe away all tears." (Rev. 21: 4.)

Verse 21. Job's friends had been pleading with him to confess to a guilt which he did not have. He prayed for some one to plead with God in behalf of the unfortunate.

Verse 22. Job believed in another life after this, but he did not believe that mankind would again live on the earth. (Ch. 7: 9, 10.)

JOB 17

Verses 1, 2. Job was not only ready for the grave apparently, but his days were being made more bitter by the provocation of mockers. Because of such a sorrowful condition he turned his attention to God.

Verse 3. *Strike hands* means to join hands in support of another. Job pleads with God to give him someone to help him in his burdens instead of making them heavier.

Verse 4. *Thou hast hid* is a negative term. It means that God had not given these friends a heart of understanding that they might use better reasoning.

Verse 5. Job did not want the friends to flatter him, for even the children of flatterers are in danger. What he wanted was for them to speak the plain truth.

Verse 6. The original for *tabret* is from another Hebrew word that means a drum; something to beat upon. When used figuratively it means something to be held in contempt and be cuffed about as a football. The people had been using Job in that way.

Verse 7. The condition of Job's eyes was described at Ch. 16: 16. *Members* means his limbs. They had become so lean from his afflictions and undernourishment that they looked like skeletons. Doubtless his observers said he was but a shadow of himself.

Verse 8. Job knew that he would receive little comfort from his "friends," but he believed that upright men would be *astonded* (astonished) at their hypocrisy.

Verse 9. Job had confidence in the conduct of the righteous and believed all such would become stronger and stronger.

Verse 10. This verse was addressed to the three friends. *Come thou* is an obsolete way of saying, "see here and listen to me." He then told them there was not a wise man among them.

Verse 11. The misfortunes of Job had changed all of his plans.

Verse 12. Ordinarily we think of night more unfavorably than of day. The verse is merely a picture of the upside-down experiences that had been forced on Job.

Verse 13. If Job should think to find solace by looking into the future, all he could see was the grave. His lack of accommodations was like a man who had no light to see how to make his bed.

Verse 14. In this verse the terms *father*, *mother* and *sister* are used figuratively because they signify nearness to one. Job had been closely connected with corruption and the worms that had been ever creeping over him.

Verses 15, 16. Job asked what hope he had of being relieved of the worms that infested his body. He then answered the question by a reference to the *pit* which here means the grave. He expected to have no relief from all these pests until his body went with them to the grave, at which time they would *rest together in the dust*.

JOB 18

Verses 1, 2. It was Bildad's turn next to speak. This paragraph means that he wants Job to keep still so the rest of them could speak.

Verse 3. This was a false accusation. Job had even admitted many of the

things they had said, but denied only that they pertained to the case.

Verse 4. How absurd was the statement in the light of what we have read. Job has been meeting all the claims of the friends with sound reasoning. But such extravagant remarks as these of Bildad give evidence that he is at his limit of his words.

Verses 5-10. I have grouped these verses into one paragraph because they all are to the same effect. They give a good description of a foolish and boastful man, but the information was unnecessary, for it did not apply to this afflicted man.

Verse 11. This implied what was untrue for Job had manifested unusual courage amid all of his terrible afflictions.

Verses 12, 13. This paragraph implied that Job was stricken with hunger and other destitute conditions as a result of his sins. That has been exposed many times.

Verse 14. When *king* is used figuratively it has the significance of something gigantic. The verse means that a character like the one just described will be confronted with huge troubles that will terrify him.

Verse 15. This king of terrors will take possession of the evil man's tabernacle and treat him as if it were not his own by rightful possession, but that it belonged to this "king." *Brimstone* was used to indicate the burning shame that would envelop the habitation of the wicked person, all of which is not to be denied.

Verses 16-18. This paragraph will take the same comments as Vs. 5-10.

Verse 19. It was true that Job lost all of his family, but it was not true that it was because of any fault of his.

Verse 20. Yes, no doubt that the people who lived after Job's day were astonished (astonished). However, it was because of the remarkable recovery that he made.

Verse 21. All of this verse was true but had no application to Job. Therefore the speech was wasted as far as the real issue was concerned.

JOB 19

Verses 1, 2. The suffering that Job was undergoing was severe enough without being tormented with the misapplied words of these friends.

Verse 3. *Ten times* is just a figure of speech referring to the many times

Job had been reproached by the false speeches forced upon his ears.

Verse 4. If Job had been as sinful as they charged against him, no one was injured by it and therefore they should keep still. That is the meaning of his words *error remaineth with myself*.

Verses 5, 6. If their charges were admitted they should even then be willing to keep still. What more could they ask Job to do in the way of amends since *God had overthrown him with afflictions*.

Verse 7. *Wrong* is rendered by "violence" in the margin and refers to Job's afflictions. He complained that his hearers did not pay any attention to his cries of pain and anguish. Instead, they added to it by their false accusations.

Verses 8-10. *He* refers to God whom Job understood to be the one who allowed the misfortunes to come on him. He has never disputed the claim of the "friends" that God had brought on the condition. The disagreement has been as to why it was brought. The friends have maintained that it was for some specific punishment for Job's sin, while he has denied that in view of the fact that all classes of men are afflicted.

Verse 11. This verse is more along the same line of thought expressed above.

Verse 12. The great number of Job's afflictions is compared to a division of soldiers making an attack upon a helpless position.

Verse 13. *Brethren* must refer to Job's fellow citizens and more distant relatives. His immediate family had been entirely destroyed by the disasters of Ch. 1.

Verse 14. *Kinsfolk* could refer to Job's immediate family since they had all been taken from him. *Friends* is not in the original and the sentence means that the folk who had formerly observed him now overlooked him. *Forgotten* is from an original word that means to be "inattentive." It therefore does not mean they actually had a lapse of memory about him, but that they felt above noticing him due to his lowly condition.

Verse 15. We recall that Job's flesh-and-blood relatives had been taken from him by violence, but he still had a sort of home with professed servants. But all of these, too, had come to be "above" him and treated him as a stranger.

Verse 16. A servant in the olden times usually responded very promptly to the call of his master. Job's servant not only failed to do his bidding but did not so much as answer him. And all this notwithstanding the fact that his afflicted master begged for service. The most ordinary sense of sympathy should have moved even a superior to give Job some assistance, much more a servant whose duty was to do so.

Verse 17. We recall the attitude that Job's wife had shown toward him in the beginning of his afflictions (Ch. 2: 9); we here see some more of that attitude. She treated him as if he were a stranger on account of his objectionable appearance. *Children's sake* would have to be in the sense of the sake of their memory, for they had all been destroyed.

Verse 18. *Young children*. The first italicized word is not in the original. The second is from a word with a wide range of meaning, and the expression means that the offspring of the citizens treated Job with disrespect.

Verse 19. This verse means that the most intimate associates whom Job had had turned against him and spurned his love.

Verse 20. There is a familiar expression used in reference to a person who has become very lean which is that such a one "is nothing but skin and bones." That is what Job meant by the first part of this verse. *Skin of my teeth* is a highly figurative statement, that Job had barely escaped total destruction.

Verses 21, 22. Job has denied all through the discussions that God was afflicting him for the purpose of punishment. However, he did believe that God was doing it for some purpose not revealed, and he begged his friends to pity him instead of making his sufferings worse by falsely accusing him.

Verse 23, 24. Job has made many declarations of his faith in God, also of his belief in the prospect of another life. He was so positive about it that he had no fears that future developments would prove him to have been mistaken. And because of this assurance he wished that many assertions on the subject were even inscribed in a rock for its permanence, so that the future would be able to confirm his professions of faith. After making this wish, he made another and one of his most glorious declarations of faith in

another life which will be considered soon.

Verse 25. There are several words in this verse that should receive a critical examination in order the better to understand and appreciate the noted passage. *Redeemer* is from *GAWAL* and is defined as follows: "A primitive root, to redeem (according to the Oriental law of kinship), i. e. to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.)."—Strong. *Liveth* is from *CHAY* and the definition of Strong that pertains to our use is, "Alive . . . strong . . . life (or living thing)." *Stand* is from *QUWM* and Strong's definition is, "A primitive root; to rise (in various applications, literally, figuratively, intensively and causatively)." Young defines it, "To rise up; be established; stand firm." It has no reference to the posture or condition of the body. The verse then means that Job's bondage to affliction will be lifted from him and all of the hopes of final deliverance from this world of decay and suffering will be realized. The "nearest of kin" is the divine One who has power to redeem and he will show that he has such power over the things of earthly decay by bringing them out of their "bondage of corruption" [Rom. 8: 21] at the resurrection of the "latter day."

Verse 26. *Worms* and *body* are not in the original as separate words. *Skin* is from a Hebrew word that is itself from another Hebrew word that means, "to be bare," the idea being that about all of his fleshly being will have been destroyed after death. *In my flesh* is rendered "without my flesh" in the R. V. I have examined Moffatt's translation and others in the light of the lexicon and believe it to be correct. I request the reader to consult the same for the fuller information.

