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

Job 32.

(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 32.

Topics.

- Eliphaz, Bildad and Zophar believed Job, was righteous in his own eyes.
- It is not the old who are wise, nor the aged who understand what is right.
- It is the spirit in man, the breath of the Almighty that makes man understand.
- I gave you my attention and there was none who answered my words.
- I will answer with my share; I also will declare my opinion.
- Key to understanding Eliphaz, Bildad and Zophar speeches.

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.

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.

Elihu speaks

Eliphaz, Bildad and Zophar Believed Job, was Righteous in His Own Eyes.

Job 32:1-3 ----- ¹So these three men (Eliphaz, Bildad and Zophar) ceased to answer Job, because he was righteous in his own eyes. ²Then Elihu the son of Barachel the Buzite, of the family of Ram, burned with anger. He burned with anger at Job because he justified himself rather than God. ³He burned with anger also at Job's three friends because they had found no answer, although they had declared Job to be in the wrong.

Eliphaz, Bildad and Zophar cease to answer Job, because they believed him to be a man who was self-righteous in his own eyes. It should be mentioned here that this is Eliphaz, Bildad and Zophar own personal opinion of Job and not God's valuation of Job. It should also be highlighted that previous chapters show that these three so called friends of Job believed the following two things: -

- No one who was innocent ever perished? Nor are the upright cut off? ⁸those who plow iniquity and sow trouble reap the same. ⁹By the breath of God they perish, and by the blast of his anger they are consumed. (Job 4:7-9).
- God sets on high those who are lowly, and those who mourn are lifted to safety. ¹²He frustrates the devices of the crafty, so that their hands achieve no success. ¹³He catches the wise in their own craftiness, and the schemes of the wily are brought to a quick end. ¹⁴They meet with darkness in the daytime and grope at noonday as in the night. ¹⁵But he saves the needy from the sword of their mouth and from the hand of the mighty. (Job 5:11-15).

Eliphaz, Bildad and Zophar believed God blesses and prospers the innocent and righteous and only afflicts the wicked and the corrupt, based upon this foundational belief they reasoned that Job must be a corrupt and wicked man and have some secret and hidden wickedness for such calamities and affliction to come upon him.

They rightly believed that the ruin of the wicked is directly linked to their sin and that they bring ruin to themselves by some form of sinful craving, vice or lust, but to reason from this foundational belief that all the good are blessed and only the wicked suffer and then go on from this underlying mindset to claim that Job's afflictions and suffering was proof that he must be a corrupt and wicked man especially when there was no outward evidence that Job had committed any type of wickedness shows how wrong they were in their own theology and reasoning.

Their belief that the good are blessed and only the wicked suffer will certainly be true, at the judgment seat of Christ, but it is not true of the corrupted and fallen world we live in today. One only has to read the book of Job and many of the Psalms and look with open eyes at the condition of the world today to see that things upon earth are not as black and white as Eliphaz would like to think they are. Many who deny God live at ease and prosper while many of the faithful suffer hardships, troubles, grief, financial oppression and sicknesses.

The core of the argument of the book of Job: the primary question in dispute between Zophar, Eliphaz and Bildad and Job is summed up in the following two questions: -

1. Is a believer's outward prosperity and life of good health and ease proof of true faith?
2. 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?

Zophar, Eliphaz and Bildad 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.

We know that Job was not a wicked, corrupt or self-righteous man because God Himself said Job was His servant 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 who holds fast his integrity even though Satan had incited Him against Job to destroy him without reason. (Job 1:1) (Job 1:8) (Job 2:3).

Added to this 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.

These words of Job clearly show that his faith was not set upon his own righteousness, but upon his redeemer and Saviour the Messiah the Christ. Though Job knew he had not committed any outward sin worthy of such harsh suffering he was aware that if God did examine him inwardly he would not be counted as a man that was blameless or righteous. We know Job was aware that sin dwelt within his fallen corrupt body because in chapter nine he said: -

- Though I am in the right, my own mouth would condemn me; though I am blameless, God would prove me perverse. (Job 9:20).

Though I am in the right refers to him being right in saying that outwardly and in his behaviour he was not a wicked and corrupt man, but even though Job knew this to be true he was also 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.

It should be mentioned that when God referred to Job as being blameless it does not mean that Job was without sin, it simply means he was a decent man who did no harm to another human and that he helped the poor and did right before God. There has only ever been one man who walked on earth without sin before God and his name was not Job, but the Lord Jesus Christ.

