

Job and His Three Friends: The Introduction of Zophar

Job Chapter 11

Job 11:1–3 Then answered Zophar the Naamathite, and said,

² Should not the multitude of words be answered? and should a man full of talk be justified?

³ Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

ZOPHAR esteems Job as full of words, filled with himself. Could a man so overflowing with vain speech truly be justified? Zophar, like the preceding miserable “comforters,” erringly feels it his religious duty (albeit not a duty received from God) to set Job right. Zophar thus enters into the discussion, not with what should be a true friend’s consideration but with accusation, possessing an even more caustic attitude than his other two cohorts. No doubt he is both offended and frustrated that Job could defend himself against Eliphaz’s and Bildad’s judgments concerning Job’s life. This has incensed him, and judgment flows from unrighteous anger. From the moment Zophar speaks, neither love nor compassion is seen as a motive, but only indignation—a personal animosity produced from the fact that Job could not be humbled.

(Benson Commentary, Job 11:1) *Then answered Zophar the Naamathite*—How hard is it to preserve calmness in the heat of disputation! Eliphaz began modestly: Bildad was a little rougher: but Zophar falls upon Job without mercy. “Those that have a mind to fall out with their brethren, and to fall foul upon them, find it necessary to put the worst colours they can upon them and their performances, and, right or wrong, to make them odious.” Zophar, highly provoked that Job should dare to call in question a maxim so universally assented to as that urged by his friends, immediately charges him home with secret wickedness. He tells him that he makes not the least doubt, were the real state of his heart laid open, that it would be found God had dealt very gently with him, Job 11:2–7.¹ That he was highly blameworthy to pretend to fathom the depths of divine providence, a task to which he was utterly unequal: that, however his wickedness might be concealed from me, yet it was open and bare to God’s all-seeing eye; could he therefore imagine that God would not punish the wickedness he saw? Job 11:7–11.² It would surely be far more becoming in him to submit, and give glory to God, by making an ample confession and full restitution. In that case, indeed, he might hope for a return of God’s goodness to him; but the way he was in at present was the common road of the

¹ Job 11:2–7 *Should not the multitude of words be answered? and should a man full of talk be justified?*

² *Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes. But oh that God would speak, and open his lips against thee; And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?*

³ Job 11:7–11 *Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men: he seeth wickedness also; will he not then consider it?*

I Repent in Dust and Ashes

wicked, whose only hope was annihilation, Job 11:12–20.³—Heath and Dodd.

Bitterness often enters self-righteous men when their arguments and accusations are rebutted. This was the case with Zophar, as he was incensed that Job could so easily defend himself against Eliphaz's and Bildad's words. Consequently, carnal and fleshly anger filled him because in religious arrogance he surmised that he, as well as Job's other two friends, were superior to Job. This is often the case when people view themselves as above tragedy and above those experiencing it. Because they themselves have not been afflicted, they view themselves above those who have.

(Matthew Henry's Concise Commentary, Job 11:1–6) Zophar attacked Job with great vehemence. He represented him as a man that loved to hear himself speak, though he could say nothing to the purpose, and as a man that maintained falsehoods. He desired God would show Job that less punishment was exacted than he deserved. We are ready, with much assurance, to call God to act in our quarrels, and to think that if he would but speak, he would take our part. We ought to leave all disputes to the judgment of God, which we are sure is according to truth; but those are not always right who are most forward to appeal to the Divine judgment.

The Scriptures reveal that men should obey the truth and not the unrighteous indignation and anger that lives within them. *But unto them that are contentious,*

and do not obey the truth, but obey unrighteousness, indignation and wrath (Rom. 2:8). What men obey—whether it is God and His holy Word or the carnal impulses that originate from their flesh—reveals the nature they are both of and led by. When it is not God and His Holy Spirit, then self-righteous indignation and deep-seated spiritual animosity will fill the sinner. Practically speaking, those who are subject to both God and His Spirit will strongly contrast with the internal contentiousness of the unsaved. Because also those who are not born of God lack the spiritual fruit⁴ that will accompany being filled with God's Holy Spirit, they will lack the internal joy and peace that fill the saved. Coupled with this is the fact that when sinners do not possess a strong argument against the righteous, they will often use exaggeration and outlandish lies to strengthen their case. This is exactly what is seen in Zophar's hateful and caustic rhetoric. In reality, what Eliphaz, Bildad, and Zophar accused Job of, was actually true of themselves. They claimed they had come to help and comfort Job, but ultimately their actions demonstrated a far different, bordering on sinister, motive.

