

genesis history

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creator, maker, cosmos

job

January 19

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[Who wrote this book? Probably an eyewitness, e.g. [Job](#) himself or Elihu: [19:23](#). In any case, God would have had to apprise the author of the discussions between God and Satan: [1:6-2:6](#).

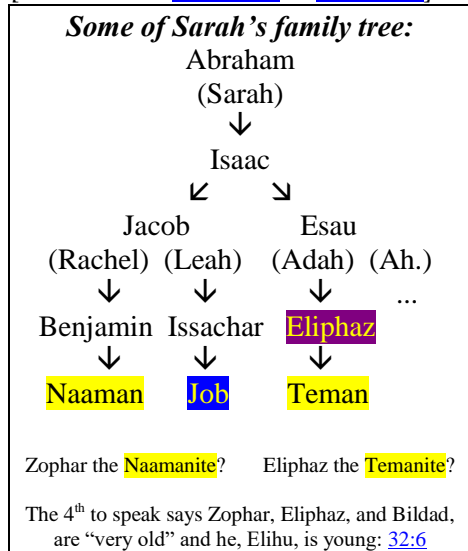
Scholars do not agree about the time or identity of [Job](#) (meaning “hated” or “persecuted”), for the narrator does not give us [his genealogy](#).

The place is [the land of Uz](#) ([1:1](#); [Ge 10:23](#)), including and stretching eastward from [Seir](#), which became [Edom](#) ([La 4:21](#); but see [Jer 25:20](#)). (That would seem to eliminate [Jobab](#) in [Ge 10:29-30](#) because he lived well south of Uz in the area of [Mesha](#) and Mt. [Sephar](#) in southern Arabia, as well as [Jobab](#) in [Ge 36:33-34](#), whose genealogy is not given and who lived north in [Bozrah](#) and was a king of [Moab](#) at an unknown time.)

The [Eliphaz-Teman](#) connection ([2:11](#)) seems most definitive, placing them in [Seir/Edom](#). The city named [Teman](#) in [Seir](#) is believed to have been named after [Eliphaz's](#) first son ([Ge 36:4](#)); thus [Eliphaz](#), living in that city, would have been called a [Temanite](#), just as [Hamor](#) lived in [Shechem](#), named after his son ([Ge 34](#)). This would correlate with the [Uz](#) in [Ge 36:28](#), son of [Dishan](#), grandson of [Seir](#), but both he and the land were probably named after the Uz in [Ge 10:23](#).

See the family trees presented next.

[See [Genesis 11:27-32](#) & [36:20-30](#)]

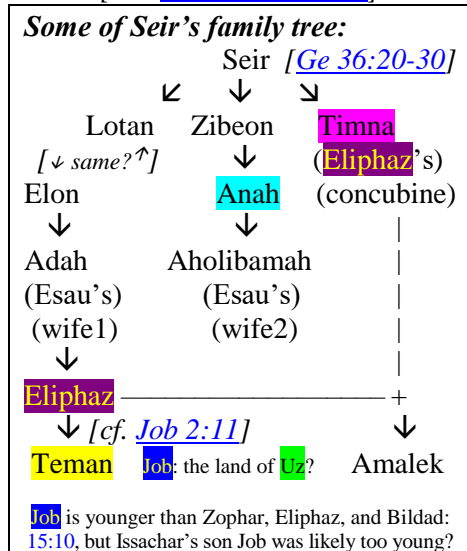


Also, [if](#) the [Shuhites](#) ([Bildad](#)) came from [Shuah](#) ([Ge 25:2](#)), whose brother was [Midian](#), he probably lived south of [Seir](#) ([Ge 36:24-25](#)). And [if](#) the [Naamanites](#) were named after [Naaman](#) son of [Benjamin](#), then [Zophar](#) would likely have lived toward the South of [Canaan](#), near [Hebron](#).

Possible corroborations of location are that the [Sabaeans](#) ([1:15](#)) were from [Arabia](#), south of [Seir](#), and the [Chaldeans](#) were from well east of [Seir](#) (now [Iraq](#)), where [Abram](#) had originated.

[If](#) those connections are close to correct, and [if](#) [Job](#) should be expected to be found in the genealogies of [Genesis](#), then it is likely this story took place near [Seir](#) during [Joseph's](#) lifetime – but that is a lot of “[if](#)”s. (Apparently it is not important for us to know exactly who [Job](#) was.)

[See [Genesis 36:20-30](#)]

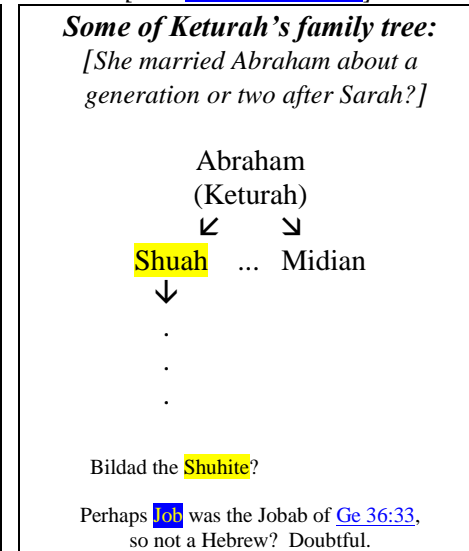


There is only one [Job](#) in Scripture outside the book of [Job](#): a son of [Issachar](#) ([Ge 46:13](#)); but he may have come too late and presumably would have lived in [Egypt](#). (However, an interesting speculation would be that that [Job](#) (aka [Jashub](#): [1Ch 7:1](#), [Nu 26:24](#); meaning “a desert”), after moving to [Egypt](#) as a grandchild with [Jacob](#) ([Ge 46:13](#)), later moved back beyond [Edom](#), where [Eliphaz](#) son of [Esau](#) lived, to [the land of Uz](#), before the [Israelites](#) were enslaved, say, about the time [Jacob](#) or [Leah](#) was buried in [Canaan](#) ([Ge 49:31b](#)). That might fit nicely, but the Bible does not suggest (or deny) that any [Israelite](#) ever moved from [Egypt](#) until the [exodus](#).)

[Another clue: [Job](#) knew of the [Jordan River](#): [40:23](#)]

See [An Alternative View and Job's Family Tree, per the LXX](#).

[See [Genesis 25:1-2](#)]



At least one of [Job's](#) friends was “much older than your [[Job's](#)] father”: [15:10](#). (Also, see the note at [42:16-17](#) regarding [Job's](#) living 140 years after these events, and the note following [42:11](#).) [Eliphaz](#) son of [Esau](#) was likely born when [Esau](#) (and [Jacob](#)) was ~41 years old ([Ge 26:34](#), [36:4](#)). If so, [Eliphaz](#) would have been ~37 years older than [Reuben](#) (& ~45 > [Issachar](#), so perhaps ~60 to 65 > [Job](#) son of [Issachar](#)); that would make [Eliphaz](#) 130 - ~41 = ~89 years old when [Jacob](#) moved to [Egypt](#).

Obviously, [Job](#) was a real person: [Eze 14:14](#), [20](#) mention [Daniel](#), [Noah](#), and [Job](#), as if all 3 are historical characters; [Ja 5:10-11](#) likewise refers to [Job](#) along with the prophets as real.

See “[Is Job a Type of Christ?](#)” and [Introduction to Job](#).]

[Video: [S. Gregg Job Overview 1, 2](#)]

[Audio: [Steve Gregg Job Intro 1, 2](#)]

[Audio: Steve Gregg [Job 1-2](#)]

Job 1

Job was in the Land of Uz, the East

1:1 ¶ There was a man in [the land of Uz](#) [*“wooded”; [Ge 10:23](#)*], whose name was [Job](#) [*“hated”*]; and that man was blameless and upright, and one who feared God and shunned evil [*i.e., he was “a son of God”, an OT believer*]. 2 And

seven [7] sons and three [3] daughters were born to him [*10 children*]. 3 Also, his possessions were seven thousand [7000] sheep, three thousand [3000] camels, five hundred [500] yoke of oxen, five hundred [500] female donkeys, and a very large household [*servants*], so that this man was the greatest of all the people [*literally, sons*] of [the East](#) [*east of the South of Canaan would be the [Seir-Edom](#) area or beyond*].

