

**Part 30 – The Sovereignty of Our God-The Book of Job**  
**Job NEVER Gives up on God**

**Job 23:1-17**

Meaning of the term “inference”:

*the act of passing from **one proposition, statement, or judgment** **considered as true** to another whose **truth is believed** to follow from that of the former*



**Job 1:8-12** The Lord said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.”<sup>9</sup> Then Satan answered the Lord, “**Does Job fear God for nothing?**

<sup>10</sup> Have **You** not made a hedge about him and his house and all that he has, on every side? **You have** blessed the work of his hands, and his possessions have increased in the land. <sup>11</sup> **But** put forth **Your hand now** and touch all that he has; he will surely curse **You** to Your face.”<sup>12</sup> Then the Lord said to Satan, “Behold, all that he has is in your power, only do not put forth your hand on him.” So, Satan departed from the presence of the Lord.

Quote: “A lie that is half-truth is the darkest of all lies.”— **Alfred Tennyson**

The approach of a physical abuser of women: the book is entitled:

Trauma and Recovery: The Aftermath of Violence - From Domestic Abuse to Political Terror

The quote:

*"In order to escape accountability for his (the abusers) crimes, the perpetrator does everything in his power to **promote forgetting**. **If secrecy fails**, the perpetrator **attacks the credibility** of his victim. **If he cannot silence her absolutely**, he tries to make sure **no one listens**."*

Similar approach towards Job:

- **Promote forgetting**—how many people have we heard promoting Job's previous holy life? NONE!
- How many people have we heard saying anything good about Job?-NONE.
- How many people have we heard standing up for Job's credibility-NONE
- They have been unable to silence Job, so they try to ensure no one listens to Job, by their onslaught of fabricated lies.

**Job 23** <sup>1</sup> Then Job replied,

<sup>2</sup> "Even today my complaint is **rebellion**;

*bitter*

His hand is heavy despite my groaning.

<sup>3</sup> "Oh that I knew where I might find Him,

That I might come to **His seat!**

*Tribunal*

<sup>4</sup> “I would present **my case** before Him  
And fill my mouth with **arguments**.

*A legal term*

**My case:** *NET Note:* The word מִשְׁפָּט (mishpat) is normally “judgment; decision.” But in these contexts it refers to the legal case that Job will bring before God. With the verb אָרַךְ (‘arakh, “to set in order; to lay out”) the whole image of drawing up a lawsuit is complete.

<sup>5</sup> “I would learn the words which He would **answer**,  
And perceive what He would say to me.

*legal term - answer me*

<sup>6</sup> “Would He **contend** with me by the greatness of His power?  
No, surely He would pay attention to me.

**Contend:** *NET Note:* The verb means “to quarrel; to dispute; to contend,” often in a legal context. Here it is still part of Job’s questioning about this hypothetical meeting—would God contend with all his power?

<sup>7</sup> “There the upright **would reason** with Him;  
And I would be delivered forever from **my Judge**.

*arguing a case*

<sup>8</sup> “Behold, I go forward but He is not there,  
And backward, but I cannot perceive Him;

<sup>9</sup> When He acts on the left, I cannot behold Him;

**He** turns on the right, I cannot see Him.

*Vulgate has "I"*

<sup>10</sup> "But He knows the way I take;

**When He has tried me**, I shall come forth as gold.

Albert Barnes' comments on this verse from 1834:

*But he knoweth the way that I take* - Margin, "is with me." That is, "I have the utmost confidence in him. Though I cannot see him, yet he sees me, and he knows my integrity; and whatever people may say, or however they may misunderstand my character, yet he is acquainted with me, and I have the fullest confidence that he will do me justice."

*When he hath tried me* - When he has subjected me to all the tests of character which he shall choose to apply.

*I shall come forth as gold* - As gold that is tried in the crucible, and that comes forth the more pure the intenser is the heat. The application of fire to it serves to separate every particle of impurity or alloy, and leaves only the pure metal. So it is with trials applied to the friend of God; and we may remark

(1) That all real piety will bear "any" test that may be applied to it, as gold will bear any degree of heat without being injured or destroyed.

(2) That the effect of all trials is to purify piety, and make it more bright and valuable, as is the effect of applying intense heat to gold.

(3) There is often much alloy in the piety of a Christian, as there is in gold, that needs to be removed by the fiery trial of affliction. Nothing else will remove it but trial, as nothing will be so effectual a purifier of gold as intense heat.

(4) A true Christian should not dread trial. It will not hurt him. He will be the more valuable for his trials, as gold is for the application of heat. There is no danger of destroying true piety. It will live in the flames, and will survive the raging heat that shall yet consume the world.

<sup>11</sup> **“My foot has held fast** to His path; *feet are often used to pick off the ground*  
**I have kept His way** and not turned aside.

<sup>12</sup> “I have not departed from the command of His lips;  
I have treasured the words of His mouth more than my **necessary food**.

*Portion*

<sup>13</sup> “But He is unique and who can turn Him?

And what **His soul** desires, that He does.

*Or “He”*

So, our goal should be to get in line with the Sovereign God’s will for our lives.

<sup>14</sup> “For He performs what is appointed for me,  
And many such decrees are with Him.

<sup>15</sup> “Therefore, I would be dismayed at His presence;  
When I consider, I am terrified of Him.

<sup>16a</sup> “It is God who has made **my heart faint**,

*The implication “to be tender” or to soften”.*

<sup>16b</sup> And the Almighty who has dismayed me,

<sup>17</sup> But I am not silenced by the darkness,  
Nor deep gloom which covers me.

**NET BIBLE:** *This is a very difficult verse. The Hebrew text literally says: "for I have not been destroyed because of darkness, and because of my face [which] gloom has covered." Most commentators omit the negative adverb, which gives the meaning that Job is enveloped in darkness and reduced to terror. The verb נִצְמַתִּי (nitsmatti) means "I have been silent" (as in Arabic and Aramaic), and so obviously the negative must be retained—he has not been silent.*