Just because a man feels the urge to speak and give an answer for something, that does not mean that he should. God's Word often instructs believers to be silent, even if what is being said or spoken against them is wrong.⁵ Jesus held His peace after two false witnesses accused

³ Job 11:12–20 *For vain men would be wise, though man be born like a wild ass's colt.* ¹³*If thou prepare thine heart, and stretch out thine hands toward him;* ¹⁴*If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.* ¹⁵*For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear.* ¹⁶*Because thou shalt forget thy misery, and remember it as waters that pass away:* ¹⁷*And thine age shall be clearer than the noonday: thou shalt shine forth, thou shalt be as the morning.* ¹⁸*And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.* ¹⁹*Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.* ²⁰*But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.* ⁴ Gal. 5:22–23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,* ²³*Meekness, temperance: against such there is no law.*

⁵ Ps. 141:3 *Set a watch, O LORD, before my mouth; keep the door of my lips.*

Prov. 10:19 *In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.*

Prov. 18:13 *He that answereth a matter before he heareth it, it is folly and shame unto him.*

Prov. 21:23 *Whoso keepeth his mouth and his tongue keepeth his soul from troubles.*

Him.⁶ Answering a fool also according to his folly only gives him more grounds for conceit.⁷ Ultimately the Lord will fight His people's battles,⁸ and this is why they should not think that they must fight every battle themselves.⁹ The more Job's three angry and self-righteous friends spoke, the more they strengthened the Lord's case against themselves. Eventually their own words would be the reason for God's anger toward them.

Scripture instructs all believers to *study to be quiet, and to do your own business*.¹⁰ Saints also should not get so caught up in others' lives that they forget to examine our own.¹¹ Job's friends had assumed the roles of judges when in fact they should have remained students. By inserting themselves and their shallow understanding into Job's life, they only brought disgrace upon themselves. And though they spoke of Job as thinking himself innocent and pure, this is actually what they conceitedly believed their own character to be. Had they been quiet and merely stayed and prayed for their friend, God's anger would have no need to eventually be directed toward them. They had displayed anger toward Job, and God would reciprocate His own anger toward them.¹² Ultimately their judgement upon Job would be measured to equal God's

judgment toward them. *For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again* (Matt. 7:2).

(Jamieson-Fausset-Brown Bible Commentary, Matt. 7:2) *For with what judgments ye judge, ye shall be judged: and with what measure ye mete—whatever standard of judgment ye apply to others.*

it shall be measured to you again—This proverbial maxim is used by our Lord in other connections—as in Mr 4:24,¹³ and with a slightly different application in Lu 6:38¹⁴—as a great principle in the divine administration. Unkind judgment of others will be judicially returned upon ourselves, in the day when God shall judge the secrets of men by Jesus Christ.

Job 11:4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.

Zophar's words at least initially appear similar to Elihu's words in Job 33:8–9: *Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me.* The difference between Elihu's and Zophar's words, though, lies in their motivation for speaking them. Hence, whereas Elihu sought Job's reformation,

6 Matt. 26:61–63 *And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*

7 Prov. 26:4 *Answer not a fool according to his folly, lest thou also be like unto him.*

8 Exod. 14:14 *The LORD shall fight for you, and ye shall hold your peace.*

Deut. 3:22 *Ye shall not fear them: for the LORD your God he shall fight for you.*

9 Eph. 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might.*

10 I Thess. 4:11 *And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;*

11 I Tim. 4:16 *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

12 Job 42:7 *And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.*

13 Mark 4:24 *And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.*

14 Luke 6:38 *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again.*

Zophar inclined himself only to accuse and condemn Job. It is thus not always merely what is spoken but also the manner and the motive one speaks from that allow the sinner to hear the truth. So while Zophar sought to incriminate Job of sin, feeling himself free from it, Elihu sought to enlighten Job to realize his sin in order that God might forgive him and bring restoration to his life. While Zophar sought a verdict and condemnation and nothing more, Elihu sought to clear Job of his confusion so that he could obtain mercy from God. This is also why Job rejected Zophar's words but did not offer any repudiation to Elihu's godly correction, teaching us that the spirit a man is led by will greatly affect the effectiveness of his words. Elihu's correction also adds an element of truth that was absent in Zophar's address. *Behold, he findeth occasions against me, he counteth me for his enemy* (Job 33:10). In truth, Job did to God what his friends were doing to him—he asserted blame without any true understanding of the situation. It is one thing to defend our faith when it is challenged with insincerity by men like Eliphaz, Bildad, and Zophar, but it's quite another matter to lay charges against the Lord because we think ourselves pure.

Job 11:5–6 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

It is hard to imagine that Job's pain and the loss he endured was less than his iniquity, but this is exactly what Zophar claimed. Zophar also, because of colossal arrogance, claimed to speak for the Lord when in fact the Lord was saying absolutely nothing through him. It is highly presumptuous for men to assume, and

even worse to declare, what God thinks when in truth He has revealed absolutely nothing to them. To do this is to prophesy out of one's own heart, which God greatly despises and considers an extremely egregious sin. *Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD* (Ezek. 13:2). As evidenced in Ezekiel, it is a great and notable sin to speak something out of one's own heart originating from mere human imagination and then falsely attribute its source as God.