4 ¶ And his [7] sons would go and feast in their houses, each on his appointed day [*birthday? one feast day (v5)?*], and would send and invite their three [3] sisters to eat and drink with them. 5 So it was, when the days of feasting had run their course, that [Job](#) would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number [7 or 10?] of them all. For [Job](#) said, “It may be that my sons have sinned and cursed God in their hearts.” Thus [Job](#) did regularly.

[Note: location not specified in v6 or 2:1, but 253 of 255 times outside of Job, “before YHWH” is on land, not in heaven:]

God Challenges Satan re Job

6 ¶ Now there was a day when the sons of God¹ [*believers, not angels*] came to present themselves before YHWH — and Satan also came among them.

[*“Adversary”/ “false accuser”; first reference, with no indication who he is; we soon learn that he desires to test and destroy the righteous.*] 7

And YHWH said to Satan,

“From where do you come?”

So Satan answered YHWH and said, “From going to and fro on the land [earth], and from walking back and forth on it.” [*Likely still on land.*] 8

Then YHWH said to Satan,

“Have you considered My servant Job, that there is none like him on the land [earth], a blameless and upright man, one who fears God and shuns evil?” 9

So Satan answered YHWH and said, “Does Job fear God for nothing? 10 [*The blessed position of the righteous:*] Have You not made a hedge

around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11

[*Satan’s 1st challenge:*] But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!” 12

And YHWH said to Satan,

“Behold, all that he has is in your power; only do not lay a hand on his person.”

So Satan went out from the presence of YHWH [*location not stated, but 12 of*

¹ Click on [Angels or righteous men come before YHWH?](#)

13 times outside of Job, “the presence of YHWH” is on land, not in heaven].

Job is Hit With Four Disasters

13 ¶ Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother’s house:

(1) 14 And a messenger came to Job and said,

“The oxen were plowing and the donkeys feeding beside them, 15 when the Sabeans raided them and took them away — indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!”

(2) 16 While he was still speaking, another also came and said,

“The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!”

(3) 17 While he was still speaking, another also came and said,

“The Chaldeans formed three [3] bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!”

(4) 18 While he was still speaking, another also came and said,

“Your sons and daughters were eating and drinking wine in their oldest brother’s house, 19 and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!”

Job’s Response

20 ¶ Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped. 21 And he said:

“Naked I came from [*nonexistence into*] my mother’s womb, and Naked shall I return there [*nonexist.*]. YHWH gave [*loaned*], and YHWH has taken away. Blessed be the name of YHWH.” 22

In all this Job did not sin nor charge God with wrong.

Job 2

God Again Challenges Satan

2:1 ¶ Again there was a day when the sons of God came to present themselves before YHWH [*on land*] and Satan came also among them to present himself before YHWH. 2 And YHWH said to Satan, “From where do you come?”

So Satan answered YHWH and said, “From going to and fro on the land [earth], and from walking back and forth on it.” [*Likely still on land.*] 3

Then YHWH said to Satan, “Have you considered My servant Job, that there is none like him on the land [earth], a blameless and upright man, one who fears God and shuns evil?”

And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.” 4

So Satan answered YHWH and said, “Skin for skin! Yes, all that a man has he will give for his life. 5

[*Satan’s 2nd challenge:*] But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!” 6

And Y^{HWH} said to Satan,
“Behold, he is in your hand, but spare his life.”

Job is Hit With Another Disaster

7 ¶ So Satan went out from the presence of Y^{HWH}, and struck Job with painful boils from the sole of his foot to the crown of his head. 8 And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes. 9 Then his wife said to him, “Do you still hold fast to your integrity? Curse God and die!” 10

But he said to her,

“You speak

as one of the foolish women speaks.

Shall we indeed accept

good from God, and

Shall we not accept adversity?”

In all this Job did not sin with his lips.

[Still no sin.]

Three “Friends” Come to Job

11 ¶ Now when Job’s three [3] friends heard of all this adversity that had come upon him, each one came from his own place —

Eliphaz [“(fine) gold is my God”]

the Temanite [Ge 36:4,11,15],

Bildad [“confusing (by mingling) love”]

the Shuhite [Ge 25:2], and

Zophar [“sparrow”]

the Naamathite [Ge 46:21?].

[Eliphaz is the clearest connection and he was in the Seir area.]

For they had made an appointment together to come and mourn with him, and to comfort him. 12 And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and

sprinkled dust on his head toward heaven. 13 So they sat down with him on the ground

seven [7] days and

seven [7] nights,

and no one spoke a word to him, for they saw that his grief was very great.

[Audio: Steve Gregg Job 3-5]

Job 3

Job Speaks [Cp. Jer 20:14-18]

3:1 ¶ After this Job opened his mouth and cursed the day of his birth. 2 And Job spoke [in a poem], and said: 3

“May the day perish on which I was born,

And the night in which it was said,

‘A male child is conceived.’ 4

May that day be darkness.

May God above not seek it,

nor the light shine upon it. 5

May darkness and the shadow of death claim it.

May a cloud settle on it.

May the blackness of the day terrify it.

6 As for that night:

May darkness seize it.

May it not rejoice among

the days of the year.

May it not come into the number of the months. 7 Oh,

May that night be barren!

May no joyful shout come into it! 8

May those curse it who curse the day, those who are ready to arouse

Leviathan [sea monster, fire-breathing dragon: 41:1-34]. 9

May the stars of its morning be dark.

May it look for light, but have none,

And not see the dawning of the day: 10

Because it did not shut up

the doors of my mother’s womb,

Nor hide sorrow from my eyes. 11 ¶

Why did I not die at birth?

Why did I not perish

when I came from the womb? 12

Why did the knees receive me? Or

Why the breasts, that I should nurse? 13

For now

I would have lain still

and been quiet,

I would have been asleep, then

I would have been at rest 14

with kings and counselors

of the land [earth],

who built ruins for themselves, 15 or

with princes

who had gold,

who filled their houses with silver.

16 Or

Why was I not hidden

like a stillborn child,

like infants who never saw light? 17

There [in the grave: v22] the wicked cease from troubling, and

There the weary

are at rest. 18

There the prisoners rest together:

they do not hear

the voice of the oppressor. 19

The small and great are there, and

The servant is free from his master.

20 ¶

Why is light given to him

Who is in misery,

and life to the bitter of soul, 21

Who long for death,

but it does not come, and

search for it more than hidden treasures; 22

Who rejoice exceedingly, and

are glad when they can find the

grave [qeber: sepulcher, tomb]? 23

Why is light given to a man

Whose way is hidden, and

Whom God has hedged in? 24

For my sighing comes before I eat, and

my groanings pour out like water. 25

For the thing I greatly feared

has come upon me,

and what I dreaded

has happened to me. 26

I am not at ease, nor am I quiet;

I have no rest, for trouble comes.”

January 20

Job 4

Eliphaz Addresses Job

4:1 ¶ Then Eliphaz [“gold is my God”] the Temanite [“southward”]

answered and said: 2

“If one attempts a word with you, will you become weary?

But who can withhold himself from speaking? 3

Surely you have instructed many, and you have strengthened weak hands. 4

Your words have upheld him

who was stumbling, and

you have strengthened

the feeble knees; 5 but now

it comes upon you, and you are weary;

it touches you, and you are troubled. 6

Is not your reverence your confidence?

And the integrity of your ways your hope? 7 ¶

Remember now,

who ever perished being innocent? Or

where were the upright ever cut off? 8

Even as I have seen, Those

who plow iniquity

and sow trouble

reap the same. 9

Highlighting Legend & Latest Notes

By the blast of God
they perish, and
By the breath of His anger
they are consumed. 10
The roaring of the lion,
The voice of the fierce lion, and
The teeth of the young lions
are broken. 11
The old lion perishes for lack of prey,
and the cubs of the lioness are scattered.
12 ¶
Now a word was secretly brought to me,
and my ear received a whisper of it. 13
In disquieting thoughts
from the visions of the night,
when deep sleep falls on men, 14
fear came upon me, and trembling,
that made all my bones shake. 15
Then a spirit passed before my face;
the hair on my body stood up. 16
It stood still, but
I could not discern its appearance.
A form was before my eyes;
there was silence.
Then I heard a voice saying: 17
'Can a mortal be more righteous than God?
Can a man be more pure than his Maker?' 18
If He puts no trust in His servants,
If He charges His angels with error, 19
how much more those
who dwell in houses of clay,
whose foundation is in the dust,
who are crushed before a moth? 20
They are broken in pieces
from morning till evening.
They perish forever,
with no one regarding. 21
Does not their own excellence go away?
They die, even without wisdom.'

