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Was Job a Self-Righteous Man?

Or

A Humble Man who had Great Faith?

(2015)

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INTRODUCTION: throughout history theologians and Bible scholars have held vastly different ideas as to what the character of Job was. This study sets about to answer this question. It begins by looking at Job's afflictions and suffering and his attitude toward them.

The focus then shifts to Jobs speeches and comments concerning God and his desire to plead his case before the LORD and Scriptures that highlight his character and his faith for the purpose of discovering if Job was: -

- A self-righteous man (as many conclude).
- A prideful and arrogant man who thought he knew better than God.
- A man that believed he was in the right and God was in the wrong.
- A man who believed he could justify himself and condemn God.
- A man who was none of the above, but rather a humble man of great faith.

Following are all the Scriptures that solely relate to Job.

Job 3:1 ---------- 1After this Job opened his mouth and cursed the day of his birth.

Job 3:11 ---------- 11Why did I not die at birth, come out from the womb and expire?

This shows that Job's afflictions, sickness, suffering and grief were so extreme he was not only in great despair and suffered deep depression, but also wished he had not been born.

Job 6:4 ---------- 4For the arrows of the Almighty are in me; my spirit drinks their poison; the terrors of God are arrayed against me.

Job sees God as the one who is the cause of his sickness.

Job 6:8-10 ---------- 8"Oh that I might have my request, and that God would fulfill my hope, 9that it would please God to crush me, that he would let loose his hand and cut me off! 10This would be my comfort; I would even exult in pain unsparing, for I have not denied the words of the Holy One.

Job desired God would put him to death so he would be free of his pain. He knew he had not denied God and therefore could lie in peace and rest in the grave free from pain until his Redeemer stands upon the earth in the latter days and he is resurrected in the flesh and sees God. (Job 19:25-26). This shows that Job understood the teaching of the resurrection and that he trusted in his Redeemer to be saved and not in his own self-efforts.

Job 7:3 ---------- 3so I am allotted months of emptiness, and nights of misery are apportioned to me.

This shows that Job suffering and misery was not just a few days, but ongoing for months.

Job 7:16 ---------- 16I loathe my life; I would not live forever. Leave me alone, for my days are a breath.

Here we see that Job was so depressed that he loathed his life so much that he wished God would leave him alone and cut his life short.

Job 7:20-21 ---------- 20If I sin, what do I do to you, you watcher of mankind? Why have you made me your mark? Why have I become a burden to you? 21Why do you not pardon my transgression and take away my iniquity? For now I shall lie in the earth; you will seek me, but I shall not be."

These words of Job show us that he desired God would answer the following three questions: -

1. Why He had made him his mark.

2. Why he had become a burden to Him?

3. Why He did not pardon his transgression and take away his iniquity?

At the time of asking these questions Job believed he was about to die. These three questions are one of the reasons Job wanted to stand before God and reason with him. Job was confused and bewildered as to why God had brought such afflictions upon and innocent man and desired that God would give him some understanding. We know that Job was a good and decent 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).

It should be mentioned that in this context blameless 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, if anyone of us could attain to the glorious state of living a sin-free life Christ died for no reason.

Job 9:1-5 ---------- 1Job answered and said: 2"Truly I know that it is so: But how can a man be in the right before God? 3If one wished to contend with him, one could not answer him once in a thousand times. 4He is wise in heart and mighty in strength — who has hardened himself against him, and succeeded? — 5he who removes mountains, and they know it not, when he overturns them in his anger.

The words, “Truly I know that it is so,” refers to the following statements Bildad made in the previous chapter: -

- If you will seek God and plead with the Almighty for mercy, 6if you are pure and upright, surely then he will rouse himself for you and restore your rightful habitation. (Job 8:5-6).

- We are but of yesterday and know nothing, for our days on earth are a shadow. (Job 8:9).

- The hope of the godless shall perish. (Job 8:13).

- God will not reject a blameless man, nor take the hand of evildoers. (Job 8:20).

- God will yet fill you with laughter and shouting and those who hate you will be with shamed, and the tent of the wicked will be no more. (Job 8:21-22).

Job agrees with Bildad’s following statements: -

- God helps the righteous who pray for His mercy and will not reject the blameless.

- Life is but a passing breath and those who deny God will perish.

- A day will come when God will fill him with joy and the wicked would be no more.

After agreeing with these statements Job says, “Even if he could contend with God he would have no hope of answering Him, because God is full of wisdom, so who could possibly argue with Him and win?” Job was fully aware that the Almighty could ask any one of us a thousand questions that we would have no hope of answering. This shows that Job was not a prideful arrogant man who believed he knew better than God and by his wisdom could prove he was right and thereby justify himself and condemn God by proving He was in the wrong.

Job 9:10 ---------- 10God does great things beyond searching out, and marvelous things beyond number.

Here we see that Job was fully aware that God does many things that are far beyond the ability and capacity of the human mortal and finite mind to understand no matter how faithful a person maybe or how much they may study.

Job 9:14-17 ---------- 14How then can I answer him, choosing my words with him? 15Though I am in the right, I cannot answer him; I must appeal for mercy to my accuser. 16If I summoned him and he answered me, I would not believe that he was listening to my voice. 17For he crushes me with a tempest and multiplies my wounds without cause.

Though Job believed he was in the right, (in the sense that he has not lived the life of a wicked and corrupt man) even the LORD agreed with this since He said to Satan: -

- Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you incited me against him to destroy him without reason (without cause in KJV.). (Job 2:3).

Though Job was fully aware that he could not be accused of any outward wickedness he still knew he could not answer God, meaning he could not answer God as a holy and righteous man, but would still have to appeal to His mercy. The words, “If God answered me I would not believe he was listening,” mean he would find it difficult to believe that God had heard him, because he was still suffering multiple wounds without any apparent cause or reason.

