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*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

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## Job 42.

(2015)

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But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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## Job 42.

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### Topics.

- I heard of you, but now my eye sees you; I repent in dust and ashes.
- Eliphaz Bildad and Zophar had not spoken of God what is right, as Job had.
- The LORD restored the fortunes of Job, when he prayed for his friends.
- The LORD blessed the latter days of Job more than his beginning.
- Job gave his three daughters an inheritance among their brothers.
- Job died an old man full of days one hundred and forty years old.
- Summary of the entire book of Job and ten insights into the story of Job.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

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**INTRODUCTION:** the book of Job is considered both a theological and a literary masterpiece it is an honest discussion of why God allows good people to suffer. The test of Job's faith, allowed by God in response to a challenge from Satan, reveals God's sovereignty and the supremacy of divine wisdom over human wisdom (personified by Job's four friends). Believing that God is good despite the apparent evidence to the contrary, Job rested in faith alone.

In the depths of agony he could still proclaim, "I know that my Redeemer lives" (Job 19:25). In the end God silenced all discussion against the truth that He alone is wise (Job chpts. 38–41). Yet he vindicated Job's trust in him (chpt. 42), proving that genuine faith cannot be destroyed. The unknown author was probably an Israelite writing sometime between 2000 and 500 B.C.

**Helpful facts:** before reading Job it is helpful to understand when Job, Eliphaz, Bildad, Zophar and Elihu are speaking they are not speaking, "thus sayeth the LORD", they are simply giving their opinions on how they personally perceive things to be. Amongst their conversations there is truth and wisdom, but it must be kept in mind not everything they are saying is true or even wise, in fact God rebukes Eliphaz, Bildad and Zophar and tells them they have spoken foolishness, but Job has spoken what is right (Job 42:7-9). The book of Job is not about doctrinal truth, but human suffering and the questions regarding God that arise during a person's calamity and pain.

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Job speaks

### I Heard of You, but Now My Eye Sees You; I Repent in Dust and Ashes.

Job 42:1-6 ----- <sup>1</sup>Then Job answered the LORD and said: <sup>2</sup>"I know that you can do all things, and that no purpose of yours can be thwarted. <sup>3</sup>"Who is this that hides counsel without knowledge?" Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. <sup>4</sup>"Hear, and I will speak; I will question you, and you make it known to me." <sup>5</sup>I had heard of you by the hearing of the ear, but now my eye sees you; <sup>6</sup>therefore I despise myself, and repent in dust and ashes."

In chapter thirty-eight the LORD answered Job out of the dark thick cloud of a whirlwind (Job 38:1-3) and told him to dress for action because He is about to ask him a multitude of question.

In the previous chapter the LORD asks Job the final questions concerning a creature called leviathan and Job is left humble in stunned silence because he could not even answer one question the LORD had asked him. From this humble position he confesses that no thought can be hidden from God and that He can do everything, this carries the idea that the LORD is just in everything he does.

At the end of the LORD questioning Job, he is brought to the realization that his knowledge and wisdom is left totally lacking when placed before the wisdom and knowledge of the LORD Himself and to the realization that he has spoken many things of which he had no depth of understanding. When Job was faced with the LORDS questions he was clearly humbled and brought to proclaim that the LORDS understanding and wisdom is so high that it is far too wonderful for him to comprehend or even begin to know. Job desired to speak with the LORD to declare his case to prove his point and demanded that the LORD would present His case to him. It is certain Job believed he could prove that God was unjust in the way He was treating him and that he could prove that this was the case if God stood before him to hear what he had to say.

God in His great wisdom did not enter into such a debate with Job, but instead humbled him by brilliantly shining a light on how pathetic human knowledge and wisdom is when held up in the light of God's knowledge and wisdom. It could be likened to a three year old boy thinking he could challenge Albert Einstein in mathematics. Job was so convinced he could prove God unjust and no-doubt had so much he wanted to say, yet when he did have the opportunity he was left dumbfounded, feeling ashamed and standing in stunned silence.