Job 5
5:1 ¶ Call out now.
Is there anyone who will answer you?
And to which of the holy ones
will you turn? 2
For wrath kills a foolish man, and
envy slays a simple one. 3
I have seen the foolish taking root,
but suddenly
I cursed his dwelling place. 4
His sons are far from safety,
they are crushed in the gate, and
there is no deliverer. 5
Because the hungry eat up his harvest,
taking it even from the thorns,
and a snare snatches their substance.
6 ¶
For affliction does not come
from the dust,
nor does trouble spring
from the ground. 7
Yet man is born to trouble,
as the sparks fly upward. 8
But as for me,
I would seek God, and to God
I would commit my cause — 9
Who does
great things, and
unsearchable, marvelous things
without number. 10
He gives rain on the land [earth], and
sends waters on the fields. 11
He sets on high
those who are lowly, and
those who mourn
are lifted to safety. 12
He frustrates
the devices of the crafty,
so that their hands
cannot carry out
their plans. 13

[Quoted by Paul in 1Co 3:19b:]
He catches the wise
in their own craftiness, and
the counsel of the cunning
comes quickly upon them. 14
They meet with darkness in the daytime,
and grope at noontime as in the night. 15
But He saves the needy
from the sword,
from the mouth of the mighty, and
from their hand. 16
So the poor have hope,
and injustice shuts her mouth.
17 ¶
Behold,
happy is the man whom God corrects.
Therefore do not despise
the chastening of the Almighty. 18
For He bruises, but He binds up;
He wounds, but His hands make whole. 19
He shall deliver you
in six [6] troubles, Yes,
in seven [7]
no evil shall touch you. 20
In famine He shall redeem you
from death, And
in war
from the power of the sword. 21
You shall be hidden
from the scourge of the tongue, and
You shall not be afraid
of destruction when it comes. 22
You shall laugh
at destruction and famine, and
You shall not be afraid
of the beasts of the land [earth]. 23
For
You shall have a covenant with
the stones of the field, And
the beasts of the field
shall be at peace with you. 24

You shall know
that your tent is in peace.
You shall visit your dwelling
and find nothing amiss. 25
You shall also know that
your descendants shall be many,
and your offspring like
the grass of the land [earth]. 26
You shall come to the grave
[qeber: sepulcher, tomb]
at a full age, as a sheaf of grain
ripen in its season. 27
Behold:
This we have searched out.
It is true.
Hear it, and know for yourself."

[Audio: Steve Gregg Job 6-10]

Job 6

Job Responds to Eliphaz

6:1 ¶ Then Job answered and said: 2
[How much do you think I can stand?]
"Oh, that my grief
were fully weighed,
and my calamity
laid with it on the scales! 3
For then it would be heavier than the
sand of the sea — therefore my words
have been rash. 4 For the arrows of
the Almighty are within me.
My spirit drinks in their poison. The
terrors of God are arrayed against me. 5
Does the wild donkey bray
when it has grass, or
Does the ox low over its fodder? 6
Can flavorless food be eaten without
salt? Or is there any taste in the white
of an egg? 7
My soul refuses to touch them.
They are as loathsome food to me.
8 ¶

Oh, that I might have my request,
 That **God** would grant *me* the thing
 that I long for! 9
 That it would please **God** to crush me.
 That **He** would loose **His hand**
 and cut me off! 10 **Then**
 I would **still** have comfort.
 Though in anguish, I would exult,
He will not spare, for I have not con-
 cealed the words of **the Holy One**. 11
 What strength do I have,
 that I should hope? And
 What *is* my end,
 that I should prolong my life? 12
Is my strength the strength of stones?
 Or is my flesh **bronze**? 13
Is my help not within me?
 And is success driven from me?
 14 ¶
To him who is afflicted,
kindness should be shown by his friend,
 even though he forsakes
the fear of the Almighty. 15
 My brothers have dealt deceitfully
 like a brook,
 like the streams of the brooks
 that pass away, 16
 which are **dark** because of the ice,
 and into which the snow vanishes. 17
When it is warm,
 they cease to flow.
When it is hot,
 they vanish from their place. 18
 The paths of their way turn aside.
 They go nowhere and perish. 19
The caravans of Tema look,
The travelers of Sheba hope for them. 20
 They are disappointed —
 because they were confident.
 They come **there** and are confused. 21
 For **now** you are nothing.
 You see **terror** and are afraid.

22 ¶
 Did I ever say,
 ‘Bring *something* to me’? Or,
 ‘Offer a **bribe** for me
 from your wealth’? 23 Or,
 ‘Deliver me
 from the **enemy**’s hand’? Or,
 ‘Redeem me
 from the hand of **oppressors**’? 24
 Teach me, and I will hold my tongue;
 Cause me to understand
 wherein I have erred. 25
 How forceful are right words!
 But what does your arguing prove? 26
 Do you intend to rebuke *my* words,
 and the speeches of a **desperate** one,
 which are as wind? 27
 Yes, you overwhelm the fatherless,
 And **you undermine your friend**. 28
Now therefore,
 be pleased to look at me,
 for I would **never** lie to your face. 29
 Yield **now**, let there be no **injustice**!
 Yes, concede,
my righteousness still stands! 30
 Is there **injustice** on my tongue?
 Cannot my taste discern the unsavory?
Job 7
 7:1 ¶ *Is there* not a time of hard service
 for man on **land** [earth]? *Are not* his
days also like the **days** of a hired man? 2
 Like a servant
 who earnestly desires the shade, and
 Like a hired man
 who eagerly looks for his wages, 3
 So I have been allotted
months of futility, and
wearisome nights
 have been appointed to me. 4
When I lie down, I say,
 ‘**When** shall I arise,
 and **the night** be **ended**?’

For I have had my fill
 of tossing **till dawn**. 5
 My flesh is caked
 with maggots [worms] and **dust**.
 My skin is cracked
 and breaks out afresh. 6
 My **days**
 are swifter than a weaver’s shuttle,
 and are spent without hope.
 7 ¶
 Oh, remember that my life *is* a breath!
 My eye will **never again** see good. 8
 The eye of him who sees me
 will see me **no more**.
While your eyes are upon me,
 I shall **no longer** be. 9
 As the cloud disappears and vanishes
 away, so he who **goes down to the grave**
 [sheol] does not come up. 10
 He shall **never** return to his house, nor
 shall his place know him **anymore**. 11
 Therefore,
 I will not restrain my mouth;
 I will speak
 in the anguish of my spirit;
 I will complain
 in the **bitterness** of my soul. 12
 Am I a **sea**, or a dragon [sea serpent],
 that **You** set a guard over me? 13
When I say,
 ‘My bed will comfort me.
 My couch will ease my complaint’, 14
Then You
 scare me with dreams and
 terrify me with visions, 15
 So that my soul chooses **strangling**
 and **death** rather than my body. 16
 I loathe *my life*;
 I would not live **forever**.
 Let me alone,
 for my **days** are but a breath.

17 ¶ [Now to **God**:]
 What *is* man,
 that **You** should exalt him,
 that **You** should
 set **Your heart** on him, 18
 that **You** should
 visit him every **morning**, and
 test him every **moment**? 19
How long?
 Will **You** not look away from me, and
 let me alone **till** I swallow my saliva? 20
 Have I sinned?
 What have I done to **You**,
 O **Watcher of Men**?
 Why have **You** set me as **Your target**,
 so that I am a burden to myself? 21
 Why then do **You** not
 pardon my **transgression**, and
 take away my **iniquity**?
 For **now**
 I will lie down in the **dust**, and
You will seek me diligently, but
 I will **no longer** be.”