Job 9:18-21 ---------- 18he will not let me get my breath, but fills me with bitterness. 19If it is a contest of strength, behold, he is mighty! If it is a matter of justice, who can summon him? 20Though I am in the right, my own mouth would condemn me; though I am blameless, he would prove me perverse. 21I am blameless; I regard not myself; I loathe my life.

Even though Job knew he was a good and decent man according to worldly standards, he was fully aware that he could not prove God to be unjust and even if he did attempt to he would not only end up condemning himself by his own words, but God would also prove him to be perverse (i.e., sinful). This also shows that Job was not a self-righteous, prideful arrogant man who believed he knew better than God and by his wisdom could prove he was right and thereby justify himself and condemn God by proving He was in the wrong.

Job 9:22-23 ---------- 22It is all one; therefore I say, He destroys both the blameless and the wicked. 23When disaster brings sudden death.

Jobs statement, God destroys both the blameless and the wicked is in the context of him observing his life and seeing that those who deny God’s existence and those who believe in God both suffer hardships, troubles and sorrows. It is in this sense that Job says, “God destroys both the blameless and the wicked.” It is not a statement of condemnation toward God, but a fact of reality of life in this mortal and fallen world, both the innocent and the wicked suffer similar troubles, hardships and sorrows.

This is because we are not yet living in God’s Kingdom, but the kingdom of man. It could be said that we are living in the long day of death and the long day of grace until the Lord Jesus Christ 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.

Job 9:28-35 ---------- 28I become afraid of all my suffering, for I know you will not hold me innocent. 29I shall be condemned; why then do I labor in vain? 30If I wash myself with snow and cleanse my hands with lye, 31yet you will plunge me into a pit, and my own clothes will abhor me. 32For he is not a man, as I am, that I might answer him, that we should come to trial together. 33There is no arbiter between us, who might lay his hand on us both. 34Let him take his rod away from me, and let not dread of him terrify me. 35Then I would speak without fear of him, for I am not so in myself.

These verses shine a brilliant light upon Jobs awareness that even though he was not a wicked and corrupt man he could not stand before God as a righteous man based upon his own goodness. He was fully aware that no matter how clean he made himself he would still be held guilty before God and condemned to the grave. Even if he was able to go to go to a court of law to plead his case before a jury he knew that there was no one in heaven or on earth who could prove God wrong and also aware that he himself would be condemned. The following words of Job show that he was not trusting in himself to be counted righteous, but trusting in his Redeemer: -

- 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).

Job was not a man of weak faith, but of great faith, many would have forsaken their faith and turned from God by now, but Job holds fast his faith and endures to the end knowing that his Redeemer lives, and that he will stand at the latter day upon the earth and even after worms have destroyed Job's skin and his body, he knows in his flesh he will see God.

Job 10:1-2 ---------- 1I loathe my life; I will give free utterance to my complaint; I will speak in the bitterness of my soul. 2I will say to God, Do not condemn me; let me know why you contend against me.

Condemn: comes from the Hebrew word *(rasha`)* it literally means to be wrong, to do wrong or to declare wrong and by implication it carries the idea of disturbing, vexing, distressing and making trouble for one. Day after day Job has been suffering, he is in depression and great sorrow so much so that he hates his life and understands that he has bitterness dwelling within.

From this grief he pleads to God not to condemn him (in the sense of adding even more afflictions and troubles to him) and desires to know why he is suffering such horrific sickness day after day. Job was perplexed, confused and bewildered as to why God was afflicting him and longed for some understanding. This is one of the reasons he so desperately wanted to plead his case before the LORD he longed to have some understanding of why he was suffering as he was.

Job 10:5-8 ---------- 5Are your (the LORD'S) days as the days of man, or your years as a man's years, 6that you seek out my iniquity and search for my sin, 7although you know that I am not guilty (not wicked in KJV), and there is none to deliver out of your hand? 8Your hands fashioned and made me, and now you have destroyed me altogether.

Job was aware God created mankind and that no one in heaven or on earth could deliver him from his sickness or from death except God. He also knew that he was not a wicked man and was aware that God also knew this. We are told at the beginning of the story that 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 that holds fast his integrity. (Job 1:1) (Job 1:8) (Job 2:3).

It is because Job knew he was not a corrupt and wicked man and was fully aware God also knew he was innocent that he was not only confused, perplexed and mystified why he was suffering as he was, but also wondered if his afflictions were a result of God searching for his inward sins.

To get some understanding of Jobs confusion it helps to put ourselves in his position. Imagine for a moment: you have faithfully served God in some manner and lived a life of integrity before Him. Then overnight sudden disaster, your home and everything in it is burnt to the ground, your children die in the fire, you are injured and rushed to hospital where they discover you have melanoma cancer.

Month after month you not only have to come to terms with all that you have lost, but also have to continue in pain and misery fighting for your life with no one to encourage or support you and your partner telling you to throw away your faith. This is the scenario Job is in, is it any wonder he is confused and bewildered and would love some explanation as to why this has all come upon him. I suspect in these circumstances most of us may in our quite self-talk feel the same way.

Job 10:12-13 ---------- 12You have granted me life and steadfast love, and your care has preserved my spirit. 13Yet these things you hid in your heart; I know that this was your purpose.

Even amongst all Jobs suffering, confusion and lack of understanding his faith was such that he knew God had given him life and that He loved and cared for him even though his outward circumstance would seem to tell a different story. Sadly some today do not perceive the love of God and because of this lack of perception of God's love and grace tend to determine whether God loves them by their good or bad circumstances. They feel if life is charmed and blessed God loves them, but if it suddenly takes a turn for the worse and trouble comes they feel God has withdrawn his love, but this is superstition and judging God according to the fickle circumstances of this world.