Verse 27. Job expected some day to see the Lord face to face and not have to depend on what others could tell him. And this hope he held for himself as against the consuming desire he had to see God.

Verses 28, 29. This paragraph is a little difficult in its form of expression. Its meaning is to warn the friends of the judgment of God against them when the divine truth will be finally made known.

JOB 20

Verses 1, 2. Zophar's second turn to speak came next. It will be well to

state again the position of the friends in the discussion. They claimed that God never afflicted a man except as a punishment for some sin. Since Job was afflicted it meant that he had sinned and should make full amends for it in order to be restored to health. Job did not claim to be absolutely perfect, but he did deny that his affliction was a special punishment from God since all classes of men were known to have afflictions. In this discussion the friends stated some truths but they had no bearing on the issue being considered. In this paragraph Zophar stated his reasons for speaking again, that his thoughts drove him to it.

Verse 3. *Check of my reproach* means that Job had reproached Zophar by checking his thoughts; for that reason he just had to speak again.

Verses 4, 5. Job would readily have agreed to the statement about the wicked man's triumphs. Therefore, there was no point made on the discussion at hand.

Verses 6, 7. The shameful humiliation of the man who was proud of his apparent successes is the subject of this paragraph.

Verses 8, 9. These figures of speech describe the final downfall of the man who attains greatness in an unrighteous manner. He will become practically invisible because even the place he once occupied will be vacant.

Verse 10. According to the translation in the margin of the Bible this verse means the children will become victims of other people. That is correct, for it was to be a condition unfavorable to this evil man.

Verse 11. In this place Zophar even intimated that Job was being punished for sins committed in the days of his youth.

Verses 12-15. This paragraph claims that the sins of Job may have brought him pleasure while committing them, but that afterward they would turn against him. Such was the argument Zophar was making regarding the experiences of Job.

Verse 16. A man might suck the poison of asps and not realize that anything objectionable would result. Afterwards the effects of the poison would show up in some form, just as the effects of Job's sins were manifesting themselves in his afflictions.

Verse 17. The desirable things the wicked man looked for will be denied him; he will not get to see them to enjoy them.

Verse 18. *Shall he restore* means he shall not get to keep the fruits of his labor. Instead of retaining the things for his own use, others will possess them.

Verses 19, 20. A glance at the statements of God as to the righteousness of Job (Ch. 1: 8) will show this paragraph to be a false accusation.

Verses 21, 22. Just at the time when Job was the most prosperous it was all taken from him. All of this was a true statement but it was not for the reason that Zophar was contending it to have been.

Verses 23, 24. This passage shows a false claim. Job did not "flee" from the condition in the sense of resenting it. Instead, his attitude was indicated by the wonderful expression found in Ch. 13: 15.

Verse 25. This verse was supposed to describe Job as being like a man who ran from a weapon but who was overtaken by it. That was another false claim although the affliction had been great enough to be compared to the worst of weapons.

Verse 26. *Fire not blown* means a weak fire, one not fanned into a strong blaze. Even such a weak fire would consume Job because he was unworthy to survive. The last of the verse means that any who might wish to remain with Job would be brought down.

Verses 27-29. There is nothing new in this paragraph. It repeats the same line so often let out before and describes the lot of any man who would disobey God.

JOB 21

Verses 1-3. The friends seemed to get much satisfaction out of their talking. Job wanted to have some of the same kind of satisfaction or consolation. He requested them to listen to him for a while after which they might mock on if they wished.

Verse 4. Job was not looking to man for justice, therefore man had no reason to interfere with his complaining.

Verse 5. In view of the thought in the preceding verse, Job asked them to take notice of his condition and then keep still until he made his speech.

Verse 6. At every notice that Job took of his condition he was filled with fear.

Verse 7. There are several verses on the position that Job has maintained all through the discussions. He said that unworthy men were known to be

avored by the good things of life, therefore the misfortunes of one man did not prove him to be sinful. This and some following verses are on that line of thought.

Verse 8. The children of wicked men are often seen to be successful thus giving them much to be happy over. On the other hand, Job had lost his children by violence.

Verse 9. The homes of wicked men are often known to be secure, while those of Job's children had been destroyed by a storm of wind.

Verse 10. This verse means that the live stock would reproduce. *Casteth not her calf* means the calf would not be born prematurely.

Verses 11, 12. The children of the wicked are often numerous and happy, and are able to engage in exercises of pleasure.

Verse 13. *In a moment* indicates they will die in peace; not suffer from a lingering disease before death.

Verses 14, 15. The success of their plans for pleasure causes them to feel independent of God. On that account they will say, "Depart from us." Being thus successful they cannot think of any reason for serving God.

Verse 16. The pronouns in this verse are used a little vaguely. The thought is that the persons being considered are acting independently of God.

Verse 17. The wicked are not always successful; Job has not claimed they were. He maintained only that they were as likely to be so as were the righteous. But they also are liable to feel the wrath of God as against evil doers.

Verse 18. When *stubble* and *chaff* are used for purposes of comparison it is to indicate lightness. The characters are likened thus because they are so unimportant that they will soon vanish away as the chaff disappears before the wind.

Verse 19. *Iniquity* is from *avon* and is sometimes translated, "punishment of iniquity." It is true that God will punish the best of his children. (Heb. 12: 6.) In view of that it would be no reflection on Job if his present afflictions were a chastisement from the Lord. That still would not prove the theory of the three friends.

Verses 20-22. Knowing that these unpleasant experiences may come to the man who displeases God, surely a man would not stubbornly disobey him

as the friends had been intimating against Job's conduct.

Verses 23-25. I have made one paragraph out of these verses so the reader will see and appreciate the argument of Job. The first and last of the verses should be considered especially. The experiences of the two men in them are just opposite to each other, yet one of them is as likely to be sinful as the other. The words of the middle verse are figurative, meaning the man is healthy and prosperous.

Verse 26. The frailty of all human beings and their common lot in the grave is the subject of the verse. It brings to mind some words of an old song, "Six feet of earth makes us all of one size."

Verses 27, 28. The arrogant questions of the friends implied that Job was wicked though he was prosperous. But now *where are the dwelling places* he once had?

Verse 29. Job would have his accusers take information from almost anyone. They would be able to speak from observation and form a better conclusion than the "friends."

Verse 30. The New Testament teaches this same truth in 2 Pe. 2: 9. Since all are to get their just dues at last, the wicked will not be punished in this life.

Verses 31, 32. The pronouns refer to the wicked man. He is not to be punished in this life, therefore no one can confront him face to face with his doom. No, he will go to his grave the same as other men and remain there until the day of accounts.

Verse 33. *Clods of the valley* is a poetic reference to the grave. It is the same valley referred to by David in Psa. 23: 4 except that he meant the ordeal of death itself, while Job meant the narrow vale of the grave where the body will rest after death. In comparison with the afflictions of the body while in this life, the cold earth will be a place of sweet rest.

Verse 34. In view of Job's belief in the final plans of the Lord, he considered the so-called comfort offered to him by his friends as a false one.

JOB 22

Verses 1, 2. Eliphaz was the first speaker of the three "friends." He is now about to make his third and last speech to Job. The position will not be changed, but he will repeat many of the assertions that have already

been made. He asked if a man could be as profitable to God as to himself. Any one would answer it with a negative but that would not touch the question at hand.

Verse 3. It is of no advantage to God to have a man live a righteous life. This is the teaching of Eliphaz and all people will agree with him, Job not excepted. That is, the Lord would not be personally benefited by the righteousness of man and it is not for that purpose; it is for the benefit of man's soul.

Verses 4, 5. God will not argue with man in order to get him to do right, yet Job ought to repent of his wickedness.

Verses 6-10. Since Job denied being guilty of any specific sin, Eliphaz named a number of them as suggestions in hope that he would admit them.

Verses 11-14. Eliphaz implied that Job was making his claim of innocence because he did not really know how great and wise the Lord is.

Verses 15-17. Job was asked to recall the experiences of wicked men who had lived before him and profit thereby.

Verses 18-21. Again Job was bidden to take a lesson from the experiences of the generations who lived before him.

Verses 22, 23. Eliphaz came directly to his old theory and exhorted Job to repent.

Verses 24-30. This whole paragraph is on the same line. If Job would acknowledge his sins and make amends then the Lord would abundantly bless him.

JOB 23

Verses 1, 2. *Stroke . . . heavier . . . groaning*. Job had been accused of complaining unjustly. He affirms that he had underestimated his afflictions.

Verses 3-5. The friends have charged that Job would not face God with his problems. He maintained an opposite attitude and wished that he might be permitted to come into nearness with Him to plead his cause.

Verse 6. Job believed that God would be more considerate of him than his friends.

Verse 7. *There* means the seat of the Lord referred to in V. 3. Job believed he would stand some chance in the presence of God.

Verses 8, 9. God was invisible to the human eye and hence was not taking the part of Job in any outward manifestation.