January 21

Job 8

Bildad Addresses Job

8:1 ¶ **Then** Bildad [“confusing love”]
the Shuhite [“wealth”]
 answered and said: 2
 “**How long** will you speak these *things*,
 And the words of your mouth
 be like a strong wind? 3
 Does **God** subvert **judgment**? Or
 Does **the Almighty** pervert justice? 4
 [Bildad’s dig at **Job** (cf. **18:19**):
 his children are gone:]
 If your sons have **sinned** against **Him**,
He has cast them away
 for their **transgression**. 5

If you would earnestly
 seek **God** And
 make your supplication to
 the **Almighty**, 6
 If you *were* pure and upright,
 Surely **now** **He** would
 awake for you, And
 prosper
 your **rightful** dwelling place. 7
 Though your **beginning** was small,
 Yet your **latter end**
 would increase abundantly.
 8 ¶
 For inquire, please, of **the former age**,
 And consider the things
 discovered by their fathers; 9
 For we *were born* **yesterday**,
 and know nothing,
 Because our **days** on **land** [earth] *are*
 a shadow. 10
 Will they not teach you and tell you,
 And utter words from their **heart**? 11
 Can **the papyrus** grow up
 without a **marsh**?
 Can **the reeds** flourish
 without **water**? 12
While *it is* yet **green** and not cut down,
 It withers before any **other plant**. 13
 So *are* the paths of all who forget **God**;
 And the hope of the hypocrite
 shall **perish**, 14
 Whose confidence shall be **cut off**, and
 Whose trust *is* a spider's web. 15
 He leans on his house,
 but it does not stand.
 He holds it fast,
 but it does not endure. 16
 He grows **green** in **the sun**, And
 His **branches** spread out in his **garden**. 17
 His **roots** wrap around the rock heap,
 And look for a place in the stones. 18

If he is destroyed from his place,
 Then *it* will deny him, *saying*,
 'I have not seen you.' 19
 Behold, this is the joy of **His way**, and
 Out of the land [earth] others will grow.
 20 ¶
 Behold,
God will not cast away **the blameless**,
 Nor will **He** uphold **the evildoers**. 21
He will yet fill
 your mouth with laughing, and
 your lips with rejoicing. 22
 Those who hate you
 will be clothed with **shame**, and
 The dwelling place of **the wicked**
 will come to nothing."

Job 9

Job Responds to Bildad

9:1 ¶ **Then** **Job** answered and said: 2
 "Truly I know *it is so*, But how can
 a man be **righteous** before **God**? 3
 If one wished to contend with **Him**,
 He could not answer **Him**
one time out of a **thousand** [1,000]. 4
God *is* wise in heart and
 mighty in strength.
 Who has hardened *himself* against **Him**
 and prospered? 5
He removes the mountains,
 And they do not know
When **He** overturns them in **His anger**; 6
He shakes the land [earth]
 out of its place,
 And its pillars tremble; 7
He commands the sun,
 And it does not rise;
 [↓ affix a seal, or fasten up]
He seals off the stars; 8
He alone
 spreads out the heavens, And
 treads on the waves of the sea; 9

He made
 the Bear, Orion, and the Pleiades,
 And the chambers of the south; 10
He does great things past finding out,
 Yes, wonders without number. 11
 If **He** goes by me,
 I do not see **Him**;
 If **He** moves past,
 I do not perceive **Him**; 12
 If **He** takes away,
 who can hinder **Him**?
 Who can say to **Him**,
 'What are **You** doing?' 13
God will not withdraw **His anger**,
 The allies of **the proud**
 lie prostrate beneath **Him**.
 14 ¶
 How then can I answer **Him**, And
 choose my words *to reason* with **Him**?
 15 For though I were **righteous**,
 I could not answer **Him**;
 I would beg **mercy** of my **Judge**. 16
 If I called and **He** answered me,
 I would not believe
 that **He** was listening to my voice. 17
 For **He** crushes me with a tempest,
 And multiplies my wounds
 without cause. 18
He will not allow me to catch my breath,
 But fills me with **bitterness**. 19
 If *it is a matter* of strength,
 indeed **He** *is* strong; And if
 of **justice**,
 who will appoint my **day in court**? 20
 Though I were **righteous**,
 my own mouth would condemn me;
 Though I *were* **blameless**,
 it would prove me **perverse**. 21
 I am **blameless**,
 yet I do not know myself;
 I despise my life.

It is all one *thing*;
 Therefore I say,
 'He destroys
 the **blameless** and
 the **wicked**.' 23
 If the scourge slays **suddenly**,
 He laughs at the plight of **the innocent**. 24
 The land [earth] is given into
 the hand of the **wicked**.
He covers the faces of its judges.
 If it is not **He**, who else could it be?
 25 ¶ [vv28-31, at least, directed to **God**:]
Now **my days** are swifter than a runner;
 They flee away, they see no **good**. 26
 They pass by like swift ships,
 Like an eagle swooping on its prey. 27
 If I say,
 'I will forget my complaint,
 I will put off my sad face
 and wear a smile', 28
 I am afraid of all my sufferings;
 I know that
You will not hold me **innocent**. 29
 If I am **condemned**,
 Why then do I labor in vain? 30
 If I wash myself with snow **water**,
 And cleanse my hands with soap, 31
 Yet **You** will plunge me into the **pit**,
 And my own clothes will abhor me. 32
 For **He** *is* not a man, as I *am*,
 That I may answer **Him**, and
 That we should go to court together. 33
 Nor is there any mediator between us,
 Who may lay his hand on us both. 34
 Let **Him** take **His rod** away from me,
 And do not let dread of **Him** terrify me. 35
Then I would speak and not fear **Him**,
 But it is not so with me.

Job 10

10:1 ¶
 My soul loathes my life;
 I will give free course to my complaint,
 Highlighting Legend & Latest Notes

January 22

[Audio: Steve Gregg [Job 11-17](#)]

Job 11

Zophar Addresses Job

11:1 ¶ Then Zophar ["sparrow"]

the Naamathite ["pleasantness"]

answered and said: 2

“Should not the multitude of words
be answered? And

Should a man full of talk

be vindicated? 3

Should your empty talk
make men hold their peace? And

when you mock,

Should no one rebuke you? 4

For you have said,

‘My doctrine is pure, And

I am clean in your eyes.’ 5

But oh, that God would

speak, And

open His lips against you, 6

That He would show you

the secrets of wisdom!

For they would double your prudence.

Know therefore

that God exacts from you

Less than your iniquity deserves.

7 ¶

Can you search out

the deep things of God?

Can you find out

the limits of the Almighty? 8

They are higher than heaven

— what can you do?

Deeper than Sheol [the grave]

— what can you know? 9

Their measure is

longer than the land [earth] and

broader than the sea. 10

I will speak [to God: vv2-22]
in the bitterness of my soul. 2

I will say to God,

‘Do not condemn me;

Show me why

You contend with me. 3

Does it seem good to You

That You should

oppress,

That You should

despise the work

of Your hands, And

smile on the counsel

of the wicked? 4

Do You have eyes of flesh? Or

Do You see as man sees? 5

Are Your days

like the days of a mortal man?

Are Your years

like the days of a mighty man, 6

That You should

seek for my iniquity And

search out my sin, 7

Although You know that

I am not wicked, And

there is no one who can deliver

from Your hand?

8 ¶

Your hands have

made me and

fashioned me,

An intricate unity;

Yet You would destroy me? 9

Remember, I pray,

That You have made me like clay, and

Will You turn me into dust again? 10

Did you not

pour me out like milk, And

curdle me like cheese, 11

clothe me with skin and flesh, and

knit me together

with bones and sinews? 12

You have granted me life and favor, and
Your care has preserved my spirit. 13

And these things

You have hidden in Your heart;

I know that this was with You: 14 ¶

If I sin, then You mark me, And will

not acquit me of my iniquity. 15

If I am wicked, woe to me;

Even if I am righteous,

I cannot lift up my head.

I am full of disgrace;

See my misery! 16

If my head is exalted,

You hunt me like a fierce lion,

And again You show Yourself awesome

against me. 17

You renew Your witnesses against

me, And increase Your indignation

toward me;

Changes and war are ever with me. 18

Why then have You brought me out of

the womb? Oh, that I had perished

and no eye had seen me! 19

I would have been

as though I had not been.

