# Job - Commentaries by Henry Allan Ironside

Continual Burnt Offering: Daily Meditations, March 26

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“I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes” — Job 42:5, 6.

“YE have heard of the patience of Job,” writes the Apostle James (James 5:11), “and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.” That “end” was to give to Job such a realization of the greatness, the majesty, the power, and the goodness of God, that it would produce in His servant such a sense of his own nothingness as to bring him to repentance (Job 42:2-6). But it was the repentance of a saint, not of a sinner; for God’s children need to see their own good-for-nothingness as truly as the unregenerate. No matter how careful our walk or how consistent our behavior, we are ever to say with Paul, “I know that in me (that is, in my flesh,) dwelleth no good thing” (Rom. 7:18). Hence it is that when God would write a book on repentance, He searches the world over, not for the worst, but for the best man He can find, and then He shows how He brought that good man to an end of himself.

Continual Burnt Offering: Daily Meditations, March 25

“Behold in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against Him? for He giveth not account of any of His matters” — Job 33:12, 13.

THOUGH God’s ways with His people are often perplexing and baffling to human reason, we may be assured that He will justify Himself at last. If we never understand the reasons for many of His dealings with us here on earth, all will be clear when we stand eventually in His presence, in the full blaze of resurrection glory. Till then faith can afford to wait, knowing that infinite wisdom cannot err, and that all the sufferings of this present life will be repaid abundantly with bliss eternal. This was Job’s confidence even when his distress was so deep that he seemed to be overwhelmed in a sea of trouble and false accusation.

—Grace Troy.

Daily Sacrifice, March 8

“Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food”— Job 23:12.

JEREMIAH said, “Thy words were found and I did eat them, and Thy word was unto me the joy and the rejoicing of my heart.” David sang, “How sweet are Thy words unto my taste!” Ezekiel ate the book which the angel handed to him, and to John came a similar command. As he fed upon the revelation God had given, it was as honey in his mouth but as bitterness in the inward parts of his being. As we thus feed upon the Word it produces self-judgment and brokenness of spirit before God, but it is also sweet to our taste if we are in fellowship with Him whose testimony it is.

We need to eat the Word that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. As we meditate upon the truth we become strong spiritually and our minds are enlightened so that we may enjoy communion with God, thinking His thoughts after Him. Thus we shall receive strength to overcome the wicked one.

—Maud E. Cramer.

Daily Sacrifice, March 7

“Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood”— Job 22:15, 16.

THE history of the antediluvian world is told in four chapters. What began in one act of self-will closed with corruption and violence filling the earth, save for one righteous man and his household, to whom God extended mercy when He sent the flood to destroy the rest of the human race. The condition of that world for centuries before the deluge is depicted graphically in a few sentences by Eliphaz in the book of Job (22:15-18). Blessed by God with all that heart could wish, so far as temporal things were concerned, they abused His gifts and turned away from the Giver. Therefore, judgment had to take its course, as predicted by Enoch, whose words are preserved for us by the Holy Spirit in the Epistle of Jude, verse 14 and 15.

—Kate Harrington.

Continual Burnt Offering: Daily Meditations, March 23

“Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly” —Job 1:20-22.

SUDDENLY bereft of nearly all that his heart held dearest, Job’s confidence in God shines out most brilliantly. He made no foolish charge against his Creator, as though such testings were a denial of His love. He recognized that he had to do with One infinite in wisdom, as in grace, and he could glorify Him in the hour of trial. Bereavements often prove just where the heart is. If occupied with persons, however dear, rather than with the Lord Himself, there will be a break-down when human props are taken away. But where God fills the vision of the soul, the heart will rest in Him though all else may vanish.

—J. Denson Smith.

Continual Burnt Offering: Daily Meditations, March 24

“I know that my Redeemer liveth, 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: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me”— Job 19:25-27.

THE poetical part of this book of Job begins with chapter 3 and goes on to chapter 42:6. In this great drama we have Job in controversy with his three friends, who insist that God does not permit a righteous man to suffer, but that affliction is the portion of the wicked only; therefore Job’s case implies that God is dealing with him because of some sin or sins, open or secret, which the patriarch cannot or will not acknowledge. When the friends fail to convince him of wickedness, Elihu appears “to speak on God’s behalf” and shows that suffering is not necessarily punishment for sins actually committed, but may often be chastening or discipline in order to bring man to a deeper realization of his own impotence, as also to emphasize man’s littleness and ignorance and to magnify the greatness and wisdom of God. This the Lord Himself enlarges upon when He speaks to Job out of the storm, with the result that the heart of the sufferer is bowed in reverence and repentance before Him.

During all the perplexing experiences, Job maintains his faith in God and has absolute assurance that some day all will be made clear. Meantime he can say, “Though He slay me, yet will I trust in Him,” for he has a sure hope of resurrection when he shall, in his flesh, see God and all will be made plain.

—Grace Troy.

Daily Sacrifice, March 6

“Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment”— Job 19:7.

WHEN God seems indifferent, He is often most concerned. We may imagine that He does not care, when He permits us to pass through affliction, grief, and sorrow. Our prayers may seem to be unheard. The heavens appear to be brass above us. But all the time He is looking down upon us in sympathy and compassion, and is preparing to work out our deliverance in such a way as to magnify His grace and glorify His name. He is actively engaged on our behalf even when we, as yet, fail to realize it. What is needed is that we learn not only to wait on Him in faith, but to wait for Him in patience.

—Barbara C. Ryberg.

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