When anyone today who believes in Christ doubts God's love all we have to do is look back to the bloodstained cross of Calvary and see what it cost the heart of the Father to save us and how much his Son suffered to redeem us and spiritually crown and cloth us with his royal and majestic robe of righteous so that we could be justified and granted eternal life in everlasting glory apart from self-effort and strictly adhering to ceremonial rites and holy days or keeping religious customs and traditions.

Job 10:14-16 ---------- 14If I sin, you watch me and do not acquit me of my iniquity. 15If I am guilty, woe to me! If I am in the right, I cannot lift up my head, for I am filled with disgrace and look on my affliction. 16And were my head lifted up, you would hunt me like a lion and again work wonders against me (and again thou shewest thyself marvellous upon me in the KJV).

Job lived with the consciousness that God's eyes were always upon him and should he commit evil and wickedness God would hold him guilty and he would suffer in some way for his wickedness. But Job's awareness of right and wrong goes far deeper than just outward sins, he knows that even if he has not committed any outward wickedness he can still not lift up his head and boast of his goodness because inwardly in his heart, mind and thoughts he was filled with disgrace. Job believed that should he boast before God of his own self-righteousness and goodness it was very likely that God would pour out on him even greater afflictions. This clearly shows that Job was not a prideful self-righteous man who believed he would be counted righteous and saved by his own good character and good works.

Job 12:4 ---------- 4I am a laughingstock to my friends; I, who called to God and he answered me, a just and blameless man, am a laughingstock.

Job is totally stunned and mystified, he knows he is not an evil and wicked man and yet after praying to God for deliverance from his afflictions instead of being delivered he has become a laughingstock to his friends and those around him.

Job 12:6 ---------- 6The tents of robbers are at peace, and those who provoke God are secure, who bring their god in their hand.

To add even more to Jobs lack of understanding and his confusion he is aware that while he as a man who has been faithful to God is suffering extreme sorrow and painful sickness robbers and those who worship idols and deny the one true God are not only living a life of ease and are at peace, but are also in good health.

Job 12:13 ---------- 13With God are wisdom and might; he has counsel and understanding.

Even though Job knows that he is lacking in wisdom and understanding he does not doubt God's wisdom and that God understands exactly what He is doing even though Job does not.

Job 12:16 ---------- 16With him are strength and sound wisdom the deceived and the deceiver are his.

As much as Job is confused, perplexed and mystified over his own circumstances he not only has no doubt that God is full of sound wisdom and is in control of what He is doing, but also believes that God's wisdom is so great that even those who are deceived and those who are deceiving others are in His control and somehow fit into God's sovereign plans and purposes. These verses shine a brilliant spotlight upon the truth that Job was not weak in faith, but rather amazingly strong. He has suffered the most extreme loss and is in pain day after day and yet he trusts that God in His sovereign and eternal wisdom knows what He is doing. This is not the faith of a prideful arrogant man, but the faith of a humble man devoted in love toward God regardless of circumstance good or bad.

Job 13:1-4 ---------- 1Behold, my eye has seen all this, my ear has heard and understood it. 2What you (Eliphaz Bildad and Zophar) know, I also know; I am not inferior to you. 3But I would speak to the Almighty, and I desire to argue my case with God. 4As for you, you whitewash with lies; worthless physicians are you all.

These words of Job are spoken after he has spent much time listening to Eliphaz Bildad and Zophar accuse him of being a hypocrite and wicked and corrupt man. Job in these verses is wishing he could speak to God and present his case to Him to prove to his three friends that he is not inferior to them and that they are wrong in their assumptions concerning him.

Job 13:7-9 ---------- 7Will you (Eliphaz Bildad and Zophar) speak falsely for God and speak deceitfully for him? 8Will you show partiality toward him? Will you plead the case for God? 9Will it be well with you when he searches you out? Or can you deceive him, as one deceives a man?

Eliphaz Bildad and Zophar in their conversations aggressively attempt to prove that Job must be a corrupt and wicked man. Job is basically telling them they are acting as God's judges and speaking falsely on His behalf and because of their false assumptions concerning him they should know that God will search out their hearts and judge them accordingly. This is one of the reasons why Job so passionately desired to present his case before God who judges without favour and with honest judgment, because he knew God would not judge him wrongly as Eliphaz Bildad and Zophar had.

Job 13:15-16 ---------- 15Though he slay me, I will hope in him; yet I will argue my ways to his face. 16This will be my salvation, that the godless shall not come before him.

The King James Bible says: -

- Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. 16He also shall be my salvation: for an hypocrite shall not come before him.

This verse shines a brilliant spotlight upon the fact that amongst all Jobs suffering, his confusion, bewilderment, perplexities and lack of understanding his faith in God was not dented and that he had set his heart and mind to trust and hope in Him for his salvation regardless of his troubling outward circumstances. His hope was set upon the truth that God will accept the faithful and reject the wicked (hypocrite in KJV). Job said: -

- I will argue my ways to his face (English Standard Bible). (Job 13:15).

- I will maintain mine own ways before him (King James Bible). (Job 13:15).

The, word maintain comes from the Hebrew word *(yakach)* it literally means to be right (i.e. correct). It can carry the following two ideas: -

1. Pleading, deciding, disputing, judging, maintaining, justifying or convicting.

2. Arguing, chastening, reproving and rebuking.

Summed up its primary meaning is to reason together. With this in mind only those who do not understand that 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 (Job 1:1) (Job 1:8) (Job 2:3) would think that Job desired to argue his case with God for the purpose of correcting and rebuking Him.