I would have been carried

from the womb to the tomb

[grave] [qeber: sepulcher, tomb]. 20

Are not my days few?

Cease! Leave me alone,

that I may take a little comfort, 21

Before I go

to the place

from which I shall not return,

To the land of

darkness and

the shadow of death, 22

A land as dark as darkness itself,

As the shadow of death,

without any order,

Where even the light is like darkness.”

If He

passes by,

imprisons, and

gathers to judgment,

Then who can hinder Him? 11

For He knows deceitful men;

He sees wickedness also.

Will He not then consider it? 12

For an empty-headed man will be wise,

When a wild donkey's colt is born a man.

13 ¶

If you would

prepare your heart, and

stretch out your hands

toward Him; 14

If iniquity were in your hand,

and you put it far away,

and would not let wickedness

dwell in your tents; 15

Then surely you could

lift up your face without spot;

Yes, you could be steadfast,

and not fear; 16

Because you would

forget your misery, And

remember it as waters

that have passed away, 17

And your life would be

brighter than noonday.

Though you were dark,

you would be like the morning. 18

And you would be secure,

because there is hope;

Yes, you would

dig around you, and

take your rest in safety. 19

You would also lie down,

and no one would make you afraid;

Yes, many would court your favor. 20

But the eyes of the wicked will fail,

And they shall not escape,

And their hope — loss of life!”

[Highlighting Legend & Latest Notes](#)

Job 12

Job Responds to Zophar

12:1 ¶ Then Job answered and said: 2

“No doubt you *are* the people,
And wisdom will die with you! 3
But
I have understanding as well as you;
I *am* not inferior to you. Indeed, who
does not *know* such things as these? 4
I am one mocked by his friends,
Who called on God, and
He answered him,
The just and blameless
who is ridiculed. 5
A lamp is despised in
the thought of one who is at ease;
It is made ready
for those whose feet slip.

6 ¶

The tents of robbers prosper, And
those who provoke God are secure —
In what God provides by His hand. 7

But now ask the beasts,
and they will teach you;
And the birds of the air,
and they will tell you; 8

Or speak to the land [earth],
and it will teach you;
And the fish of the sea
will explain to you. 9

Who among all these does not know
That the hand of YHWH
has done this, 10

In whose hand is
the life of every living thing, And
the breath of all mankind? 11

Does not
the ear test words And
the mouth taste its food?

12 ¶

Wisdom is

with aged men, And
with length of days,
understanding. 13
With Him are wisdom and strength,
He has counsel and understanding. 14
If He breaks a thing down,
it cannot be rebuilt;
If He imprisons a man,
there can be no release. 15
If He withholds the waters,
they dry up;
If He sends them out,
they overwhelm the land [earth]. 16
With Him are
strength and prudence;
the deceived and the deceiver
are His. 17

He leads counselors away plundered,
And makes fools of the judges. 18
He loosens the bonds of kings,
And binds their waist with a belt. 19

He leads princes away plundered,
And overthrows the mighty. 20
He deprives the trusted ones of speech,
And takes away
the discernment of the elders. 21

He pours contempt on princes,
And disarms the mighty. 22
He uncovers deep things out of darkness,
And brings the shadow of death
to light. 23

He makes nations great,
And destroys them;
He enlarges nations,
And guides them. 24

He takes away the understanding of
the chiefs of the people of the land
[earth], And makes them wander
in a pathless wilderness. 25 They
grope in the dark without light,

And He makes them stagger
like a drunken man.

Job 13

13:1 ¶ Behold,
My eye has seen all *this*,
My ear has heard and understood it. 2
What you know, I also know;
I *am* not inferior to you. 3
But I would speak to the Almighty,
And I desire to reason with God. 4
But you forgers of lies,
You *are* all worthless physicians. 5
Oh, that you would be silent,
And it would be your wisdom! 6
Now hear my reasoning,
And heed the pleadings of my lips. 7
Will you speak wickedly for God,
And talk deceitfully for Him? 8
Will you show partiality for Him?
Will you contend for God? 9

Will it be well
when He searches you out?
Or can you mock Him
as one mocks a man? 10
He will surely rebuke you
If you secretly show partiality. 11
Will not His excellence make you afraid,
And the dread of Him fall upon you? 12
Your platitudes *are* proverbs of ashes,
Your defenses are defenses of clay.

13 ¶

Hold your peace with me,
and let me speak,
Then let come on me what *may*! 14
Why do I take my flesh in my teeth,
And put my life in my hands? 15
Though He slay me,
yet will I trust Him.
Even so, I will defend my own ways
before Him. 16

He also *shall* be my salvation,
For a hypocrite
could not come before Him. 17
Listen carefully to my speech,
And to my declaration with your ears. 18
See now,
I have prepared my case,
I know that I shall be vindicated. 19
Who *is* he who will contend with me?
If now I hold my tongue, I perish. 20
[Now to God:]
Only two things do not do to me,
then I will not hide myself from You: 21
Withdraw Your hand far from me, and
Let not the dread of You
make me afraid. 22
Then call, and I will answer;
Or let me speak,
then You respond to me.

23 ¶

How many *are*
my iniquities and sins?
Make me know
my transgression and my sin. 24
Why do You
hide Your face, and
regard me as Your enemy? 25
Will You frighten
a leaf driven to and fro? And
Will You pursue dry stubble? 26
For You write [????]
bitter things against me,
and make me inherit
the iniquities of my youth. 27
You put my feet in the stocks, and
watch closely all my paths.
You set a limit
for the soles of my feet. 28
Man decays
Like a rotten thing,
Like a garment that is moth-eaten.

Job 14

14:1 ¶
Man *who is* born of woman
Is of few **days** and full of trouble.²
He comes forth
like a flower
and fades away;
He flees
like a shadow
and does not **continue**.³
And do **You**
open **Your eyes** on such a one, And
bring me to **judgment**
with **Yourself**?⁴
Who can bring
a **clean thing** out of
an **unclean**?
No one!⁵
Since his **days are** determined,
The number of his **months is** with **You**;
You have appointed his limits,
so that he cannot pass.⁶
Look away from him that he may rest,
Till like a hired man he finishes his **day**.
7 ¶
For there is hope for a **tree**,
if it is cut down,
that it will sprout **again**, and
that its tender **shoots** will not cease.⁸
Though its **root** may grow old
in the **dirt** [earth],
And its stump may die
in the **ground**,⁹
Yet at the scent of **water** it will bud and
bring forth **branches** like a plant.¹⁰
But man dies and is laid away;
Indeed he breathes his last
And where *is* he?¹¹
As **water** disappears from the **sea**, and
a **river** becomes parched and dries up,¹²
So man lies down and does not rise.

Till the heavens **are no more**,
They will not awake
Nor be roused from their sleep.¹³
Oh,
That **You** would hide me
in the grave [*sheol*],
That **You** would conceal me
until Your wrath is past,
That **You** would appoint me **a set time**,
and remember me!¹⁴
If a man dies, shall he live **again**?
All the **days** of my hard service
I will wait,
Till my change comes.¹⁵
You shall call, and I will answer **You**;
You shall desire the work of **Your hands**.
16 ¶
For **now You** number my steps,
But do not watch over my **sin**.¹⁷
My **transgression is** sealed up in a bag,
And **You** cover my **iniquity**.¹⁸
But
as a **mountain** falls
and crumbles away, And
as a **rock** is moved from its place;¹⁹
as **water** wears away stones, and
as **torrents** wash away
the **soil of the land** [earth];
So
You **destroy** the hope of man.²⁰
You prevail **forever** against him,
and he passes on;
You change his countenance
and send him away.²¹
His sons come to honor,
and he does not know *it*; [or]
They are brought low,
and he does not perceive *it*.²²
But his flesh will be in pain over it,
and his soul will mourn over it.”

