

How to Understand Job

Since to many Job is a difficult book to understand, we give this short explanation. The Book of Job in the Hebrew Bible is comparable to the writings of Saint Paul in the New Covenant. Job was a saved man who did not understand the grace and righteousness of God. He thought his standing before God was by his own self-righteous good works. In chapters 1-2 God had to allow Satan to attack Job because Job did not see his self-righteousness, and had not yet received revelation knowledge of the grace and righteousness of God.

In chapters 3-31 Job complained that his innocence, good works, and good life caused him to deserve better treatment than he was getting from God, and that if he could only stand before God in a hearing he could prove to God that he was right, and God was wrong. In Job's crying out to God the Holy Spirit pushed in words on man's heart cry for a mediator-redeemer to stand between God and man. In chapters 3-31 Job's three friends, Eliphaz, Bildad, and Zophar, argued the same line of reasoning - self-righteous good works deserve the blessings of God - and urged Job to confess the gross immorality that he had done to bring these calamities upon him, but Job had committed no gross immorality.

In chapters 32-37 Elihu, a Holy Spirit anointed preacher, preached the greatness, and grace, and righteousness of God under the power of the Holy Spirit. Job was prepared by the "foolishness of preaching" to receive the personal direct revelation of God Himself. When God spoke directly to Job in chapters 38-42, Job saw God's grace and righteousness, abandoned his self-righteous works, acknowledged his stand in the righteousness of God, and not his own, was healed, and restored to twice the blessings he had before, and prayed for his three friends, who were also forgiven.

Read the author's sermons on Job in *The Heritage Bible* compact disc in the Sermons folder for more understanding.

Job's uprightness and prosperity

CHAPTER 1

1 There was a man in the land of Uz; Job^{1a} was his name, and that man was complete,^{1b} and upright,^{1c} and fearing God, and turning away from evil.

2 And there were born to him seven sons and three daughters.

3 His livestock were seven thousand flock animals, and three thousand camels, and five hundred yoke of oxen, and five hundred female donkeys, and a very great service, so that this man was the greatest of all the sons of the east.

4 And his sons walked, and made feast in their houses, each one on his day, and sent, and called for their three sisters to eat and to drink⁴ with them.

^{1a} **1:1 Job.** His name, *lyowb*, means hated. Mothers and fathers should be very careful about the name they give their child, because names have a way of being fulfilled in the child's life, as Job did come to be hated for a while during his trial, or at least believed that God hated him, which was a terrible trial. God brought him through it, and made all things work for his good, Rom 8:28.

^{1b} **1:1 complete, tam.** Its primary meaning is complete, whole, entire, not lacking. Found first in the Bible with reference to Jacob in Gen 25:27, that Esau was an experienced hunter, a man of the field; and Jacob was a complete man, dwelling in tents, emphasizing that Esau had worldly skills, and Jacob had God's whole, well rounded, righteous character. That is what it means here. Job was a well rounded, whole, righteous man. Perfect is also a correct translation.

^{1c} **1:1 upright, yashar,** whose primary meaning is straight as opposed to crooked. The KJV usually translates this word upright. Since upright conveys the correct meaning, we have used upright to translate *yashar*, because it does convey the meaning of straight.

⁴ **1:4** All that we know about the sons and daughters of Job is that they partied a lot - they constantly made feasts, and did a lot of eating and drinking wine, 1:4,5,13,18. No wonder that Job constantly prayed, and made sacrifice for them.

JOB 1

Job's sacrifices for his children; Satan comes before God in heaven

5 And it was, when the days of their feasting had gone around, that Job sent, and sanctified them, and rose up early in the dawn, and offered burnt offerings according to the number of them all, because Job said, It may be that my sons have sinned^{5 a} in blessing^{5 b} God in their hearts. Just so, Job did continually.

Bildad's opinion is that God had sent them away in the hand of their transgression. 8:4. Even the best of people do at times have children who waste their lives. The father and mother are to turn a rebellious minor over to the authorities to be executed, Deu 21:19. The Bible clearly teaches that grown children are responsible for their own actions, Ezk 18:2-5.

^{5a} **1:5** Note that Job's consciousness was that his sons may have sinned, and that he needed to make sacrifice for them before God. There is no indication that Job had any consciousness of sin, or any need for covering for his sinful nature, or sinful acts. This is in total agreement with his attitude expressed in chapters 3 through 31 that he was righteous within himself, and had no need for sacrifice to cover his own sins. When he received a personal revelation of the righteous character of God, and his own inability to produce righteousness before God, his whole attitude changed, and he confessed his sinfulness and his need for God's righteousness. If anyone thinks that God's words to Satan prove that Job was without sin, you must understand that in God, and before the devil the believer is without sin, but in his fellowship personally with God, God will discipline the believer for his shortcomings, especially for his lack of faith in the righteousness of God, and overconfidence in himself, which is what God brought against Job in 38:2, and 40:2, and what Job confessed to in 40:3-5, and 42:1-6.

^{5b} **1:5 blessing, barak.** The KJV has cursed for the word *barak* here. *Barak* means to kneel down, or to bless someone. It is the word normally translated bless, or kneel down when referring to camels, Gen 24:11. Various commentators have given various explanations as to why the same word is supposed to mean bless in one place, and curse in another. We do not believe it does. We believe *barak* means to kneel down with goodness to, or to bless. The idea that it also meant to curse originated because of trying to determine the meaning of this very sentence in Job 1:5, also 1:11; 2:5; and 2:9. The word *barak* is used nine times in Job. Five of them the KJV translates bless, and the other four listed above the KJV translates *barak* as curse. *Barak* is translated blaspheme in 1 Kings 21:11 in KJV. See Note there. At first it does not sound correct to read, **It may be that my sons have sinned, and blessed God in their hearts.**

838

6 And there was a day when the sons of God came to place themselves before Jehovah, and Satan came also among them.

7 And Jehovah said to Satan, From where do you come? Then Satan answered Jehovah, and said, From traveling the earth, and walking in it.

8 And Jehovah said to Satan, Have you put your heart⁸ on my servant Job, because there is none like him in the earth, a complete, and an upright man, one who fears God, and turns away from evil?

How could you sin, and bless God in your heart? The answer is specifically given in Deu 29:19, **And it is, when he hears the words of this curse [alah, a totally different word], that he blesses [barak] himself in his heart, saying, I shall be at peace, though I walk in the hardness of my heart, to add drunkenness to thirst.** We believe that this is the exact possibility that Job is concerned about, that even though his sons were very devout in kneeling down to God in their hearts, they nevertheless may have sinned in the process by being excessive in their drinking wine, and careless, or hypocritical in their religious devotions. This certainly sounds more likely than arbitrarily saying that *barak* means to bless in five instances, but means the exact opposite in four other places. God gave Deu 29:19, this holy instruction, on how a person can bless God in his heart, and still sin deliberately, or carelessly. Therefore, **The Heritage Bible** always translates *barak* as kneel down with goodness to, or bless, except in the cases where camels kneel down to drink, or other instances where simple kneeling is indicated.

⁸ **1:8** God did not bring up the subject of Job in order to put Job through unexplained trials by Satan. Satan had already set his heart on Job, and God was bringing up the subject because He intended to limit what Satan could do to Job. Because Job did not yet know how to resist the devil with the sword of the Spirit, the Word of God, Eph 6:17, Satan had a right to try Job, Lk 22:31. All God could do was sustain Job until Job learned that you overcome the devil by resting in the righteousness of God instead of your own righteousness, 2 Cor 12:9, and using the Word of God against him, Jms 4:6-8.

9 And Satan answered Jehovah, and said, Does Job fear God for nothing?

10 Have you not made a hedge about him, and about his house, and about all that he has on every side? You have knelt down with goodness to the work of his hands, and his livestock is broken out in the land.

11 And send out your hand now, and touch all that he has, and he will bless¹¹ you to your face.

12 And Jehovah said to Satan, Behold, all that he has is in your hand; only do not send out your hand on him. So Satan went out from the face of Jehovah.

13 And there was a day when his sons and his daughters were eating and drinking wine in the house of their brother, the first born,

14 And there came a messenger to Job, and said, The oxen were plowing, and the donkeys grazing at hand,¹⁴

15 And the Sabeans fell upon them, and took them, and they have struck the servants with the mouth of the sword, and I only am escaped separately to stand before you.

16 While he yet spoke, there came another, and said, The fire of God¹⁶ has fallen from the heavens, and has burned the flock animals

and the servants, and has eaten them; and I only am escaped separately to stand before you.

17 While he yet spoke, there came another, and said, The Chaldeans put out three heads, and spread out against the camels, and have taken them, and struck the servants with the mouth of the sword, and I only am escaped separately to stand before you.

18 While he yet spoke, there came another, and said, Your sons and your daughters were eating and drinking wine in the house of their brother, the first born,

19 And, behold, there came a great wind across the desert, and touched the four corners of the house, and it fell on the young men, and they are dead; and I only am escaped separately to stand before you.

20 Then Job arose, and tore his robe, and shaved his head, and fell down upon the ground, and prostrated himself,

21 And said, Naked I came out of my mother's womb, and naked I shall return there; Jehovah gave, and Jehovah has taken; blessed be the name of Jehovah.

22 In all this Job did not sin, nor give²² to God foolishness.

CHAPTER 2

1 Again there was a day when the sons of God came to place themselves before Jehovah, and Satan came also among them to place himself before Jehovah.

¹¹ **1:11** Satan's accusation is that Job will become a hypocrite. Satan predicted that Job would bless God to His face, but rebel against God in his heart. See 1:5.

¹⁴ **1:14 at hand** means nearby.

¹⁶ **1:16 the fire of God has fallen from the heavens.** Note how that human beings blame God for what appears to be natural disasters, such as lightning killing animals, and people, when here in Job it is a clear attack of Satan himself. See Note on the storm, Mrk 4:40.

²² **1:22 give, nathan,** to give, meaning that Job did not attribute to God foolishness.

JOB 3 *Satan again accuses Job before God; Satan's attack; three friends; Job makes light of his day*

2 And Jehovah said to Satan, From where do you come? And Satan answered Jehovah, and said, From traveling the earth, and from walking in it.

3 And Jehovah said to Satan, Have you put your heart on my servant Job, because there is none like him in the earth, a complete and an upright man, one who fears God, and turns away from evil? And he still seizes his innocence strongly, although you prod me against him, to swallow him up for nothing.

4 And Satan answered Jehovah, and said, Skin for skin, even all that is to a man he will give for his soul;

5 And put out your hand now, and touch his bone and his flesh, and he will bless you to your face. Note Job 1:5

6 And Jehovah said to Satan, Behold, he is in your hand, but hedge about his soul.

7 And Satan went out from the face of Jehovah, and struck⁷ Job with evil inflamed ulcers from the sole of his foot to his crown.

8 And he took him a piece of pottery to scrape himself with it, sitting among the ashes.

9 Then his wife said to him, Are you still holding steadfastly your innocence? Bless God, and die.

10 But he said to her, You speak as one of the foolish women speaks. Indeed, we shall receive good from God himself, and shall we not receive evil? In all this Job did not sin with his lips.

11 And Job's three friends heard all this evil that was come on him, and they came each man from his own place, Eliphaz, the Temanite, and Bildad, the Shuhite, and Zophar, the Naamathite, and they met by appointment to come to nod with him, and to breathe sympathetically with him.

12 And they lifted up their eyes from afar, and did not recognize him; they lifted up their voice, and wept; and each man tore his robe, and sprinkled dust upon their heads toward the heavens.

13 And they sat down with him on the ground seven days and seven nights, and none was speaking to him a word because they saw that his suffering was very great.

CHAPTER 3

1 Afterward Job opened his mouth and made light of his day.

2 And Job answered, and said, Jer 20:14-18

3 Let the day be lost in which I was begotten, and the night in which it was said, She is with child with a mighty man *child*.

4 Let that day be darkness; do not let God from above tread to seek for it, neither let the light shine upon it.

5 Let darkness and the shadow of death be its kinsman redeemer; let a cloud dwell upon it; let the eclipse of the day terrify it.

6 As for that night, let darkness take it; do not let it rejoice with the days of the year; do not let it come into the number of the months.

⁷ 2:7 It should be called to your attention again that it was Satan who struck Job with sickness, not God.

Job questions why he was born, or why he did not die at birth; Eliphaz rebukes Job **JOB 4**

7 Lo, let that night be sterile;
let no shout of joy come there.

8 Let the cursers of the day
who are ready to awake leviathan
puncture it. Job 41:1

9 Let the stars of the evening
twilight breeze be dark; let it seek
to bind together light, but let there
be none; and do not let it see the
eyelid of the dawn,

10 Because it did not shut up
the doors of my mother's womb,
nor hid wearisome toil from my
eyes.

11 Why did I not die from the
womb? Why did I not expire when
I came out of the belly?

12 Why did the knees come
before me? Why the breasts that I
should suck?

13 Because now I should have
lain down and rested; I should have
slept, then I had been at rest

14 With kings and counselors
of the earth who built desolate
places for themselves;

15 Or with princes who had
gold, who filled their houses with
silver;

16 Or as a hidden abortion, I
had not been, as infants never see-
ing light.

17 There the wicked cease
rumbling, and there the weary rest
in power.

18 There the prisoners are at
peace together; they do not hear
the call of those who drove them.

19 The small and great are
there; and the servant is free from
his lord.

20 Why is light given to him
who is toiling, and life to the bitter
in soul,

21 Who wait for death, but it
is not; and dig for it more than for
secret treasures;

22 Who rejoice full circle, be-
ing glad because they have come
to the grave?

23 To a mighty man whose
way is hidden, and whom God has
entwined?

24 My sighing comes because
food is before my face, and my
roarings are poured out like the
waters,

25 Because the fear I feared
has arrived, and that which I feared
has come to me.

26 I was not at peace, and I
was not at rest; I was not at rest,
and rumbling came.

CHAPTER 4

1 And Eliphaz, the Temanite,
answered, and said,

2 Will one try a word with
you? You are wearied, but who can
hold himself back from words?

3 Behold, you have chas-
tised many, and you have seized
weak hands strongly.

4 Your words have raised up
those tottering, and you have
caused the bending knees to be
powerfully alert.

5 But now it is come upon
you, and you are wearied; it touches
you, and you tremble.

6 Is not your fear of God
your trust, the completeness of your
ways your cord *of hope*? Gen 31:42,

53

7 Remember, please, who is
he who is lost being innocent? Or
where were the upright hidden *in
destruction*?

JOB 5 *Eliphaz asserts that Job is reaping the vanity he has sown, that he is reaping as the foolish reap*

8 What I have seen: They that plow vanity and sow wearisome toil reap it.

9 By the breath of God they are lost, and by the Spirit of his nostrils they are ended.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are torn out.

11 The old lion is lost for lack of fresh food, and the offspring of the lioness are separated.

12 And a word was stolen through to me, and my ear took an inkling of it.

13 In thoughts from the visions of the night, when deep sleep falls on men,

14 Fear came upon me, and shuddering, which caused my abundant bones to fear.

15 And a spirit changed in front of my face; the hair of my flesh stood up.

16 It stood still, but I could not recognize its appearance. An image was in front of my eyes. Silence. Then I heard clearly a voice, saying,

17 Will mortal man be more righteous than God? Will a mighty man be more pure than his Maker?

18 Behold, he put no trust in his servants, and he charged his heavenly messengers with folly;

19 How much more them who dwell in houses of clay, whose foundation is in the dust, who are crushed before the face of the moth?

20 From dawn to dusk they are violently struck; they are always lost with none regarding.

21 What is left of them is not pulled up; they die, and not with wisdom.

CHAPTER 5

1 Call now. Is there anyone who answers you? And to whom will you turn among the holy ones?

2 Because provocation kills the foolish, and envy slays the one open *to it*.

3 I have seen the foolish taking root, but I instantly punctured his place of rest.

4 His children are widely distanced from salvation, and they are crushed in the gate, and there is none to snatch them out.

