

**Job 27:1 ¶ Moreover Job continued his parable, and said,
Job 27:2 As God liveth, *who* hath taken away my judgment; and the Almighty,
who hath vexed my soul;
Job 27:3 All the while my breath *is* in me, and the spirit of God *is* in my
nostrils;
Job 27:4 My lips shall not speak wickedness, nor my tongue utter deceit.**

Job's discourse continues. I liked the wording of the CJB: *"I swear by the living God, who is denying me justice, and by Shaddai, who deals with me so bitterly, that as long as my life remains in me and God's breath is in my nostrils, my lips will not speak unrighteousness, or my tongue utter deceit."*

Though Job does not feel he deserves the treatment from God that he is getting, he swears by God never to accuse Him of unrighteousness or knowingly say anything that is not true.

Job still doesn't understand that God is not judging him. He doesn't know that he has been singled out as a man of strong faith and that it is the enemy attacking him. He does know, however, that his very life is dependent upon the breath of God in his being.

**Job 27:5 God forbid that I should justify you: till I die I will not remove mine integrity from me.
Job 27:6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.**

Job continues to strongly protest his friends' accusations against him and maintain his innocence.

**Job 27:7 ¶ Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
Job 27:8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?
Job 27:9 Will God hear his cry when trouble cometh upon him?
Job 27:10 Will he delight himself in the Almighty? will he always call upon God?**

As David often did in the psalms, Job counts his enemies among the wicked, the unrighteous. I think this is a direct reference to his three counselors. He then poses some questions intended to show that hypocrites have no hope. When they die, they can take nothing with them; they gain nothing. They can't really expect God to hear their prayers in time of trouble. He implies that it is not likely that they will delight in God and pray in response to those troubles?

Job has continued to seek God in prayer because he knows deep inside that God has the answer to his questions; he knows that God is the only source from which he can expect deliverance because he is a righteous man. The natural response of the wicked man is to curse God for what is happening to him in time of trouble—not to turn to God in prayer.

Job 27:11 ¶ I will teach you by the hand of God: *that which is with the Almighty will I not conceal.*

Job 27:12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

Job then offers to teach his friends about the power of God. He doesn't understand why they refuse to admit what they have seen.

I liked this quote Guzik used from Andersen: "The disagreement between Job and his friends is not over whether God is just or not; it is over how the justice of God is seen to work out in particular events, and specifically in Job's experiences."

Job 27:13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

Job 27:14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

Job 27:15 Those that remain of him shall be buried in death: and his widows shall not weep.

Job goes on to describe what the wicked man can expect from God. He may have many children, but the heritage he leaves them is one of greed, fighting and war. Those who survive will follow him in death, and the wife he leaves behind will not mourn him.

Job 27:16 Though he heap up silver as the dust, and prepare raiment as the clay;

Job 27:17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

Job 27:18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

Job 27:19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

Job 27:20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

Job 27:21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

Job 27:22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

Job 27:23 *Men* shall clap their hands at him, and shall hiss him out of his place.

Though the wicked may become wealthy, the righteous will eventually inherit it. What he provides for his family will prove to be weak and unstable; it can be lost overnight. When that happens, the people will mock him and run him away.

That certainly alludes to a truth that many refuse to acknowledge today. The financial stability of the nations is intertwined like never before. It wouldn't take much for the whole system to collapse. No matter how rich one might be, all can

be lost suddenly without warning. Nothing in life is guaranteed—not even your next breath.

I like this comment from Coffman: “The greatest error of Job's friends was their belief that sufferings, hardships, and disasters falling upon any person constituted proof of that person's wickedness. Any error of such colossal dimensions would condemn Jesus Christ himself. Look what happened to him! The sad fact is that, even today, the same gross error is found in the thinking of many people. Throughout Job, it must be remembered that it is this particular error, rather than any other, that Job so bitterly opposed.”