Those who understand Job's great faith and God's good testimony of him understand that rather than Job wanting to argue with God and prove Him wrong he desired to present his case to God and reason together with Him not to prove God wrong, but to have God explain to him why he was being afflicted as he was and to prove to Eliphaz Bildad and Zophar that he was not the hypocrite and wicked and corrupt man that they accused him of being.

Job 13:18 ---------- 18Behold, I have prepared my case; I know that I shall be in the right.

This is spoken in the context of Eliphaz Bildad and Zophar speaking to Job as though he was inferior to them and after spending much time trying to convince them without any success that he was not the hypocrite and wicked and corrupt man that they accused him of being. He now wishes that they would keep silent (Job 13:5, 13) and rebukes them for speaking lies concerning him. He then says that he has prepared his case and desires to speak not with them, but directly to God, because he knows he is in the right.

This does not mean that he knows that he is in the right with God, since he has already stated that God's wisdom is far above his own and that should he contend with God he would be proven to be perverse (Job 9:20). Job is saying he knows he is in the right concerning the false accusations Eliphaz Bildad and Zophar have charged him with. These three men where speaking on God's behalf, but they were speaking lies and Job knew it therefore the only one he trusted to judge him honestly and with true justice was God this is one of the reasons why he so earnestly wished he could present his case directly to Him.

Job 13:22-24 ---------- 22Then call, and I will answer; or let me speak, and you reply to me. 23How many are my iniquities and my sins? Make me know my transgression and my sin. 24Why do you hide your face and count me as your enemy?

This is in the context of Job asking God to take his afflictions from him so that he can call to God in prayer without fear of being afflicted even more. The case Job says that he has prepared comes in the form of the following three questions: -

1. How many iniquities, transgressions and sins did God have against him? This no doubt is so that he can prove to Eliphaz Bildad and Zophar that he was not the hypocrite, wicked and corrupt man they accused him of being.

2. Why does God hide his face from him? Meaning why does God not heal him and why does He not give him some understanding and show him why he is being afflicted?

3. Why is God treating him as an enemy? Since the general rule concerning God was that He blesses the faithful and afflicts the wicked and because of this Job felt he was being treated as an enemy and desperately wanted God to give him some insight and understanding.

Job 14:13-17 ---------- 13Oh that you would hide me in Sheol, that you would conceal me until your wrath be past, that you would appoint me a set time, and remember me! 14If a man dies, shall he live

again? All the days of my service I would wait, till my renewal should come. 15You would call, and I would answer you; you would long for the work of your hands. 16For then you would number my steps; you would not keep watch over my sin; 17my transgression would be sealed up in a bag, and you would cover over my iniquity.

Job's suffering was so painful that he wished he was dead, until the day God again remembers him and his renewal comes, referring the glorious day of the resurrection. These verses show us that Job was confident of the following four things: -

1. Once he dies and rests at peace in the grave all the insidious sin that he inherited from mankind's earthly father Adam in his fallen corrupted body will be sealed up as rubbish is sealed in a bag and cast away never again to be retrieved.

2. At a set time God will call him (with the sound of the last trumpet) and he will hear and be raised from the grave.

3. He is the work of God's hands.

4. God longs to raise him (and those who remain faithful) who He has moulded.

Job's statement, "My transgression would be sealed up in a bag, and you would cover over my iniquity (Job 14:17) shine a brilliant spotlight upon the following two things, firstly, he was fully aware that he was a sinner before God and secondly that he was not a prideful self-righteous man as many teach.

Job 16:1-4 ---------- 1Then Job answered and said: 2"I have heard many such things; miserable comforters are you all. 3Shall windy words have an end? Or what provokes you that you answer? 4I also could speak as you do, if you were in my place; I could join words together against you and shake my head at you.

Job accuses Eliphaz Bildad and Zophar of the following three things: -

1. Being miserable comforters, truly they were in all their speeches they never offered one word of comfort to Job, but rather spent all their time accusing him of being a wicked and corrupt man.

2. Speaking windy words that have no end and joining words together to make up their theology. Lifting Scriptures out of context and joining them with others lifted out of context is how the majority of false teaching is established.

3. Shaking their head at him, meaning looking down upon him as lessor and instantly dismissing what he says as being wrong without even giving it any consideration.

Job 16:6-9 ---------- 6"If I speak, my pain is not assuaged, and if I forbear, how much of it leaves me? 7Surely now God has worn me out; he has made desolate all my company. 8And he has shriveled me up, which is a witness against me, and my leanness has risen up against me; it testifies to my face. 9He has torn me in his wrath and hated me; he has gnashed his teeth at me; my adversary sharpens his eyes against me.

Hated: comes from the Hebrew word *(satam)* it literally means to lurk (i.e., lie in wait) and carries the idea of persecuting or opposing another. At the beginning of the book of Job 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 (Job 1:1) (Job 1:8) (Job 2:3).

At the end of the book God said to Eliphaz Bildad and Zophar (Job 42:9) "My anger burns against you for you have not spoken of me what is right, as my servant Job has (Job 42:7) and God blessed the latter days of Job more than his beginning. (Job 42:12). With this in mind it become clear that God did not hate Job. This

means that the words, “He has torn me in his wrath and hated me” (v9) mean that God has opposed Job’s plans and purposes, and the words, “My adversary sharpens his eyes against me,” refer to Eliphaz Bildad and Zophar since they did act as enemies to Job and did add to his suffering by their determined verbal attacks to prove he was a wicked and corrupt man.

Job 16:11-13 ---------- 11God gives me up to the ungodly and casts me into the hands of the wicked. 12I was at ease, and he broke me apart; he seized me by the neck and dashed me to pieces; he set me up as his target; 13his archers surround me.