January 23

Job 15

Eliphaz Speaks Again

15:1 ¶ **Then Eliphaz** [*“gold is my God”*]
the Temanite [*“southward”*]
answered and said:²
“Should a wise man answer
with empty knowledge,
And fill himself
with the east wind?³
Should he reason
with **unprofitable** talk,
Or by speeches
with which he can do no **good**?⁴
Yes, you cast off fear,
And restrain prayer before **God**.⁵
For your **iniquity** teaches your mouth,
And you choose
the tongue of the crafty.⁶
Your own mouth **condemns** you,
and not I;
Yes, your own lips testify against you.⁷
Are you the first man who was born?
Or were you **made** before the **hills**?⁸
Have you heard **the counsel of God**?
Do you limit **wisdom** to yourself?⁹
What do you know
that we do not know?
*What do you understand
that is not in us?*¹⁰
Both the gray-haired and the aged
are among us,
Much older than your father.¹¹
Are the consolations of God
too small for you,
And the word *spoken*
gently with you?¹²

Why does your heart carry you away,
And what do your eyes wink at,¹³
That you turn your spirit against **God**,
And let *such* words
go out of your mouth?¹⁴
What *is* man, that he could be **pure**?
And *he who is* born of a woman,
that he could be **righteous**?¹⁵
If **God** puts no trust in **His saints**,
And the heavens are not **pure**
in **His sight**,¹⁶
How much less man,
Who is abominable and filthy,
Who drinks iniquity like water!
17 ¶
I will tell you, hear me;
What I have seen I will declare,¹⁸
What wise men have told,
Not hiding *anything received*
from their fathers,¹⁹
To whom alone **the land** was given,
And no alien passed among them:²⁰
The wicked man writhes with pain all
his days, And the number of **years**
is hidden from the oppressor.²¹
Dreadful sounds *are* in his ears;
In prosperity
the destroyer comes upon him.²²
He does not believe that
he will return from **darkness**,
For a sword is waiting for him.²³
He wanders about for **bread**, *saying*,
‘Where is it?’
He knows that a **day** of **darkness** is
ready at his hand.²⁴
Trouble and anguish make him afraid;
They overpower him,
like a king ready for battle.²⁵
For he stretches out his hand
against **God**,
And acts defiantly
against **the Almighty**,²⁶
Highlighting Legend & Latest Notes

Running stubbornly against Him
 With his strong, embossed shield. 27
 Though he has covered his face with
 his fatness, And made his waist
 heavy with fat, 28
 He dwells in desolate cities,
 In houses that no one inhabits,
 That are destined to become ruins. 29
 He will not be rich,
 Nor will his wealth continue,
 Nor will his possessions
 overspread the land [earth]. 30
 He will not depart from darkness;
 The flame will dry out his branches,
 And by the breath of His mouth
 he will go away. 31
 Let him not trust in futile things,
 deceiving himself,
 For futility will be his reward. 32
 It will be accomplished before his time,
 And his branch will not be green. 33
 He will shake off his unripe grape
 like a vine,
 And cast off his blossom
 like an olive tree. 34
 For the company of hypocrites will be
 barren, And fire will consume the
 tents of bribery. 35
 They conceive trouble
 and bring forth futility;
 Their womb prepares deceit.”

Job 16

Job Responds Again to Eliphaz

16:1 ¶ Then Job answered and said: 2
 “I have heard many such things;
 Miserable comforters are you all! 3
 Shall words of wind have an end? Or
 what provokes you that you answer? 4
 I also could speak as you do,
 If your soul were in my soul’s place.

I could heap up words against you,
 And shake my head at you; 5 But
 I would strengthen you with my mouth,
 And the comfort of my lips
 would relieve your grief.

6 ¶
 Though I speak,
 my grief is not relieved;
 And if I remain silent,
 how am I eased? 7
 But now He has worn me out;
 You have made desolate
 all my company. 8
 You have shriveled me up,
 And it is a witness against me;
 My leanness rises up against me
 And bears witness to my face. 9
 He tears me in His wrath,
 and hates me;
 He gnashes at me with His teeth;
 My adversary sharpens
 His gaze on me. 10
 They gape at me with their mouth,
 They strike me reproachfully
 on the cheek,
 They gather together against me. 11
 God has delivered me to the ungodly,
 And turned me over to
 the hands of the wicked. 12
 I was at ease, but He has shattered me;
 He also has
 taken me by my neck, and
 shaken me to pieces;
 He has set me up for His target, 13
 His archers surround me.
 He pierces my heart and does not pity;
 He pours out my gall on the ground. 14
 He breaks me with wound upon wound;
 He runs at me like a warrior. 15
 I have sewn sackcloth over my skin,
 And laid my head in the dust. 16

My face is flushed
 from weeping, And
 on my eyelids is
 the shadow of death; 17
 Although no violence is in my hands,
 And my prayer is pure. 18

O land [earth], do not cover my blood,
 And let my cry have no resting place! 19
 Surely even now
 my witness is in heaven, And
 my evidence is on high. 20
 My friends scorn me;
 My eyes pour out tears to God. 21
 Oh, that one might
 plead for a man with God,
 As a man pleads
 for his neighbor! 22
 For when a few years are finished,
 I shall go the way of no return.

Job 17

17:1 ¶ [Now to God:]
 My spirit is broken,
 My days are extinguished,
 [„qeber: sepulcher, tomb]
 The grave is ready for me. 2
 Are not mockers with me? And
 Does not my eye dwell
 on their provocation? 3

Now put down a pledge for me
 with Yourself.
 Who is he who will shake hands
 with me? 4
 For You have hidden their heart
 from understanding;
 Therefore You will not exalt them. 5
 He who speaks flattery to his friends,
 Even the eyes of his children will fail.
 6

[Now, perhaps, to himself:]
 But He has made me
 a byword of the people,
 And I have become
 one in whose face men spit. 7
 My eye has also grown dim
 because of sorrow, And
 all my members are like shadows. 8
 Upright men are astonished at this,
 And the innocent stirs himself up
 against the hypocrite. 9
 Yet the righteous
 will hold to his way,
 And he who has clean hands
 will be stronger and stronger.

10 ¶ [And now back to his “friends”:]
 But please,
 come back again, all of you,
 For I shall not find
 one wise man among you. 11
 My days are past,
 My purposes are broken off,
 Even the thoughts of my heart. 12
 They change the night into day;
 ‘The light is near’,
 they say, in the face of darkness. 13
 [„sheol]
 If I wait for the grave as my house,
 If I make my bed in the darkness, 14
 If I say to corruption,
 ‘You are my father’,
 And to the maggot [worm],
 ‘You are my mother
 and my sister’, 15
 Where then is my hope?
 As for my hope, who can see it? 16
 Will they go down
 to the gates of Sheol [the grave]?
 Shall we have rest together in the dust?”

[Audio: Steve Gregg [Job 18-22](#)]

Job 18

Bildad Speaks Again

18:1 ¶ Then Bildad [“confusing love”]
the Shuhite [“wealth”]
answered and said: 2
“How long till you put an end to words?
Gain understanding,
and afterward we will speak. 3
Why are we
counted as beasts, And
regarded as stupid in your sight? 4
You who tear yourself in anger,
Shall the land [earth] be forsaken
for you? Or
Shall the rock be removed
from its place?
5 ¶
[Implied that Job is wicked:]
The light of the wicked indeed
goes out,
And the flame of his fire
does not shine. 6
The light is dark in his tent, And
his lamp beside him is put out. 7
The steps of his strength
are shortened,
And his own counsel
casts him down. 8
For he is cast
into a net
by his own feet,
And he walks
into a snare. 9
The net takes him by the heel, And
A snare lays hold of him. 10
A noose is hidden for him
on the ground, And
A trap for him in the road.
11 ¶

Terrors frighten him on every side,
And drive him to his feet. 12
His strength is starved,
And destruction is ready at his side. 13
It devours patches of his skin;
The firstborn of death
devours his limbs. 14
He is uprooted
from the shelter of his tent,
And they parade him
before the king of terrors. 15
They dwell in his tent who are
none of his;
Brimstone is scattered
on his dwelling. 16
His roots are dried out below, And
his branch withers above. 17
The memory of him perishes
from the land [earth],
And he has no name
among the renowned. 18
He is driven from light into darkness,
And chased out of the world. 19
[Bildad’s dig at Job (cf. 8:4):
his children are gone:]
He has neither son nor posterity
among his people,
Nor any remaining in his dwellings. 20
Those in the west
are astonished at his day, as
Those in the east
are frightened. 21
Surely such are
the dwellings of the wicked, And
this is the place of him
who does not know God.”