Verse 10. It is pathetic to know that Job was in the dark as to why he was being afflicted, except he believed it to be some kind of a test for him. He was not bitter over it but looked forward to the time or place when the test would be over and he would come out of it in the favor of God.

Verse 11. Job's confidence in the future was due to his faithfulness in treading the pathway of righteousness.

Verse 12. Job regarded the words of the Lord above all other necessary things.

Verses 13, 14. The subject of this paragraph is the wisdom of God. It is to be esteemed as perfect although we cannot always understand its workings.

Verses 15-17. Job was filled with awe at the presence of God. *Makeeth my heart soft* means he felt humbled under the divine influence. He would have preferred death before the present afflictions came had that been the will of God.

JOB 24

Verse 1. *Times are not hidden* means that God knows all about man and his conduct. That being so, why are wicked men suffered to be prosperous?

Verses 2-10. This entire paragraph is a description of the ways of wicked men. The argument of Job is that if such wicked men can be thus happy and prosperous, the misfortunes of another do not prove him to be wicked as the friends have been arguing.

Verse 11. The wicked are able to quench their thirst by the wine of their own production, thus enjoying the fruit of their own labors.

Verses 12. These wicked men may impose on others until they groan, yet God does not stop them with any punishment in the way of afflictions.

Verses 13, 14. This paragraph should take the comments on Vs. 2-10.

Verses 15-17. The New Testament has this teaching on the attitude of unrighteous men toward light (Jn. 3: 19-21). The burglar observes the conditions while he has the light to assist him, then uses the cover of darkness to help in his wicked action.

Verses 18-25. In grouping so many verses into one paragraph I am not depriving the reader of any comments that otherwise would have been offered. Job has argued from the start that men who have been successful have been as free from afflictions as the unsuccessful ones. From that fact he based his denial that his afflictions

were sent on him as a punishment for sin. That position made it logical for him to give much detail to his description of men who were prosperous though wicked. He closed this paragraph with a demand that his friends disprove his words.

JOB 25

Verses 1, 2. Bildad's turn came next; his was the second in order of the speeches. It is significant that his speech was very brief and contained nothing new. The strength of Job's position has been shown by the fact that the friends were unable to answer a single one of his arguments. Instead, their speeches became weaker and weaker, and Bildad finally was able only to make this weak speech of 6 verses. The next in line would have been Zophar, but he will not be heard any more at all. This paragraph describes the greatness of God, all of which is admitted but is not to the point.

Verse 3. The power of God is likened to a king with many soldiers at his command.

Verse 4. No man can be just in the sight of God and Job was foremost in teaching that truth. As to the last sentence, Job had already affirmed its answer in the noted passage of Ch. 14: 1-4.

Verse 5. God's power to stop the shining of the moon does not prove any objection to the light of that body. The stars are material things and not subject to the laws of righteousness.

Verse 6. Of course one man would be a worm if his father were one. The word is from two different originals that have practically the same meaning. The idea is that man is of such lowly origin that he will perish like a worm. In view of that no man should think to compare himself with God. To all of this Job would have given his approval but it was not on the subject.

JOB 26

Verses 1, 2. This is the beginning of Job's speech of 6 chapters. The three friends have been given turns to argue against him. Here we have the wonderful spectacle of three healthy men, in possession of all their faculties and blessings, taking turns attacking one man. This one man was unaided and was compelled to talk against the 3 men while he was overwhelmed with disease and stinging from the loss of family and property. But he was strong in the righteousness of his

cause. In this long speech Job will give us many truths, not only such as will directly concern the issue between him and the three friends, but will be instructive for all of us. Much of the speech will be on the goodness and greatness of God.

Verses 3, 4. The language is in question form but is intended to be positive as declaring the greatness of God.

Verse 5. *Dead* is from a word that means "ghost," and is used here in the sense of something unseen to man. The myriad of creatures in the sea unknown and unseen by man have been the work of God.

Verse 6. *Hell* in the O. T. is always from *sheol* and Strong defines it, "hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates)." It has been translated in the A. V. by grave, hell and pit. This verse means that God knows all about the unseen world, and things that would wish to cause destruction are subject to His power.

Verse 7. The earth is not resting on any material known to man that could support such a ponderous weight. Therefore it is like hanging it on nothing.

Verse 8. We can see the clouds floating through the air over us and holding the moisture in suspense. When it rains the clouds have changed to water according to the law of the Creator, and thus it is not the clouds that are coming down. The familiar term "cloudburst" is a misleading one for there is no such thing in reality. As long as the vapor is uncondensed the cloud will remain intact.

Verse 9. *Holdeth back*. The second word is not in the original and adds no important thought to the text. The first is from *ACHAZ* and Strong defines it, "a primitive root; to seize (often with the accessory idea of holding in possession)." The verse means that God has complete possession of his throne and can hide it from the universe at his will.

Verse 10. The *compass* (archway) of the sky corresponds with the circle of the earth. That circular globe, revolving, causes the alternations of light and darkness.

Verse 11. The heavenly bodies obey the commands of God. (Josh. 10: 12, 13; 2 Ki. 20: 11.)

Verse 12. *Divideth* is from a word that means to quell or manage with

his power. Jesus gave a demonstration of that power in Mark 4: 37-41.

Verse 13. Many of the verses treat of subjects that are widely different except that all show the power of God. To *garnish* means to cause to shine; the sky glistens by the power of God. Even the *crooked* (fleeing) *serpent* was made by divine power.

Verse 14. God's great works are not fully appreciated by man. These are only a portion of the many wonders of creation.

JOB 27

Verse 1. *Parable* is from *MASHAL* and Strong uses "discourse" as one meaning.

Verse 2. *Judgment* means a verdict or decision. Job was not the one who decided on this condition of his. It had been made by the Lord without even notifying him.

Verses 3, 4. Although he did not know why God had suffered him to be smitten, Job had determined not to say the wrong thing about it.

Verses 5, 6. Let us remember that Job believed God to have been the one who suffered all the afflictions to come on him. However, he held out to the last that the friends were wrong in their explanation of it.

Verse 7. This was a mild wish that proper punishment would come upon all men who were so wicked as to be the enemies of Job.

Verse 8. Job could not afford to maintain his present attitude if it were knowingly wrong. Such would be hypocrisy and that kind of character will lose his soul.

Verses 9, 10. It would do no good for the hypocrite to cry unto God in time of trouble. This would be a sufficient reason for Job to behave himself sincerely now.

Verse 11. Job believed he was *by* (in) *the hand of God*. That would put him in possession of knowledge about God's ways so that he could impart it to others.

Verse 12. The three friends had seen many indications of Job's faithfulness to God. For this reason they were inexcusable in talking against the unfortunate man.

Verse 13. *This* refers to statements yet to be made concerning the lot of wicked men who are successful for a time.

Verse 14. The wicked man may be

blessed with many children, but they will be liable to die by the sword. Another thing that often comes to the children of wicked men is hunger, in spite of the previous prosperity of their fathers.

Verse 15. *Widows shall not weep*. That is, some unexpected and sudden calamity will cause the death of the men and the widows will not be on hand at the time to weep personally or in direct connection with the calamity.

Verse 16, 17. We wish to avoid confusion as to the fate of the wicked. Job had claimed only that such characters often were prosperous and happy; he never did claim they would always be so. Therefore, they are liable for the lot here described.

Verse 18. The house of a wicked man will be as uncertain of continuance as the life of a moth, and as temporary as a booth made for some brief use.

Verse 19. *He is not* means the rich man will open his eyes soon to find that he is not a rich man any more.

Verse 20. *Waters* used figuratively means floods of trouble. The wicked rich man is destined to be overthrown by the terrors of disappointment.

Verse 21. The *east wind* is connected with a *storm*. Smith's Bible Dictionary says this about the east wind: "The east wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed 'the wind of the wilderness.' Job 1: 19; Jer. 13: 24. It blows with violence, and is hence supposed to be used generally for any violent wind. Job 27: 21; 38: 24; Ps. 48: 7; Isa. 27: 8; Ezk. 27: 26." But if something can be destroyed by even such a wind it is very uncertain.

Verses 22, 23. When the wicked rich man comes to his deserved lot he will be spurned by good men who fear God.

JOB 28

Verses 1, 2. A *vein* means a mine and to *fine* it means to refine it. Iron and other metals are taken from the earth and separated by fire. Likewise are the fires of affliction used to try the faith of men.

Verse 3. These valuable materials have been deposited in the earth by some power other than man. This is proved by the fact that he has to *search out* through the *darkness* of the earth's depths in order to find them.

Verse 4. Just when the ground under foot had become dry, causing man to forget about the water, floods came

rolling over him. It all shows the helplessness of man and the workings of God independent of man.

Verse 5. Bread is produced by the earth, but the efforts of man are necessary to bring out that which is concealed below the surface.