As one travels through the book of Job it becomes very clear that Job saw God as being the Master in control of all the affairs of his life (whether good or bad). In these verses the ungodly would refer to Eliphaz Bildad and Zophar who were miserable counsellors and spoke falsehoods against Job while the wicked would refer to those who mocked and scorned him.

Job 16:16-17 ---------- 16My face is red with weeping, and on my eyelids is deep darkness, 17although there is no violence in my hands, and my prayer is pure.

Job’s sorrow, grief and pain were so great that his face was red with weeping. Even though he had not committed any acts of violence and prayed from an honest heart his afflictions and sorrow continued. The word pure in this context does not mean without sin, but that he had no deceit, dishonesty or ulterior motives in his heart and mind. If anyone of us could attain to the glorious state of living a sin free life Christ died for no reason.

Job 16:18-21 ---------- 18O earth, cover not my blood, and let my cry find no resting place. 19Even now, behold, my witness is in heaven, and he who testifies for me is on high. 20My friends scorn me; my eye pours out tears to God, 21that he would argue the case of a man with God, as a son of man does with his neighbour. (Oh that one might plead for a man with God, as a man pleadeth for his neighbour! In the KJV)

Job fears he is about to die and earnestly prays that God would not let him descend to the grave. Even amongst all his troubles and confusion he is confident God in heaven will give him a good testimony in contrast to his friends who scorn and mock him. Job wishes that he had an honest and just man in contrast to Eliphaz Bildad and Zophar who could stand between him and God and plead his case as a faithful friend pleads for his friend. Much like Moses prayed for Israel and Jesus prays for us.

Job 17:13-16 ---------- 13If I hope for Sheol as my house, if I make my bed in darkness, 14if I say to the pit, 'You are my father,' and to the worm, 'My mother,' or 'My sister,' 15where then is my hope? Who will see my hope? 16Will it go down to the bars of Sheol? Shall we descend together into the dust?"

These words of Job shine a brilliant spotlight upon the strength of his faith, he knows if he gives in to his grief and depression and his desire to live and instead surrenders to death and makes the gave his home to escape his troubles he would not be a testimony to God since no one on earth would then see his hope in Him. This shows that despite all Jobs suffering grief and hardship his faith was not dented and he still desired to be a good testimony to God.

Job 19:6-11 ---------- 6know then that God has put me in the wrong (overthrown me in KJV) and closed his net about me. 7Behold, I cry out, 'Violence!' (I cry out wrong in the KJV), but I am not answered; I call for help (I cry aloud in the KJV), but there is no justice. 8He has walled up my way, so that I cannot pass, and he has set darkness upon my paths. 9He has stripped from me my glory and taken the crown from my head. 10He breaks me down on every side, and I am gone, and my hope has he pulled up like a tree. 11He has kindled his wrath against me and counts me as his adversary (one of his enemies in the KJV).

These verses are in the context of Job asking Eliphaz Bildad and Zophar how long will they continue to magnify themselves against him and use his suffering and afflictions as the foundation of their case to prove he was a wicked man and to torment him with their false accusations against him.

He has put me in the wrong: (v6) (He has overthrown me in the KJV) the King James Bible is a better fit since the meaning is, that Job had been in a state of prosperity, but God had completely reversed everything.

He closed His net about me: (v6) carries the idea that God has sprung his net upon Job as a hunter does upon his prey, and he is caught. There maybe an allusion here to the following words of Bildad, "For he is cast into a net by his own feet, and he walks on its mesh." (Job 18:8). Bildad here is implying that the wicked are taken in their-own snares and reasons from this that Job afflictions have come upon him because of his wickedness.

Job in rebuttal to this is saying that it is God who had brought his affliction upon him for reasons which he could not understand and not any wickedness or evil he had committed and because of this his friends should be moved with compassion toward him and not with the harsh and cruel accusations they have made against him. Job is saying that his friends should know that it is not because of any wickedness of his that he has been caught in his own net, but it is because God has closed His net about him for reasons beyond Job's own understanding.

I cry out, violence: (v7) (I cry out wrong in the KJV), the word violence comes from the Hebrew word *(chamac)* it literally means violence and by implication wrong and unjust. The expression, "I cry out violence and wrong," can be understood in the following way, "I cry out injury from my friends who show me no pity, but condemn me without cause, and rob me of my good name."

I call for help: (v7) (I cry aloud in the KJV), the word aloud comes from the Hebrew word *(shava`)* it literally means to be free and is used as a cry for help, especially for freedom from trouble. The statement, "I called out loud for help but no justice came," carries the following idea, "I cried out for help, but neither God nor man relieved or pitied me instead of freedom and deliverance; calamity, ruin, grief and suffering came and instead of words of comfort came words of condemnation from my friends."

Job 19:21-22 ---------- 21Have mercy on me, have mercy on me, O you my friends, for the hand of God has touched me! 22Why do you, like God, pursue me? Why are you not satisfied with my flesh?

Job is pleading with his friends to show him mercy and compassion instead of continually and aggressively attempting to prove him to be a wicked and corrupt man. He is saying that God has afflicted him in his flesh with painful and grievous sores and that they should consider that if he was the wicked and corrupt man that they believed him to be that this is punishment enough and stop adding to his sorrow by their harsh words of condemnation.

Job 19:25-27 ---------- 25I know that my Redeemer lives, and at the last he will stand upon the earth. 26And after my skin has been thus destroyed, yet in my flesh I shall see God, 27whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!

These words of Job shine a brilliant spotlight upon the following three things: -

1. Job's enduring and great faith despite his enormous suffering month after month.

2. Job was not a self-righteous man trusting in his own good works or his good character to be counted righteous for salvation, but trusting in his Redeemer the Messiah the Lord Jesus Christ. (A self-righteous person has no need of a Redeemer since they believe they are counted righteous by their own good works and self-effort).