There would have been no need for God to sacrifice His only Son so that whoever believes in him would not perish but have eternal life (John 3:16) if we could attain to a sin free life by our own efforts. Christ did not die so that we could attain to the perfect standard of the law and the perfection of God's Holiness, but because it is impossible for us to do so.

Elihu burned with anger: (v3) Elihu anger has been slowly increasing as he listened to Eliphaz, Bildad and Zophar and now he is not only furious at Job because he justified himself rather than God, but also angry at Eliphaz, Bildad and Zophar because they accused Job of being a wicked and corrupt man and declared him to be in the wrong but could not find an answer why he was wrong.

This fact shines a brilliant spotlight upon the legalistic mind of Eliphaz, Bildad and Zophar they based their reasoning on the principle of the following verse and others like it: -

- 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.

It is Not the Old who are Wise, Nor the Aged who Understand What is Right.

Job 32:4-7 ----- ⁴Now Elihu had waited to speak to Job because they were older than he. ⁵And when Elihu saw that there was no answer in the mouth of these three men, he burned with anger. ⁶And Elihu the son of Barachel the Buzite answered and said: "I am young in years, and you are aged; therefore I was timid and afraid to declare my opinion to you. ⁷I said, 'Let days speak, and many years teach wisdom.'

These verses shine a light on the following two things: -

1. Elihu's respect for his elders
2. Elihu's timidity and fear to give his opinion in front of much older men who he no doubt expected to be full of wisdom and understanding, but after hearing them for so long and seeing that they had no answer to prove Job was wrong and they were right, he is now driven to give his opinion.

Let days speak, and many years teach wisdom: (v7) up until now Elihu believed that those older than himself should have grown in wisdom and understanding, but after listening to his elders Eliphaz, Bildad and Zophar he realises that though it is a general rule that the older a person is the wiser they are it is not always true. It is certain that many younger men and women have felt timid and fearful as Elihu did to speak against those of older age, but this is not really a bad reflection of the younger person, but a bad reflection of the older since we who are of an older age should be encouraging those of younger years who are full of faith to speak and share their opinions ideas and thoughts.

It is the Spirit in Man, the Breath of the Almighty that Makes Man Understand.

Job 32:8-10 ----- ⁸But it is the spirit in man, the breath of the Almighty, that makes him understand. ⁹It is not the old who are wise, nor the aged who understand what is right. ¹⁰Therefore I say, 'Listen to me; let me also declare my opinion.'

The King James Bible says: -

- But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. ⁹Great men are not always wise: neither do the aged understand judgment. ¹⁰Therefore I said, Hearken to me; I also will shew mine opinion.

In the next chapter Elihu says, "The Spirit of God has made me, and the breath of the Almighty gives me life," (Job 33:4) which means that he is not saying in these verses that he is speaking, "Thus saith the LORD," or that the LORD has given him special insight and by inspiration the answer to Jobs particular questions and circumstances. Even Elihu makes it very clear that he is not speaking from special and direct revelation from the LORD since in this chapter alone he says three times that he is going to give his personal opinion. (Job 32:6) (Job 32:10) (Job 32:17).

The expression, "It is the spirit in man, the breath of the Almighty," is used in the origin of man: -

- The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Gen. 2:7).

It refers to the life within us all while the inspiration of the Almighty refers to the inspiration of God's Spirit and embraces the Old and New Testament Scriptures, the message of the bloodstained cross and the Gospel of the Lord Jesus Christ. It is not years so much as the spirit and illumination of God that makes a person pre-eminent in wisdom. This is not about secular wisdom but wisdom concerning the things of God and His ways.

All true wisdom is from above and comes from the inspiration of the Almighty and the word of God and whether a young man or older man both can possess understanding and wisdom. James the brother of Jesus wrote: -

- The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. (James 3:17)

The wisdom and understanding spoken of in the book of Job is about understanding the ways of God and His plan of salvation and having wisdom to follow His ways and apply His word. For further information concerning wisdom see the title: "The Definition of Wisdom," at the end of this document.

It is the spirit in man, the breath of the Almighty, that makes him understand: (v8) the idea here is of God's Spirit of wisdom and understanding influencing the spirit of life God breathed into Adam the earthly father of us all and therefore the spirit of life that dwells in all mankind (i.e., intellect, reason, consciousness, discernment, the ability to judge and discern right from wrong etc.).

The spirit in man: which is in everyone embraces the following: -

- The life and breath of the body.