Verse 6. Gems and precious metals are stored within the coarser parts of the earth. These were not put there by man, for since he has to labor hard to get them he would not have placed them so nearly out of his own reach.

Verse 7. In studying the several verses along in this part of the chapter we should not lose sight of Job's main purpose. He wished to extol the wisdom of God above all other considerations. One of his methods of thought to that end was to refer to the countless items of value hidden in the earth. They are not visible to the eye, not even to that of man. The explanation of his ability to dig and find them is in the reasoning faculties by which he was led to search for them, and this ability was given to him by the Lord. This should help us understand the present verse. The path leading to these great items of value is the path of wisdom just described, not that which can be seen with a mere physical eye such as that of a bird or beast. No, this path is unknown to the fowl or vulture because their eye cannot see it. Only the eye of wisdom given to man by the Lord can see that path.

Verse 8. This verse is explained by the comments on the preceding one.

Verse 9. *He* refers to man and his accomplishments in the field of mechanics. God has given man a mind by which he can reason on the laws of nature and thereby accomplish all of the deeds mentioned in the several verses of this chapter.

Verse 10. This verse refers to the canals and ditches that man has been able to make by his knowledge of nature's laws.

Verse 11. This is seen in the dikes and levees that man has made.

Verses 12, 13. Job said this wisdom was not in man; that is true of man if he is not connected with God. But God has honored man with the power of reasoning that enables him to go after the useful things of earth that his fleshly eye, such as the birds and beasts have, could not have seen.

Verses 14, 15. The wisdom of God which has been graciously portioned

out to man cannot be valued by the materials in the sea or the sources of precious metals.

Verses 16, 17. Not even the gold of Ophir with its famed fineness, nor the most precious gems can purchase this wisdom.

Verses 18, 19. *Coral and pearls* both are products of the deep sea and prized very highly for their ornamental purposes. Yet they are to be found beyond the eye of all living creatures and were finally discovered by man due to the intelligence which his Creator gave him. The wonderful beauties of nature existing far beyond the eye of all beings, speak volumes of praise for a God who operated independent of all other powers. I cannot refrain from quoting a stanza of the memorable *Elegy* by Gray that is directly on this point. "Full many a gem of purest ray serene, the deep, unfathomed caves of ocean bear. Full many a flower is born to blush unseen, and waste its sweetness on the desert air." I will round out this line with a reference to the words of Jesus in Matt. 6: 23-30, which I request the reader to see.

Verses 20-23. If such wisdom is beyond the natural faculty of man, and if it cannot be bought with all the most valued treasures of earth, from where does it come? Job asked this question and then answered it when he said *God understandeth the way thereof*. Yes, God is the source of all wisdom and power. He made the earth with its countless hidden treasures and then directed man to *subdue it* (Gen. 1: 28). In order that man might be able to carry out that instruction God gave him his reasoning faculties by which he has been able to accomplish the works that have been described in this chapter. The moral of the lesson is that, after man has been able to uncover these hitherto hidden things, he should be overwhelmed with the desire to praise such a glorious Creator, and feel grateful for the honored privilege of serving him while on the earth.

Verses 24-28. These verses are a continuation of the thoughts in the preceding ones. The grand conclusion is in the last verse; *to depart from evil is understanding*.

JOB 29

Verse 1. The Word *parabie* means speech or discourse.

Verses 2, 3. I think it well again to call the reader back to the comments

at Ch. 3: 2, 3. With those thoughts in mind we will expect to have Job go into many details in describing his affliction of body and mind. One of the most pathetic sources of grief is a reminiscent view of past scenes that were pleasant; pleasant but now gone, perhaps never again to be enjoyed.

Verses 4, 5. I believe this is the most pathetic passage in all of Job's utterances. His mind went back to the time when the *secret* (intimacy) of God hovered over his home. The presence of the Almighty was in evidence all the time and made holy the joys he had in the family ties that kept his children about him. The smiles of their faces reflected the light of the good Lord who had given them to him. Even the expressions of pain that sometimes shadowed their countenances reminded him that they were his own flesh-and-blood offspring, and that he had another occasion of tendering to them his loving care to drive away those lines of anguish and make them give place to the beams of gratitude. Now they were all gone, never to come back as far as he knew.

Verse 6. This is a figurative description of the better days gone by, when Job was abundantly blessed with the good things of life.

Verses 7, 8. The gates of ancient cities were the places where diplomatic conversations took place. Job had once been among those who took part in such gatherings. When he did so the young men *hid themselves*. That means they kept at a respectful distance because of their regard for him. And even the old men rose to their feet when he took his seat in their councils.

Verse 9. *Princes* were not officials but men of outstanding influence. At the presence of Job they kept silence so great was their regard for him.

Verses 10, 11. This paragraph gives further account of the attention given Job.

Verse 12. This and some following verses will explain that the respect given to Job was not in the spirit of flattery. It was because he was a friend to the poor.

Verse 13. Job helped the man ready to perish by supplying him with the needful things. This caused that man to pronounce his blessing on the benefactor. The Pharisees would "devour widows' houses" (Matt. 23: 14), but Job rejoiced the heart of the widow

by supplying her with the necessities of life.

Verse 14. Paul instructed the disciples to put on the Lord Jesus Christ (Rom. 13: 14), and Job wore the garment of righteousness.

Verse 15. This means Job assisted those who could not see their way, or who were unable to travel in their needful walks of life.

Verse 16. All known cases of destitution Job relieved. A call might come to him that was somewhat uncertain as to its worthiness. He did not dismiss it on the pretext that it was doubtful but made inquiry to learn if it was a worthy call.

Verse 17. When it was necessary Job would use force to defend the helpless against the wicked who would rob them of their goods.

Verse 18. Job believed that by following such a righteous course he would be permitted to end his days in his own home.

Verse 19. Using a plant for illustration that sends its roots into the waters and lives, Job thought of his own past prosperity.

Verse 20. The bow was one means of defense in ancient times. Job's successful defense was compared to one who always had his bow ready for action.

Verses 21-25. This entire paragraph pertains to Job's position of influence among the people. Please read my comments at Vs. 6-9. His advice was sought and followed without contention. But all of this was while he was prosperous, strong in body and able to serve others.

JOB 30

Verse 1. The preceding chapter closed with statements showing the honorable standing Job had with leading citizens. That was when he was prosperous and in good health. All of that changed when he became poor and otherwise unfortunate. The picture of his fallen standing is graphically drawn here. He had owned some dogs to protect his sheep. Some men were not considered good enough to associate with these dogs, and now their sons were snubbing Job.

Verses 2-8. This paragraph describes the people to whom reference was made in the first verse. *Old age was perished* means their fathers were dead and they had been driven to desperate resources for their support. They had

to dig up *mallows*, a kind of herb used for pottage, and use them for food.

Verse 9. Men who had come to the shameful state of dependency as the preceding paragraph describes were considering themselves as too good to respect Job. He was their *song* and *byword* which means he was the subject of their jokes.

Verse 10. To spit in one's face was an act of the greatest contempt. It was considered so much in that light that God told Moses such an act would render a person unclean for 7 days. (Num. 12: 14.) Now these vile creatures dared to use that act to express their contempt for Job.

Verse 11. *He* means God had cut himself loose from Job. *They* means Job's enemies and *bridle* means a curb or restraint. These enemies had given themselves to unrestrained persecution of the unfortunate man.

Verses 12, 13. These young enemies would force the feet of Job from his chosen path. *Have no helper* means these enemies found Job with no helper to resist them.

Verses 14, 15. Like a mighty flood that knows no bounds, these enemies came against Job with their persecutions.

Verse 16. The *soul* or life of Job was practically all relaxed from being overwhelmed by his afflictions.

Verse 17. The ulcerous sores that infested the surface of his body had finally gone in and attacked the bones.

Verse 18. This verse describes what must have been a very uncomfortable condition. *Garment* is a general name for Job's clothing and *coat* is rendered "a shirt" in the lexicon. Naturally the collar of a shirt fits closer to the body than the more outward articles of apparel, and would be a more appropriate illustration of what he was describing. The discharges from the ulcers had been penetrating all of his clothing until they had become dry and stiff and tightened about his body like the close fitting of a shirt collar.

Verse 19. *He* means that God had suffered Job to have this terrible affliction.

Verses 20, 21. *Thou* refers to God and the paragraph is describing the afflictions that he had caused to come upon Job. *I cry* should not be thought of as applying to the prayers of Job in his religious devotions. The *cry* was the physical longing for relief from his sufferings. *Didst not hear*

was because God's plan of teaching Job required that he go on with the afflictions until the desired result was accomplished.

Verse 22. *Wind* means the blast from God had reduced Job to want.

Verse 23. Job had never had it explained to him as to why he was made to suffer. He expected it to continue until death. *House* is a figurative name for the grave.

Verse 24. This does not deny the resurrection, for Job has given abundant proof that he believed in such a coming event. He means God would not perform a miracle to prevent anyone from going to the grave.