3. Job had a very clear understanding of the resurrection of the faithful.

Job 21:7-15 ---------- 7Why do the wicked live, reach old age, and grow mighty in power? 8Their offspring are established in their presence, and their descendants before their eyes. 9Their houses are safe from fear, and no rod of God is upon them. 10Their bull breeds without fail; their cow calves and does not miscarry. 11They send out their little boys like a flock, and their children dance. 12They sing to the tambourine and the lyre and rejoice to the sound of the pipe. 13They spend their days in prosperity, and in peace they go down to Sheol. 14They say to God, 'Depart from us! We do not desire the knowledge of your ways. 15What is the Almighty, that we should serve him? And what profit do we get if we pray to him?'

Many religious teaches including Jobs three friends Eliphaz, Bildad and Zophar condemn Job because of his statement "What is the Almighty that we should serve him? And what profit do we get if we pray to him?" (v15), but is it fair and even right to think harshly of Job for saying such a thing. To find the answer to this question Jobs statement must be put into the context of the surrounding verses.

Job was a man who God Himself said 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 (Job 1:1) (Job 1:8) (Job 2:3). Job was suffering great afflictions and grief. He looks around him and sees that those who say to God, "Depart from us! We do not desire the knowledge of your ways." (v14) prosper live at ease and in good health. It is in this context that Job says, "What is the Almighty that we should serve him? And what profit do we get if we pray to him?" Meaning in this mortal fallen and sinful world the faithful seems to have no advantage over the wicked. Jesus in his famous Sermon on the Mount said: -

- Your Father who is in heaven makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust (Matt.5:1-48).

This means that blessings and prosperity, health and sickness, troubles and sorrows come upon those who believe in God and those who don't. Job is not condemning God or saying there is no benefit at all in serving him, but that on a worldly level it appears that there is no benefit, because the same events good and bad happen to the innocent and the wicked alike.

Job 21:22 ---------- 22Will any teach God knowledge, seeing that he judges those who are on high?

These words of Job clearly show that he did not consider himself to be wiser than God as some teach.

Job 21:34 ---------- 34How then will you comfort me with empty nothings? There is nothing left of your answers but falsehood.

Job's three friends Eliphaz, Bildad and Zophar rather than speak words of comfort to a suffering godly man not only made many wrong assumptions concerning him, but also spoke many empty words that added nothing to his comfort and though they did speak some truth their reasoning concerning Job was completely wrong.

Job 23:3-7 ---------- 3Oh, that I knew where I might find him, that I might come even to his seat! 4I would lay my case before him and fill my mouth with arguments. 5I would know what he would answer me and understand what he would say to me. 6Would he contend (plead against me in KJV) with me in the greatness of his power? No; he would pay attention to me (put strength in me in KJV). 7There an upright man could argue (dispute in KJV) with him, and I would be acquitted (delivered in KJV) forever by my judge.

Arguments: comes from the Hebrew word *(towkechah)* it literally means chastisement and carries the idea of being corrected, rebuked and reasoning together.

Contend (plead against me in KJV): comes from the Hebrew word *(riyb)* it literally means to toss, (i.e. grapple) and figuratively to wrangle, (i.e. to hold a controversy), it carries the idea of defending, contending, debating and pleading or rebuking.

Argue (dispute in KJV: comes from the Hebrew word *(yakach)* it literally means to be right (i.e. correct) and can mean to plead, maintain, decide, convince and justify or to argue, rebuke, reprove convict, chasten, dispute and judge. Summing it all up it carries the idea of reasoning together with another.

Acquitted (delivered in KJV): comes from the Hebrew word *(palat)* it literally means to slip out (i.e. escape), to deliver and carry away safely.

At quick glance this group of verses appear to be saying that Job desires to argue his case with God and contend with Him to prove that he is in the right, but Job would never think that he could argue against God and win. The following verses show that he has expressed this in many of his previous conversations: -

- How can a man be in the right before God? (Job 9:2).
- God does great things beyond searching out, and marvellous things beyond number. (Job 9:10).
- If it is a matter of justice, who can summon God? Though I am in the right, my own mouth would condemn me; though I am blameless, he would prove me perverse. (Job 9:19-21).
- Will any teach God knowledge, seeing that he judges those who are on high? (Job 21:22).

Jobs true desire was that he could stand before God as one stands with a friend and reason together with him to discover why afflictions have come upon him, and so that God would declare him innocent of Eliphaz, Bildads and Zophars charges that he was a wicked and corrupt man. Job had previously expressed this idea of reasoning with a friend in the following verse: -

- Oh that one might plead for a man with God, as a man pleads for his neighbour! (Job 16:21).

Job 23:10-17 ---------- 10He knows the way that I take; when he has tried me, I shall come out as gold. 11My foot has held fast to his steps; I have kept his way and have not turned aside. 12I have not departed from the commandment of his lips; I have treasured the words of his mouth more than my portion of food. 13But he is unchangeable, and who can turn him back? What he desires, that he does. 14For he will complete what he appoints for me, and many such things are in his mind. 17I am not silenced because of the darkness, nor because thick darkness covers my face.

These verses shine a brilliant spotlight upon the beauty of Job's faith throughout all Jobs conversations he always credits God for his afflictions. He knows his life is in God's control in both good and bad circumstances. It matters not what his circumstances are or whether he is prospering and joyful or miserable and suffering he is never separated from God. Despite all his afflictions, here in these verses he states, God knows the way that He take and when He has finished trying him, he will come out as gold. What a fantastic testimony especially considering he has lost everything and has been sick and in pain month after month.