- The mind, the conscience, the intellect and the will.
- The ability to reason, discuss and debate things.
- The senses and intuition.
- The ability to use common sense and logic to discover a thing.
- Knowledge of things, natural and divine.
- The ability to discern between one thing and another and make right judgments.

So the sense is that everyone whether young or old has a spirit within the body of flesh that gives life and is able to reason and discern between good and evil, and correctly judge people's behaviour and opinions and rightly discern whether they are speaking honestly or with deceit.

The inspiration of the Almighty: does not refer to the natural and rational powers and faculties of the mind and the use of them that gives a person the ability to teach others wisdom; but to the following things: -

- The human spirit being inspired and influenced by God whether old or young.
- The gifts that God permeates and inspires His people with.
- The inspired word of God, that gives an understanding of the things of God.
- The Scriptures dwelling in the mind and the heart by God's love and grace.
- The Holy Spirit that God pours out upon those who receive by faith His plan of salvation (John 20:22).

Therefore I say, listen to me; let me also declare my opinion: (v10) Elihu expected to find wisdom among the aged and the experienced and a full discovery of the truth in the controversy concerning Job especially from men of many more years to grow in wisdom and experience than he had, but, after seeing Eliphaz, Bildad and Zophar lack of wisdom and understanding to find an answer to Job's circumstances had instead been disappointed.

Though young Elihu is encouraged and conscious of himself having a spirit of wisdom and knowledge and enraged in the debate between Job and Eliphaz, Bildad and Zophar and therefore enters into the dispute between Job and his three friends to give his own personal and different opinion on the matter in debate since he now clearly realises God has not limited wisdom and understanding to those of older age and that the capacity of teaching wisdom is not tied to age; but may be found in the young and in the old alike.

During the generations of Job the common thought was that the aged were wiser than the young. Elihu being much younger supposed he would have much less wisdom and understanding than Eliphaz, Bildad and Zophar held his peace most likely thinking that at least one of them would have found an answer to prove that Job was in the wrong, but they haven't and now he is so frustrated that he is driven himself to speak and give his opinion concerning the mysteries of Job

I Gave You My Attention and there was None who Answered My Words.

Job 32:11-13 ----- ¹¹"Behold, I (Elihu) waited for your (Eliphaz, Bildad and Zophar) words, I listened for your wise sayings, while you searched out what to say. ¹²I gave you my attention, and, behold, there was none among you who refuted Job or who answered his words. ¹³Beware lest you say, 'We have found wisdom; God may vanquish him (Job) (thrusteth him down in KJV), not a man.'

No-one answered Job's questions: it is amazing Eliphaz, Bildad and Zophar had plenty to say, but according to Elihu who has been listening very intently, not one of them actually answered Job's questions.

Elihu burned with anger at Job's three friends because even though they found no answer they had declared Job to be a wicked man and in the wrong. Though Elihu's respect for the wisdom of Eliphaz, Bildad and Zophar has been greatly shattered he nevertheless refers to their words as wise sayings, perhaps for one of the following four reasons: -

1. He may actually think they were wise speeches even though they did not prove Job to be in the wrong.
2. He may simply be saying it as an act of courtesy so as not to offend them because they are older than he is.
3. He knew much of what they said was true, even though their reasoning, assumptions and supposititious were wrong.
4. He maybe speaking sarcastically and thereby giving a subtle rebuke (i.e., you have made all these clever speeches and cited various wise sayings and proverbs, but they are useless since they did not prove Job to be in the wrong).

It appears that Eliphaz, Bildad and Zophar were much like counsellors today who think they are wise in their own eyes and love to speak many words rather than listen to the person they are counselling with the intent of discerning what they are saying, they instead simply fire out wise proverbs and Scripture like bullets from a gun. Though the proverbs and the Scripture maybe true the application of them to the person they are counselling and their particular circumstances has no relevance and does not apply to their situation and therefore their many words offer no answers, no help and no comfort.

Lest you should say: (v13) the words, vanquish and thrusteth in the following verse, Lest you say, "We have found wisdom God may vanquish him (thrusteth him down in KJV), not a man" come from the Hebrew word (*nadaph*) it means to shove asunder, to disperse and drive away and thrust down. It carries the idea of being shaken and tossed to and fro.

Lest you should say, "we have found out wisdom," carries the following idea, lest Eliphaz, Bildad and Zophar should boastfully say in their own conceits, "We have discovered and said all that can and needs to be said in the case concerning Job that should finally and fully end the controversy.

Eliphaz, Bildad and Zophar argument was that calamities and afflictions have come upon Job not by man, but by the hand of God, who being just and merciful, would never have dealt so harshly with Job if he was not a hypocrite and guilty of some very gross secret sin or hidden wickedness. This mistaken idea was the foundation of all their speeches and arguments against him.