Verse 25. Other unfortunate men had received the sympathetic help of Job.

Verse 26. *Good* and *evil* are not moral terms here; they refer to temporal blessings and misfortunes.

Verse 27. When used figuratively *bowels* refers to the emotions and yearnings. The condition was *prevented* or preceded by Job's afflictions.

Verse 28. As a person without the sun would be in darkness, so Job's afflictions spread over him the cloud of mourning.

Verse 29. Under the same figure of speech used in the preceding verse, Job was put in the same class with these creatures of the night.

Verse 30. The condition of Job's skin and bones was literally caused by the ulcers.

Verse 31. Musical instruments are used generally in times of joy. Dispensing with them figuratively means that sadness had taken the place of joy.

JOB 31

Verse 1. Job did not confine his remarks to general statements of denial. The three friends had made many accusations against him that were false. He denied all of them and besides that, he specified a number of prevalent evils in conduct and protested his innocence. *Covenant* with his eyes is figurative, of course, and means he promised himself not to look with longing upon a virgin.

Verses 2, 3. *What portion* means that he would not receive any consideration from God were he to be guilty of the wrongs referred to in the preceding verse.

Verse 4. God knew all about Job's ways and would chastise him if he

were even to long after that which is sinful.

Verses 5, 6. *Weighed in an even balance* signifies Job was willing to be tested. If his conduct proved to be evil he would submit to the discipline of the Lord.

Verse 7. The eye might behold something that is alluring and sinful. One would not be guilty if he merely saw the sinful thing, but he would be if he walked after the thing his eyes had beheld. In that case the evil thing would cling to him which is the meaning of the words *blot, cleaved* and *hands*.

Verses 8. *Let me sow*, etc., is a clear instance of what is meant by "cursing" another. To wish some misfortune to come to one is the meaning of the word when it is used concerning the action of a man who is uninspired.

Verses 9, 10. This is another curse that Job was wishing on himself if he could be found guilty of the sins he had been describing. *Grind* is from TACHAN which Strong defines, "A primitive root; to grind meal; hence to be a concubine (that being their employment)." This might seem to some as a severe wish, but Ch. 2:9 shows this woman not to be worthy of a better consideration.

Verse 11, 12. Job justified his severe wishes by the greatness of the crimes he had been describing, if he had been guilty of them.

Verses 13, 14. If Job were unjust with his servant he would expect to receive the judgment of God.

Verse 15. The meaning of this verse is that Job and his servant had the same origin, therefore he had no right to abuse his servant.

Verses 16, 17. *If I have*, etc., implies his denial of the wrongs described.

Verse 18. The meaning of the verse is that all his life Job had administered to the needs of others instead of imposing upon them.

Verse 19. This is another assertion that Job had supplied the naked with clothing.

Verse 20. The *loins* are a major portion of the body, and to protect them with warm clothing would be a righteous deed.

Verse 21. The gate was the place where decisions were rendered. Job means he did not oppress the unfortunate with a suit just because he was

sure of success. This is the significance of the words *saw my help*.

Verse 22. This was another of the curses I have been writing about. It was a severe expression but was intended to show how confident Job was that the friends could not convict him of sin.

Verse 23. One reason Job would not have committed the wrongs described was in the knowledge he had of God's *terror* against evil doers. He felt that he never could have withstood the awful wrath of the Lord.

Verses 24, 25. Job had once been rich, but that was no sin provided it did not make him vain; the record we have shows that it did not.

Verses 26, 27. If a man were to kiss his hand in salutation to the sun, that would be an idolatrous act. Job was denying that he had done any such thing.

Verse 28. Had Job done homage to the sun he could have justly been punished by the rulers. It would have been a denial of God, and the same was taught in Matt. 6:24.

Verse 29. Job teaches that it would be wrong to take pleasure in the misfortune of others, even if they be personal enemies.

Verse 30. If it would be wrong to rejoice at another's calamities, it would likewise be wrong to wish for such a thing to come upon him.

Verse 31. The members of Job's household never had reason to complain of not having that which was necessary to satisfy their requirements.

Verse 32. Job was given to hospitality which is one of the qualifications of elders in the New Testament (1 Tim. 3:2).

Verse 33. The word *Adam* is from an original that could apply to mankind in general. It is true that man in general is disposed to hide his sins and the marginal rendering gives it that way. But the Hebrew word used here has its first application to the first man. The trial of evasion from guilt was made manifest in Gen. 3:10. Job denied having resorted to such conduct.

Verse 34. If Job were ever challenged to meet any accusation he was not afraid to do so. No multitude could have frightened him into hiding behind his own door.

Verse 35. A righteous man is not afraid to face his accusers. Job wished

that his adversary had committed himself in writing.

Verses 36, 37. Had the adversary done as wished in the preceding verse, Job would have faced the issue squarely, for he would have had no fear of the results.

Verse 38. David wrote "The earth is the Lord's and the fulness thereof (Psa. 24: 1). A man may claim the land as his own but that is true only in a limited sense. God intended it to be for the support of humanity while the earth remains. Because of that no farmer has the right to misuse his ground. He must take care of it for the next generation and leave it to them in as good condition as he received it. Job claimed that he had never misused his land so that it could have cried against him.

Verse 39. The preceding verse shows the wrong of misusing the land because of the rights of the land itself. This verse considers the wrong of taking the fruit of land belonging to another without paying him for it. Such teaching shows the right to rent land to another for hire.

Verse 40. This verse is a summing-up curse or wish for an evil to come. It means that if Job had been guilty of the things described in the several preceding verses, then may these misfortunes come to him. *Cockle* is defined by Strong as any noxious or useless plant. *Words of Job are ended* means that Job ended his long speech to the three friends who had been opposing him in his position.

JOB 32

Verse 1. The second clause might be misunderstood unless it is given proper consideration. It makes Job appear in an unfavorable light; making him seem somewhat self-righteous. That is not correct as the whole history of the case has shown. The statement represents the accusation of the three friends and it was false. Job often mentioned his own weaknesses and also admitted that his afflictions were from God. But he denied them as being a special chastisement for his sins. The friends were unable to meet the facts and arguments of Job and therefore ceased talking with him.

Verses 2, 3. Elihu is referred to in some reference works as one of the friends of Job; the Bible does not so classify him. In fact, it puts him in a class alone for in V. 3 it is stated that he was angry against his (Job's) three

friends, which indicates he did not represent either side of the controversy as against the other. He had the same erroneous idea of Job the three friends had namely, that he *justified himself rather than God*. We have already seen that such was not the case. But he was correct in his criticism of the three in that they could not answer Job's arguments and yet condemned him. The speech of Elihu, like that of the friends, was not inspired in itself but was recorded by inspiration. It also was like theirs in that it took the wrong position as to the reason for Job's afflictions. I shall comment on the speech of Elihu, but before reading further here I will request the student to read my comments at Ch. 2: 11 and 4: 1. With the foregoing explanations as a background let us study the speech of Elihu.

Verse 4. Both Job and the three friends were older than Elihu. Since he will profess to disagree with all of them it was fitting that he wait until Job as well as the three friends had finished talking before he presumed to speak.

Verse 5. In the preceding verse I said that Elihu would profess to disagree with the three friends. However, we shall see that on the real issue between Job and them, Elihu took the same position as the three friends.

Verses 6, 7. Through respect for age, Elihu waited until Job and his three friends were done speaking. He thought that days (age) should produce the wisdom of experience, and so he waited to see what these older men would say.

Verse 8. *Inspiration* is from a Hebrew word, and a part of Strong's definition is "intellect." The expression of Elihu means only that he intended on speaking with the mind or intellect that God has given to man.

Verses 9, 10. There are exceptions to about all rules. On that basis Elihu felt justified to speak since these men who were older than he had not shown the wisdom expected of old age.

Verse 11. Elihu claimed that he had been an attentive listener to the speeches of the three friends who professed to be answering Job's speeches.

Verse 12. Regardless of whether Job's position was correct, Elihu observed that the friends had not answered his arguments.

Verse 13. The friends may try to ex-

plain their failure to answer Job by saying God helped him form his speeches; that they were not his own thoughts.

Verse 14. The idea of this verse is that Elihu proposed to speak on his own; not get his arguments from anyone.

Verse 15. *They* refers to the three friends and their utter failure to answer Job.

Verses 16, 17. After Job concluded his long speech, Elihu waited for a while to see if either of the three friends would reply. Silence reigned instead of speech and that prompted Elihu to enter the argument.

Verse 18. *Matter* is from an original that means "words." Elihu meant his spirit or intellect was urging him to speak.

Verses 19, 20. *Belly* is from BETEN and the part of Strong's definition that applies here is, "the bosom or body of anything." Wine was put in pouches (called bottles) made of skins of animals. As the wine began to ferment the skins would have to stretch and would burst if too old a skin were used. (Matt. 9: 17.) Elihu used the wine bottle or skin to compare his own being as filled with words and threatening to burst unless he could obtain relief by speaking.