5 The hungry eats his harvest, and they take him to the thorns, and a snare eagerly inhales their resources,

6 Because vanity does not come out of the dust, and wearisome toil does not sprout out of the soil,

7 Because man is born to wearisome toil, as the sons of the live coal fly, soaring.

8 I would tread unto God, and unto God I would put my cause,

9 Who does great things and unsearchable, marvelous things without number,

10 Who gives rain upon the face of the earth, and sends waters upon the outdoors,

11 To set the depressed on high, and those darkened become exalted in salvation,

12 Breaking up the devices of the cunning, so that their hands cannot do their counsel,

Eliphaz asserts that Job will prosper if he will let God make him right; Job desires God to crush him. **JOB 6**

13 Capturing the wise in their own stratagem, and the counsel of the twisted flows like liquid.

14 By day they meet with darkness, and they feel *for their way* in their noonday as in the night.

Job 38:15

15 But he saved the poor from the sword, from their mouth, and from the hand of the strong,

16 So for those dangling in need there is a cord *of hope*, and evil closes her mouth.

17 Behold, happy is the man whom God makes right; do not despise the chastisement of *the Almighty*,

18 Because he makes sore, and binds up; he breaks in pieces, and his hands heal.

19 In six troubles he will snatch you out; yes, in seven no evil will touch you.

20 In hunger he will redeem you from death, and in war from the hand of the sword.

21 You will be hid from the lash of the tongue; you will not fear violence when it comes.

22 You will laugh at violence and hunger, and you will not fear the living creatures of the earth,

23 Because you will be in covenant with the stones of the field, and the living creatures of the field will be complete in peace with you.

24 And you will know by seeing that your tent is in peace, and you will visit your place of rest, and will not sin.

25 You will know by seeing that your seed is abundant, and your offspring as the plants of the earth.

26 You will come to your grave in maturity, like a stack of sheaves ascends in its time.

27 Lo, we have searched it out; it is right; you yourself, attentively hear, and know by seeing it.

CHAPTER 6

1 And Job answered, and said,

2 Oh that weighing, *that* my provocation were weighed, and my tempestuous ruin were lifted in the balances together,

3 Because now it would be heavier than the sand of the sea! Therefore my words are swallowed down,

4 Because the arrows of the Almighty are within me; their heat drinks up my spirit; the terrors of God are arranged against me.

5 Does the wild donkey bray when he has tender sprouts? Or does the ox low over his mixed feed?

6 Are the tasteless things eaten without salt? Or is there any taste in the broth of purslain?⁶

7 My soul refuses to touch them; they are sickening food.

8 Who will give that my desire may come, that God would give me my cord *of hope*!

9 That God would yield and crush me, shake his hand, and break me off!

10 And yet it is my comfort (and I exult in labor pains - he does not spare in pity) because I have

⁶ 6:6 **purslain**, *challamuwth*, an herb from which broth was made which had no taste. It was widely used as a proverb for that which was tasteless, called foolish purslain. See Gesenius 2495.

JOB 7 *Job rebukes Eliphaz for his accusations; Job magnifies his months of ruin*

not hidden the words of the Holy One.

11 What is my power that I should wait patiently, and what is my end that I should prolong my soul?¹¹

12 Is my power the power of stones, or my flesh bronze?

13 Is it *not that* my help is not in me, and counsel is driven from me?

14 Mercy is due to the faint from his friend, and he¹⁴ forsakes the fear of the Almighty.

15 My brothers have acted deceitfully as a *temporary* stream; they cross on as the channel of the *temporary* streams of the valley,

16 Darkened from the ice, in which the snow is hidden.

17 When they flow away, they vanish; when it is hot, they are pulled up from their place by the roots.

18 They bend the well trod way of their way; they ascend to waste, and are lost.

19 The well trod way of Tema looked intently; the processions of Sheba were bound together to wait for them.

20 They paled in shame because they were confident; they came there, and blushed.

21 Because now you are like it; you see my dismay, and are afraid.

22 Did I say, Come to me? Or, Give to me of your power?

¹¹ 6:11 meaning, prolong my soulful life on earth?

¹⁴ 6:14 he, refers to his friend who does not give mercy to him, the faint hearted. Because his friend does not give him mercy, his friend forsakes the fear of the Almighty.

23 Or, Cause me to escape from the hand of the oppressor? Or, Redeem me from the hand of the ruthless?

24 Cause *it* to flow to me, and I will be silent; and cause me to discern in which I have strayed.

25 How pressing are right words, and what do you make right by being right?

26 Do you calculate words to justify the hopeless whose words *are* as wind?

27 Yes, you cause the orphan to fall, and you dig *a pit* for your friend.

28 And now, yield *assent* to face me; I do not lie before your face.

29 Turn back, please. Do not let it be evil; turn back again; my righteousness is in it.

30 Is there evil in my tongue? Can my taste not discern tempestuous ruin?

CHAPTER 7

1 Is there not a host of *days* to man upon earth, and are not his days like the days of one hired for wages?

2 As a servant eagerly inhales for the shade, and as one hired for wages binds together his work,²

3 So I inherit months of ruin, and nights of wearisome toil are weighed out to me.

4 When I lie down, I say, When shall I rise, and when will the flight of the dusk be? And I am full of tossings until the evening twilight breeze.

² 7:2 meaning that he binds together his work to collect his pay.

Job magnifies the shortness and oppression of life: Bildad says you reap immediately in this life **JOB 8**

5 My flesh is clothed with clods of dust and worms; my skin settles, and is despised.

6 My days are lighter than a weaver's shuttle, and are ended without a cord of hope.

7 Oh, remember that my life is wind; my eye will not turn back to see good.

8 The eye of him who has seen me will not spy me out; your eyes are upon me, and I am not.

9 The cloud is ended, and walks away; so he who descends to the world of the dead will not ascend.

10 He will not return again to his house, and his place will not recognize him any more.

11 Also I will not refrain my mouth; I will speak in the oppression of my spirit; I will ponder in the bitterness of my soul.

12 *Am* I the sea, or a monster, that you put a guard over me?

13 When I say, My bed will comfort me, my bed will lift my ponderings,

14 Then you break me down with dreams, and terrify me with visions,

15 So that my soul chooses a choking death rather than my bones.¹⁵

16 I despise *it*; I shall not live always; cease from me, because my days are vanity.

¹⁵ **7:15** It means that he chooses death rather than good healthy bones which will keep him alive. To me, this statement indicates that ancient people knew that the health of the body was determined by the marrow in the bones. See 21:24

17 What is man that you make him great, and that you put your heart upon him,

18 And visit him every morning, trying him every wink?

19 How long will you not turn your gaze from me, and not slack off from me until I swallow my spit?

20 I have sinned; what shall I do to you, Oh, you Guard of men? Why have you put me as your object of attack, so that I am a burden to myself?

21 And why do you not lift my transgression, and cross over my iniquity, because now I shall lie down in the dust, and at the dawn I shall not be?

CHAPTER 8

1 And Bildad, the Shuhite answered, and said,

2 Until when will you speak these things, and the words of your mouth *be* a vast wind?

3 Does God twist judgment, or does the Almighty twist righteousness?

4 Although your children have sinned against him, and he has sent them away in the hand of their transgression,

5 If you would be up at dawn to God, and cause the Almighty to stoop in grace to you,

6 If you are pure and upright, surely now he would awake for you, and make your resting place of righteousness complete.

7 Though your beginning was small, your end would enlarge exceedingly.

JOB 9 *Bildad: those of the past agree with me; The theme of Job is 9:2; the all powerful righteous God*

8 Because, please ask the first generations, and set up for the searching of their fathers,

9 Because we are but of yesterday, and do not know, because our days are a shadow upon earth.

10 Will they not cause *it* to flow to you, causing words to go out of their heart, saying to you,

11 Can the rush rise up without a marsh? Can the reed enlarge upward without water?

12 It is yet in its tender greenness, not cut down, and it dries up before the face of every plant.

13 So *is* the well trod way of all who forget God, and the cord of *hope* of the dirty will be lost,

14 Whose fatness will be cut off, and a spider's house is his refuge.

15 He will lean on his house, and it will not stand; he will hold it fast, and it will not rise.

16 He is moist with sap before the face of the sun, and his sprout goes out in his garden.

17 His roots are entwined over the heap, gazing at visions of his house of stones.

18 If one swallows him down from his place, it will lie to him, saying, I have not seen you.

19 Behold, this is the joy of his way, and others will sprout out of the dust.

20 Behold, God will not despise a complete man, and he will not make the hand of the evil strong,

21 Until he fills your mouth with laughter, and your lips with clamor of joy.

22 They who hate you will be clothed with shame, and the tent of the wicked will be nothing.

CHAPTER 9

1 Then Job answered, and said,

2 Truly I know by seeing it is so, but how can mortal man be righteous with God?

3 If he is inclined to contend with him, one out of a thousand cannot answer him.

4 Wise in heart and strong in power, who has hardened himself against him, and is complete?

5 Who removes the mountains, and they do not know by seeing who overturns them by his nostrils;

6 Who agitates the earth out of its place, and its pillars tremble;

7 Who talks to the heat, and it does not rise, and seals up the stars;

8 Who alone stretches out the heavens, and walks on the high places of the sea;

9 Who made Ursa Major, Orion, and Pleiades, and the apartments of the south?

10 Who does great things past finding out, and unsearchable wonders?

11 Lo, he crosses over by me, and I do not see him; and he changes *places*, and I do not discern him.

12 Behold, he seizes. Who can turn him back? Who will say to him, What are you doing?

13 God will not turn back his nostrils; the blustering helpers sink to the bottom.

How do you answer the righteous God? Job does not understand why God has declared him wrong **JOB 10**

14 How then shall I answer him, and choose my words with him?

15 Whom, though I were righteous, I would not answer; I would stoop down asking for grace before the judge.

16 If I called, and he answered me, yet I would not believe that he had broadened his ear to my voice,

17 Who overwhelms me with a storm, and increases my wounds without cause.

18 He does not give in for me to return my breath, but fills me with bitterness.

19 If I speak of power, lo, he is strong, and if of judgment, who will meet with me by appointment *to plead?*

20 Even if I am righteous, my own mouth will declare me wrong; if I say, I am complete, it will also declare me perverse.

21 I am complete; I do not know by seeing my soul; I despise my life.

22 Therefore I said, This *is* one *result*; he ends the complete, and the wicked.

23 If the lash kills suddenly, he will mock the trial of the innocent.

24 The earth is given into the hand of the wicked; he covers the faces of the judges; if not, then who is it?

25 And my days are lighter than a runner; they flee away; they see no good.

26 They change as the vessels of reeds, as the eagle swoops to the food.

27 If I say, I will forget my uttered contemplation, I will relinquish my face and desist,

28 I am afraid from all my wounds; I know by seeing that you will not hold me to be clean.

29 I am wicked; why this gasping in vain?

30 If I wash myself with snow water, and clean my palms with soap,

31 Yet you will plunge me into the pit, and my own clothes will detest me,

32 Because he is not a man as I, that I should answer him to come together in judgment.

33 I would that there existed one between us to make us right, to place his hand upon us both.

34 Let him turn his rod away from me, and do not let his dread cause me to fear;

35 I would speak and not fear him, but it is not so with me.

CHAPTER 10

1 My soul loathes my life; I will leave off the uttered contemplation over myself; I will speak in the bitterness of my soul.

2 I will say to God, Do not declare me wrong; know by seeing why you contend with me.

3 Is it good to you that you should oppress, that you should despise the work of your palms, and shine upon the counsel of the wicked?

4 Do you have eyes of flesh? Or do you see as man sees?

5 Are your days as the days of mortal man? Are your years as a mighty man's days,

JOB 11 *How do you face the righteous God and find someone to speak for you? Zophar's cutting words*

6 That you search out my iniquity, and you tread seeking my offense,

7 Upon your knowledge that I am not wicked? But none can snatch *himself* out of your hand.

8 Your hands carved me and made me a unit all around, and you swallow me.

9 Remember, please, that you made me out of clay, and you will turn me back to dust?

10 Did you not pour me out as milk, and congeal me like curds?

11 You have clothed me with skin and flesh, and you have entwined me with bones and sinews.

12 You have made me with life and mercy, and your visitation has hedged about my spirit.

13 And you have hidden these in your heart; I know by seeing because this is with you.

14 If I sin, you hedge me about, and you will not make me clean from my iniquity.

15 If I am wrong, woe to me; and if I am righteous, I will not lift up my head, filled with disgrace, and seeing my affliction;

16 It rises up. As a lion you hunt me, and turning back you distinguish yourself upon me.

17 You renew your witnesses against me, and increase your provocation upon me; changes and a host are against me.

18 Why have you brought me out of the womb? Oh that I had expired, and no eye had seen me!

19 I should have been as though I had not been; I should have flowed from the womb to the grave.

848

20 Are not my days few? Cease, and place me alone, that I may break away a little,

21 Before I walk - and I will not return - to the land of darkness and shadow of death,

22 A land of darkness as the dusk, and the shadow of death, no order, and the light is as dusk.

CHAPTER 11

1 Then Zophar, the Naamathite, answered, and said,

2 Should not the abundance of words be answered? And should a man of lips be justified?

3 Should your lies make adult men be silent? And when you mock, will none be reproached?

4 And you have said, My instruction is pure, and I am clean in your eyes.

5 And on the contrary, Oh that God would speak, and open his lips against you;

6 And that he would cause the secrets of wisdom to stand out boldly to you, because *they are* double in counsel! And know that God forgets your evil for you.

7 Can you, searching, cause God to be? Can you completely cause the Almighty to be?

8 *He is* higher than the heavens - what can you do; *he is* deeper than the world of the dead - what can you know by seeing?

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

10 If he changes, and shuts up, or gathers together, who can turn him back?

Zophar tells Job to set himself right with God and God will be pleased; Job's sharp words **JOB 12**

11 Because he knows by seeing the ruin of adult men; he sees the vanity, and will he not discern *it*?

12 Man is hollow in heart, and man is born a wild donkey's colt.

13 If you set up your heart, and spread out toward him your palms,

14 If vanity is in your hand, widely distance *yourself* from it, and do not let evil dwell in your tents,

15 Because then you will lift up your face without blemish, and you will exist poured *in place*, and will not fear,

16 Because you will forget *your* wearisome toil, remembering it as waters crossed over¹⁶;

¹⁶ **11:16 remembering it as waters crossed over.** Note the very specific difference between the biblical way of saying something in contrast with the modern manner of speaking. Zophar says that once Job's heart is right with God he will remember all of these troubles as waters crossed over. In modern terminology we would say, as waters under the bridge, but there is a great deal of difference between waters crossed over, and waters under the bridge. In the word picture of waters under the bridge, the person is standing safely on the bridge, watching, and wondering what the waters will bring, and how long it will take the waters to pass on by. In the word picture of waters crossed over, there is no bridge. You are wading out into the water from one side wondering what you will encounter in the stream before you reach the other side. You do not know how deep it is going to get, nor how swift the current is, nor what dangers lurk beneath the waters. You do not know if you will be able to wade the stream all the way across, or if you will suddenly fall into the depths, and have to swim for your life, nor what poisonous, or nonpoisonous creatures are in the stream with you, nor when, or if they will attack you. Life is not like a bridge over troubled waters. Life is like waters crossed over. Everything every day is uncertain, and unknown. Each of us is crossing the stream where, and in the manner we think best, and what lies in the stream in our path is totally unknown. We do not know if we are going to come out on the other side where we plan, or

17 And your life will rise as the noonday; you will be fleeting; you will be as the dawn.

18 And you will trust, because there stands out a cord *of hope*, and you will dig, and you will lie down in safety.

19 Also you will lie down, and none will make you tremble; many will be worn down before your face.

20 And the eyes of the wicked will be ended, and *a way of retreat* will be lost to them, and their cord *of hope will be* as the expiring of the soul.