After facing God Job makes the following glorious statement: -

- I had heard of you by the hearing of the ear, but now my eye sees you (v5)

After making this glorious statement Job says: -

- Therefore I despise myself, and repent in dust and ashes." (v6)

Prior to Job's afflictions he had heard about God, most likely by the teaching and testimonies of others, but now at the end of his afflictions he personally knows what it is to be in communion with God. The statement, "Now my eye sees you," does not mean that Job literally saw God, but that he perceives who God is and perceives his own lack before the LORD, whereas prior to this Job believed he was able to contend with God as one pleads their case in a court of law and prove that God was being unjust in the way He was dealing with him.'

The revelation of the LORD brought Job to repentance the closer he got to God the more he saw how far short he fell of His glory. This is a principle that applies to all the faithful who belong to God, the nearer they get to God the more they will see the endless depth of sin within the body of flesh, but like Job this knowledge brings them even closer to God's love and His saving grace that is granted to all the faithful through the Lord Jesus Christ. This ongoing spiritual insight not only destroys pride and self-righteousness, but also develops humbleness and produces abundant grace toward others and an even greater revelation that no-one can save themselves.

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The LORD speaks

**Eliphaz Bildad and Zophar had Not spoken of God what is Right, as Job Had.**

Job 42:7-9 -----<sup>7</sup>After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: "My anger burns against you and against your two friends (Bildad and Zophar), for you have not spoken of me what is right, as my servant Job has. <sup>8</sup>Now therefore take seven bulls and seven rams and go to my servant Job and offer up a burnt offering for yourselves. And my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly. For you have not spoken of me what is right, as my servant Job has." <sup>9</sup>So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the LORD had told them, and the LORD accepted Job's prayer.

Throughout all Eliphaz Bildad and Zophar's speeches to Job they did not speak one word of comfort, but instead forcefully and aggressively accused him of being a wicked and corrupt man. They reasoned that Job's afflictions and sufferings were proof that God was a wicked man, because God does not afflict those that are innocent. Their theology was based upon the principle of following verse: -

- The LORD'S curse is on the house of the wicked, but he blesses the dwelling of the righteous. (Proverbs 3:33).

This proverb is true in the sense that those who do good and do what is right will certainly live a far more peaceful and trouble free life than those who live a life of wrong-doing and crime, but it cannot be used as a dogmatic statement to say that the righteous and the innocent will never suffer affliction or sorrow. Many things are spoken as the general rule of the whole matter, but in this fallen and corrupted world there are always exceptions to the general rule of everything.

The LORD was angry with Eliphaz, Bildad and Zophar and tells them they did not speak correctly of God as Job did then tells them to ask Job to pray that God will not punish them according to the foolishness they had spoken (Job 42:7-8). Ponder for a moment of how Eliphaz, Bildad and Zophar would be feeling. They not only believed they were righteous and superior to Job and in the right and that he was a wicked man who spoke evil against God, but also believed he had turned away from God and now God tells them they have spoken foolishness and that they are to humble themselves before Job and have him pray for them so that God does not deal with them according to their foolishness.

Their foolishness would embrace the following two things: -

1. Speaking to a sick and suffering man in the harsh and condemning way that they did.
2. Aggressively and determinedly accusing Job of being a wicked man when they had no outward evidence or proof that he was.

**The LORD accepted Job's prayer:** here the humbleness of Job and his good nature is manifest; these men had treated him cruelly month after month while he suffered afflictions, pain, grief, depression, despair and sorrow and Job prays for them that God would not treat them according to how they had treated him and God answered Job's prayer.

### **The LORD Restored the Fortunes of Job, when He Prayed for His Friends.**

Job 42:10-11 ----- <sup>10</sup>And the LORD restored the fortunes of Job, when he had prayed for his friends. And the LORD gave Job twice as much as he had before. <sup>11</sup>Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house. And they showed him sympathy and comforted him for all the evil that the LORD had brought upon him. And each of them gave him a piece of money and a ring of gold.

At first glance it appears that Job's friends and family only returned to him because he was healed and became rich again. If they were anything like his so called friends Eliphaz, Bildad and Zophar a person could be forgiven for thinking this way since they never spoke one word of comfort to him during their entire conversation because they were more interested in proving that their theology and doctrine was right and Job's was wrong than they were in comforting a man who had lost his family and was in extreme pain and enormous suffering (who wants friends like that?).