I will Answer with My Share; I also will Declare My Opinion.

Job 32:14-22 ----- ¹⁴He (Job) has not directed his words against me (Elihu), and I will not answer him with your speeches. ¹⁵"They (Eliphaz, Bildad and Zophar) are dismayed; they answer no more; they have not a word to say. ¹⁶And shall I wait, because they do not speak, because they stand there, and answer no more? ¹⁷I also will answer with my share; I also will declare my opinion. ¹⁸For I am full of words; the spirit within me constrains me. ¹⁹Behold, my belly is like wine that has no vent; like new wineskins ready to burst. ²⁰I must speak, that I may find relief; I must open my lips and answer. ²¹I will not show partiality to any man or use flattery toward any person. ²²For I do not know how to flatter, else my Maker would soon take me away.

In the previous verses Elihu has just finished telling Eliphaz, Bildad and Zophar that they had not convinced Job by their imagined wisdom in saying that God had so severely afflicted him and thrust him down from all his grandeur and dignity because he was a hypocrite and wicked man. Elihu also told them that their arguments did not satisfy him therefore they should not get puffed up in pride or flatter themselves as though they had overcome Job with their wise speeches especially since they hadn't proved him wrong in what he had said.

Eliphaz, Bildad and Zophar could not credit to themselves the claim that they had found out wisdom. They had been completely silenced by Job; they had no power to drive him from his positions and they could not explain the divine dealings so as to settle the great inquiry in which they had been engaged.

Elihu will answer Job's questions: Elihu now tells Eliphaz, Bildad and Zophar that he proposes to answer the mysteries concerning Job's circumstances and questions, not by saying the same things that they have spoken, but by giving his own personal opinion. He tells them he will not show any favouritism toward anyone and asks them to be patient with him and hear his case.

The aged, the experienced, and the wise have been unable to answer Job's arguments and bring him down from the positions which he has taken. Elihu, who is now about to present his case is not going to rely on experience or observation and reflection or on the sayings of philosophers, intellectuals and scholars, but present the principles, guidelines and laws of wisdom which he believes he has from God.

Though it is going to be very interesting to see what kind of answer Elihu gives it should always be kept in mind that he is not speaking, "thus saith the LORD", but giving is his own personal opinion which he believes is filled with the wisdom of God. (Job 32:17).

Key to understanding Eliphaz, Bildad and Zophar speeches: Eliphaz, Bildad and Zophar were not really responding to Jobs individual and particular circumstances. They spoke in more general terms explaining Gods responses to a blameless man contrasted with a wicked man, rather than giving Job insight or understanding to his particular and individual circumstances. 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 Jobs particular situation and certainly not appropriate for a man in Jobs 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.

FOOTNOTE: always keep in mind that Elihu is not speaking, "Thus saith the LORD," but giving his own personal opinion concerning Job and his suffering and because it is his own viewpoint it should be remembered that even though much of what he says maybe true it does not always mean that his reasoning and suppositions are always according to the word of the LORD or right for Job's particular situation. (Job 32:6) (Job 32:10) (Job 32:17).

The Definition of Wisdom.

Scripture states: God possessed wisdom at the beginning of His work, the first of His acts (Prov. 8:22-31) God has always existed, and wisdom existed before creation, God used wisdom to create everything that He created. Nothing that is made is made without wisdom, everything that exists including the human mind; the thoughts; the subconscious and the conscious mind all exist by wisdom. The prideful stand like proud peacocks, with all their knowledge, but put that knowledge before the knowledge of God and suddenly it looks enormously pathetic, how pitiful are the prideful (especially when they exalt their intellect above God).

Wisdom loves those who love her (Prov. 8:17) and says, "Whoever seeks me is going to find me," this shines a spotlight on the truth that it takes study and reading as well as humbleness to listen to others to gain wisdom it is not going to drop out of heaven. If a person seeks after wisdom it will give them mental and spiritual strength, insight and the ability to counsel. Wisdom not only speaks the truth, noble things, righteousness and what is good and right (Prov. 8:5-9), but also establishes good kings, rulers' princes and nobles, with the ability to do right and govern justly and because of their wisdom those they rule over will favour them (Prov. 8:14-17).