CHAPTER 12

1 And Job answered, and said,

2 For truly you are the people, and wisdom will die with you.

3 But to me is a heart as you; I do not fall below you; and with whom do such as these not exist?

4 I am a laughter to his friend - who calls on God, and he answers him - the righteous, the complete *man*, is a laughter,

5 A flame disrespected in the thought of him who is secure, set up for his feet to waver.

in the condition we plan, but by trusting God we will later remember it simply as waters crossed over. We simply have God's many promises, such as Isa 43:2, **When you cross through the waters, I am with you; and through the rivers, they shall not flush you away; when you walk through the fire, you shall not be burned; and the flame shall not kindle upon you.** Only occasionally does God give you a bridge over the waters. Most of the time you have to pass through them, but He will be with you, and you will come out victorious on the other side.

JOB 13

The wicked seem secure, yet God is in control

6 The tents of those who ravage are at peace, and they who agitate God are secure, who bring their god in their hand.

7 And on the contrary, please ask the animals, and they will cause *it* to flow to you; and the birds of the heavens, and they will make *it* stand out boldly to you;

8 Or ponder upon the earth, and it will cause *it* to flow to you; and the fish of the sea will tally it up for you.

9 Who does not know by seeing all these that the hand of Jehovah has done this,

10 In whose hand is the soul¹⁰ of every living creature, and the spirit of all flesh of man? Gen 1:20; 2:7

11 Does the ear not test words, and the taste, taste food for itself?

12 With the aged man is wisdom, and in length of days *is* understanding.

13 Wisdom and might *are* with him; counsel and understanding *are* with him.

14 Behold, he breaks down, and it cannot be built; he shuts up a man, and no one opens.

15 Behold, he encloses the waters, and they dry up; and he sends them out, and they overthrow the earth¹⁵.

¹⁰ 12:10 This verse shows that humans in Job's day knew that animals, birds, and other living creatures have souls, as shown in Gen 1, and that man has a spirit from God. See Note Gen 1:20, and 2:7.

¹⁵ 12:15 The first half of this verse refers to God's enclosing the waters in the creation to make the dry land to appear, Gen 1:9, and the second half of the verse refers to the worldwide flood in Noah's day that overthrew the earth, Gen 6:18-24.

16 With him is strength and counsel; those who stray and those who lead astray are his.

17 He causes counselors to walk away stripped, and he clearly shows judges to be boasters.

18 He opens from the chastisement of kings, and yokes their waist with a band.

19 He causes priests to walk away stripped, and he wrenches *away* those who appear permanent;

20 Turning aside the lip of those trusted, and he takes away the taste of the aged;

21 Pouring disrespect upon the generous, and he slackens the girding of the channel.

22 Making the deep naked out of the darkness, and he brings out to light the shadow of death.

23 Magnifying peoples, and causing them to be lost; he expands peoples, and leads them.

24 He turns aside the heart of the head of the people of the earth, and makes them to wander in a wasteland with no way.

25 They feel in the dark with no light, and he causes them to wander like one drunk.

CHAPTER 13

1 Lo, my eye has seen all this; my ear has heard and understood it.

2 I know by seeing your knowledge also; I have not fallen below you.

3 And on the contrary, I would speak to the Almighty, and I desire to justify God.

4 And you falsely patch together lies; you are all worthless healers.

5 Oh that being silent, you would be silent, and it would be your wisdom!

6 Please attentively hear my rebuke, and prick up your ears to the defenses of my lips.

7 Would you speak evil for God, and speak treacherously for him?

8 Will you lift his face? Will you contend for God?

9 Is it good that he should search you out? Or, do you deceive him as one man deceives another?

10 Setting right, he will set you right, if you lift up faces under cover.

11 Will not his being raised up make you fear, and his fear fall upon you?

12 Your remembrances are like ashes; your backs as backs of clay.

13 Be silent from me that I may speak, and let whatever *will* cross over on me.

14 Why do I lift up my flesh in my teeth, and put my soul in my palm?

15 Though he cuts me off, I will wait for him; surely I will be right in my ways before his face.

16 He will also be to me salvation, because the dirty will not come before his face.

17 Hearing attentively, hear my speech attentively, and my utterance with your ears.

18 Behold now, I have arranged my verdict; I know by seeing that I shall be justified.

19 Who is he who will contend with me, because now, remaining silent, and I shall expire.

20 God, do only two things to me, then I will not hide from your face.

21 Widely distance your palm from me, and do not let your dread make me to fear.

22 Then call, and I will answer, or let me speak, and you turn back to me.

23 How many are my iniquities and offenses? Make me to know by seeing my transgression, and my offense.

24 Why do you hide your face, and calculate against me as one who hates you?

25 Will you be dreadful to a leaf driven about, and will you pursue dry straw?

26 Because you write bitterness against me, and make me to possess the iniquities of my youth.

27 You put my feet in the stocks, and hedge about all my well trod ways; you carve on the root of my feet.

28 And he,²⁸ as a rotten thing, fails, as a garment a moth eats.

CHAPTER 14

1 Man born of woman is of short days and full of rumbling.

2 He comes forth like something glistening, and is cut down; he flees as a shadow, and does not stand.

3 And do you open your eyes upon that, and bring me into judgment with you?

²⁸ **13:28 and he.** Job changes, and refers to himself in the third person, talking about the one God has so wrongly treated, himself.

JOB 15

Man's total inability to save himself; Job feels overwhelmed by God

4 Who gives a clean thing out of an unclean? Not one.

5 Lo, his days are determined; the number of his new moons are with you; you have made his enactments, and he cannot cross over *against them*.

6 Gaze away from him that he may cease, until he is delighted with his day as one hired for wages.

7 Because there is for a tree a cord *of hope* if it is cut down, that it will change and its sprout will not cease.

8 Though its root is old in the earth and its stump dies in the dust,

9 Through the scent of water it will bud and make harvest like a plant.

10 But mighty man dies, and is prostrate; man expires, and where is he?

11 The waters go away from the sea, and the stream is parched and ashamed;

12 And man lies down, and does not rise; they will not awake, nor open their eyes out of their sleep, until the heavens are no more.¹²

13 Who will give me *my desire* that you would hide me in the world of the dead? Who will cover me until your nostrils¹³ are turned away, until you place for me an enactment, and remember?

¹² 14:12 This verse shows that Job, along with his friends, believed in the resurrection at the end of history.

¹³ 14:13, **nostrils**, *aph*. The expression of God's anger through the burning of His nostrils is a phrase or picture that is recorded constantly throughout the Hebrew Bible. It is usually translated anger or wrath in KJV, but *aph* is nostrils. Until your nostrils are turned away, means until God turns the burning of His nostrils from Job.

14 If a mighty man dies, will he live? All my host of days I will wait until my change comes. 1 Cor 15:51-52. Heb 1:12

15 You will call, and I will answer you; you will long for the work of your hands.

16 Because now you tally up my steps. Do you not hedge about my offense?

17 My transgression is sealed in a package, and you falsely patch together my evil.

18 And surely, a falling mountain lies fallen, and the strong rock is removed out of its place.

19 The waters wear away the stones; you flush the spontaneous growth out of the dust of the earth; and you cause the cord *of hope* of man to be lost.

20 You overpower him always, and he walks;²⁰ you change his face, and send him away.

21 His children attain to a heavy *position*, and he does not know by seeing it; and they become small, and he does not understand it.

22 Surely his own flesh feels pain, and his soul mourns for himself.

CHAPTER 15

1 Then Eliphaz, the Temanite, answered, and said,

2 Does he who is wise answer knowledge from wind, and fill his belly with the east *wind*?²

²⁰ 14:20 **walks**, *halak*, used in the exact same sense that we use it today, meaning that he leaves.

² 15:2, **east wind**, *qadiym*, considered the worst wind because it blew destruction from the east, from the hot dry Arabian desert.

3 Does he justify himself with words that are not a familiar help, or with words from which no value can rise?

4 Yes, you break fear to pieces, and scrape off uttered contemplation before the face of God,

5 Because your mouth teaches your evil, and you choose the tongue of the cunning.

6 Your own mouth declares you wrong, and not I; and your own lips answer against you.

7 Were you the first man begotten? Or were you twisted together before the hills⁷?

8 Have you attentively heard the assembled counsel^{8a} of God? And do you scrape off^{8b} wisdom to yourself?

9 What do you know by seeing, and we do not know by seeing? What do you understand, which is not with us,

10 Both the aged and the very aged, more vast in days than your father?

⁷ **15:7** This statement refers to the fact that there were no high mountains when God first created the earth, but that hills and mountains were thrust up on the surface of the earth in the world-wide flood of Noah's day.

^{8a} **15:7-8 assembled counsel**, *cowd*, is the one word for both of the words assembled counsel. It is a direct reference to Gen 1:26 where the three persons in the one God said to one another, **Let us make man in our image**. The Hebrew word, *cowd*, means a sitting together for deliberate counsel, and familiar and secret conversation. Although Eliphaz is scoffing at Job in asking the question, it shows clearly that Eliphaz was familiar with the three persons in God consulting one another in the creation of Man, and that Eliphaz was familiar with the first man, Adam, 15:7, from whom all other human beings came.

^{8b} **15:8, scrape off to yourself**, *gara*, to scrape, or shave, or cut off. It means to attribute to yourself the source of wisdom.

11 Are the consolations of God small with you? And we have used gentle words with you.

12 Why does your heart take you away, and why do you roll your eyes,

13 That you turn your spirit against God, and send out of your mouth *such* words?

14 What *is* man, that he should be clean, or that he that is born of woman should be righteous?

15 Behold, he puts no trust in his holy ones; the heavens are not clean in his eyes.

16 How much more detestable and corrupt is man, who drinks evil like water?¹⁶

17 I live; hear me attentively, and that which I have gazed at in a vision, I will tally up.

18 What wise men have caused to stand out boldly from their fathers, and have not hid,

19 Unto whom alone the earth was given, and no stranger¹⁹ crossed over in their midst.

20 The wicked twists all his days, and the number of *his* years is hidden for the ruthless.

¹⁶ **15:14-16** Clearly Eliphaz, and those of his day believed that man was born with a sinful nature, as St. Paul teaches in Romans 1-3.

¹⁹ **15:19 no stranger**, *Zuwr* is the normal Hebrew word for stranger or foreigner. Eliphaz is referring to a time in the beginning when God gave the entire earth to the human family, and there was no such thing as a stranger or foreigner because they all belonged to the same family and were familiar with one another. What Eliphaz is saying is that from the beginning the wicked have been punished by God, and the righteous have prospered. The times when for short, or long periods this does not seem to be the case, is the question addressed by the Book of Job, along with the central question of how is a man made righteous before God.

JOB 16 *Eliphaz claims God's judgment is always immediate and obvious; Job rejects their accusations*

21 A fearful sound is in his ears; ravaging will come on him in full prosperity.

22 He does not believe that he will return out of darkness, and the sword leans out and peers for him.

23 He is driven for food. Where is it? He knows by seeing that the day of darkness is set up at his hand.

24 Oppression and distress will make him fear; they will overpower him, as a king prepared to the battle,

25 Because he stretches out his hand against God, even to prevail against the Almighty.

26 He runs at him with his neck, with the thick backs of his shield,

27 Because he covers his face with his fatness, and makes fat on his loins.

28 And he dwells in cities hidden *by destruction*, and in houses which no man inhabits, which are prepared heaps.

29 He will not be rich, neither will his resources rise up, neither will he spread out its completion on the earth.

30 He will not turn aside from the darkness; the flame will dry up his sprouts, and he will turn away from the breath of his mouth.

31 Let him, having gone astray, not trust in ruin, because ruin will be his exchange.

32 It will not be fulfilled in his day, and his palm leaf will not be green.

33 He will be violent to *the* unripe grape of the vine, and will throw down its blossom like the

olive,

34 Because the assembly of the dirty *will be* sterile, and fire will eat the tents of those receiving gifts *as bribes*.

35 They conceive wearisome toil, and give birth to vanity, and their belly sets up deceit.

CHAPTER 16

1 Then Job answered, and said,

2 I have attentively heard an abundance of these; you all *are* wearisome comforters.

3 Is there an end to windy words? Or what presses you that you answer?

4 I also could speak as you; if it were your soul instead of my soul, I could bind words against you, and shake my head at you.

5 I would make you powerfully alert with my mouth, and I would restrain the moving of my lips.

6 If I speak, my suffering is not restrained, and if I cease, what walks out?

7 Surely now he has made me weary; you have stunned all my assembly.⁷

8 And you have bound me fast; it is a witness; and my failure of flesh rises against me; it answers to my face.⁸

⁷ **16:7** *assembly,edah*, is a regular assembly, referring to all of Job's friends who were accustomed to assemble with Job.

⁸ **16:8** Job's explosive short phrases apparently mean the following: You have seized me, and bound me with your words, and your seizing me is a witness against me; you have made my fleshly sickness to fly in my face as an additional witness against me.

Job despairs of help from his friends, and begins to despair of God's help

JOB 17

9 His nostrils have torn me in pieces and persecuted *me*; he grates his teeth at me; he who oppresses me sharpens his eyes upon me.

10 They have opened their mouth wide upon me; they struck my cheek in disgrace; they have filled themselves together against me.

11 God has shut me up to the perverse, and hurled me headlong into the hands of the wicked.

12 I was at peace, but he has broken me in pieces; and seized my neck, and dashed me to pieces, and raised me up to be in prison.

13 His archers surround me; he slices my kidneys, and does not spare me in pity; he spills my bile on the earth.

14 He breaks me with break upon *the* face of break; he runs upon me like a mighty one.

15 I have sewed sackcloth upon my skin, and have gleaned my horn in the dust.

16 My face is fermented red from weeping, and as the shadow of death *is* on my eyelids,

17 Though no violence is in my palms, and my prayer is pure.

18 Oh earth, do not cover my blood, and let there be no *hiding* place for my cry. Gen 4:10

19 Even at this time, behold, my witness is in the heavens, and he who witnesses for me is on high.

20 My friends are those who make mouths at me; my eye weeps unto God.

21 Oh that one might make a mighty man right with God, as a son of man for his friend,²¹

22 Because a number of years will arrive, and I will walk the well trod way; I will not return.

CHAPTER 17

1 My spirit is bound; my days are extinguished; the graves *are ready* for me.

2 Although mockeries *are* with me, and my eye dwells on bitterness,

3 Put, please, a security for me with you; who is he who will strike hands with me?

4 Because you have hidden their heart from intelligent success; therefore you will not exalt them.

5 He causes an allotment to stand out boldly to his friends, and the eyes of his children will end.

6 He has placed me permanently as a satire of the people, and I am one in whose face they spit.

7 And my eye is weak from provocation, and all my limbs are as a shadow.

8 Upright ones will be stunned at this, and the innocent will wake up himself against those dirty.

9 The righteous will seize his way, and he who has clean hands will add strength.

10 And all of you, turn back, and come *again*, please; I cannot find a wise one among you.

11 My days have crossed over; my schemes, the possessions of my heart, are torn away.

²¹ **16:19,21.** These verses are a clear prophecy that (1) God Himself in the heavens will be the witness who justifies us, 16:19, and (2) that He will be like a son of man pleading for his fellowman, 16:21. This shows the clear consciousness that the human race had from the beginning that God would furnish Himself in the form of man as our redeemer, Gen 3:15. See 19:25-27.

JOB 18 *Job prepares for the world of the dead; Bildad describes judgment being placed on Job*

12 They put night into day; the light is near before the face of darkness.

13 If I bind the world of the dead as my house, I spread my bed in the darkness.

14 I have called to the pit, You are my father. To the maggot, My mother and my sister.

15 And where then is my cord of hope? And who will spy out my cord of hope?

16 They will descend to the separations¹⁶ of the world of the dead, when we rest together in the dust.

CHAPTER 18

1 Then Bildad, the Shuhite answered, and said,

2 Until when will you put away perversion of words? Understand, and afterwards we will speak.

3 Why are we calculated as dumb animals, impure in your eyes?

4 He tears his soul to pieces with his nostrils. Will the earth be left for you? Or will the strong rock be removed out of its place?