Verses 21, 22. Elihu was evidently warning Job not to expect favorable words on account of any personal influence. The three friends had spoken unfavorably to Job and Elihu had rebuked them for it in Job's hearing. Now it might be that Job would expect to hear an opposite kind of words; hence the remarks of this paragraph.

JOB 33

Verse 1. Having prepared the mind of Job to hear his candid speech, Elihu addressed his remarks to him, begging him to hear him as he spoke.

Verses 2, 3. *Mouth* in the first instance means an opening or mouth in general. In the second place it refers especially to the inside of the mouth. The idea is that Elihu's tongue had been trying to speak even in the palate of his mouth, therefore he opened it so the tongue could talk freely.

Verses 4, 5. Elihu was again claiming to be prompted by the Lord to do his speaking. He made the same claim when talking first to the friends in Ch. 32: 8.

Verse 6. Elihu stated that he was formed of the same kind of material as Job. For that reason he should be ready to listen to him because he was speaking to him instead of God; that he was a spokesman for God.

Verse 7. Elihu was trying to calm Job in advance by assuring him that he would not be hard on him. This was all unnecessary, for Job had already shown that he could withstand strong attacks from a critic.

Verse 8, 9. Elihu started out with the same false accusation that the friends had repeated so often. Job had never claimed to be *clean* in the sense of their charge. He frequently admitted he was weak and erring, but denied he was being punished for it.

Verses 10, 11. This paragraph is a continuation of the claims that Elihu charged Job with making, but the charge was unfounded. Job never claimed that *he (God)* counted him as an enemy although he did freely admit that the Lord was bringing the afflictions on him for some purpose unknown to him.

Verse 12. Had this conversation been a part of some "open forum" meeting, Job would have voiced a hearty "amen" to it. I mean the last clause, for he has admitted from the start that God is greater than all other beings.

Verse 13. Job was not striving against God, but was objecting to the erroneous charges being made by Elihu against the unfortunate man.

Verses 14-16. Elihu's theory was that God's voice is not always recognized. Finally, however, the human mind awakes to the fact that the Lord has spoken.

Verses 17, 18. When the voice of God is understood it will be known why he has spoken. The purpose was to save man from the evil effects of his ways.

Verse 19. *Chastened also with pain* is the expression that is directly on the point at issue. Elihu meant that Job's afflictions were a chastisement from God. That was the identical position of the three friends which Job denied.

Verse 20. A man's illness may be so cruel upon him that it will take from him his appetite. That is why he *abhorreth bread*.

Verse 21. This verse fairly described the condition of Job at that time. It was no additional information, for practically the same thing was stated by

Job in Ch. 30: 17, which the reader is requested to read again.

Verses 22-24. The unfortunate man will be brought near to death as a punishment for sin. Yet if he will listen to the messenger at hand and accept the advice offered he will have mercy shown to him.

Verses 25, 26. The restoration described in this verse is somewhat overdrawn. But Job really did have his former good condition restored in the end. However, it was not accomplished through the means suggested by Elihu.

Verses 27, 28. This paragraph teaches the same thing couched in the position of the three friends. Briefly stated it would be that Job should confess his sins. If he would do that he would be lifted out of his present state of affliction.

Verses 29, 30. Elihu explained to Job that God often worked along the line described in the preceding verses.

Verses 31-33. Elihu intimated that Job was permitted to speak if he had anything to say in reply to him. He professed to be in sympathy with Job and would gladly agree with him if possible. But Job evidently saw no reason to speak as nothing new had been presented. Elihu was therefore suffered to continue his speech.

JOB 34

Verses 1, 2. *Men* is not in the original; the paragraph was meant for general use.

Verse 3. The adaptation of the ear to language is as natural as food to taste.

Verse 4. This was a suggestion to use the faculty of hearing to determine what is good. It implied that if that were done the words of Elihu would be accepted.

Verses 5, 6. It will help to clarify this paragraph if we enclose all of it in quotation marks after the word *said*. It misrepresents Job, for he never contended that he had no transgression. He maintained all the while that the afflictions were not connected with any sin that he may have committed.

Verse 7. Job paid such little attention to the scorning or derision that was thrown at him that Elihu used the illustration of a man drinking water freely.

Verses 8, 9. This was a direct false accusation. The intimation that Job was a sinner was far enough from the real issue; but this wild statement

was false almost to the extent of being vicious. Job never dignified it even with a denial.

Verse 10. This verse is addressed to men in general as was the 2nd verse. The implication is that if God were to let Job "get by" with his wickedness he would himself be guilty of wickedness.

Verse 11. This verse states a truth, that God will give every man what his deeds deserve. Job believed that doctrine as firmly as anyone.

Verse 12. This verse has the same meaning as verse 10.

Verse 13. No man gave God his control over the earth, but rather God has disposed or arranged the universe himself.

Verses 14, 15. If God should withdraw his support from man he would utterly perish and return to dust.

Verses 16, 17. Elihu asked Job to give him close attention as if he were going to make some important statement. It turned out to be the same false accusation that has been made against Job by the three friends and now by Elihu.

Verses 18, 19. It would be highly improper to charge even a human being with wicked conduct. It would be much more so to charge such against God.

Verse 20. If any man should be so rash as to charge God with wickedness, he will utterly perish.

Verses 21, 22. God sees all the actions of man. There is no darkness dense enough to hide man from the divine Being.

Verse 23. *He* means God and the thought is that he will not impose on man; therefore man will have no reason for contending with God.

Verses 24-26. I trust the reader will not lose sight of the real issue. Job was being terribly afflicted and Elihu claimed it was a special punishment for his sins. In order to show it to be just, a great many sentences were spoken to describe the greatness of God and his mighty treatment of sinners. Job admitted the greatness of God as freely as did his accusers, so there was no difference of opinion there.

Verse 27. *Turned back* means they backslid and did sinfully.

Verse 28. The backslider misused the poor people and caused them to cry unto God; when they did so their cry was heard.

Verse 29. It is in vain to oppose the works of God. This is true whether attempted by a nation or an individual.

Verse 30. God will not suffer a hypocrite to reign lest the people be misled. It is true that God takes some notices of the kind of men who rule. (Dan. 4: 17.)

Verse 31. This verse was a direct challenge to Job to confess his sins and promise to do them no more. It was the real issue of all the controversy.

Verse 32. Elihu intimated that Job should seek enlightenment so that he would know to do iniquity no more.

Verses 33, 34. This means that God would not operate according to the opinion of Job. Regardless of whether he was favorable or not the Lord's plans will go through.

Verses 35, 36. Job has been accused of sin, now he was charged with ignorance in his speeches. Elihu then prayed that Job would be given a complete test for his likeness to wicked men. The whole attitude was erroneous and cruel against Job.

Verse 37. This means that Job had sinned against God at the beginning. When he was punished for it he stubbornly refused to repent.

JOB 35

Verses 1, 2. Elihu represented Job as saying he was more righteous than God. Not that Job actually made the claim in so many words, but that his refusal to acknowledge his sins in the face of his afflictions meant that.

Verse 3. Here was another false statement. Elihu made as if Job asked what advantage there would be in his being righteous instead of sinful.

Verse 4. Although the whole thing was false, Elihu pretended that Job had asked the question and then he proposed to answer it for the benefit of him and his friends.

Verses 5-7. Job was told to observe the wonders of creation above him. These things are not affected by the conduct of man, whether good or bad.

Verse 8. No, the conduct of man will not have any effect on creation; but it will have effect on the sinner and upon his fellow man.

Verse 9. A specific instance was cited to show the evil effect of sin. The oppressed are made to cry out in their oppression.

Verses 10, 11. Elihu intimated that

Job was ignoring God, who is the source of true knowledge. This was such a groundless charge that no further attention was given it; it did not deserve the dignity of a reply.

Verse 12. *There* refers to the creatures which God made. They are not the source from which to expect knowledge. If one cries to them instead of to God then will be brought to pass the thought expressed in the words *none giveth answer*.

Verses 13, 14. This was another false insinuation. Job never denied having to meet God, but rather rejoiced at the thought of seeing him. (Ch. 19: 25-27.)

Verses 15, 16. Because the judgment of God was not realized by Job, he had given himself over to words contrary to knowledge.

JOB 36

Verses 1-3. Elihu made bolder claims for his knowledge than did the three friends. He boasted of speaking for God, yet in the end we shall see that God will entirely ignore him in his dealing with the controversy.

Verse 4. Elihu could not justly claim to possess the charity spoken of by Paul which "vaunteth not itself." (1 Cor. 13: 4.) The statement is as if Elihu had said to Job, "A man with perfect knowledge is here before you."

Verses 5, 6. God is mighty but will condescend to bless the afflicted when he humbles himself and acknowledges his sins.

Verse 7. This verse states a truth already referred to in the 35th chapter and agrees with Dan. 4: 17.