Job's three friends Eliphaz, Bildad and Zophar continually accused Job of being a wicked and corrupt man, yet here we read that Job: -

- Held fast to his steps, meaning he followed the ways of God without turning aside.
- Did not depart from the commandment of God.
- Treasured the words of God more than his portion of food.

Job knows that even though he has done what is good and right before God it will not change God's plans or turn him away from what He desires to accomplish in Job's life since no one can turn God back from what He desires. Job then makes this amazing statement of faith, "God will complete what he appoints for me, and

many such things are in his mind." How many in Jobs sorrowful and painful situation would make this great statement of faith? The word darkness in Job's following statement, "I am not silenced because of the darkness, nor because thick darkness covers my face (v17) means that he is not going to be silent because of his confusion and lack of understanding as to why he had been brought to ruin and was suffering afflictions and such painful sickness or be silent in defending himself against the lies and falsehoods of his three friends.

This is one of the major reasons he so passionately wanted to stand before the LORD and reason with him together as friends reason with each other, so he could get understanding (i.e., to bring light to the darkness) and prove Eliphaz, Bildad and Zophars accusations against him were wrong.

When he has tried me, I shall come out as gold: (v10) this statement of Jobs is truly in harmony with the following words that the apostle Peter spoke to the faithful: -

- In this (their salvation) you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honour at the revelation of Jesus Christ. (1 Peter 1:6-7)

Job 27:2-6 ---------- 2As 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 are right; till I die I will not put away my integrity from me. 6I hold fast my righteousness (integrity) and will not let it go; my heart does not reproach me for any of my days.

These verses highlight Job's integrity before God it matters not what God may do to Job (good or bad) or what advantage words of deception might bring to his life or what gain he might get from speaking lies and falsehood as long as he is alive he will not speak such words. In the context of these verses Job is saying that he will not agree with the reasoning and assumptions his three friends (Eliapaz, Bildad and Zophar) are making of him simply to win their favour. Job's integrity was such that he would not compromise his ethics and principles simply to be popular or win friends or to be able to associate with those that others considered to be important.

Job 31:35-36 ---------- 35Oh, that I had one to hear me! (Here is my signature! Let the Almighty answer me!) Oh, that I had the indictment written by my adversary! 36Surely I would carry it on my shoulder; I would bind it on me as a crown.

The King James Bible says: -

- Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. 36Surely I would take it upon my shoulder, and bind it as a crown to me.

Oh that one would hear me: (v35) carries the following idea, "O that I might have my own case heard in a court of law and examined by an honest judge without impartially." In contrast firstly, to his three friends who he called miserable counsellors who spoke falsehood and many words in the wind and secondly in contrast to having ordinary people that come out of curiosity to hear what he had to say as many bystanders would have been doing.

Here is my signature: (v35) the word signature comes from the Hebrew word *(tav)* it literally means a mark and by implication a signature. It carries the idea of imprinting a mark upon a thing. It most likely had its origin from the fact that some mark was affixed to legal letters which sealed and certified it to be the real document of the writer. With this in mind the expression, "Here is my signature," (v35) carries the following three ideas: -

1. Here is my mark, my signature, my declaration, which I am ready to pledge and agree with when I stand on trial.

2. Here is the mark of my signature the mark of my seal to the truth of the statements I have made in my defence.

3. Here is my signature to the plea I have given signed by my own hand.

Let the Almighty answer me: (v35) carries the following idea: let me be judged by the Almighty who is my witness and answer for me according to my testimony and true character. Either by God hearing Job himself, or by appointing some honest and impartial person to judge whether he was the hypocrite and wicked man that his three friends (Eliphaz Zophar and Bildad) accused him of being or was the innocent and upright man he claimed he was. The following statements of Job show that this was the wish he had often expressed: -

- Surely I would speak to the Almighty, and I desire to reason my case with God. (Job 13:3).

- Though he slay me, I will trust in him; yet I will maintain my ways before him. (Job 13:15) (meaning he will maintain his faith and his integrity).

- I have prepared my case; I know that I shall be justified. (Job 13:18).

- Then call, and I will answer; or let me speak, and you reply to me. (Job 13:22).

Eliphaz Zophar Bildad and even Elihu wrongly and harshly accused Job of being a wicked and corrupt man even though they had no outward evidence or proof that he was. They based their entire argument and theology on the principal expressed in the 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. Based upon this principal Job's counsellors reasoned that Jobs afflictions and suffering were proof that he was a wicked and corrupt man who had some secret or hidden sin.

- Oh that my words were written! Oh that they were inscribed in a book! (Job 19:23).

Job wished that he might get his case fairly before God, to answer to what he had said and will say, in his own defence; this is a request he had made before, and now repeats it, because he feels assured if there was a fair investigation into his case God would give him a favourable verdict

Oh, that my adversary had written a book: (v35) the word book in this verse comes from the Hebrew word *(cepher)* it literally means writing (the art or a document) and by implication a book. It and can embrace a bill or book of evidence; a book of learning; a letter or register and scroll. The word adversary in this verse comes from the Hebrew word *('iysh)* it literally means a man it can refer to a man as an individual or to a number of men. There are different ideas amongst theologians as to who the adversary in these verse refer to. The two most common thoughts are Jobs three friends (Eliphaz, Bildad Zophar) especially Elphaz since he appears to be the head of the group or God. Since both have a reasonable amount of support we will look at each one separately.

1. **Eliphaz, Bildad Zophar:** since the Hebrew word adversary in these verses means man and can apply to in individual man or a group of men the adversary would most likely refer to every man who accused and contended against Job and especially Eliphaz, Bildad Zophar and Elihu who without any evidence accused him of being a wicked and corrupt man even though they had no outward evidence to support such a wild claim.