5 Even the light of the wicked will be extinguished, and the flame of his fire will not shine.

6 The light will be dark in his tent, and his lamp will be extinguished over him.

7 The steps of his effectiveness will be distressed, and his own counsel will throw him down,

8 Because he is sent away into a net by his own feet, and he walks upon a snare.

9 The net will seize him by the heel; the noose will seize on him.

10 The rope is hid for him on the earth, and a snare for him in the beaten path.

11 All around terrors cause him to fear, and dash him to pieces at his feet.

12 His effectiveness is hungry, and bending under oppression is set up at his side.

13 It will eat the separate parts of his skin; the firstborn of death will eat his separate parts.

14 His refuge will be torn out of his tent, and it will march him to the king of terrors.

15 What is not his will dwell in his tent; sulphur is scattered upon his place of rest.

16 His roots are dried up beneath, and his harvest will be clipped from the top.

17 Memory of him is lost out of the earth, and *there is* not a name to him on the face of the outdoors.

18 He will be pushed away from light into darkness, and they drive him away from the world.

19 He will not have progeny, nor offspring among his people, not a survivor in his dwellings.

20 Those after him will be stunned at his day, and those before him were seized with terror.

21 Surely these are the dwellings of the wicked, and this is the place that God has not known.

¹⁶ 17:16 separations, *bad*. *Bad* means separation, or division, or the different limbs of a tree, or sections of a place. It refers to the two divisions in sheol, the world of the dead: (1) paradise (or Abraham's bosom), and (2) hell. See Lk 16:20-31.

Job despairs because God has crushed him and will not answer him, yet his redeemer lives **JOB 19**

CHAPTER 19

1 Then Job answered, and said,

2 Until when will you grieve my soul, and crush me with words?

3 These ten strokes you have reproached me; do you not pale in shame that you have injured me.

4 And if indeed I have strayed, my straying stops with myself.

5 If indeed you make yourselves great against me, and justify against me my disgrace,

6 Know by seeing then that God has twisted me, and has struck me with his stronghold.

7 Behold, I shriek, Violence! But I am not answered. I call for help, but no judgment.

8 He has walled in my well trod way that I cannot cross over, and he has put darkness over my beaten paths.

9 He has stripped me of my weighty glory, and turned off the crown from my head.

10 He has torn me down all around, and I walk; and he has pulled up my cord *of hope* like *pulling up* a tree.

11 And his nostrils burn against me, and he calculates against me as an oppressor.

12 His armies come together, and mound up their way against me, and pitch their tents around my tent.

13 He has widely distanced my brothers from me, and those who know me by seeing are surely turned aside from me.

14 My near kin have ceased from me, and those who know me by seeing have forgotten me.

15 They who dwell in my house and my maids calculate me to be a stranger; I am a stranger in their eyes.

16 I called my servant, and he did not answer me; I stooped down in grace to him with my mouth.

17 My breath is strange to my wife, and I stoop down in grace to the children of my own body.

18 Even babies despised me; I arose, and they spoke against me.

19 All my assembled adult men counselors detested me, and they whom I loved are turned about against me.

20 My bone clings to my skin and to my flesh, and I am escaped by the skin of my teeth.

21 Stoop down in grace to me! Stoop down in grace to me, you, my friends, because the hand of God has touched me.

22 Why do you run after me as God, and are not satisfied with my flesh?

23 Oh that my words were now given writing! Oh that they were given inscribed in a book!

24 That they were engraved with an iron pen and lead in the strong rock forever!

25 I know by seeing that my redeemer lives, and he will rise at the last day upon the earth;

26 And after they destroy this my skin, yet in my flesh I will gaze upon God,

27 Whom I will gaze upon for myself, and my eyes will see, and not a stranger; my kidneys²⁷ are finished within my bosom.

²⁷ **19:27 kidneys**, *kilyah*, always in the plural. Used constantly in Exo, and Lev of the literal kidneys of animals used in sacrifices.

JOB 20 *Zophar claims that the wicked are immediately punished in this world as Job is punished*

28 But you say, Why do we run after him? And the root of the word²⁸ is found in me.

29 Turn aside from the face of the sword, because you may know by seeing the wrath of the evil of the sword of judgment.

CHAPTER 20

1 Then Zophar, the Naamathite answered, and said,

2 Rightly, thoughts cause me to turn back *an answer* because of haste within me.

3 I have attentively heard the disgrace of my chastisement, and the spirit of my understanding causes me to answer.

4 You know by seeing this of old, since Adam was put on earth,

5 That the shout *of joy* of the wicked is near *its end*, and the happiness of the dirty *lasts only* a wink?

When used with reference to humans it is used regularly with the heart. As the heart denotes your inner motivation and driving force, the kidneys denote the mind and emotions of the inner being. As the kidneys filter out impurities in the liquids of the body, so your mind, and emotions must filter out the impurities in the thoughts that flow to you and through you.

²⁸ **19:28 word, *dabar***; *dabar* is the noun for word, and the verb to speak. You can tell by its use that often it carries the meaning of thing or matter. We would say that the root of the matter is found in me. The fact that there appears no other Hebrew word for our English word thing, shows that the foundation origin of all things is words. God did not create the material universe out of nothing. He created it out of Himself with words. Every thing was spoken into existence by God. God's words are the foundational reality behind the existence of all things. That is why it is so important to learn all of God's exact words, and to learn the holy principles of how to bring the things promised in God's words into reality in our lives. In other translations when you see the word "thing" or "matter," as a general rule the Hebrew word they have translated is *dabar* which means word or speak.

6 Though his height ascends to the heavens, and his head touches the dark clouds,

7 He will be lost like his own dung forever; they who see him will say, Where *is he*?

8 He flies away like a dream, and is not, and he will be driven away as a vision of the night.

9 An eye scanned him, but no more, and his place will not spy him out again.

10 His children will seek to satisfy his debt to those dangling in need, and his hands will return his effectiveness.

11 His bones are full of youthful vigor, but it lies down with him in the dust.

12 Though wickedness is sweet in his mouth - he hides it under his tongue,

13 In pity he spares it, and will not leave it, and withholds it within his taste -

14 His food is turned into the bitterness of asps in his insides within him.

15 He has swallowed resources, and he vomits them up; God will possess *what was in* his belly.

16 He will suck the poison of asps; the tongue of the viper will fatally strike him.

17 He will not see the rivulets, streams upon streams of honey and curdled milk.

18 He will return his earnings, and not swallow them down; his exchange will be according to his resources, and he will not wave joyously,

Zophar claims that the wicked are immediately punished; Job says the wicked prosper now **JOB 21**

19 Because he has crushed to pieces and forsaken those dangling in need; he has plucked off a house which he did not build.

20 So he will not know by seeing peace in his belly; he will not escape with what delights him.

21 Nothing of his food survived; rightly so, none will twist around to his good.

22 In the fullness of his clapping his hands he will be in distress; the hand of every laborer will come upon him.

23 In the filling of his belly, he²³ will send out the burning anger of his nostrils upon him, and will rain it upon him for his food.

24 He flees from the iron weapon; it changes to a bow of bronze.

25 It is pulled out, and comes out of his back; the lightning metal walks out of the bitterness within him; fright is upon him.

26 All darkness hides his hiding *place*; a fire not blown will consume him; the survivors in his tent will be broken up.

27 The heavens will make his evil naked, and the earth will rise against him.

28 The produce of his house will be made naked; it will be poured out in the day of his nostrils.²⁸

²³ **20:23 he** refers to God. The same phrase, the burning anger of his nostrils, as occurs in the Books of Moses, Gen - Deu. God will rain his anger upon him for his food, meaning, the wicked will eat the anger of God.

²⁸ **20:28 the day of his nostrils**, means in the day that God's nostrils burn with wrath.

29 This is the allotment of a wicked man from God, and the inheritance spoken of him by God.

CHAPTER 21

1 And Job answered, and said,

2 Attentively hearing, attentively hear my speech, and let this be your consolations *to me*.

3 Bear with me, and I will speak; and after that I have spoken, you may mock.

4 *As for me*, is my uttered contemplation to man? And if so, why should my spirit not be cut off?

5 Turn to me, and be stunned, and put your hand over your mouth.

6 And when I remember, I also tremble, and quivering seizes my flesh.

7 Why do the wicked live, move on *in years*, even prevail in resources?

8 Their seed is set up before their face with them, and their offspring before their eyes.

9 Their houses are at peace without fear, and the rod of God is not upon them.

10 Their bull crosses over *the heifer*,¹⁰ and does not loathingly reject *her*; their heifer delivers, and does not miscarry.

11 They send out their babies like a flock, and their children jump *for joy*.

¹⁰ **21:10** See Note Lev 25:9-10. Crosses over is one word, *abar*, which means to cross over, or to cover, as in covering so much distance, when what we mean is that we crossed over it. Here it refers to the bull crossing over the heifer or covering her for breeding.

JOB 21*Job says the wicked prosper and multiply in this world*

12 They lift up the tambourine, and harp, and rejoice at the voice of the reed instrument.

13 They finish their days in good, and in a wink sink into the world of the dead.

14 And they say to God, Turn away from us, and, we are not inclined to the knowledge of your ways.

15 Who *is the* Almighty, that we should work for him? And what value is it that we impinge *our petitions* upon him?

16 Lo, their good is not in their hand; widely distance the counsel of the wicked from me.

17 How *often* is the lamp of the wicked extinguished, and *how often* does their bending under oppression come upon them *that* he allots their inheritance in his burning nostrils?

18 *How often* are they as straw before the face of the wind, and as chaff that the snatching hurricane steals away?

19 *You may say that* God hides his vanity for his children, *yet if* he completes it to him, then he will know by seeing it.

20 Let his eyes see his crushing blow, and let him drink of the heat of the Almighty,

21 Because what pleasure *does he have* in his house after him, when the number of his new moons is cut off?

22 Does any teach God knowledge? And he will judge the exalted!

23 This one dies in complete bone, being wholly at peace, and safe.

860

24 His breasts are full of milk, and his bones are watered with marrow. Note 7:15

25 And that one dies in the bitterness of soul, and does not eat his good.

26 They will lie down together in the dust, and the maggots will cover them.

27 Behold, I know by seeing your devices, and you are violent in plans against me,

28 Because you say, Where *is* the house of the generous, and where are the residential tents of the wicked?

29 Have you not asked them who cross over by the way, and do you not recognize their signs,

30 That the wicked is kept back for the day of bending under oppression? They will flow into the day of wrath.

31 Who will cause his way to stand out boldly to his face, and who will complete to him what he has done?

32 He will flow to the grave, and will be sleepless in the stacks of sheaves.³²

33 The clods of the stream will be sweet to him, and every man will be drawn after him, and before his face they *are* without number.

34 And how do you comfort me in vain? There remains treachery in your answers.

³² 21:32 **stacks of sheaves.** *gadiysh*, a stack of sheaves. In all the other places this word appears it refers to literal stacks of sheaves of grain. Here it refers to the wicked being stacked in sheaves in death without sleep, that is, without rest.

CHAPTER 22

1 Then Eliphaz, the Temanite, answered, and said,

2 Since he who is intelligently successful is a familiar helper to himself, can a mighty man *also* be a familiar helper² to God?

3 Is it any pleasure to the Almighty that you are righteous, or is it gain to him that you make your ways complete?

4 Will he justify you for fear of you? Will he come with you to judgment?

5 Is your evil not abundant, and your iniquities without end?

6 Because you have bound your brothers with pledges without cost to you, and stripped the naked of their clothing.

7 You have not watered those languishing from thirst with water, and you withhold food from the hungry.

8 The earth is to the man with an outstretched arm, and those with lifted up face dwell in it.

² 22:2 **familiar helper.** This phrase is the translation of the Hebrew word, *cakan*, which is used both places in the sentence. *Cakan* describes a person who lives with another, and is very valuable to him who owns the house. *Cakan* means someone who is a familiar assistant, or family assistant, who is profitable to the one with whom he dwells, so that the owner of the place does not wish to lose this valuable assistant. He would be in need if he lost him. Man cannot be in this position with God, because God needs nothing that man has. Man cannot produce any righteousness that God needs, or even pleases God. An intelligently successful man, because of his wisdom, is a familiar helper to himself, that is, valuable to himself, and is his own best friend, but a man cannot be in this position with God. Man cannot be profitable to God in any manner. The KJV has the correct interpretative translation, but not the exact words. So, this is one of those places that the people who spoke the words understood what they meant, but when translated has to be explained to get the picture.

9 You have sent widows away empty, and crushed the stretched out arms of the orphans.⁹

10 Therefore all around you are *trap* plates, and you tremble with sudden fear,

11 Or darkness, you cannot see; and a multitude of waters cover you.

12 Is God not in the height of the heavens, and do you see the head of the stars that they *are* exalted?

13 And you say, How does God know by seeing? Can he judge through the thick darkness?

14 The dark cloud is a covering to him so that he does not see, and he walks the circle of the heavens.

15 You have hedged about the eternal well trod way which vain adult men have trod,

16 Which were plucked up, and it *was* not time, whose foundation was poured out as a stream,

⁹ 22:9 False assumptions. All of these accusations that Job's three friends brought against him are assumptions they have made because of his present misfortune. Humans are filled with false assumptions and false accusations. The first thing that most humans think when they see a misfortune come upon someone is, "I wonder what terrible sin he committed to cause this to happen. He had to have done something extremely bad for this to happen to him." This is exactly the way Job's friends thought. And once they got into the discussion they fabricated the accusations as they talked, all of which were false assumptions based upon what they saw at the moment. They had no evidence that he had sent widows away empty, or that he had caused the arms of orphans to crumble, or of any of the other things of which they accused him. Let us not be guilty of making false assumptions on the basis of what we see with our eyes. Our eyes do not tell us the whole story, as we discover when we come to the end of Job.

JOB 23 *Eliphaz makes a big list of very false accusations against Job; Job tries to prove he is right*

17 Those saying to God, Turn away from us, and what can the Almighty do for them?

18 And he filled their houses with good, and let the counsel of the wicked be widely distanced from me.

19 The righteous see it, and rejoice, and the innocent mock them.

20 Surely our adversary is hid *in destruction*, and what is left the fire consumes.

21 Please, be a familiar helper with him, and be complete; good will come to you by it.

22 Please take the law from his mouth, and put his words in your heart.

23 If you return to the Almighty, you will be built. Widely distance iniquity from your tents,

24 And you will place gold on the dust,²⁴ and among the strong rocks of the streams of Ophir.

25 And the Almighty will be your gold and silver, strength for you,

26 Because then you will luxuriate in the Almighty, and will lift up your face to God.

27 You will ignite your prayer as incense to him, and he will hear you attentively, and you will complete your vows.

28 You will cut a word, and it will rise to you; and the light will shine on your ways.

29 Since you are sunk down, you also will say, Exalt, and he will save the downcast eyes.

²⁴ 22:24 **gold on the dust**, as being both abundant, and of little importance, See Job 22:25. Ophir, Meaning the gold of Ophir.

30 He will cause him who *is* not innocent to escape, and *he will* cause you to escape by the purity of your palms.³⁰

CHAPTER 23

1 And Job answered, and said,

2 Even today my uttered contemplation is bitter; my hand is heavy with my sighing.

3 Who will give to me to know by seeing, so I might find him! I would come to his place!

4 I would arrange my judgment before his face, and fill my mouth with rebukes.

5 I would know by seeing the words he would answer me, and understand what he would say to me.

6 Will he contend with me with his great power? No, but he would put it in me.

7 There the upright makes himself right with him, and I would be delivered forever from my judge.

³⁰ 22:30 These words by Eliphaz are a genuine prophecy from God predicting the actual ending of the book of Job, not understood, no doubt, by Eliphaz when he uttered it. God will cause him who is not innocent to escape. Job was not innocent. Eliphaz, and his friends were not innocent, as all humans are not innocent, but when Job called on God, God made him innocent, just, and righteous. Then, having pure palms by the miracle of God's grace, he prayed for his friends, Eliphaz included, although when giving this word he had no thought that he needed Job's prayer, and God forgave them, which is exactly what is prophesied here in these words, God will cause you to escape by the purity of your palms. This is only one of many such instances where the human who spoke the words meant them one way, but God Who put the words in his mouth, meant them another way. See John 11:49-51. All the words of the Bible are God-breathed, 2 Tim 3:16.