(Benson Commentary, Ezek. 13:2–4) Song of Solomon of man, prophesy against the prophets of Israel—So they called themselves, as if none but they had been worthy of the name of Israel's prophets, who were indeed Israel's deceivers. Say unto them that prophesy out of their own hearts—According to their own fancy, without having received any revelation from God. ... Wo unto the foolish prophets—Ignorant and wicked, and who, while they wilfully deceived the people, unthinkingly brought destruction upon themselves. Observe, reader, foolish prophets are not of God's sending: those whom he sends, he either finds or makes fit for his work. Where he gives warrant, he gives wisdom. That follow their own spirit, and have seen nothing—Who utter their own imaginations for true prophecies, and pretend to have visions when they never had any.

There are many matters that God's Word declares should not be judged until the Lord comes and provides sufficient light to judge them correctly. The tragedies in Job's life are a great example of this. *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God* (I Cor. 4:5).

(Barnes' Notes on the Bible, I Cor. 4:5) Judge nothing—Pass no decided opinion; see the

note at Matthew 7:1.¹⁵ The apostle here takes occasion to inculcate on them an important lesson—one of the leading lessons of Christianity—not to pass a harsh opinion on the conduct of any man, since there are so many things that go to make up his character which we cannot know; and so many secret failings and motives which are all concealed from us.

Until the Lord come—The Lord Jesus at the Day of Judgment, when all secrets shall be revealed, and a true judgment shall be passed on all men. . . .

(1) That we should not be guilty of harsh judgment of others.

(2) the reason is, that we cannot know their feelings and motives.

(3) that all secret things will be brought forth in the great Day, and nothing be concealed beyond that time.

(4) that every man shall receive justice there. He shall be treated as he ought to be. The destiny of no one will be decided by the opinions of people; but the doom of all will be fixed by God. How important is it, therefore, that we be prepared for that Day; and how important to cherish such feelings, and form such plans, that they may be developed without involving us in shame and contempt!

Job 11:7–10 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

⁸ It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

⁹ The measure thereof is longer than the earth, and broader than the sea.

¹⁰ If he cut off, and shut up, or gather together, then who can hinder him?

Zophar asks Job to do something he neither knows how to nor can do himself—to search and find out God. In truth, Zophar had not spoken anything of the Lord that Job did not already know. Because of this,

¹⁵ *Matt. 7:1 Judge not, that ye be not judged.*

Job's response to the shallow and superficial wisdom spoken to him is fitting: *No doubt but ye are the people, and wisdom shall die with you* (Job 12:2). It is also a sign of true wisdom to inwardly both know and confess that whatever we might think we know of the Lord, and perhaps even of ourselves, is far below what we ought to know. *And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know* (I Cor. 8:2). Whatever then any man thinks he knows of the Lord, and especially His dealings with man, is vastly inferior to what he should know. There is no exception to this truth, and no man should think himself above this very clear and divine revelation.

(*Matthew Henry's Concise Commentary*, I Cor. 8:2) There is no proof of ignorance more common than conceit of knowledge. Much may be known, when nothing is known to good purpose. And those who think they know any thing, and grow vain thereon, are the least likely to make good use of their knowledge. Satan hurts some as much by tempting them to be proud of mental powers, as others, by alluring to sensuality. Knowledge which puffs up the possessor, and renders him confident, is as dangerous as self-righteous pride, though what he knows may be right.

Job 11:11 For he knoweth vain men: he seeth wickedness also; will he not then consider it?

Zophar foolishly, because also of his own pride, believed Job to be both wicked and vain, which was in fact the complete opposite of Job's true character.

(*Benson Commentary*, Job 11:11) *For he knoweth vain men*—Though men know but little of God, and therefore are very unfit judges of his counsels and actions, yet God knows man exactly. He knoweth that every man in the world is guilty of much vanity and folly, and therefore seeth sufficient reason for his severity against the best men. *He seeth*

I Repent in Dust and Ashes

wickedness also—He perceiveth the wickedness of evil men, though it be covered with the veil of religion.

The vanity and emptiness that Zophar referred to did not lie in Job's religion but in his own. Zophar assumed his own faith holy and Job's vain, yet in the end the opposite would be proven true. It is also interesting that later in the book the Lord never speaks directly to Zophar and never speaks to him by name. What this teaches us is that when the Lord resists the proud¹⁶ it will often entail not even speaking directly to them.

Job 11:12 *For vain men would be wise, though man be born like a wild ass's colt.*

Other translations give us a clearer understanding of Zophar's words.