Following are three reasons why the community may have forsaken Job: -

1. They believed he had a contagious disease.
2. He had lost his status in the community, his possessions and was poor.
3. They thought God was cursing him because they believed the lie of Eliphaz, Bildad and Zophar that he was a wicked man.

**NOTICE:** the writer credits God and not Satan for all the afflictions that came upon Job (v11). This is because all the faithful of the Old Testament saw God as the King of their life and every circumstance, good or bad as being in the hand of God, both Job and Habakkuk (as did all the faithful of the Old Testament) had this same great faith. Even though Job suffered great affliction his attitude was: -

- Though he slays me, yet will I trust in him. (Job 13:15).

Habakkuk begins his prayer saying, "Even though his body trembles at the power of the LORD and he feels weak and feeble because of the enemies who are coming to invade his land, he will quietly wait for the day of trouble." He then ends his prayer with the following great words of faith.

- Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, <sup>18</sup>yet I will rejoice in the LORD; I will take joy in the God of my salvation. <sup>19</sup>GOD, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places. (Hab. 3:17-19).

Job and Habakkuk made the LORD their fortress and refuge by making him their greatest love, their best thought and the passion of their heart and mind and rested in the knowledge that if everything fails in this life they would be raised to be with the Lord in eternal glory where happiness everlasting dwells and while living in this life rested in the confidence and faith that the LORD was with them by his Spirit, his love and his grace.

**A personal note:** I have seen a man born with no legs and no arms (Nick Vujicic) who to the natural mind would appear a mistake made by God, but this man lived his life before God worshipped him and kept a right attitude as did Job and Habakkuk. He is an amazing testimony to the Lord Jesus Christ and went on to become one of the world's greatest motivational speakers. He is an encouragement to hundreds of thousands of people who are suffering their own difficult circumstances.

I have heard testimonies of teenage girls who have suffered absolute horror, terror and abuse find the love of God and go on to become the source of comfort to many hurting girls in similar circumstances and help them live a life of mental and emotional freedom and joy. We may not all reach hundreds of people, but if we take the right attitude to difficult circumstance we can all be an amazing testimony to God and to those who know us. While on this side of eternity no-one is exempt from trouble and difficulty, it is the attitude and who we go through it with that makes the difference. God does not promise freedom from trouble but He does promise comfort, love and strength to cope and grow from it.

The words: -

- All the evil that the LORD had brought upon Job (v11).

Show that even now at the end of the entire book God is still being credited as the one that brought all Jobs afflictions, sufferings and sorrows upon him and God never corrects or rebukes Job for this, but instead says that Job had spoken of Him that was right (v7).

**NOTE:** every faithful brother and sister in Christ should know that there are not two super universal spirit minds and powerful gods that are able to have control over their lives. The only power in the universe that has authority, control and power over all things, especially the lives of the faithful is God who at this present time has given this power to his Son the Lord Jesus Christ. The only other universal and global power that has influence over every man and woman living on earth is sin (self, ego, pride and greed etc.,) manifested in all its evil forms throughout every kingdom and nation of the world and not an evil demonic creature called Satan.

For further information concerning Satan, see the title: -

- Satan (ON WEBSITE MENU).

## **The LORD Blessed the Latter Days of Job more than His Beginning.**

Job 42:12-13 ----- <sup>12</sup>And the LORD blessed the latter days of Job more than his beginning. And he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys. <sup>13</sup>He had also seven sons and three daughters.

Job Previously Had.	The LORD Blessed Job With.
7,000 - Sheep	14,000 Sheep.
3,000 - Camels	6,000 Camels.
500 ---- Oxen	1000 Oxen.
500 ---- Female Donkeys	1,000 Female Donkeys.
7 ----- Sons	7 Sons.
3 ----- Daughters	3 Daughters.

## **Job Gave His Three Daughters an Inheritance Among their Brothers.**

Job 42:14-15 ----- <sup>14</sup>And he (Job) called the name of the first daughter Jemimah, and the name of the second Keziah, and the name of the third Keren-happuch. <sup>15</sup>And in all the land there were no women so beautiful as Job's daughters. And their father gave them an inheritance among their brothers.