January 24

Job 19

Job Responds Again to Bildad

19:1 ¶ Then Job answered and said: 2
“How long will you torment my soul,
And break me in pieces with words? 3
These ten [10] times you have
reproached me [How counted?];
You are not ashamed
that you have wronged me. 4
And if indeed I have erred,
My error remains with me. 5
If indeed you
exalt yourselves against me, And
plead my disgrace against me, 6
Know then that God
has wronged me, And
has surrounded me with His net. 7
If I cry out concerning wrong,
I am not heard.
If I cry aloud,
there is no justice.
8 ¶
He has fenced up my way,
so that I cannot pass; And
He has set darkness in my paths. 9
He has stripped me of my glory, And
taken the crown from my head. 10
He breaks me down on every side,
And I am gone; My hope
He has uprooted like a tree. 11
He has also kindled His wrath
against me, And
He counts me as one of His enemies. 12
His troops come together And
build up their road
against me;
They encamp all around my tent. 13
He has removed
my brothers
far from me, And

my acquaintances are completely
estranged from me. 14
My relatives have failed, and
My close friends have forgotten me. 15
Those who dwell in my house,
and my maidservants,
Count me as a stranger;
I am an alien in their sight. 16
I call my servant,
but he gives no answer;
I beg him with my mouth. 17
My breath is offensive to my wife, and
I am repulsive to the children
of my own body [But they died.
Grandchildren??]. 18
Even young children despise me;
I arise, and they speak against me. 19
All my close friends
abhor me, and
Those whom I love have
turned against me. 20
My bone clings
to my skin and
to my flesh,
And I have escaped
by the skin of my teeth. 21
Have pity on me,
have pity on me,
O you my friends,
For the hand of God has struck me! 22
Why do you persecute me as God does,
And are not satisfied with my flesh?
23 ¶
Oh, that my words were written!
Oh, that they were inscribed
in a book! 24
That they were engraved
on a rock
With an iron pen and lead, forever! 25
For I know that my Redeemer lives,
And He shall stand at last
on the land [earth]; 26
[Highlighting Legend & Latest Notes](#)

And after my skin is destroyed,
 this I know
 That in my flesh
 I shall see God, 27 [cf. 42:5]
 Whom I shall see for myself,
 And my eyes shall behold,
 and not another.
 How my heart yearns within me! 28
 If you should say,
 ‘How shall we persecute him?’ —
 Since the root of the matter is
 found in me, 29
 Be afraid of the sword for yourselves;
 For wrath brings
 the punishment of the sword,
 That you may know there is
 a judgment.” [cf. 42:7]

Job 20
**Zophar Speaks Again: “The Wicked
 Get Their Due Quickly”**

20:1 ¶ Then Zophar [“sparrow”]
 the Naamathite [“pleasantness”]
 answered and said: 2
 “Therefore
 my anxious thoughts
 make me answer, Because of
 the turmoil within me. 3
 I have heard
 the rebuke that reproaches me, and
 the spirit of my understanding
 causes me to answer. 4

Do you not know this of old,
 Since man was placed on land [earth]
 [Day 6: Ge 1:26], 5
 That the triumphing of the wicked
 is short,
 And the joy of the hypocrite
 is but for a moment? 6
 Though his haughtiness
 mounts up to the heavens,

And his head
 reaches to the clouds, 7
 Yet he will perish forever
 like his own refuse;
 Those who have seen him will say,
 ‘Where is he?’ 8
 He will fly away
 like a dream,
 and not be found; Yes,
 he will be chased away
 like a vision of the night. 9
 The eye that saw him
 will see him no more, Nor
 will his place
 behold him anymore.
 10 ¶
 His children will seek
 the favor of the poor, and
 His hands will restore his wealth. 11
 His bones are full of his youthful vigor,
 But it [that vigor] will lie down
 with him in the dust. 12
 Though evil is sweet in his mouth,
 And he hides it under his tongue, 13
 Though he spares it and
 does not forsake it,
 But still keeps it in his mouth, 14
 Yet his food in his stomach turns sour;
 It becomes cobra venom within him. 15
 He swallows down riches And
 vomits them up again;
 God casts them out of his belly. 16
 He will suck the poison of cobras;
 The viper’s tongue will slay him. 17
 He will not see
 the streams,
 the rivers
 flowing with honey and cream. 18
 He will restore
 that for which he labored,
 And will not swallow it down;
 From the proceeds of business

He will get no enjoyment. 19
 For he has
 oppressed and
 forsaken the poor,
 He has violently seized a house
 that he did not build. 20
 Because he knows no quietness
 in his heart,
 He will not save anything
 he desires. 21
 Nothing is left for him to eat;
 Therefore his well-being will not last. 22
 In his self-sufficiency
 he will be in distress;
 Every hand of misery
 will come against him.
 23 ¶
 When he is about to fill his stomach,
 God will cast
 on him the fury of His wrath,
 And will rain it
 on him while he is eating. 24
 He will flee from the iron weapon;
 A bronze bow
 will pierce him through. 25
 It is drawn, and
 comes out of the body;
 Yes, the glittering point
 comes out of his gall.
 Terrors come upon him; 26
 Total darkness
 is reserved for his treasures.
 An unfanned fire will consume him;
 It shall go ill with him
 who is left in his tent. 27
 The heavens will reveal his iniquity,
 And the land [earth]
 will rise up against him. 28
 The increase of his house
 will depart, And his goods
 will flow away
 in the day of His wrath. 29

This is the portion
 from God
 for a wicked man,
 The heritage
 appointed to him
 by God.”

Job 21
Job Responds Again to Zophar:
“No, The Wicked Become Old”

21:1 ¶ Then Job answered and said: 2
 “Listen carefully to my speech,
 And let this be your consolation. 3
 Bear with me that I may speak,
 And after I have spoken,
 keep mocking. [You are not listening.] 4
 As for me,
 is my complaint against man?
 And if it were,
 why should I not be impatient? 5
 Look at me and be astonished;
 Put your hand over your mouth. 6
 Even when I remember I am terrified,
 And trembling takes hold of my flesh.
 7 ¶
 Why do the wicked live and
 become old, Yes,
 become mighty in power? 8
 Their descendants
 are established with them
 in their sight, and
 Their offspring
 before their eyes. 9
 Their houses are safe from fear,
 Neither is the rod of God upon them. 10
 Their bull breeds without failure;
 Their cow calves without miscarriage. 11
 They send forth
 their little ones like a flock, And
 their children dance — 12
 They sing to the tambourine and harp,
 And rejoice to the sound of the flute. 13
 Highlighting Legend & Latest Notes

January 25

Job 22

Eliphaz Speaks a 3rd Time

22:1 ¶ Then Eliphaz [*“gold is my God”*]
the Temanite [*“southward”*]

answered and said: 2

“Can a man be profitable to God,
Though he who is wise
may be profitable to himself? 3

Is it any pleasure to the Almighty
that you are righteous?
Or is it gain to Him
that you make your ways

blameless? 4
Is it because of your fear of Him
that He corrects you, And
enters into judgment with you?

5 ¶
Is not your wickedness great, And
your iniquity without end? 6

For
you have [*cf. 31:19*]
taken pledges from your brother
for no reason, And
stripped the naked

of their clothing; 7
you have not given the weary
water to drink, And
you have withheld [*cf. 31:17*]
bread from the hungry. 8

But the mighty man
possessed the land, And
the honorable man
dwelt in it. 9

You have sent widows away empty,
And the strength of the fatherless
was crushed. 10

They spend their days in wealth,
And in a moment [*suddenly*]
go down to the grave [*sheol*]. 14

Yet they say to God,
‘Depart from us,
For we do not desire
the knowledge of Your ways. 15
Who is the Almighty,
that we should serve Him? And
What profit do we have
if we pray to Him?’ 16

Indeed their prosperity
is not in their hand;
The counsel of the wicked
is far from me.