Job sincerely believes he will be saved by his good works; he is not like the wicked **JOB 24**

8 Behold, I walk forward,
but he is not *there*; and backward,
and I do not discern him.

9 On the left he is working,
and I do not gaze at a vision of him;
he languishes on the right hand, and
I do not see him;

10 Because he knows by seeing
my way; when he has tested me,
I will come out like gold.

11 My foot has seized his
steps; I have hedged about his way,
and not stretched away.

12 Also I have not withdrawn
from the command of his lip; I have
hid *as a treasure* the words of his
mouth more than my enactments.

13 And he is one, and who can
turn him back? And his soul de-
sires, and he does,

14 Because he completes
what is enacted for me, and they
are great with him.

15 Therefore I tremble before
his face; I understand him, and I
fear him.

16 And God softens my heart,
and the Almighty causes me to
tremble,

17 Because I was not pulled
up by the roots before the face of
darkness, and he has covered the
darkness from before my face.

CHAPTER 24

1 Since times are not hidden
from the Almighty, why do they who
know him not gaze at visions of his
days?

2 They *overreach* bound-
aries; they pluck off flocks, and
shepherd the flocks for themselves.

3 They drive away the don-
key of orphans; they bind the
widow's ox for a pledge.

4 They cause the poor to
stretch out of the way; the meek of
the earth have hidden themselves
together.

5 Behold, they go forth to
their work as wild donkeys in the
desert, rising early for fresh food
of the desert, food for them and for
their young.

6 They reap his mixed feed
in the field, and they glean the vine-
yard of the wicked.

7 They cause the naked to
lodge without clothing, and there is
no cover against the cold.

8 They are moist with the
gushing water of the mountains, and
for lack of shelter they embrace the
strong rock.

9 They pluck off the orphan
from the breast, and they bind a
pledge on the poor.

10 They make them walk na-
ked without clothing, and they lift
the sheaves of the hungry.

11 Between their walls they
press out oil; they tread
winepresses, and thirst.

12 Adult men groan from out
of the city, and the soul of the pol-
luted cries out for freedom, yet God
does not put it down as foolishness.

13 They are rebels against the
light; they do not recognize his
ways, and do not dwell in his paths.

14 At the light the killer rises;
he cuts off the poor and needy, and
in the night he is as a thief.

15 And the eye of the adul-
terer hedges about the evening twi-
light breeze, saying, No eye will spy

JOB 25-26 *Job declares the wicked will be judged hereafter; Bildad: how can mortal man be justified?*
me out, and he puts a cover over his face.

16 In the dark they dig through houses; by day they shut themselves up; they do not know by seeing the light,

17 Because dawn is like the shadow of death to them, because they recognize the terrors of the shadow of death.

18 He *moves like* light upon the face of the waters; their allotment is vile in the earth; no one faces the way of the vineyards.

19 As drought and heat pluck off the snow waters, *so* the world of the dead *plucks off* those who have sinned.

20 The womb will forget him; the maggot will feed sweetly on him; he will be no more remembered; and wickedness will be broken as a tree.

21 He shepherds the sterile who does not bear, and does no good to the widow.

22 He also draws the mighty with his power; he rises up, and does not trust the living.

23 He gives him security, and he rests confidently; yet his eyes are on their ways.²³

24 They rise for a little while, and are nothing, and tumble *into ruin*; they are closed in death as all *others*, and clipped as the heads of the ears of grain.

²³ **24:23** The interpretation of this verse is that though these persons are wicked, God gives them security, and they rests confidently in that security, but God's eyes are on their way. God sees what they are doing. They think they are secure in the good God has allowed to them, though they are wicked. God sees them. They will not escape. The next verse shows this meaning.

25 And if not, who then will prove me a liar, and put my words as nothing?

CHAPTER 25

1 Then Bildad, the Shuhite answered, and said,

2 Rule and fear are with him; he makes peace in his high places.

3 Is there any number to his armies, and on whom does his light not rise?

4 How then can mortal man be justified with God? Or how can he be clean who is born of woman?

5 Behold, even the moon - and it is not clear - and the stars are not clean in his eyes.

6 How much less man, a multiplying maggot, and a son of man, a voracious maggot?⁶

CHAPTER 26

1 And Job answered, and said,

2 How have you surrounded him with help who is without power, *or* saved the arm that is not strong?

3 How have you counseled him who has no wisdom, and made known abundant counsel?

4 To whom have you caused words to stand out boldly, and whose breath came out from you?

5 The ghosts twist *in pain* under the waters and their inhabitants.

6 The world of the dead is naked before him, and the place of destruction⁶ has no covering.

⁶ **25:6 multiplying maggot** is *rimmah*, meaning a maggot that multiplies rapidly, and voracious maggot is *towla*, meaning a maggot with the voracious capacity to consume what it eats on. Two very strong pictures of the corruption of man and his nature!

7 He stretched out the north over the waste, and hung the earth on nothing.

8 He binds the waters in his dark clouds, and the cloud is not torn under them.

9 He seizes the face of his throne, expanding his cloud over it.

10 He has drawn a circle over the face of the waters to the enacted completion of light with darkness.

11 The columns of the heavens tremble, and are in consternation at his reproof.

12 He settles the raging sea with his power, and by his understanding he dashes to pieces those blustering.

13 By his Spirit he brightly beautified the heavens; his hand has pierced the fleeing serpent.¹³

14 Lo, these are the outer ends of his ways, and what an inkling of a word we intelligently hear of him, and who can understand the thunder of his might?

⁶ **26:6 the place of destruction** is one word, *abaddown*. It appears only in Job (26:6; 28:22; 31:12), Psalms (88:11), Proverbs (15:11; 27:20), and Revelation (9:11). It is always associated with hell and death. The angel over the bottomless pit is *Abaddon*, Rev 9:11. Therefore, this place of destruction, *abaddown*, has to be the place of torment of the wicked dead.

¹³ **26:13** The first thought of this sentence is that God has brightly beautified the heavens, and the inference is that He beautified the heavens with the stars. So the last half of the sentence is still in the heavens, and refers to the constellation of stars called *bariyach*, in the form of a fleeing serpent. Job combines the picture of the constellation of the fleeing serpent with the truth that God has pierced Lucifer, ejected him from having any authority in heaven, and made the serpent flee before God and His righteous ones.

CHAPTER 27

1 And Job continued to lift his proverb, and said,

2 As God lives, he has turned away my judgment, and the Almighty has embittered my soul.

3 As long as my breath is in me, and the Spirit of God is in my nostrils,

4 My lips will not speak wickedness, nor my tongue meditate treachery.

5 Far be it from me that I should justify you; until I expire I will not cause my innocence to be turned away from me.

6 I seize my righteousness, and will not slack off; my heart will not reproach me any of my days.

7 Let the one hating me be as the wicked, and he who rises against me as the unrighteous,

8 Because what *is* the cord of hope when he breaks off the dirty, when God pulls out his soul?

9 Will God attentively hear his cry, because distress comes on him?

10 Will he luxuriate himself in the Almighty? Will he call on God every time?

11 I will cause *it* to flow to you by the hand of God; I will not hide what is with the Almighty.

12 Behold, you, all of you, have gazed at visions; why then this? You have become vain with vanity.

13 This is the allotment of a wicked man with God, and the ruthless will take their inheritance from the Almighty.

JOB 28 *The terrors coming upon the wicked; Job says man mines minerals but cannot find wisdom*

14 Although his children are multiplied, they are for the sword, and his offspring will not be satisfied with food.

15 His survivors will be buried in death, and his widows will not weep.

16 Although he heaps up silver as the dust, and sets up garments as clay -

17 He may set them up, but the just will put them on, and the innocent will divide the silver.

18 He builds his house as a moth, and as a booth that the guard makes.

19 He lies down rich, but it will not be gathered *with him*; he opens his eyes, and *his wealth* is not.

20 Terrors reach him as waters; a snatching hurricane steals him away in the night.

21 The east *wind* lifts him away, and he walks, and it frightens him out of his place;

22 And it will be thrown upon him, and not spare *him* in pity; fleeing, he will flee from its hand.

23 He will clap his palms at him, and will hiss him out of his place.

CHAPTER 28

1 Certainly there is a *place* for silver to come out, and a place for gold where they refine it.

2 Iron is taken from the dust, and copper is smelted from stone.

3 He puts an end to darkness, and he completely searches out the stones of darkness and the shadow of death.³

4 He breaks out a stream far from the inhabitants; they hang far from men forgotten of man's foot; they swing to and fro inside the earth.

5 Food comes from it, and it is turned up like fire⁵ from down below.

6 The place of sapphires is its stones, and to it *is* dust of gold.

7 There is a path the birds of prey do not know by seeing, nor which the eye of the hawk has scanned.

8 The sons of haughtiness have not trodden it, nor the fierce lion adorned it.

9 He sends out his hand upon the flint; he overturns the mountains by the roots.

10 Among the strong rocks he tears open channels, and his eye sees everything of heavy value.

11 He binds up weeping streams, and he brings out the hidden thing to light.

12 And where will wisdom be, and where is the place of understanding?

13 Man does not know by seeing its arrangement, nor is it in the land of the living.

³ 28:3 This statement refers to man's search into the dark regions below the surface of the earth for mineral wealth, where dead bodies are buried, and the abyss under the earth where the spirits and souls of the dead go.

⁵ 28:5 From the surface of the earth comes food from crops. From below the surface, in the bowels of the earth, men extract its minerals by fire, explosives, and fire to liquefy, and separate. These statements show that mining, mineral extraction, and making things from these minerals was very advanced in Job's day. The theories of the evolutionist that man has evolved upward are no where evidenced.

Man is unable to find wisdom; Job longs for the good old days

JOB 29

14 The deep says, It is not in me, and the sea says, *It is not with me.*

15 Gold cannot be given for it, and silver cannot be weighed for its price.

16 It cannot be weighed against the gold of Ophir, the precious onyx and the sapphire.

17 Gold and crystal cannot be arranged *to equal* it, and it *cannot* be exchanged for jewelry of fine gold,

18 Not to mention coral and rock crystal; drawing out and sowing¹⁸ wisdom is above red coral.

19 The topaz of Ethiopia cannot be arranged *to equal it*; it cannot be weighed against pure gold.

20 And wisdom - from where does it come, and where is the place of understanding?

21 And it is veiled from the eyes of all living, and hidden from the birds of the heavens.

22 The place of destruction and death say, We have attentively heard of its sound with our ears.

Note Job 26:6.

23 God understands its way, and he knows by seeing its place;

24 Because he looks to the ends of the earth, and he sees under the whole heavens,

¹⁸ **28:18 drawing out and sowing** is one word, *meshek*, which means to draw seed out of the container, and scatter them with your hand. Death and life are in the hand of the tongue, and they who love it will eat its fruit, Pro 18:21. You have a hand on the end of your tongue. With that hand on the end of your tongue you draw seeds out of the container. The container is the Bible and your heart where you have hidden God's words, Ps 119:11. Then you sow God's words - seeds - of wisdom in your life, and in the lives of others. Doing this is far more valuable than any precious stone. See Is 55:10-11. Lk 8:11.

25 Making for the wind its weight, and he weighs the waters by measure,

26 When he made an enactment for the rain, and a way for the voice of the lightning.

27 At that time he saw it, and tallied it up; he set it up, and also, he searched it out.

28 And he said to man, Behold, the fear of the Lord, that is wisdom, and to turn away from evil is understanding.

CHAPTER 29

1 And Job continued to lift his proverb, and said,

2 Oh that I were given *to be* as in months before, as the days when God hedged me about,

3 When his lamp shined over my head; by his light I walked through darkness;

4 As I was in the days of my winter, when the sitting in assembled counsel with God was upon my tent,

5 When the Almighty was yet with me, my children around me,

6 When I washed my steps with curdled milk, and the strong rock poured out to me streams of oil,

7 When I went out to the gate by the city; I set up my seat in the street.

8 The youth saw me, and hid themselves, and the aged rose and stood up.

9 The leaders closed up their talking, and put their palm over their mouth.

JOB 30 *Job longs for the good old days when his righteousness was honored; now he is despised*

10 The voice of the commanders was hidden, and their tongue clung to the roof of their mouth,

11 Because the ear heard, and I was right; and the eye saw, and witnessed for me,

12 Because I caused the poor who cried for help to escape, and the orphan, and him to whom there was no help.

13 Blessing came upon me for *delivering* him who was lost, and I caused the heart of the widow to shout *for joy*.

14 I put on righteousness, and it clothed me; my judgment *was* like a robe and a turban.

15 I was eyes to the blind, and I was feet to the lame.

16 I was a father to the poor, and I searched out the controversy of him whom I did not know by seeing.

17 And I broke the teeth of the wicked, and I threw the fresh food out of his teeth.

18 Then I said, I will expire in my nest, and I will multiply my days as the sand.

19 My root was opened to the waters, and the dew lay all night on my harvest.

20 My glory was new with me, and my bow changed into my hand.

21 They listened attentively to me, and waited, and were still at my counsel.

22 After my words they did not speak again, and my words distilled upon them.

23 And they waited for me as for the rain, and they opened their mouth as for the latter rain.

24 I laughed on them; they did not believe it, and they did not cause the light of my face to fall.

25 I chose for them their way, and sat as head, and dwelt as a king among the armies, as he who comforts the mourners.

CHAPTER 30

1 And now they laugh at me, those who are lesser in days than I, of whom I would have despised to place their fathers with the dogs of my flock.

2 Also, what *is* the power of their hands to me? The vigor of maturity is lost from them!

3 *They are* sterile in lack and hunger, gnawing pain in the desert, *who were in* a tempest and ruined yesterday,

4 Who strip off sea purslain by the shrubs, and broom plant roots for their food. Note 6:6

5 They are driven out from the midst - they shout after them as a thief -

6 To dwell in fearful chasms of the streams, in caves of the dust, and in hollow rocks.

7 They brayed between the shrubs; they scraped out under the brambles.

8 Children of a fool, even children without a good name; they were struck from the earth.

9 And now I am their song, and I am their *by*-word.

10 They detest me; they widely distance *themselves* from me, and do not hold back spit from

Job is now despised by those who previously feared and honored him; he does not understand **JOB 31**
my face,

11 Because he has opened what is left *to me*, and afflicted me; also they have sent away the bridle before my face.

12 These offspring rise on my right; they push away my feet, and they mound up against me their well trod ways of causing *others* to bend under oppression.

13 They have torn up my path; they cause my tempestuous ruin to ascend; there is no help against them.

14 They come as a broad break; they roll on at the bottom of a tempest.

15 Terrors are turned upon me; they pursue my honor as the wind; and my salvation crosses on away like a dark cloud.

16 And now my soul is poured out upon me; the days of affliction have seized me.

17 The night pierces my bones within me, and the gnawing pain does not lie down;

18 *My* abundantly powerful *sickness* disfigures my garment; the mouth of my coat binds me.