Job's original seven sons and three daughters were killed by a great storm (Job 1:2, 18).

**Jemimah:** (Jemima) means dove, she was the first of the three daughters born to Job after his restoration from affliction.

**Keziah:** means cassia (a tree with scented bark: an evergreen), she was the second of the three daughters of Job born after his great trial.

**Keren-happuch:** means horn of antimony (i.e. beautifier), she was the youngest of the three daughters of Job, born to him after his afflictions.

Jobs three daughters were the most beautiful in all the land.

## **Job Died an Old Man and Full of Days One Hundred and Forty Years Old.**

Job 42:15-17 ----- <sup>16</sup>And after this Job lived 140 years, and saw his sons, and his sons' sons, four generations. <sup>17</sup>And Job died, an old man, and full of days.

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## **Summary of the Entire Book of Job.**

The author of the book of Job makes the reader aware in the very first chapter that God considers Job is a blameless and righteous man (Job 1:1, 8), but Jobs three friends Eliphaz, Bildad and Zophar are not aware of this fact so they mistakenly give speeches to prove to Job that God will always bless a blameless man and only condemn a wicked man and based on this theology and the fact Job was suffering afflictions they concluded Job must be a wicked man.

Eliphaz, Bildad and Zophar did not speak one word of comfort to Job they were more interested in proving their theology correct and Job's wrong than they were in comforting a man who had lost his family, was suffering extreme sickness and enormous pain. Job accuses them of being miserable comforters and said even if he was guilty of some great wickedness couldn't they just accept the loss of his family, his great suffering and his emotional and physical pain as judgment enough and comfort him with their words instead of condemning him.

Following are the four questions Job asked the LORD: -

1. Why does God prolong the life of the oppressor, the murderer, the adulterer and the thief?
2. Why does a righteous and godly person die the same way as a wicked person?
3. Why does God not speedily judge the wicked?
4. Why has God turned against him when He knows Job is blameless?

**The conclusion of the whole matter and the moral of the story.**

1. No human can work out God's ways, because no matter how high a person's IQ is or how vast their knowledge and wisdom maybe that they have accumulated over the years it is pathetic when held up before the light of God's wisdom and His knowledge.
2. No matter how hard a human may try or how much knowledge they may have they cannot save themselves or make themselves good enough to be counted worthy of eternal life.
3. To win God's favour, it is better to show compassion, kindness, mercy, grace and love, to someone who is suffering than Bible bash them over theology and legalistic doctrine.
4. To say God blesses the righteous and godly through success, prosperity and abundant wealth and curses those who are suffering calamity, sickness and great pain is not always true.
5. Like Job the final end of all who belong to God will be their greatest blessing. Everyone who has died in Christ and all who are alive will be gathered together to be with the Lord Jesus Christ when he returns in glory as King of kings and Lord of lords to gather the faithful to himself and establish God's Kingdom of righteousness, justice, joy and peace on earth.
6. Even if much of what Eliphaz, Bildad, Zophar and Elihu said was correct it is not appropriate to be saying it to a person who is in need of comfort. Proving Christian doctrine, or that a person's suffering is their fault because they must have done something wrong is not the right or godly way to speak to a person who is in despair, deep depression and confusion and it is especially wrong to condemn an individual who has lost their family and are suffering extreme sickness and enormous pain and even more so when there is no outward evidence or proof that that they are a wicked person.
7. Since the book of Job was written during the time of the Old Testament covenant, Eliphaz, Bildad, Zophars and Elihu's way of thinking was primarily correct, because under the old covenant God told Israel if they kept all the LORD'S commandments, rules and statutes He would bless everything they did and not put any sickness upon them, but if they disobeyed, God would curse everything they did and put all the sickness of Egypt on them. Under the old covenant the collective mind of the nation and thinking of the Israelites was, if I do not sin God has to bless me and if I do sin God is bound to curse me (Deut. 28:1-68).

This was true for the nation of Israel, but it cannot be used as a dogmatic statement to say that the righteous and the innocent will never suffer affliction or sorrow. Many things are spoken as the general rule of the whole matter, but in this fallen and corrupted world there are always exceptions to the general rule of everything.