Verses 8, 9. *Sheweth them their work* means that God will chastise kings when they do wrong. This he will do by letting them be bound in fetters.

Verse 10. *Openeth their ear*, etc., means he will cause them to listen to Him.

Verses 11, 12. This paragraph states an important truth that is taught in many places in the Bible. However, the information was known to Job as well as to Elihu.

Verse 13. The hypocrites do not appear to be concerned about the wrath of God but pretend to be at ease. In so doing they are storing up wrath for the future. This thought is taught in Rom. 2: 5.

Verse 14. The hypocrites will come to shame in early life and suffer the lot belonging to unclean persons.

Verses 15, 16. God delivers the poor out of affliction when they are worthy. Job might just as well have been enjoying such favor from God. The reason (according to Elihu) will be shown in the next verse.

Verse 17. Job had failed to receive the favor of God because he was wicked. We know that Elihu made a false accusation here.

Verses 18, 19. If Job does not repent and confess his sins he will be destroyed by the wrath of God. When such a lot comes to him he will be unable to escape even with a ransom of gold.

Verse 20. Night figuratively means error and Job has been accused, falsely, of desiring it.

Verse 21. Job did not choose affliction directly. His choice was iniquity, according to Elihu, and affliction was the result.

Verses 22, 23. God is so great that no man is able to teach him. Neither should any man criticise the works of God.

Verse 24. Job was told to magnify the work of God. He had already magnified the Lord and Elihu had opportunity of hearing it. See Ch. 9: 2, 3; 19: 25, 26; 24: 1; 26: 7, 8, and the entire 28th chapter.

Verse 25. This verse is the same in thought as Psa. 19: 1.

Verses 26-33. If the student will carefully read chapter 28, he will think that Elihu got his ideas for this paragraph from that.

JOB 37

Verse 1. *This* refers to the great things ascribed to God in the closing verses of the preceding chapter. Elihu meant that his heart was all in a flutter over it.

Verse 2. The personal pronouns in this and several following verses refer to God. (Ch. 36: 26.) Elihu was exhorting Job to give attention to the voice of God.

Verse 3. *It* refers to the sound of the previous verse and denotes the thunder that God sends throughout the heavens. This thunder was preceded by his lightning which was the cause of the sound.

Verse 4. This verse is a follow-up of the preceding one. *After it* means after the lightning of the other verse. The voice which follows this lightning is then plainly called thunder. We

know that a downpour of rain often follows a loud peal of thunder, which is the meaning of the last sentence.

Verses 5, 6. This paragraph is a repetition of the preceding ones. We have the specific information that Elihu was talking about God since his name was used.

Verse 7. *Scaleth* means "to stop," and the thought is that the great storm just produced put a stop to the activities of man for the moment.

Verse 8. The storm drives the beasts into their shelters.

Verse 9. The usual weather conditions were described in this verse and were considered as the work of God.

Verse 10. This verse describes the effects of cold. It brings frost and by freezing the waters they are *straitened* or held in check.

Verse 11. *Weareth* means to overburden. By reducing the vapor to water the cloud disappears and the rain comes down.

Verse 12. God has full control of the weather.

Verse 13. Sometimes a storm comes for correction, such as in Ch. 1: 19. Elihu implied that God sent the storm upon Job's children as a punishment for sins.

Verses 14-17. How unnecessary were all these assertions about God's works! Job knew about them and had never denied it.

Verse 18. *Glass* as we understand the word was unknown in olden times. The word means "mirror" and the object was produced by polishing the surface of fine grained metal. It was here used to compare the brightness of the sky.

Verse 19. Elihu called upon Job to suggest something to say about God; that it was difficult on account of human darkness or ignorance.

Verses 20-22. This paragraph merely stated some facts about God's control of the elements.

Verse 23. The power of the *Almighty* is beyond the comprehension of man. *He will not afflict* did not express the complete thought of Elihu. He meant that God would not send affliction unless there existed a cause for it. In the case at hand the affliction was caused by the sins of Job.

Verse 24. God will not favor the man who is *wise of heart*. This was a true statement but had no bearing on

the subject that Elihu pretended to be discussing.

JOB 38

Verse 1. When the Lord got ready to enter the controversy he completely ignored Elihu. We are not told why he did so but we are sure that nothing had been said, in addition to that of the three friends, that deserved any attention. God spoke to Job with the accompaniment of a *whirlwind*. That would secure and hold the attention of those whom he wished to address.

Verse 2. *Words without knowledge* means that the speakers had been talking about things that they did not understand.

Verse 3. *Loins* in the O. T. is from different originals but the general meaning is the vigor or strength of man. To *gird the loins* meant for Job to summon all the human strength he had for the task about to be placed before him. And since he was to be called upon to answer certain questions, we know that *loins* was used figuratively, meaning that Job was to use his greatest strength of mind in answering. We should note very carefully that Job was to answer the questions *like a man*. That means he was to answer them from the standpoint of human knowledge. The answers would be clearly correct if they were done by using the one and greatest of all names which is God. The questions in this and the following chapters present a challenge to the unbeliever that he cannot meet. If he answers them by saying "God did it," he then gives up his position as an unbeliever. But if he refuses to let God into his speech he will not be able to answer the questions. In the study of this tremendous speech of God let us keep in mind always that Job was to answer the questions *like a man*, which means from a human standpoint, not regarding the existence of God.

Verse 4. If there is no higher power than man, he was present at the foundation-laying of the earth; but was he?

Verse 5. What power decided on the dimensions of the earth?

Verse 6. If man is the highest power in the universe (as the unbelievers claim), then he should account for the foundation of the earth.

Verse 7. *When* has the meaning of "at which time," going back to the time when the foundation of the earth was laid. Since that was before the creation of man, the *sons of God* were

of necessity the angels. Moffatt so translates it and it agrees with the thought on Ch. 1: 6; please read my comments at that place. Psa. 89: 6 also gives light on the subject for these "sons of the mighty" are connected with the persons "in the heaven."

Verses 8-11. The clouds cover the sea and it is completely shrouded in darkness, all without the actions of man. *Hitherto* refers to the bounds of the sea. Man can build partial bounds in the form of dikes or levees, but even they are often demolished by the relentless power of the waves. Who, then, has held the sea in its bounds as we know them through all the years; it was not man.

Verse 12. Man can time the recurrence of daylight but he is powerless to lengthen or shorten the day.

Verse 13. *It* stands for the *dayspring* or dawn mentioned in the preceding verse. It *takes hold* or reaches to the ends of the earth. *Wicked might be shaken* means that the darkness is chased away by the daylight and that deprives the wicked of their chance to operate. (Ch. 24: 16, 17.)

Verse 14. *It* undoubtedly stands for the *earth* in the preceding verse. The pronoun is used in that verse after the mention of the *earth* and again in this one. The verse means that the earth turns just as we know it to do. The statement was made to explain God's method of alternating the day and night. *They* refers to the limits surrounding the earth, such as the sky that *stands* round the earth as a garment.

Verse 15. This has the same thought as V. 13 and Ch. 24: 16, 17.

Verse 16. Someone might answer that man has walked on the bottom of the sea. Yes, but it had not been done in the time of Job, yet the things that are found now were there when man first reached the depths.

Verse 17. Man knows that he must die yet has no explanation for it. If there is no higher power than man he should know as much about death as he does of life.

Verses 18-20. This takes the same comments as Vs. 12, 13.

Verse 21. If man is the highest order of life, then he was present when the light was ordained; but was he?

Verses 22, 23. This paragraph asked a question that was prophetic of an interesting scientific discovery made in the course of World War I, in which

some ammunition was prematurely exploded. I shall quote the explanation that was given me by a student in chemistry: "The rain, falling through the atmosphere, which was partially saturated with carbon dioxide (CO₂) absorbed some of the gas and formed a weak acid. This was carbonic acid. H₂CO₃, which is found in soft drinks and in baking powder, etc., after it acts. The water containing some H₂CO₃ was used in the making of explosives, but was unsafe because the H₂CO₃ decomposed, forming new compounds and causing detonation. It was discovered that water obtained from snow or hail on high peaks could be used successfully. This discovery led to the more important discovery that CO₂ was causing the trouble. Water, freezing high above the comparatively heavy CO₂, fell on the mountains, and contained none of this gas. Of course there are easier ways of obtaining the gas-free water, but that was the way it was done in that particular incident."—Stafford Zerr, chemical student in Ball State Teachers' College, Muncie, Indiana. Thus we have a modern scientific discovery that verifies a statement of the Bible made several hundred years ago, before man knew anything about it. This all goes to prove there is a higher power than man.

Verses 24, 25. This is commented on at Vs. 11, 12.

Verses 26-28. Since it rains in places where no man has been some power higher than man must cause it.

Verses 29, 30. This is explained at Ch. 37: 10.