Wisdom is more valuable than silver and gold (Prov. 8:10-11), because with wisdom comes enduring righteousness and honour before God and man (Prov. 8:18-21). If it were possible to build a house on earth with the fruits of wisdom it would by far surpass the most glorious palace built with the cedars of Lebanon and the finest of gold and choice silver. This is because it is guaranteed wisdom will not only lead a person to God, to eternal life and everlasting happiness in glory and keep them from all sorts of troubles, crime and wrongdoing, but also fill their mind and heart with contentment, peace and God's love. In contrast to this all the riches in the world cannot guarantee any of these things and certainly cannot buy eternal life.

Like perfect love wisdom has no sin or any wrong-doing within it, her fruit is justice, fairness, impartiality, even-handedness, honesty and integrity, wisdom is no respecter of people it treats everyone with fairness and honest justice regardless of whether they are kings or paupers, rich or poor, lowly or noble. Added to this whoever finds wisdom finds life and obtains favour from God. (Prov. 8:32-36).

Those who keep wisdom's ways by doing what is right and good before God and keeping His laws and showing kindness and compassion to others will have favour from the LORD in this world and will be counted worthy of eternal life in the world to come, but all who choose to deliberately do harm to others and refuse to do what is good, right and decent bring upon themselves God's judgment and condemnation to the lake of fire (a symbol of eternal death) (i.e., total destruction and utter extinction). It could be rightly said that they by their lack of wisdom and corrupt works are digging their own graves.

For further information concerning the lake of fire, see the title: -

- Lake of Fire in, Death (ON WEBSITE MENU).

Wisdoms invitation: wisdom is personified as a woman seated in the highest of places who dwells in a most royal palace and has set a table of the finest of wine and the most delicate of foods raising her voice and sending out invitations to all the foolish everywhere inviting them to leave their unwise and reckless ways and come and eat and drink at her rich banquet table, because she desperately wants to pass her gifts onto everyone everywhere. (Prov. 8:1-4). (Prov. 9:1-6).

Likewise the faithful who belong to the global family of Christ go forth with the Gospel to invite sinners and the unwise to be their guests at the banquet table of Christ. The Gospel shuts no man or woman out that does not shut themselves out by rejecting the invitation. Jesus himself said, "I came, not to call the self-righteous who see themselves as being righteous in their own eyes, who say they see, but do not, but sinners who recognise and acknowledge that they are not perfect in righteousness before God's Holiness.

The Gifts Wisdom Longs to give out to Everyone Everywhere.

Gifts concerning Intellect and Thinking.

- The ability to reason and discern a thing out to its end conclusion and perceive the ramifications (good or bad) of what someone is saying.
- The ability to use good sense and to be rational in dealing with practical, financial, emotional, and spiritual matters.
- The ability to think clearly and be practical with the talents and skills one has.
- The ability to be thoughtful and discreet and keep sensitive information secret so as not to cause embarrassment to others.

Gifts concerning Choices and Decisions.

- The ability to see the positive in a choice to be made as well as the negative.
- The ability to stop emotions from influencing and controlling decisions that have to be made.

- The ability to make choices that will be fair and just to others.
- The ability to be cautious in making decisions as opposed to being impulsive.
- The ability to perceive and discern the end result and ramifications (good or bad) of the underlying message that is being taught or spoken.

Gifts concerning Judging and Decisions.

- The ability to consider others, be just and fair and treat everyone as an equal.
- The ability to make good judgments and carefully consider the likely consequences.
- The ability to judge and decide on a matter and make the right decision about it.
- The ability to know who to correct and who to leave alone since there are people who accept being corrected and others who simply respond in defence and attack (verbal or physical) (Proverbs 9:7-9).

Gifts concerning the End Result of a Choice.

- The ability to acquire mental knowledge that helps in making right decisions for the present moment and for the future.
- The ability to see ahead in time the ramifications, consequences and the end result of an action done in the present moment.
- The ability to think a choice through in the present moment to its end conclusion to see if it is going to result in calamity or danger in the future.
- The ability to make good choices and decisions in the present moment that will end in a good outcome in the future and bring about the best result.
- The ability to avoid making decisions and choices in the present moment that will lead to hurt or calamity in the future.
- The ability to manage resources so as to provide for the future.

Those who listen to wisdoms advice and accept her invitation and turn into her house, and become her guest are wise for themselves since it will not only profit their present peace and comfort, but also advantage their future prosperity and happiness and by their wisdom their families, friends and neighbours will also benefit. But the unwise and the wicked that reject wisdoms invitation will bear their own blame and reap the consequences of their own foolishness and at the Judgment Seat of God they will reap the punishment of their own evil. (Prov. 9:12).

End.