In contrast to the old covenant the spirit of the new covenant says, "If you do not sin God may bless you, but if you should happen to sin God may still bless you." This is because God's blessings do not depend on our ability to bring every sin under control or our efforts in reaching God's standard of Holiness and perfection.

This is the Good News of the Gospel; we are saved by grace and not by works. God's blessings do not come to us because we have done something to deserve them; God blesses us because of His compassion, His grace and His love for us.

8. God says we must not speak against anyone unless we have two or three witnesses to support our case and Jobs counsellors (Eliphaz, Bildad, Zophars and Elihu) had no witnesses, no evidence and no proof that Job was a hypocrite and a wicked and corrupt man, yet they determinedly and aggressively pronounced him to be such a man which not only magnified the fact that they were grossly lacking in compassion and mercy, but also magnified their sin since they were accusing an innocent man and speaking lies about him.

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### **Ten Insights into the Story of Job.**

1. Job's sin was not that he was a prideful self-righteous, hypocrite or a wicked and corrupt man as Eliphaz, Bildad, Zophar and Elihu accused him of being, but that he desired that God explain and vindicate Himself to him. The created creature was demanding that its Maker justifies Himself to the one He had created.

Much of the unbelief in the world is because those created from the dust of the earth by the hands of the Eternal Being do not understand His works under the sun on earth and use this lack of understanding as a reason and excuse to deny God.

2. Job in all his confusion and lack of understanding never denied God, nor did he ever have doubt that God loved him (though he did feel God had hidden His love) and rather than Job being weak in faith he proved himself to be truly great and amazingly strong in faith considering his circumstances. The thing that God held against Job had nothing to do with self-righteousness or wickedness, but that Job demanded God explain Himself to him, this is the reason God asked Job a multitude of questions that he could not answer.

God was basically saying, "Job if you can answer these questions then I will explain myself to you, but if you cannot then it shows that you are so lacking in knowledge and understanding that it would be impossible to explain my ways to you. It would be like a brilliant Bible scholar trying to explain in detail the Scriptures from Genesis to Revelation to a two year old child.

- 3 The Bible pictures God as a Master Potter and we as the clay and the work of His hands as the following Scriptures show: -

- But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. (Isaiah 64:8).
- The word that came to Jeremiah from the LORD: <sup>2</sup>"Arise, and go down to the potter's house, and there I will let you hear my words." <sup>3</sup>So I went down to the potter's house, and there he was working at his wheel. <sup>4</sup>And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do. (Jer. 18:1-4).

No potter moulds their clay with the intention of making it into a vessel that was less than what it was when they began, but rather spend much time and skill to enhance their work so that it becomes a thing of value and beauty. Likewise the intention of God the Master Potter is to mould us into a vessel that would become His treasured possession. Following is Job's final confession: -

- I have uttered what I did not understand, things too wonderful for me, which I did not know. <sup>4</sup>Hear, and I will speak; I will question you, and you make it known to me.' <sup>5</sup>I had heard of you by the hearing of the ear, but now my eye sees you (Job 42:31-5).



These final words of Job show that God the Master Potter brilliantly accomplished what he set out to achieve and it is certain if we were to ask Job today if he had any regrets he would say, "Definitely not," for now he knows God in a manner that he never knew Him before and for the faithful such knowledge is worth more than all the riches this world has to offer.

- 4 The primary question in dispute between Job's counsellors and Job is summed up in the following two questions, firstly, is a believer's outward prosperity and life of good health and ease proof of true faith? And secondly, is the ruin of a believer's outward prosperity and life of good health and ease proof of some hidden and secret sin being in their life and proof of them being a hypocrite?

Job's friends believed that the righteous prosper and live a life of blessing and that only those who deny God and the wicked live a life of misery and ruin. This principle was the underlying foundation of all their debates. Job disagreed with their belief and responds to their mistaken opinions and reasoning with common sense and logic proving that the foundational premise they built their arguments upon was flawed.