19 He has caused me to flow into the mud, and I am like dust and ashes.

20 I cried to you, and you do not answer me; I stood, and you discerned me.

21 You are turned about to be fierce to me; you persecute me with the power of your hand.

22 You lift me up to the wind; you cause me to ride it, and you melt my counsel,

23 Because I know by seeing that you will turn me back to death, and the house appointed for all living.

24 Surely he will not send out his hand to their prayer, although they call for help in their calamity.

25 Did I not weep for him whose day is hard? Was not my soul sad for the poor?

26 When I bound good together, then evil came; and when I waited for light, then came darkness.

27 My stomach boiled, and was not still; the days of affliction went before me.

28 I walk in darkness with no sun; I rose up; I cried for help in the congregation.

29 I am a brother to monsters, and a companion of the daughters of the ostrich.

30 My skin is dark upon me, and my bones burn with drought.

31 And my harp is turned into mourning, and my reed instrument into the voice of weeping.

CHAPTER 31

1 I cut a covenant with my eyes. How then could I think upon a virgin?¹

¹ 31:1 This entire chapter is a listing by Job of his good deeds, which he believes, cause him to deserve God's salvation. It is the climax and end of Job's words. His last contention is a fervent claim that his good deeds constitute his righteousness before God. He misses the whole point that making man righteous and giving man eternal life is a supernatural work, a work of God. Everything Job listed in this chapter is a natural work of man. Everything Job claimed to be able to do was a controlling of natural things, self control over his body in not committing adultery, and control over material things in helping others

JOB 31

Job recites all the good deeds he has maintained all his life

2 And what allotment of God is there from above, or inheritance of the Almighty from on high?

3 Is *there* not bending under oppression to the wicked, and a strange calamity to the workers of vanity?

4 Does he not see my ways, and tally up all my steps?

5 If I have walked with vanity, or my foot has hurried to deceit,

6 Let me be weighed in a righteous pair of scales, that God may know by seeing my innocence.

7 If my step has stretched away from the way, and my heart walked after my eyes, and if any blemish has clung to my palms,

8 Let me sow, and let another eat, and let my offspring be rooted out.

9 If I have left my heart open to a woman, and if I have laid wait at my neighbor's door,

10 Let my wife grind meal for another, and let others bend down upon her; ^{2 Sam 12:11}

11 Because this is an *evil* scheme, and it is a moral evil for the judges.

12 Because it *is* a fire that eats to the place of destruction, and would root out all my increase. ^{Rev 9:11. Pr 6:27-29. Pr 7:27}

13 If I despised the judgment of my manservant or of my maid-servant, when they contended with

materially. Job completely misses the point that his inner being must be re-constituted by supernatural power. Only God has power to do this, and this is what Elihu tells Job, and this is also what God tells Job – that Job does not have supernatural power with which to give himself God's life. He only changes his thinking when he actually experiences God in a personal life changing experience.

870

me,

14 What then will I do when God rises up? And when he visits what will I answer him?

15 Did he who made me in the womb not make him, and one set us up in the womb?

16 If I have withheld those dangling in need from their desire, or have caused the eyes of the widow to fail,

17 Or have eaten my morsel separately, and the orphan has not eaten of it

18 (Because from my youth he grew up with me as with a father, and I guided her from my mother's womb),

19 If I have seen any lost for lack of clothing, or no covering for the poor,

20 If his loins have not blessed me, or *if he has not* warmed himself with the fleece of my rams,

21 If I shook my hand against the orphan, since I saw my help in the gate,

22 Then let my shoulder fall from my shoulder blade, and my arm be broken from its shaft.

23 Because this bending under oppression from God is a fear to me, and because of his being raised up I was not able *to rise up*.

24 If I have put gold as my fatness,²⁴ or have said to pure gold, You are my refuge;

²⁴ **31:24 fatness**, *kecel*, which is the fatness on the loins. Since the loin muscle is the strongest muscle in the body, it is a symbol of strength. If Job has made gold as the strongest thing in his life, as the fat loin is the strength of the body, then he has sinned. He is saying that IF he had done such a thing he would readily admit to his sin, but he avows that he has not.

Job recites all the good deeds he has maintained all his life; Job was righteous in his own eyes **JOB 32**

25 If I rejoiced because of my abundant resources, and because a vast *sum* was to my hand,

26 If I saw the light since it shined, or the moon walking in brightness,

27 And my heart was open under cover, or my mouth has kissed my hand,²⁷

28 This also is an iniquity for the judges, because I would have lied to the God above.²⁸

29 If I rejoiced at the calamity of him who hated me, or was awake because evil was in him -

30 And I have not given my taste to sin by requesting a curse upon his soul -

31 If the adult men of my tent did not say, Who can give from his meat, they not being satisfied?³¹

32 The stranger did not lodge outdoors; I opened my doors to those from the well trod way.

33 If I covered my transgression like Adam, by hiding my iniquity in my bosom,

34 Then let me dread a great tumult, and the disrespect of families break me down, and I will be still, and not go out of the door.

²⁷ **31:27** This verse describes the heart being open to satanic enticement to worship the lights in the heavens, the sun, moon, and stars, as practiced in many forms since ancient times including the constant attention to astrology today. The kissing of the hand was an ancient form of worship, as a worshipper of the lightholders of the heavens moved his hand to his mouth and kissed it in a physical expression of worship of the lightholders of the heavens.

²⁸ **31:28** above the lightholders in the heavens

³¹ **31:31 They not being satisfied**, refers to the strangers outside who needed food and lodging. The men in Job's tent did not need to ask him to arrange for travelers in need. Job's men fed and clothed the stranger outside without asking Job because they were previously instructed to do so.

35 Who will give me an attentive hearing? Behold my mark! Let the Almighty answer me! And let the man with a controversy against me write a writing.

36 Surely upon my neck I would lift it, and would lace it fast as a crown to me.

37 I would cause the number of my steps to stand out boldly to him; I would come near him as a commander.

38 If my soil³⁸ shrieks out against me, or the furrows likewise weep,

39 If I have eaten its power without silver, or have caused the soul of their lords to expire,

40 Let thorns come out instead of wheat, and useless weeds instead of barley. The words of Job are completed.

CHAPTER 32

1 And these three mortal men ceased to answer Job, because he was righteous in his own eyes.

2 And the nostrils of Elihu, the son of Barachel, the Buzite, of the family of Ram, burned; his nostrils burned against Job, because he justified his soul rather than God.²

3 Also his nostrils burned against his three friends, because there was not to them an answer, and yet they had declared Job wrong.

³⁸ **31:38** They had heard how the soil cried out against Cain when he spilled the blood of Abel. Gen 4:10-11.

² **32:2 because he justified his soul rather than God**, and that God is the only righteous One, and the only One Who can make man righteous, is the theme the Holy Spirit calls to our attention over and over. See 4:7, 17; 9:2; 15:14; 32:1-2; 33:9, 23-33; 34:5, 24; 35:2, 7; 40:1-8, 14; 42:1-10

JOB 33

Elihu speaks; the characteristics of a Holy Spirit anointed preacher

4 And Elihu had waited to speak to Job because they were older in days than he.

5 And Elihu saw that *there* was no answer in the mouth of *these* three men, and his nostrils burned.

6 And Elihu the son of Barachel, the Buzite, answered and said, I am young in days, and you are aged men; therefore I crawled and feared to cause my knowledge to live before you.

7 I said, Days will speak, and an abundance of years will know by seeing wisdom,

8 But *the* Spirit, he *is* in mortal man, and the Breath of the Almighty gives them understanding.

9 It is not the great who are wise, nor the aged who understand judgment.

10 So I said, Hear me attentively; I will cause my knowledge to live, even I.

11 Behold, I waited for your words; I broadened my ear to your understanding, while you searched for words.

12 And as to you, I understand, and behold, not one of you made Job right, or answered his words,

13 Lest you say, We have brought forth wisdom! God will drive him around, not man.

14 Now he has not arranged his words against me, and I will not turn him back with your words.

15 They broke down; they did not answer again; words were removed from them.

16 And shall I wait because they do not speak, but stand, not answering again?

17 I will also answer *with* my allotment; I will cause my knowledge to live, I also,

18 Because I am full of words; the Spirit within me presses on me.

19 Behold, my belly is as wine with no opening; like new wine-skins, it bursts open.

20 I will speak, and I can breathe freely; I will open my lips, and answer.

21 Now I will not lift up the face of man, and I will not title any man by an additional name,^{2 1}

22 Because I do not know how to title anyone with additional names. After a little my Maker will lift me away.

CHAPTER 33

1 However Job, hear attentively my words, and broaden out your ear to all my words.

2 Behold, please, I have opened my mouth; my tongue has tasted what I have spoken.

3 My lips will clearly speak my words and knowledge out of my upright heart.

4 The Spirit of God made me, and the breath of the Almighty caused me to live.

5 If you are able, turn back to me; arrange yourself before my face; place yourself.

6 Behold, I also, as you, am formed from the clay by the mouth of God.

7 Behold, my dread will not make you fear, and my burden will not be heavy on you.

²¹ 32:21 *kanah*, to address by additional names, in this case, as a form of flattery.

8 Surely you have spoken in my ear, and the voice of words I have attentively heard.⁸

9 I am pure, without transgression; I am covered from impurity; and there is no iniquity to me.

10 Behold, he causes alienation to exist against me; he calculates me as hating him.

11 He puts my feet in stocks; he hedges about all my well trod ways.

12 Behold, in this you are not right. I will answer you, because God is greater than mortal man.

13 Why do you contend against him, because he does not answer all of his words.

14 Because once God speaks, or twice; man does not go to spy him out.¹⁴

15 In a dream, a vision of the night, when deep sleep falls on men, in sleep on the bed,

16 At that time he uncovers the ears of men, and seals their instruction,

17 That he may turn man away from his action, and conceal arrogance from mighty man.

18 He keeps back his soul from the pit, and his life from crossing over by a weapon.¹⁸

19 And he is made right with sorrow upon his bed, and permanent controversy in his bones,

20 So that his life abhors food, and his soul *abhors* the craving for edibles.

21 His flesh is finished from sight, and his bones bare; they previously were not seen.

22 And his soul draws near to the pit, and his life to those causing to die.

23 If there is for him a messenger,^{23a} an interpreter, one among a thousand, to cause his^{23b} uprightness to stand out boldly for man,

24 Then he stoops with grace to him, and says, Set him free from going down to the pit; I am the covering.

25 His flesh will be rejuvenated like a youth; he will turn back to the days of his youthful vigor.

26 He will ignite a prayer as incense to God, and he will be pleased with him; and he will see his face with shouts of joy, and he will turn back to mortal man his righteousness.

27 He spies out man, and man says, I have sinned, and I have made uprightness crooked, and it did not level out to me;

28 He has redeemed my soul from crossing over into the pit, and my life will see the light.

⁸ **33:8ff** Elihu says in verse 8, **Here is what I have heard you say:** and then he begins to quote a summary of what he understands Job to have said in Elihu's ear.

¹⁴ **33:14** Note that throughout this entire section of Elihu's message from God, he declared what St. Paul constantly affirmed that God seeks out man. Man does not seek God.

¹⁸ **33:18** meaning, to be killed by a weapon, and cross over to the other side - eternity.

^{23a} **33:23** This verse describes God's messenger, the man of God, who interprets God and God's Word to the people. The true man of God is one among a thousand, that is, very few compared to the multitudes of people. The man of God's main responsibility is to cause God's righteousness to stand out boldly to man.

^{23b} **33:23 his uprightness,** God's righteousness. In verse 24, He, God, stoops down with grace, and declares that He is our covering, our salvation. In verse 26 **his righteousness** refers to God's righteousness.

JOB 34 *Elihu deals with Job's claim that he is righteous and God has turned away his judgment*

29 Lo, all these God does,
three times²⁹ with a mighty man,

30 To turn back his soul from
the pit, to be enlightened with the
light of the living.

31 Prick up your ears, Oh
Hated One,³¹ hear me attentively;
be silent, and I will speak.

32 If there are words, turn me
back; speak, because I desire to
justify you.

33 If not, hear me attentively;
be silent, and I will teach you wis-
dom.

CHAPTER 34

1 And Elihu answered, and
said,

2 Hear my words attentively,
Oh you wise ones, and you who
know by seeing, broaden your ear
to me,

3 Because the ear tests
words, as the palate tastes food.

4 Let us choose to ourselves
judgment; let us know by seeing
among ourselves what *is* good,

²⁹ **33:29** In 33:14 Elihu declares that God speaks to man once, or possibly twice to turn man from sin to righteousness and salvation. In 33:29 he declares that possibly God would speak as many as three times in his divine move to turn man from sin to salvation. Based upon these statements of the Word of God, and my own experience of over fifty years in bringing men and women to God, I say that most all human beings never come under Holy Spirit conviction to come to God to be saved more than once in their lifetime. God will move on some a second time. And He possibly would move a third time upon a very few. It is most urgent that you come to God the first time God moves upon your heart, because there may not be a second opportunity. Psa 95:8. Isa 49:8. 1 Cor 6:2. Heb 3:8, 15; 4:7.

³¹ **33:31 Hated One** is the translation of the name, *Lyowb*, or Job. See Note 1:1. **be silent**, *charach*, is to scratch, or write. We scratch our head when we do not know what to say. That is what Elihu has told Job to do.

5 Because Job has said, I am
righteous, and God has turned
away my judgment;

6 Should I lie against my
judgment? My wound has made
me sick without transgression.

7 What mighty man *is* like
Job? He drinks scorning like wa-
ter,

8 And travels in association
with the workers of vanity, and
walks with wicked men.

9 Because he has said, It is
not a familiar help to a mighty man
to please God.

10 So, Oh man of heart, hear
me attentively: Far be it from God
to do wickedness, and the Al-
mighty, evil.

11 Because he will make
complete the work of a man to him,
and according to a man's well trod
way, he brings forth to him.

12 Yes, truly, God will not do
wickedly, and the Almighty will not
twist judgment.

13 Who has made an official
visit with him over the earth? Or,
who has placed the whole world?

14 If he puts his heart upon
man, if he gathers to himself his spirit
and his breath,

15 All flesh will expire as a
unit, and man will return to dust.

16 If you attentively hear this
with understanding, broaden your
ear to the voice of my words.

17 Will even one who hates
judgment bind *him*, and will you
declare wrong the one vastly righ-
teous,

18 Who says to a king, You
worthless one, or to *the* generous,
You ungodly one,

Elihu's message on conviction of sin and righteousness, and the sovereignty of God **JOB 34**

19 Who does not lift up the face of rulers, nor recognize the rich before the face of those dangling in need? Because they are all the work of his hands.

20 They die in a wink, and in the middle of the night the people will be violently agitated, and cross over; and the mighty will be taken away, not by hand,

21 Because his eyes are upon the ways of man, and he sees all his steps.

22 There is no darkness, nor shadow of death, where the workers of vanity may hide themselves,

23 Because he will not put more upon man than to walk into judgment²³ with God.

24 He will do evil to the vast²⁴ without searching them out, and stand others in their stead.

25 So he recognizes their acts, and he overturns them in the night, so they are crushed;

²³ **34:23 God will not put more upon man than to walk into judgment with God.** Every human will face two judgments. One to determine if he is saved, and the second to determine his degree of rewards or punishment. If you come to God's judgment during this life by coming before God, the Judge, and confessing His Son Jesus Christ as your Savior and Lord, then you have had your judgment, and you pass from condemnation, or judgment, into life, John 5:24. The only judgment the saved person faces after death is the judgment seat of Christ to receive his rewards, Rom 14:10; 1 Cor 3:8,14; 2 Cor 5:10; 2 Jhn 1:8; Rev 11:18; 19:7-8; 22:12. Whereas the unbeliever who never comes to God to be judged, and never confesses his faith in Jesus for his sins, will face judgment after death, to be sentenced as an unbeliever, and to determine his degree of punishment, Rom 1:32; 2:2-5; 5:18; Heb 9:27; 10:27; 2 Pet 2:9; 3:7; Rev 20:11-15.

²⁴ **34:24 vast, kabbiyr.** Humans vast in power, in riches, influence, with vast control over others, are taken away overnight, and others replace them.