Verse 31. The Pleiades are called the "seven sisters" in popular folklore. Smith's Bible Dictionary says this: "The Pleiades are a group of stars situated on the shoulder of the constellation Taurus. The rendering 'sweet influences' of the A. V., Job 38: 31, is a relic of the lingering belief in the power which stars exerted over human destiny." Regardless of its being a fanciful belief, it challenges man's power over the cluster of stars.

Verse 32. *Mazzaroth* is called the zodiac today, and *Arcturus* is the name of another constellation that figures in our almanacs. We are not especially concerned with all the notions that may be had of these heavenly bodies. The point is that unbelieving man will look to them for results and influences over which he knows he has no power. Until man can show some control over

these bodies he must admit they were made by a power higher than man.

Verses 33-38. This whole paragraph is practically on the same line of thought as much of the preceding verses. It challenges man to show his control over nature.

Verses 39-41. These dumb creatures could not care for themselves purely through their own intelligence; yet they exist independent of man, proving existence of some higher power.

JOB 39

Verses 1-8. Much of the argument of God's speech to Job is based on the perfection of creation over which man knows he has no power. This paragraph cites a number of items along the above line.

Verses 9-12. This *unicorn* was a wild ox of great strength and ferocity. Man has been able to bring him under subjection by using his superior intelligence, but he was not able to create him with the disposition to serve man.

Verses 13-18. Since the ostrich can *scorn the horse and his rider* she is not the product of man. No, man did not give to the bird her wings, but instead, he has taken the suggestion of flying from the bird. This proves that birds fly by a power higher than man.

Verses 19-25. These verses have been grouped into one paragraph because they are on the one subject of the horse. That noble beast was not the product of man, for he has a strength that is greater than that of man. It is true that man can manage him, but it is accomplished through his superior intelligence over the beast. Had man created him he would have made him so that both physical and mental power would have been naturally under that of his maker.

Verses 26-30. See the remarks in the preceding paragraph concerning the flying of the birds. Man is an imitator of the bird in devising mechanical means for traveling through the air. This proves that the actions of birds are the result of some power other than man.

JOB 40

Verses 1, 2. God interrupted his line of speech to challenge Job. Let us again note that the whole address was made for the purpose of showing the weakness of man when contending (as a mere man) with his Maker.

Verses 3-5. Job acknowledged the challenge and spoke as a representative of human beings, which was to show the dependence of such upon God.

Verse 6, 7. This takes the same comments as Ch. 38: 1-3.

Verse 8. Uninspired man often puts his own judgment ahead of God's judgment.

Verses 9-13. If there is no higher power than man, then he should be able to manifest the abilities described in this paragraph.

Verse 14. This means that if mere man can do the things described in the foregoing paragraph, then it would be proved that man is what he is by his own power and that he is the highest force in the universe.

Verses 15-24. Since this entire group of verses pertains to the same creature, I have made one paragraph of them. In the margin of some Bibles the *behemoth* is defined as an elephant, but every characteristic ascribed to him is true of the hippopotamus. Moffatt so defines it from the original and Strong defines it, "a water-ox, i. e. the hippopotamus or Nilehorse." The argument is that this creature defies the strength of man. He lives and thrives in regions where man does not and gives every indication of having been created by some power other than man.

JOB 41

Verses 1-9. *Leviathan* is from a Hebrew word that Strong defines, "a wreathed animal, i. e. a serpent (especially the crocodile or some other large sea-monster)." Moffatt's version and Smith's Bible Dictionary also render it crocodile. The word is also rendered, "great water animal" by Young, and "whale, dragon, serpent, sea-monster" by Robinson. The works of reference seem to intimate some indefiniteness as to the actual creature meant. The description as given in this chapter also seems to have both the crocodile and a large fish in mind. Part of the statements would apply to one and part to another. But the point under consideration is that man is frail when compared with the great brutes, and it is true of either of the ones named. I therefore shall refer to either as the language of the text suggests.

Like the argument made about other creatures in the universe, the might of the one now being considered is cited to show the helplessness of man. It is true that man today can master this beast or brute by his late knowl-

edge of scientific mechanics. But had man been the maker of all such creatures he would have known from the start how to manage them, and would not have needed to learn it by "the hard way" of experimentation and discovery.

Verse 10. If man is not able to master this monster of the sea, who then could contend with the power that created it?

Verse 11. *Prevented* is from QADAM and Strong defines it, "a primitive root; to project oneself, i. e. precede; hence to anticipate, hasten, meet (usually for help)." The word as used here means to help God and the question means to ask who has helped God in any of the works of nature.

Verse 12. *I* stands for God who declares that he will not *conceal*, that is, he will not refrain from mentioning all the parts of *leviathan*.

Verses 13, 14. This is a further challenge, expressed in figurative language, for man to match his strength against the creature being considered.

Verses 15-17. *Scales* is from MEGINAH and Strong defines it, "a shield (i. e. the small one or buckler); figuratively a protector; also the scaly hide of the crocodile." These scales resemble somewhat those of a large fish. Man did not form them for the crocodile or fish, but rather has he learned from them to make metallic armor for himself.

Verse 18. *Neerings* is another word for sneezing. In the field of figurative language we should be careful to avoid speculation, and always remain within the bounds justified by the known facts. For instance, we know the inspired writer was describing a literal, fleshly creature. Whatever figures he used must be understood to be only some comparison to the thing named. Let us be careful not to formulate some far-fetched applications. When the hippopotamus sneezes, the vapor he forces from his nostrils would appear like a ray of light, and it would be reflected at the same time from his eyes.

Verses 19-21. The breath of this large beast would be charged with the temperature of his body which is likened to the heat of a lamp.

Verse 22. This creature is so mighty that what might have been meant as pain to him will fail, and he will be able to rejoice over the feeble attempt.

Verses 23-25. This is a description

of the powerful physical body of the beast.

Verse 26. The things named are articles of attack and defense used by man. The meaning is that all of them will be of no avail in an encounter with this monster.

Verses 27-29. By comparison only this beast is said to be able to masticate iron as easily as straw. Other parts of the paragraph take comments at V. 26.

Verse 30. His hair is so coarse that it is compared to stony points; he buries them in the mire on the floor of the sea.

Verses 31, 32. This paragraph evidently has special reference to the whale. (See my remarks at verses 1-9.) The statements are almost literally true. Standing on the rear deck of a large boat one can trace with his eye the path the boat has just traveled by the foamy light streak on the surface of the water.

Verses 33, 34. This sums up the might of the monster that has been described. The helplessness of man in contact with the creature is the point of the writer.

JOB 42

Verses 1-6. We should not lose sight of the thoughts expressed at Ch. 38: 3 and 40: 7. This book as a whole is inspired of God and Job was the human instrument through whom the document was given to man. However, in conducting the great drama, it was necessary for Job to take the role of an uninspired man and do his best to meet the inquiries put to him *like a man*, or from a human standpoint. This whole paragraph must be considered in the light of these comments. Full acknowledgment was made of the great power and wisdom of God. Uninspired man had exposed his ignorance by pretending to contend with the Lord. *Hear, I beseech thee*, etc., was a confession that man ought to let God speak while man hears and accepts the teaching. *Eye seeth thee* could not be literal in view of Ex. 33: 20, but refers to the arguments that had been made from the works of God in creation. By having the eyes turned to those things they would actually see the evidence of God's existence. In view of such a forceful situation, the arrogance of man would call for a practical reformation. Job acted as a representative of such a man by

making the humble acknowledgment and by prostrating himself in dust and ashes.

Verse 7. The comments in the preceding paragraph are verified by this verse. God expressly said that Job had spoken the right words while the three friends had not, but instead they had kindled the wrath of God against themselves.

Verses 8, 9. These people were all living under the Patriarchal Dispensation in which the animal sacrifices composed God's religious headquarters. The three friends had sinned by their speeches while Job had not. Therefore, not only did they need to offer a sacrifice and Job did not, but they had to do so in the presence of Job, who acted as a priest.

Verse 10. *Captivity* is from SHEBITH and Strong defines it, "figuratively, a former state of prosperity." It means that after Job had officiated in the offerings for his friends, and when he had prayed for them the Lord accepted the service. God next remembered Job and reversed his condition by restoring his "former state of prosperity." He did not stop at merely restoring what he had in the way of health and happiness, but doubled the riches that he once possessed.

Verse 11. This verse exhibits one of the commonest weaknesses of many people. When a person is in sore need of help his so-called friends often desert him. Then if he becomes more fortunate they will pretend to be in full sympathy with him and offer great congratulations for his better estate. Job did not show any bitterness over the situation but entertained his guests in his own home. The gifts mentioned were according to the custom of the times. See comments at Gen. 32: 13; 1 Sam. 10: 27.

Verse 12. See my comments at verse 10.

Verses 13-17. Job was comparatively a young man when he had his siege of affliction. After that he was able to beget 10 children and then live 140 years. Of course we should understand that while much of this experience could have been possible through the ordinary course of nature, yet the special providence of God was certainly in evidence also. The statement that he saw his descendants to the fourth generation proves that the main portion of his long life came after the second family had been given to him.