- 5 The wisdom and knowledge in focus throughout the book of Job is not upon secular wisdom and understanding which mankind has much of, but upon the following two things, firstly, wisdom and understanding of God and of the way to unite and fellowship with Him and intimately know Him. Secondly wisdom and understanding that shines a light upon the path that leads to eternal life and shows how to safely and without fear walk on it so that one reaches its end and is welcomed into eternal glory by their Saviour and King.
- 6 The story of Job shines a brilliant spotlight upon the truth that God's ways with the earth and His dealings with the unbeliever and the wicked and the innocent and the righteous are hidden, people may have a vague idea, but no-one fully understands as the following verses state: -

- God has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end. (Ecclesiastes. 3:11).
- Man cannot find out the work that is done under the sun. However much man may toil in seeking, he will not find it out. Even though a wise man claims to know, he cannot find it out. (Eccles. 8:17).
- The race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favour to those with knowledge, but time and chance happen to them all. <sup>12</sup>For man does not know his time. Like fish that are taken in an evil net, and like birds that are caught in a snare, so the children of man are snared at an evil time, when it suddenly falls upon them. (Eccles. 9:11-12)

Mankind will never fully understand God's ways with the earth and the human population or God's ways with the wicked and godless and His ways with the innocent and righteous, because mankind's mind is mortal and limited to only seeing portions and fragments of the entire whole. Only God can see the beginning and final outcome of human history in one glance. There are no guaranteed formulas to human life, God has established basic laws, but He has also set in place multitudes of contradictions. Ecclesiastes says God has designed the universe this way so no-one can know their future with absolute certainty or what will come to pass tomorrow.

- 7 Perhaps one of the reasons God inspired the translators of the Scriptures to put these forty-two chapters of Job in the Canon of the Bible was to shine a brilliant spotlight upon the following truths: -
- Calamity, affliction and grief, is not proof of God's displeasure.
  - Important ends may be accomplished by means of trials and afflictions
  - Those who are healthy, prosperous and at ease cannot look upon those who are suffering afflictions as greater sinners or lesser Christians.

- Faithful believers do not worship God simply because their life is charmed and blessed.
  - True worshippers will hold fast their faith in God regardless of whether circumstances are good or bad.
- 8 Job's counsellors were prideful in all their conversations with Job. They never showed any compassion toward him or offered one word of comfort. Their sole focus was upon proving that Job was a wicked man and that their theology was right and his was wrong. Job called them vain and miserable comforters that speak windy words that have no end (Job 16:3).

People driven by pride are only interested in showing off their knowledge, they learn not because they desire to help and comfort others, but to give themselves a greater sense of spiritual superiority. They attend Bible meetings not so much to teach others (although they do), but their underlying motive is to show off their knowledge.

- 9 The book of Job is not about inward sin (as many assume), but about outward behaviour. Job didn't trust in his own self-effort or good works to be saved to eternal life and be counted righteous by God, but upon his Redeemer, we know this because in chapter nineteen Job said: -

- I know that my redeemer lives, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God (Job 19:25-26).

The only reason anyone trusts in a Redeemer is because they are fully aware that they cannot save themselves or attain to the perfect demands of the law and the pure Holiness of God. Job was fully aware (as are all the faithful) that should he stand before the Holiness of God and be judged he would not be able to justify himself, if Job (or any of us) could attain to the glorious state of living a sin free life Christ died for no reason.

God Himself said Job was a blameless and upright man who feared God and turned away from evil and that there was not a man like him on the earth (Job 1:1) (Job 1:8) (Job 2:3). Job himself knew he was not the wicked and corrupt man that his accusers claimed he was, but despite this he was aware that if God did examine him inwardly he would not be counted as a man that was blameless or righteous, but one that was perverse (Job 9:20).

Job knew that sin dwelt within his fallen corrupt body and because of this set his faith upon his Redeemer and Saviour the Messiah the Christ and not on his own good works and godly outward behaviour.

- 10 It seems that Job's counselors were not responding to Job's particular circumstance, but speaking in general terms concerning God's response to the innocent and the wicked in general, rather than discerning Job's particular and individual case they were more focused on God's dealing with all of mankind in general. Most of what they said was correct in general terms or most cases, but not for Job's particular situation and certainly not appropriate for a man in Job's suffering condition.

The lesson to learn from this is that we cannot judge an individual person by what happens to the majority of the population as a collective whole or apply the general laws that govern the human race to every individual.

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End.