26 He claps²⁶ his hands together indicating them as wicked, standing, for others to see,

27 Because they turned away from after him, and they would not be intelligently successful in all of his ways,

28 To cause the cry of those dangling in need to come to him, and he attentively hears the cry of the poor.

29 And he causes rest. Who then can declare them wrong? And when he hides his face, who then can spy him out, whether against a people or a man, they are together,

30 Against the reign of the dirty man, or against the snares caused by the people.

31 Because has any said to God, I have lifted up myself; I will not be bound?

32 What I do not gaze at in a vision, you cause to flow to me; if I have done evil, I will not add more.

33 He will make you complete, whether you despise it, whether you choose it,³³ and not I; and what you know by seeing, speak!

²⁶ **34:26 claps his hands together indicating,** is *caphaq*, meaning to strike the hands together indicating a certain decision is final. It is the striking together of the hands of a judge indicating the decision finding the person guilty, as the judge in our day strikes the gavel on the desk. It means that he has struck the gavel, finalizing his judgment that they were guilty, as they stood before others for all to see.

³³ **34:33** This inspired statement of Elihu shows that God guarantees that those who are saved will be corrected, and kept saved. The believer who at the moment refuses to get right with God on some issue will ultimately be right with God in his fellowship with God, because God will not let the believer go until the believer has turned around to God's attitude and action.

JOB 35 *Elihu's message: Job's words are without knowledge; he claims to be more righteous than God*

34 Mortal men of heart, and a mighty wise man, who attentively hear me, will say to me,

35 Job speaks without knowledge, and his words without intelligent success.

36 I long for Job to be tested by eternity against his vain human replies,

37 Because he adds transgression to his sin; he claps his hands among us, and multiplies his words against God.

CHAPTER 35

1 And Elihu answered, and said,

2 Do you calculate this to be right judgment? You say, My righteousness is more than God's!

3 Because you say, How is it a familiar help to you?³ And, What do I profit more than *if* I had sinned?

4 I will return to you a word, and your companions with you.

5 Look intently at the heavens, and see; and spy out the clouds; they are higher than you.

6 If you sin, what do you do against him? And if your transgressions are multiplied, what do you do to him?

7 If you are righteous, what do you give him, or what does he take from your hand?

³ **35:3 familiar helper**, *cakan*, a person who is a familiar or family helper whom the head of the house considers absolutely necessary to himself. Job is complaining that living right certainly has not been a familiar helper to him, and that he is no better off than if he had gone ahead and lived in sin. An attitude too often adopted by professing believers when trouble comes.

8 Your wickedness *will affect* a man as yourself; and your righteousness *will affect* a son of man.

9 By an abundance of oppressions they cause them to cry out; they cry for help because of the arm of the many.

10 And none said, Where is God my maker - giving songs in the night - Job 36:24

11 Teaching us more than the animals of the earth, and making us wiser than the birds of the heavens?

12 There they cry, and he does not answer before the face of the majesty of the evil.

13 Surely God will not attentively hear ruin, and the Almighty will not spy it out.

14 Also because you say you do not spy him out; Judgment is before his face; twist around to him,

15 And now, because his nostrils have not visited, and he does not know by seeing^{1 5} exceeding stupidity.

16 And Job opens his mouth in vanity; he multiplies words without knowledge. (These are the exact accusations God brought against Job, 38:2, and to what Job confessed, 42:3, showing that Elihu was the Holy Spirit anointed messenger of God.)

¹⁵ **35:15 know by seeing**, *yada*, the same word used when Adam knew his wife, and she conceived, Gen 4:1. Elihu's statement in Job 35:15 does not mean that God cannot recognize stupidity. It means that God does not intimately know stupidity. He does not have a relationship with stupidity, as a husband has with his wife. Stupidity is not His. He does not intimately know stupidity. Job has said some exceedingly stupid things. See next verse, Job 35:16.

CHAPTER 36

1 Elihu also continued, and said,

2 Be enclosed² a little for me, and I will cause my words on God's behalf to live to you.

3 I will lift my knowledge from afar, and I will give righteousness to my Maker.

4 Because truly my words are not false; he who is complete in knowledge is with you.

5 Behold, God is vast, and will not despise any, vast in power of heart.

6 He will not keep alive the wicked, and he gives judgment to the poor.

7 He does not scrape his eyes away from the righteous, but they⁷ are with kings on the throne. He makes them sit down as judges forever, and they are exalted. ^{1 Cor 6:2-3}

8 And if yoked in bonds, and captured in ropes of affliction,

9 Then he causes their work to stand out boldly to them, and their transgression in which they have prevailed.⁹

10 He lays bare their ear to chastisement, and says that they should turn back from vanity.

² **36:2 Be enclosed**, *kathar*. What Elihu is telling Job to do, is, enclose himself, or shut himself off from everything and everyone except Elihu, the man of God and God Himself, and Job will soon hear the voice of God, as he did very shortly after these words.

⁷ **36:7 they**, the righteous.

⁹ **36:9 prevailed**, *gabar*, to be strong, to prevail. The flood prevailed over the earth exceedingly, Gen 7:18. I refer to this verse to show the main meaning of this word. When any human transgresses against God it takes prevailing strength. God is working to prevent man from sin. If man prevails in his attempt to sin, he has put forth great effort to sin. This shows the extreme tendency man

11 If they attentively hear, and serve him, they will finish their days in good, and their years in delight.

12 And if they do not hear attentively, they will cross over by the sword, and they will expire without knowledge.

13 And the dirty in heart set their nostrils; they do not cry for help when he has yoked them.

14 Their soul dies in youth, and their life *ends* among the male prostitutes.¹⁴

15 He pulls out the poor from his poverty, and lays bare their ears in distress.

16 And also he prodded you out of the mouth of a narrow place into a broad place, no narrowness at its bottom, and causes full fatness to rest upon your table.

17 And you have fulfilled the judgment of the wicked; judgment and justice take hold.

18 Because of wrath, *beware* lest he prod you with the clapping of his hands, then a great covering cannot be stretched out to you.

19 Have you arranged your call for help, not with gold, but with all the strength of your power?

20 Do not eagerly inhale for the night, when people ascend below.²⁰

has toward sin. He literally has to overcome the power of God in order to sin. They have to completely prevail against God's voice in their conscience. See next verse.

¹⁴ **36:14** Not like righteous Lot, delivered from dying among the male prostitutes of Sodom, Gen 19:29, 2 Pet 2:7.

²⁰ **36:20 ascend below**, *alah tachath*, ascend to the bottom or below. Such things as these seeming contradictory words, actually show the accuracy of the Bible. How can you ascend below which would be down, descend not ascend? But since up is toward the sun, those on that part of the surface of the earth where

JOB 37 *Elibu's message: God is exalted in power; He does right; let your heart tremble*

21 Hedge yourself about; do not turn to vanity, because you have chosen this rather than affliction.

22 Behold, God is exalted in his power; who causes it to flow like him?

23 Who has visited over him to appoint his way? Or who can say, You have done evil?

24 Remember that you magnify his work, about which men have sung.²⁴ Job 35:10.

25 Every man has gazed at a vision of it; men looked intently on it from afar.²⁵

26 Behold, God is mighty, and we do not know by seeing; the number of his years are unsearchable,

27 Because he scrapes off drops of water; they are rain refined into mist,

it is night are away from the sun, and would have to go toward the sun, into the earth, to ascend. Since hell apparently is deep inside the earth, then at night a person would go up to go into the heart of the earth, which is below. It is just another one of those peculiar arrangements of words that shows the absolute accuracy of the words of the inspired writers of the Bible.

²⁴ **36:24** This statement most likely indicates that the story of creation, and other stories in Genesis were memorized, and sung as songs from the days of Adam forward. God gave Genesis to Moses by word by word inspiration. God is not dependent upon human memory for the accuracy of His Word, but most likely Genesis 1 and 2 and other parts of Genesis were sung as songs before the Bible was given in writing, beginning with Moses.

²⁵ **36:25** This verse states clearly that every human has been enlightened in his inner being with a revelation that God created and sustains all things. Any human who does not know about God, has deliberately chosen to ignore what God has caused him to gaze at in his heart, Rom 1:18-20. The next verse declares the opposite, that man by natural knowledge and seeing does not know God. It is only by supernatural revelation on God's part, not by man's seeking, that God is revealed to man.

28 Which the vapor drips down, and drips on man abundantly.

29 Also can any understand the expansion of the dark clouds, or the loud clamor from its booth?

30 Behold, he spreads out his light upon it, and covers the root of the sea,

31 Because by them he judges the people; he gives plenty of food.

32 He covers his palms with light, and commands it to impinge upon *where he wills*.

33 The crashing *thunder* causes him to stand out boldly; the livestock also *cause him to be seen* upon his ascending.

CHAPTER 37

1 Also at this my heart trembles, and shakes out of its place.

2 Hearing, hear attentively the rumbling of his voice, and the rumbling that goes out of his mouth.

3 He does right under the whole heavens, and his light to the ends of the earth.

4 A voice rumbles after it; he violently agitates with his majestic voice; and he will not hold them back when his voice is heard.

5 God violently agitates with his voice marvelously; he does great things, which we cannot know by seeing,

6 Because he says to the snow, Be on the earth; to the rain, shower, and to the rain, rain strongly.

7 He closes up the hand of every man, that all men may know by seeing his work.

8 And the living creatures lie in wait, and dwell in their homes.

9 Out of its apartment comes the snatching hurricane, and cold out of the north wind.

10 Ice is given by the breath of God, and the width of the waters is made narrow.

11 Also by irrigation he overburdens the dark cloud; he forcibly scatters his bright cloud,

12 And it is turned around by his management of the ropes, that they may work whatever he commands them upon the face of the world in the earth.

13 Whether for the rod of correction, or for his land, or for mercy, he brings it to be.

14 Broaden out your ear to this, Oh, Job; stand, and understand the wonders of God.

15 Do you know by seeing when God put them, and caused the light of his cloud to shine?

16 Do you know by seeing the balancings of the dark clouds, the miracles of him who is perfect in knowledge?

17 You whose clothing *is* hot, when the earth rests from the south *wind*?

18 Have you hammered out the firmament with him, strong as a poured mirror?

19 Cause us to know by seeing what we will say to him; we cannot arrange what to say before the face of darkness.

20 Will it be tallied up to him because I speak? If a man speaks, surely he will be swallowed up.

21 And now one cannot see the bright light; it is in the clouds, but the wind crosses over, and clears them.

22 Out of the north arrives golden *splendor*; down from God, fearful glorious authority.

23 We cannot cause the Almighty to be; mighty in power, and in judgment, and abundant in righteousness; he will not look down upon you with harshness.

24 Men justly fear him. He does not see any wise of heart.

CHAPTER 38

1 Then Jehovah answered Job out of the hurricane, and said,

2 Who *is* this who darkens counsel by words without knowledge?

3 Gird up now your loins like a mighty man, because I will inquire of you, and you cause me to know by seeing.

4 Where were you when I founded the earth? Cause it to stand out boldly if you know by seeing understanding.⁴

5 Who has put its measures, if you know by seeing? Or who has stretched out the line upon it?

6 On what are its foundations sunk? Or, who caused the stone of its corner to flow *to its place*,

⁴ **38:4** Notice throughout Job and especially in the words of Jehovah God Himself, how God declares that He is revealed in His creation. This explains one of the main reasons for the Satanic attack upon belief in creation in this modern age. Man is trying by the theory of evolution and the attack upon belief in creation to rid himself of his nagging consciousness that he will be held responsible by the Creator and by Jesus Christ through whom all things were created.

JOB 38*Jehovah invites Job to try to do what only God can do*

7 When the dawning stars shouted together, and all the sons of God shouted *for joy*?

8 And who entwined the sea with doors, when going out, it gushed out of the womb?

9 When I put the clouds for its garment, and thick darkness its swaddling cloth, Gen 1:2

10 And burst off my enactment for it, and put bolts, and doors,

11 And said, As far as here you will come, and no further; and here your majestic waves will be placed? Gen 1:9

12 Have you commanded the dawn in your days; do you cause the dawn to know by seeing its place, Gen 1:4-5

13 That it might seize the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as the clay of the signet, and they are placed as a garment.

15 And light is withheld from the wicked, and the lifted up arm will be broken. Job 5:14

16 Have you gone as far as the fountains of the sea? Or have you walked in to search the deep?

17 Have the gates of death been laid bare to you? Or have you seen the gates of the shadow of death?

18 Have you understood the width of the earth? Make it stand out boldly if you know by seeing it all.

19 Where is this, the way where light dwells, and darkness, where is that place,

20 That you should take it to its boundary, and that you should understand the paths to its house?

21 Do you know by seeing it, because you were then begotten, and the number of your days *are* great?

22 Have you come into the treasures of the snow, or have you seen the treasures of the hail,

23 What I have withheld against the time of oppression, against the day of battle, and war?

24 Where is this, the way light is divided, *and* the east *wind* scattered upon the earth?

25 Who has split a channel for the flood of waters, or a way for the voice of lightning,

26 To make rain on the earth, *where* no man *is*, the desert where there *is* no man;

27 To satisfy the tempest, and ruin, and to cause the sprouting of the tender sprout to go out?

28 Does there exist a father to the rain, or who has begotten the drops of dew?

29 Out of whose womb came the ice, and who has begotten the frost of the heavens?

30 The waters are hidden like stone, and the face of the deep is captured.³⁰

31 Can you bind the bands of Pleiades, or open the cords of Orion?

³⁰ **38:30** Verse 29 talks about ice. Verse 30 describes ice as stone on top when the lake or river is frozen with water hidden underneath. The face of the deep means the surface which is captured by being frozen. Only God controls the conditions that produce ice.

32 Can you bring forth Mazzaroth in his time, or can you guide Arcturus with his sons?

33 Do you know by seeing the ordinances of the heavens, or can you put its jurisdiction on the earth?

Gen 1:14-18

34 Can you raise your voice to the dark clouds, so that a multitude of waters may cover you?

35 Can you send forth lightnings, that they may walk, and say to you, Behold?

36 Who has placed wisdom in the kidneys, or who has given to the mind understanding?

37 Who can tally up the clouds by wisdom, or who can cause the skin bottles of the heavens to lie down,

38 When the dust is poured into poured hardness, and the clods cling together?

39 Will you hunt the fresh food for the lioness, or fill the life of the young lions,

40 When they sink down in their homes, and sit down in the lair to lie in wait?

41 Who sets up for the raven his hunt when her young ones cry to God, wandering without food.

CHAPTER 39

1 Do you know by seeing the time the ibex of the lofty rocks bears young? Do you hedge about the female deer twisting *in birth pains*?

2 Can you tally up the full moons, or know by seeing the time for their bearing young?

3 They bend down their knees; their young ones cause the womb to slice *open*; they send out

the afterbirth.

4 Their children become bound with plumpness; they grow up on grain; they go out, and do not return to them.

5 Who has sent out the wild donkey free, or who has opened the bonds of the wild donkey?

6 I have put the desert for his house, and his dwellings, the salt flats.

7 He laughs at the noisy crowds of the city; he does not hear attentively the loud clamor of the driver.

8 He gleans the mountains for his pasture, and he treads seeking after every green thing.

9 Will the wild⁹ bull breathe after you to work for you, or stay in your stall?

10 Can you bind the wild bull in the furrow with cords, or will he harrow the valleys after you?

11 Will you trust him, because his power is great, or will you leave your work to him?

12 Will you believe him, that he will return your seed, and gather *it into* your threshing floor?

13 The wings of the ostriches wave joyously - though *they are* not the wing feathers for flying -

14 Because she leaves her eggs on the earth, and lets them warm on the dust.

⁹ 39:9 wild bull, *reeym*. These words indicate that God created animals wild or domesticated in their nature from the beginning. It is not that all animals were created wild, and man has succeeded in domesticating some of them. They were created with a wild nature, or a domesticated nature originally, the domesticated animals for man's servants. Do not believe the theorizing of man in his faith in evolution. Evolution has never existed, and there exists not one shred of evidence for it.

