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Job 27

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Job 27.

Topics.

- The Spirit of God is in me, I will not forsake my integrity.
- Let my enemy be as the wicked, and as the unrighteous.
- I will teach you concerning the Almighty all of you have become vain.
- The portion of the wicked and oppressors receive from God.

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.

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JOB SPEAKS

JOB 27:1-6

The Spirit of God is in Me, I will not Forsake My Integrity.

- **Job 27:1-6:** And Job again took up his discourse, and said: ²"As God lives, who has taken away my right, and the Almighty, who has made my soul bitter, ³as long as my breath is in me, and the spirit of God is in my nostrils, ⁴my lips will not speak falsehood, and my tongue will not utter deceit. ⁵Far be it from me to say that you (Bildad, Eliphaz and Zophar) are right; till I die I will not put away my integrity from me. ⁶I hold fast my righteousness and will not let it go; my heart does not reproach me for any of my days.

Job continues his conversation from the previous chapter, he knows that Bildad, Eliphaz and Zophar have mistakenly been saying that he must be a wicked man because their foundational belief was that the righteous are blessed and prosper and only the wicked suffer therefore Job must be a wicked man to be suffering such extreme calamity and afflictions. Job obviously knows he is innocent of their accusations and we know it 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). It is most likely that Bildad, Eliphaz and Zophar based their belief upon verses such as the following:

- 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. Job knowing he is not a wicked man and has done nothing deserving of his three friends accusations tells Bildad, Eliphaz and Zophar that even though bitterness dwells in his heart because of his confusion and suffering he will never speak what is false or utter deceit, by saying that they are right to win their favour. Job valued honesty far more than he valued the acceptance of his friends and valued his integrity before God of far greater value than being popular.

JOB 27:7-10

Let My Enemy Be as the Wicked and as the Unrighteous.

- **Job 27:7-10:** "Let my (Job's) enemy be as the wicked, and let him (Bildad, Eliphaz and Zophar) who rises up against me be as the unrighteous. ⁸For what is the hope of the godless when God cuts him off, when God takes away his life? ⁹Will God hear his cry when distress comes upon him? ¹⁰Will he (the godless) take delight in the Almighty? Will he call upon God at all times?

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Job's request to let his enemy be as the wicked and as the unrighteous refer to Bildad, Eliphaz and Zophar, he is basically asking God to cut them off and treat them as He would the wicked. How sad is this state of affairs, for these three men to be considered friends they must have known Job at some level prior to his calamities and afflictions and considered him a friend. Yet now because they have spent all their time in counsel with Job aggressively determined to prove he was a wicked man even though they had no outward evidence or proof that Job had done anything wrong. Any affection Job may have had in his heart toward them is completely in ruin now.

What is the hope of the godless when God cuts them off: (v8) means when the wicked are in distress God will not hear their cries for help and once God takes their life they have no hope.

JOB 27:11-12

You have Become Vain, I will Teach you Concerning the Almighty

- **Job 27:11-12:** I will teach you (Bildad, Eliphaz and Zophar) concerning the hand of God; what is with the Almighty I will not conceal. ¹²Behold, all of you have seen it yourselves; why then have you become altogether vain?

Job knows he is right and longs to teach Bildad, Eliphaz and Zophar that their suppositions and reasoning is flawed and that their assumptions concerning him are wrong, but he is afraid they are too prideful and vain to listen to him and will instead simply respond by attacking what he says and defending their own theology. This is not unique to Bildad, Eliphaz

and Zophar only. In my forty-five years of walking with the Lord I have become very aware when I do say something that might be controversial to traditional Christian teaching rather than the person I am talking to listening to why I am saying what I am saying and what it is founded on, they immediately attack or defend, without even trying to understand the reasons I might be saying what I am saying. This response is enormously common in religious circles especially where there is a lack of grace and a legalistic Spirit. This is how Bildad, Eliphaz and Zophar have been responding to Job and he fears they will continue to respond in the same manner.

JOB 27:13-23

The Portion of the Wicked and Heritage Oppressors Receive.

- **Job 27:13-23:** "This is the portion of a wicked man with God, and the heritage that oppressors receive from the Almighty: ¹⁴If his children are multiplied, it is for the sword, and his descendants have not enough bread. ¹⁵Those who survive him the pestilence buries, and his widows do not weep. ¹⁶Though he heap up silver like dust, and pile up clothing like clay, ¹⁷he may pile it up, but the righteous will wear it, and the innocent will divide the silver. ¹⁸He builds his house like a moth's, like a booth that a watchman makes. ¹⁹He goes to bed rich, but will do so no more; he opens his eyes, and his wealth is gone. ²⁰Terrors overtake him like a flood; in the night a whirlwind carries him off. ²¹The east wind lifts him up and he is gone; it sweeps him out of his place. ²²It hurls at him without pity; he flees from its power in headlong flight. ²³It claps its hands at him and hisses at him from its place.

Following is the inheritance that the wicked and those who oppress others for their own gain will receive from God:

- If their children multiply, they are born for distress, trouble and lack (v14-15).
- If they do gain great riches and wealth the righteous will inherit it (v16).
- Their house and all they establish will come to ruin (v18-19).
- Worry and stress will trouble their mind (v20).
- Their life will be taken and no one will pity them (v21-22).
- People will rejoice when their power and life is taken (v23).

Today, we would say that the inheritance of a child born into a family of violence; a family of drug users; a family of criminals; or a family of murders; a family of thief's and such like things is, sadly, born into trouble. Those who gain wealth by criminal activity will eventually come to ruin and all they gained will be taken by those who do what is right. Clearly rather than pitying the death of those who live by wrong-doing and by harming, hurting and oppressing others for their own gain there will be great rejoicing when their life is taken from the earth, especially by those they have abused and used. The ultimate fulfillment of these punishments upon the wicked will of course be when Christ returns in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to destroy the antichrist and his kingdom and establish God's Kingdom on earth during his glorious millennial reign. The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness,

righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce (Isaiah 65:17-25). All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

In Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

The great prophet Isaiah wrote:

- They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory. For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