(NIV) *But the witless can no more become wise than a wild donkey's colt can be born human.*

(Berean Study Bible) *But a witless man can no more become wise than the colt of a wild donkey can be born a man!*

(NAS) *An idiot will become intelligent When a wild donkey is born a human.*

(Benson Commentary, Job 11:12) *For, or, yet, vain man would be wise*—Man, who since the fall is void of all true wisdom, pretends to be wise, and able to pass a censure upon all God's ways and works. *Born like a wild ass's colt*—Ignorant, and dull, and stupid, as to divine things, and yet heady and untractable. Such is man by his birth; this evil is now natural and hereditary, and therefore common to all men: of consequence it is not strange, if Job partake of the common distemper.

Job 11:13–16 *If thou prepare thine heart, and stretch out thine hands toward him; ¹⁴ If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.*

¹⁵ *For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:*

¹⁶ *Because thou shalt forget thy misery, and remember it as waters that pass away:*

Zophar proclaimed that if Job would repent of his vanity, his countenance would be changed and he would soon forget all his previous misery. Spiritually ignorant and prideful men often casually conclude that complex problems may be handled with simple solutions. Perhaps Zophar was the last to speak simply because he never could distinguish himself among his other friends. Perhaps also because he was very likely the lowest on the totem pole, he thought this a great opportunity to display what he thought was his own sterling insight. In truth, Zophar was neither a true prophet of the Lord nor a seer and thus should have never thought himself able to speak of anything of what would be Job's future. He did not truly know it, and it was pride that initiated him to assume he did. He had taken on the role of a prophet, but in doing so he only revealed himself a fool.

Job 11:17–20 *And thine age shall be clearer than the noonday: thou shalt shine forth, thou shalt be as the morning.*

¹⁸ *And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.*

¹⁹ *Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.*

²⁰ *But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.*

¹⁶ Jas. 4:6 *But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*

¹ Pet. 5:5 *Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

These are hopeful thoughts, but the Lord had inspired none of them. The proud of heart often promise that God's blessings will come, when in fact the Lord has said nothing at all. Even today many so-called prophets and preachers come in God's name promising both revival and blessings that never come to pass. It was nothing but pride that prompted Zophar to presume to know Job's sin, and now supposedly Job's future. Undoubtedly, Zophar knows no bounds. He presumes to know everything. The actual truth, though, was that he had received absolutely nothing from the Lord regarding Job's future. It is also a sign of those who deem themselves as God's spokesmen, but are not, who will imply that if their false revelations are both believed and obeyed, then spiritual blessings will come. Yet the truth is that one of the very first and credible signs that a man is a false prophet, and does not speak for the Lord is that what he says does not come to

pass.¹⁷ It is thus by applying this one simple principle that we can discern the great difference between false prophets, and those who are actually sent by the Lord, Who alone can impart true revelations from Him. It is also only those who are truly commissioned by the Lord to speak on His behalf, whose words the Lord will not allow to fall to the ground. *And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground* (1 Sam. 3:19).

(*Cambridge Bible for Schools and Colleges*, I Sam. 3:19) *The Lord was with him*] This was the one source of strength for all the "heroes of Hebrew history;" for Abraham, Genesis 21:22; Jacob, Genesis 28:15; Joseph, Genesis 39:2; Moses, Exodus 3:12; Joshua, Joshua 1:5; Gideon, Jdg 6:16; David, 1 Samuel 16:18; 1 Samuel 18:14.¹⁸

did let none of his words fall to the ground] The fulfilment of his prophetic utterances was the attestation of his divine mission.

17 Jer. 28:1-4 *And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, ²Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. ³Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: ⁴And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.*

1 Kgs. 22:11-12 *And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. ¹²And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king's hand.*

18 Abraham: Gen. 21:22 *And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:*

Jacob: Gen. 28:15 *And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

Joseph: Gen. 39:2 *And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.*

Moses: Exod. 3:12 *And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

Joshua: Josh. 1:5 *There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.*

Gideon: Jdg. 6:16 *And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.*

David: 1 Sam. 16:18 *Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.*

1 Sam. 18:14 *Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.*

I Repent in Dust and Ashes

Cp. Deuteronomy 18:21–22.¹⁹ ‘*Falling*’ is a natural metaphor in all languages for ‘*failing*.’

By Samuel’s example and many others, we learn that those God is truly with and are led by His Spirit will have what they have

spoken on God’s behalf proven true.²⁰ This is also why true prophets will have veritable evidence confirming their spiritual ministries, whereas false ones will be left with proof of nothing.

¹⁹ Deut. 18:21–22 *And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? ²²When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*

²⁰ Jer. 25:11–12 *And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. ¹²And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*

Jer. 32:36–37 *And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; ³⁷Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: Isa. 13:19 *And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.**

Nah. 1:10 *For while they be falden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.*

Nah. 3:15 *There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.*