JOB 40 *Jehovah invites Job to try to do what only God can do; Job under conviction confesses sin*

15 And she forgets that the foot may crush them, or that the living creatures of the field may trample them.

16 She is unfeeling against her children, as though not hers; her work is in vain without fear;

17 Because God has caused her to forget wisdom, and he has not allotted to her understanding.

18 What time in exultation she lashes herself with her wings, she laughs at the horse and his rider.

19 Have you given the horse might? Have you clothed his neck with a mane?

20 Can you make him leap as a locust? The glorious authority of his snorting is dreadful.

21 He digs in the valley, and rejoices in his power; he goes out to meet the military.

22 He laughs at fear, and will not break down, and he does not turn back from the face of the sword.

23 The quiver rattles against him, the glittering spear and javelin.

24 With quaking and rumbling he drinks up the earth, and will not rest at the voice of the ram's horn.

25 At the sound of the ram's horn, he says, Aha, and from afar he smells the battle, the thunder of the chief rulers, and the clamor.

26 Does the bright flashing hawk soar by your understanding, spreading out his wings toward the south?

27 Or does the eagle soar by instructions from your mouth, and raises his nest on high?

28 He dwells on the lofty rock, and stays upon the tooth of the lofty rock and stronghold.

29 From there he searches for food; his eyes look far off intently.

30 And his young brood sips up blood, and where the polluted are, there he *is*.

CHAPTER 40

1 And Jehovah answered Job, and said,

2 Will a reprover contend with the Almighty? He who makes God right, let him answer it.

3 Then Job answered Jehovah, and said,

4 Behold, I am of no value to God; what will I return to you? I will put my hand over my mouth.

5 Once I have spoken, and I will not answer, and twice, and I will not add more.

6 And Jehovah answered Job out of the hurricane, and said,

7 Gird up your loins now like a mighty man; I will inquire of you, and you cause me to know by seeing.

8 Will you also break my judgment? Will you declare me wrong so that you may be righteous?

9 And is there to you an arm like God, or can you cause violent agitation with a voice like him?

10 Adorn yourself now with majesty and loftiness, and clothe yourself with glorious authority and magnificence.

11 Forcibly scatter abroad the wrath of your nostrils, and see everyone who is lofty, and bring him low.

Jehovah invites Job to try to do what only God can do: try to control behemoth¹⁵

JOB 40

12 See every one who is lofty, and make him bend the knee; and crush the wicked under your foot.

13 Hide them in the dust together, and bind their faces in hiding.

14 And I also will throw up my hand to you that your own right hand can save you.

15 Behold now behemoth¹⁵ which I made along with you; he eats grass as an ox.

¹⁵ **40:15 behemoth** is the Hebrew word, *behemowth*, #930 in Strong's Dictionary. This is the only place in the Bible the word occurs. However it is a variation of #929, *behemah*, which is used many times, and means mute animal, that is, animals with souls that cannot talk, used first in Gen 1:24-25, where God made the animals and other living creatures that have souls. God made them the same day, the sixth day, that He created Man [with spirit, in addition to soul]. And that is what Job 40:15 says, **Behold now behemoth, which I made along with you**, referring to the *behemah* He made on the same day that He made man. By this we know that *behemowth* refers to an animal that God made on the sixth day. Gesenius says that *behemowth* is a large, great beast, the hippopotamus. He says that *behemowth* really conceals an Egyptian word meaning the hippopotamus. Gesenius is not correct in this instance. If you read carefully the literal description of this *behemowth* that follows in the next verses, I believe that you can come to no other conclusion than that the description is of a dinosaur. The words, his strength is in his loins, 40:16, is much more a true description of a dinosaur. A dinosaur's rear loins, hips, and legs are much larger than his front section, not like a hippopotamus which is fairly equal in size front and rear. Job 40:17 says, He delights in his tail like a cedar. The cedars of Lebanon, Cyprus, the Himalayas, and western Asia grow to a height of 100 feet with the circumference of the trunk sometimes 30-40 feet. There is no way that the little, stubby tail of a hippopotamus could be used by God as an illustration of the size and strength of a cedar. Skeletons of dinosaurs that have been found would indicate that many dinosaurs weighed over 12,000 pounds, were twelve, thirteen and more feet high at the hips, and more than forty feet in length. Only a dinosaur would fulfill the description found here in Job. Only a dinosaur could be described, 40:16, as the first of the ways of God, not a hippopotamus. Though most dinosaurs ate grass like an ox (some

16 Lo now, his power is in his loins, and his effectiveness in the cords of his belly.

17 He delights in his tail like a cedar tree; the thongs of his testicles are intertwined.

18 His bones are channels¹⁸ of bronze; his skeletal bones are like forged bars of iron.

19 He is the first of the ways of God; his Maker brings near his sword.

20 Because the mountains lift up produce to him, and all the living creatures of the field laugh there.

21 He lies down under the lotus trees, in the cover of the reed and swamp.

22 The lotus trees entwine him with their shade; the willows of the stream surround him.

23 Behold, he does not hurry in fear *when* oppressed by a mighty river; he is confident even if Jordan gushes forth to his mouth.

24 Will any take him with his eyes open? Will any puncture his nostrils with snares?

were meat eaters), 40:15, they could use their teeth to tear their enemies, 40:19. This is much more true of the dinosaur than the hippopotamus. The swamp with its huge and luxurious growth is the habitat of the dinosaur, the hippopotamus, many other *behemahs*, and living creatures, but God's description of this creature would have to be taken as extreme hyperbole unless the description is of a dinosaur. If taken simply as written it is a very accurate description of a dinosaur. If Job cannot control the strongest forces in nature, as God certainly does, he certainly cannot save himself, and that is the point of the description of the dinosaur.

¹⁸ **40:18 channels, *aphiyq***. Bones are described as channels or tubes because of the soft marrow they carry inside.

CHAPTER 41

1 Can you draw out leviathan¹ with a hook, and hold down his tongue with a rope?

¹ **41:1 leviathan**, *levyathan*, means twisted and wreathed as a layered armor of skin. Most all the commentaries interpret leviathan as a crocodile, but if you take seriously the words in this chapter, there is no way that the crocodile comes up to God's description. Remember, this is God speaking directly. One commentator said that some had objected that in Egypt men hunted, killed, and ate crocodile meat, but that most likely that had not been heard of in Job's day, as though since in Job's day they had not learned to hunt and kill crocodiles, that would explain God's mistake in assuming that no one was skilled and powerful enough to take crocodiles. Nonsense. From earliest times man has captured, killed, and probably eaten crocodiles.

Several important considerations should be clearly expressed here.

1. Hunters in this modern day have never attained the physical strength, nor skills that men in ancient days attained. No doubt crocodiles were very low on the list of dangerous behemoths and leviathans that Nimrod, the mighty hunter, hunted, Gen 10:8-9. Modern men easily take crocodiles, and modern man's skills and strength are nothing compared to those of ancient men who lived several hundred years. Modern men who do not get their words and knowledge from the Bible have an entirely too high opinion of themselves.

2. If language means anything, God's words in this chapter cause to stand out boldly that man cannot capture leviathan. Read carefully Job 41:1-17, 25-34, and convince yourself that anywhere in those words that leviathan can be captured. He cannot. Anyone who tries, will never try again, 41:8. Man does not even dare to awaken leviathan, 41:10. Man is frightened beyond words when he raises himself up, 41:25. Man with sword in hand may reach leviathan, but he will not be able to stand in the battle, 41:26. Leviathan breaks metal weapons as straw and rotten wood, 41:27. Since the beginning of time men have captured and killed crocodiles with ordinary weapons. Not leviathan. Men have captured and kept crocodiles as pets who have been trained to recognize their masters, and beg for food, contrary to God's declaration of this creature in 41:4-5 that you cannot make a pet of leviathan. There are other statements in the passage that could not possibly fit a crocodile.

3. Leviathan is big and strong enough to make the roaring sea to boil, 41:31-32. You would never notice a crocodile in a roaring

2 Can you put a rope over his nostrils, or puncture his jaw with a thorn?

3 Will he multiply earnest prayers to you? Will he speak tenderly to you?

sea. The crocodile could never make the sea foam with white caps as leviathan, 41:32.

4. God takes four verses to say more than four times that fire comes out of the mouth and nostrils of leviathan 41:18-21. Do not tell me that this is hyperbole. If this is hyperbole, then the whole Bible is an exaggerated figure of speech. No, this is a fire breathing sea serpent or dragon described by all ancient peoples.

5. Psalm 104:26 places leviathan in the sea where sea going vessels go. In Isaiah 27:1 leviathan is called the fleeing hissing snake, the torturing snake, and the sea monster [Gen 1:21] in the roaring sea, whom Jehovah will visit in the last day with his severe, great, strong sword. Jehovah bursts Leviathan when Moses and the children of Israel crossed the Red Sea, Ps 74:13. God has burst the fierceness of Satan upon the cross of Jesus and in His resurrection as pictured in Israel passing through the grave and shadow of death in the Red Sea. Remember, if you want to understand a subject, go strictly by the words of the Bible, and disregard all the opinions of men.

My conclusion is that leviathan was a fire breathing sea monster which became extinct with the dinosaurs, and represents the fierceness of Satan, the Accuser, against which man cannot contend, but which God conquered in the death and resurrection of Jesus, as pictured in Psa 74:13, in Israel's victorious crossing of the Red Sea. God calls him the king over all the children of haughtiness in 41:34. Leviathan is the Dragon of Revelation 12:3, who is the original Snake, called the Devil and Satan, Rev 12:9, who came to accuse Job in Job 1 and 2, which Job nor any other man has power to conquer in himself. Only God through the sacrifice of His Son on the cross of Calvary can deal with Leviathan. Man is hopeless to deal with the devil and save himself. Man must confess his total inability and unworthiness to defeat the devil, and throw himself upon the mercy of God who has defeated the devil for us in the cross and resurrection of Jesus our Lord. That was God's question to Job, asking Job if he thought he could conquer Leviathan, Satan, who had so viciously attacked him. Job in his own righteousness could not conquer the devil, except by the righteousness and grace of God. This is what Job finally came to understand by revelation of the Holy Spirit.

Jehovah invites Job to try to do what only God can do: try to control leviathan! **JOB 41**

4 Will he cut a covenant with you? Will you take him for a servant forever?

5 Will you laugh with him as with a little bird, or will you tie him for your girls?

6 Will the partners dig *a trap* for him? Will they cut him in two between the merchants?

7 Can you fill his skin with harpoons, and his head with fishing spears?

8 Put your palm upon him; remember the battle; do not do it again.

9 Behold, his expectation is deceived. Will not one be thrown backwards even at his appearance?

10 None is so fierce that he awakes him. And who is able to place himself before my face?

11 Who has gone before me to make me complete? All under the heavens *is* mine.

12 I will inscribe as to his separate parts, and the word of his might, and the beauty of his arrangement.

13 Who can lay bare the face of his garment? Who can come into his double bridle?

14 Who can open the doors of his face? His teeth are dreadful all around.

15 His back is channeled shields, shut up, tightly sealed.

16 One with one so close that wind cannot come between them.

17 They cling one to another; they catch *together* that they cannot be separated.

18 By his snortings a light shines, and his eyes are like the eyelids of the dawn.

19 Flames walk out of his mouth; sparks of fire escape.

20 Smoke goes out of his nostrils, as out of a seething pot or a marsh.

21 His soul blazes embers, and a flash goes out of his mouth.

22 Strength dwells in his neck, and fear leaps before his face.

23 The flaps of his flesh cling together; they are poured hard on him; he does not waver.

24 His heart is poured hard as a stone, even poured hard as a slice of the depths.

25 When he raises himself up, the mighty are turned aside; they *seek* to miss his breaking *blows*.

26 The sword reaches him; it cannot rise *against him* - *neither* the spear, the dart, nor the coat of mail.

27 He calculates iron as straw, and bronze as rotten wood.

28 A son of the bow cannot make him flee; slingstones are turned into straw by him.

29 Clubs are calculated as straw; he laughs at the vibration of a javelin.

30 Under him jagged pieces of pottery; he spreads a jagged ditch upon the mud.

31 He makes the deep to boil like a pot; he puts the sea as a boiling of spices.

32 He makes a path to shine after him; one would calculate the deep to be white haired.³²

³² **41:32** White caps made from the boiling of the water, but the word used is old age implying white hair, or white caps.

JOB 42 *Job under Holy Spirit conviction confesses his sin, believes God, is justified, prays for his friends*

33 There exists nothing on earth his like, one made *to be* without fear.

34 He sees every height; he is king over all the children of haughtiness.

CHAPTER 42

1 Then Job answered Jehovah, and said,

2 I know by seeing that you can do anything, and that no plan can be clipped off from you.

3 Who is this who veils counsel from sight without knowledge? Therefore I have caused to stand out boldly what I did not understand, things too wonderful for me, which I did not know by seeing.

4 Hear me attentively, please, and I will speak; I will inquire of you, and you cause me to know by seeing.

5 I have heard of you by the hearing of the ear, and now my eye has seen you.

6 Therefore I despise *myself*, and comfort myself in dust and ashes.

7 And it was, after Jehovah had spoken these words to Job, that Jehovah said to Eliphaz the Temanite, My nostrils burn against you, and against your two friends, because you have not spoken of me what I set up as my servant Job.⁷

⁷ **42:7-8 you have not spoken of me what I set up as my servant Job.** This puzzled me. I asked God what He was saying. In chs 3-31 Job's words were a barrage of wrong statements about God, 38:2, 40:1-8. In Job 42:1-6 Job confessed that he spoke wrongly about God. How could God say that Job had spoken what God set up, and the three friends had not. They both had said wrong things about God. God revealed to me that He was refer-

8 And now, take for yourselves seven bullocks and seven rams, and walk to my servant Job, and cause a burnt offering to ascend for yourselves; and my servant Job will judge in prayer for you, because I will lift up his face, so that I do not do foolishness with you, because you have not spoken of me what I set up like my servant Job.

9 And Eliphaz, the Temanite, and Bildad, the Shuhite, and Zophar, the Naamathite, walked and did what Jehovah had said to them, and Jehovah lifted up the face of Job.

10 And Jehovah turned back the captivity of Job when he judged in prayer for his friends, and Jehovah added double all which *was* Job's.

11 And all his brothers came to him, and all his sisters, and all knowing by seeing his face, and ate food with him in his house, and they nodded with him, and comforted him over all the evil that Jehovah had brought upon him; every man also gave him one coin, and every man one nose ring of gold.

12 So Jehovah bowed down with goodness to the latter end of Job more than his beginning, and there were to him fourteen thousand flock animals, and six thou-

ring to Job's recent confession of his sins, his confession that he could not save himself or make himself righteous, and the confession of his faith in God and His righteousness. Job's three friends did not do this. We assume they did this when Job judged in prayer for them. Job's wrong statements of the past were wiped from the record, and God took Job's last statement as the only statement of record. How wonderful it is that our sinful past is under the blood of Jesus, and we are righteous in Him.

sand camels, and a thousand yoke of oxen, and a thousand female donkeys.

13 And to him were seven sons and three daughters.

14 And he called the name of the first, Jemima;¹⁴ and the name of the second, Kezia; and the name of the third, Keren Happuch.

15 And there did not exist women so beautiful as the daughters of Job in all the earth, and their father gave to them an inheritance in the midst of their brothers.

16 And Job lived after this a hundred and forty years, and he saw his sons and his sons' sons, four generations.

17 And Job died, old, and satisfied with days.

¹⁴ **42:14 Jemima**, Hebrew, meaning warm and affectionate. **Kezia**, the plant cassia, sweet smelling, similar to cinnamon, used in the perfumed incense reserved for the priests and Tabernacle only. **Keren Happuch**, Qeren Happuwk, horn of cosmetic.

In Job in ancient times women were respectfully recognized and given high positions in society, including the right to a separate inheritance, just like males. God always gave equal treatment to women as to men, but God always honored and enhanced the God given differences between male and female, and the male position is always as the head of the woman, and he is to love his "woman" as his own flesh, Eph 5:22-31.

JOB

888