In this scenario Job's statement, "Here is my signature and indictment let the Almighty answer me," (v35) is taken to mean that Job wished he had a written letter form Eliphaz, Bildad Zophar and Elihu (his adversary) explaining in detail what evidence they had against him to prove that he was the wicked and corrupt man they claimed he was. Job would then go through it point by point proving his innocence and sign the document himself to present to the Almighty to be the judge between him and his adversaries. Job knew God would judge without partiality and was confident he would get a favourable verdict and therefore he would wear the document as his crown since it would prove him innocent of his adversaries' charges.

2. **God the Almighty:** the adversary refers to God in this scenario Job's statement, "Here is my signature and indictment let the Almighty answer me," (v35) is taken to mean that Job wished he had a written letter signed by God explaining what He had against him. It is true that throughout Job's speeches he does speak of God as being his adversary as the following verse shows: -

   - I will say to God, Do not condemn me; let me know why you contend against me. (Job 10:2).

   - He has torn me in his wrath and hated me; he has gnashed his teeth at me; my adversary sharpens his eyes against me. (Job 16:9).

   But there is a difference, Job saw God as his adversary in the sense that it was God who brought calamity, ruin and affliction upon him, this is why he said, "Though he slay me, I will hope in him (Job 13:15), but he did not see God as his accuser in the sense of considering him to be a wicked and evil man. We know God never thought of Job in this way because we are told at the beginning of the book that 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. (Job 1:1) (Job 1:8) (Job 2:3).

   Added to this at the end of the book God said to Eliphaz Bildad and Zophar (Job 42:9) "My anger burns against you for you have not spoken of me what is right, as my servant Job has (Job 42:7) and God blessed the latter days of Job more than his beginning. (Job 42:12). Job obviously knew he was innocent of Eliphaz, Bildad and Zophar's accusations and that God was clearly aware of the life he had lived and therefore also knew he was innocent of their charges against him.

   With these facts in mind it is far more likely that Job wished that his adversary (referring to Eliphaz, Bildad Zophar and Elihu) and perhaps Eliphaz as the head of his adversaries had written a book detailing all the wrong-doing they had accused Job of and desired that the Almighty would stand up as his witness and testify on Job's behalf of his innocence proving that Jobs adversaries and accusers were wrong in their accusations that he was a wicked and corrupt man.

The book: Job's desire was that a book of the charges against him had been written by his adversary so that he would have their accusation written in black and white before him so he could go through them one by one and deal with them accordingly and answer it point by point. Job was fully confident that had his adversary written such a book he would have had sufficient evidence of his innocence to vindicate himself and prove that his adversary was wrong and if God acted as his witness He would justify and testify to his innocence.

Oh, that I had the indictment written by my adversary: (v35) carries the idea of having a statement that accuses Job of wrongdoing. Job's wish was that whatever it was that his adversary had against him was written into a book so that it could be clearly known what was alleged against him and easily and fairly investigated so that he could give a full answer to every charge and prove himself innocent of its charges.

Carry it on his shoulder: (v36) Job had such confidence that should God's testimony on his behalf be recorded in the book it would be in his favour and clearly prove that the charge by his adversaries that he was a hypocrite, wicked and corrupt man was wrong.

Therefore he would triumphantly wear it on his shoulders as a trophy and badge of honour and make an open show of it.

NOTE: it should be mentioned that this 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 counted righteous by God and saved to eternal life, 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. 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. In chapter nine Job 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).

These words shine a brilliant spotlight upon the fact that Job was aware that sin dwelt within his fallen corrupt body. Though I am in the right refers to him being right in saying that outwardly and in his behaviour he was not the wicked and corrupt man Eliphaz and Bildad accused him of being, but even though he 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.

When God referred to Job as being blameless He was not saying he was without sin, but that he was a decent man of integrity who did no harm to others and who helped the poor and did what was 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 self-effort and good works. Christ did not die so that we could attain to the prefect standard of the law and the perfection of God's Holiness, but because it is impossible for us to do so.

Wear it as a crown: (v36) rather than being ashamed and fearful of such a book Job would wear it as a king does his crown; which is an ornament of honour. Like a king he would not only glory rejoice and triumph in it, but also openly expose it to be read by all knowing that the groundless and false accusation recorded in it would have been proven to be false and therefore such a book would only serve to prove that he was the blameless and righteous man God Himself said he was. (Job 1:1) (Job 1:8) (Job 2:3).

The words of Job are ended: (v40) not all his words since he does say more to God when God answers Job out of a whirlwind (Job 38:1), but it is the last words of Job to his three friends (Eliphaz, Bildad and Zophar) in in the controversy and vindication of himself.

Job's Sin: 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 has 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 they use this lack of understanding as a reason and excuse to deny God.

Now Job in all his confusion and lack of understand 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, 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.

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: 2"Arise, and go down to the potter's house, and there I will let you hear my words." 3So I went down to the potter's house, and there he was working at his wheel. 4And 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 is 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. 4'Hear, and I will speak; I will question you, and you make it known to me.' 5I 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 Job 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.

CONCLUSION: we began this study to discover the true character of Job, after looking at all his conversations there is no evidence that Job was a self-righteous prideful and arrogant man who thought he knew better than God or that he believed he was in the right and God was in the wrong or that he believed he could justify himself and condemn God (as many believe), but there is a mountain of evidence that proves he was none of these things, but rather a humble confused and bewildered man of great faith who was fully devoted to God by faith and love.

His flaw was not any type of wickedness or hidden sin, but that he wanted the Almighty to explain Himself to him. God did not condemn Job for this (since most would probably feel the same way in Job’s circumstances and God would understand), but instead showed him how pathetic human wisdom and knowledge is when placed before the eternal knowledge and wisdom of God and thereby humbling Job and without actually saying it, highlighting the truth, that the Master Potter does not have to explain Himself to the clay.

End.