17 ¶
How often is
the lamp of the wicked put out?
How often does
their destruction come upon them,
The sorrows God distributes
in His anger? 18

They are
like straw before the wind, And
like chaff
that a storm carries away. 19

They say,
‘God lays up one’s iniquity
for his children’;
Let Him recompense him,
that he may know it. 20
Let his eyes see his destruction, And
Let him drink of
the wrath of the Almighty. 21

For what does he care
about his household after him,
When the number of his months
is cut in half?

22
Can anyone teach God knowledge,
Since He judges those on high? 23

One dies in his full strength,
Being wholly at ease and secure; 24
His pails are full of milk, And
the marrow of his bones is moist. 25

Another man dies
in the bitterness of his soul,
Never having eaten with pleasure. 26
They lie down alike in the dust, And
maggots [worms] cover them.

27 ¶
Look, I know
your thoughts, And
the schemes with which
you would wrong me. 28

For you say,
‘Where is the house of the prince?
And where is
the tent,
The dwelling place
of the wicked?’ 29

Have you not asked
those who travel the road?
And do you not know their signs? 30
For the wicked are reserved for
the day of doom;
They shall be brought out on
the day of wrath. 31

Who condemns his way to his face?
And who repays him
for what he has done? 32
Yet he shall be brought to the grave
[*qeber: sepulcher, tomb*],
And a vigil kept over the tomb
[*gadiysh: heap, stack, pile; tomb*]. 33

The clods of the valley
shall be sweet to him;
Everyone shall follow him,
As countless have gone before him. 34
How then can you comfort me
with empty words,
Since falsehood remains
in your answers?”

Therefore,
snare are all around you, And
sudden fear troubles you, 11 Or
darkness so that you cannot see; And
an abundance of water covers you. 12

Is not God in the height of heaven?
And see the highest stars,
how lofty they are! 13

And you say, [*no, he did not*]
‘What does God know?
Can He judge
through the deep darkness? 14
Thick clouds cover Him,
so that He cannot see,
And He walks [*down dome, arch*]
above the circle of heaven.’

15 ¶
Will you keep to the old way
That wicked men have trod, 16
Who were cut down before their time,
Whose foundations were swept away
by a flood [river]? 17

They said to God,
‘Depart from us!
What can
the Almighty do to them?’ 18
Yet He filled their houses
with good things; But
the counsel of the wicked
is far from me. 19

The righteous see it and are glad, And
the innocent laugh at them: 20
‘Surely our adversaries
are cut down, And
the fire consumes
their remnant.’

21 ¶
*[Excellent advice to a guilty person,
but not applicable to Job:]*
Now acquaint yourself with Him,
and be at peace;
Thereby good will come to you. 22
Receive, please,
instruction from His mouth, And
Lay up His words in your heart. 23
If you return to the Almighty,
you will be built up;
you will remove iniquity
far from your tents. 24
Then you will lay
your gold
in the dust, And
the gold of Ophir [Ge 10:29]
among the stones
of the brooks. 25
Yes, the Almighty will be
your gold And
your precious silver; 26
For then you will
have your delight
in the Almighty, And
lift up your face to God. 27
You will make your prayer to Him,
He will hear you,
And you will pay your vows. 28
You will also declare a thing,
And it will be established for you;
So light will shine on your ways. 29
When they cast you down,
and you say,
‘Exaltation will come!’
Then
He will save the humble person. 30
He will even deliver one
who is not innocent; Yes,
he will be delivered
by the purity of your hands.”

Job 23 [Audio: S. G. Job 23-28]
Job Responds to Eliphaz a 3rd Time
23:1 ¶ Then Job answered and said: 2
“Even today my complaint is bitter;
My hand is listless
because of my groaning. 3 Oh,
That I knew where I might find Him,
That I might come to His seat! 4
I would present my case before Him,
And fill my mouth with arguments. 5
I would know the words
that He would answer me,
And understand
what He would say to me. 6
Would He contend with me
in His great power? No! But
He would take note of me. 7
There the upright could reason with
Him, And I would be delivered
forever from my Judge [or judges].
8 ¶ [i.e., his “friends” ^]
Look,
I go forward,
but He is not there,
And backward,
but I cannot perceive Him; 9
When He works on the left hand,
I cannot behold Him;
When He turns to the right hand,
I cannot see Him. 10
But He knows the way that I take;
When He has tested me, [cf. 7:18]
I shall come forth as gold. 11
My foot has held fast to His steps;
I have kept His way
and not turned aside. 12
I have not departed from
the commandment of His lips;
I have treasured [cf. Jer 15:16]
the words of His mouth
More than my necessary food.

13 ¶
But He is unique,
and who can make Him change?
And whatever His soul desires,
that He does. 14
For He performs what is appointed for
me, And many such things are
with Him. 15
Therefore [cf. 6:21]
I am terrified at His presence;
When I consider this,
I am afraid of Him. 16
For God made my heart weak,
And the Almighty terrifies me; 17
Because I was not cut off
from the presence of darkness,
And He did not hide
deep darkness from my face.

Job 24
24:1 ¶
Since times are not hidden
from the Almighty,
Why do those who know Him
see not His days? 2
Some remove landmarks;
They seize flocks violently and
feed on them; 3
They drive away
the donkey of the fatherless;
They take the widow’s ox as a pledge. 4
They push the needy off the road;
All the poor of the land
are forced to hide. 5
Indeed, like wild donkeys in the desert,
They [the poor] go out to their work,
searching for food.
The wilderness yields food
for them and
for their children. 6
[[↖] & Re 10:8-11]

They gather their fodder
in the field
And glean
in the vineyard
of the wicked. 7
They spend the night naked,
without clothing,
And have no covering
in the cold. 8
They are wet with the showers of the
mountains, And huddle around the
rock for want of shelter. 9
Some snatch the fatherless from the
breast, And take a pledge from the
poor. 10
They cause the poor to go naked,
without clothing; And
They take away the sheaves
from the hungry. 11
They press out oil within their walls,
And tread winepresses,
yet suffer thirst. 12
The dying groan in the city, and
The souls of the wounded cry out;
Yet God does not charge them
with wrong.
13 ¶
There are those
who rebel against the light;
They do not know its ways
Nor abide in its paths. 14
The murderer rises with the light;
He kills the poor and needy;
And in the night he is like a thief. 15
The eye of the adulterer
waits for the twilight,
Saying,
‘No eye will see me’;
And he disguises his face. 16

In the dark
they break into houses,
which they marked for themselves
in the daytime;
They do not know the light. 17
For the morning
is the same to them
as the shadow of death;
If someone recognizes them,
They are in
the terrors of the shadow of death.

18 ¶
[Lots of italics – difficult to translate:]
They [the wicked] should be swift
on the face of the waters,
Their portion should be cursed
in the land [earth],
So that no one would turn
into the way of their vineyards. 19
As drought and heat consume
the snow waters,
So the grave [sheol] consumes
those who have sinned. 20
The womb should forget him,
The maggot [worm]
should feed sweetly on him;
He should be remembered no more,
And wickedness should be broken
like a tree. 21
For he preys on the barren
who do not bear,
And does no good for the widow.

22
But God draws the mighty away
with His power;
He rises up,
but no man is sure of life. 23
He gives them security,
and they rely on it;
Yet His eyes are on their ways. 24

They are exalted for a little while,
Then they are gone.
They are brought low;
They are taken out of the way
like all others;
They dry out
like the heads of grain.
25
Now if it is not so, who
will prove me a liar, And
make my speech worth nothing?"

Job 25
Bildad Speaks a 3rd Time
25:1 ¶ Then Bildad ["confusing love"]
the Shuhite ["wealth"]
answered and said: 2

[Sputtering and contradicting himself:]
"Dominion and fear belong to Him;
He makes peace in His high places. 3
Is there any number to His armies?
Upon whom does His light not rise? 4
How then can man be righteous
before God? Or
How can he be pure
who is born of a woman? 5
If even
the moon does not shine, And
the stars are not pure in His sight, 6
How much less man, who is a maggot,
And a son of man, who is a worm?"
[cf. 8:6,20; Ps 22:6; Isa 1:18]

Job ends the debate by agreeing with the generalities articulated by his friends, but disagreeing that they are applicable in his case. ↗

January 26

Job 26

Job Responds a 3rd Time: Summary

26:1 ¶ But Job answered and said: 2
"How have you [friends] helped [me:]
him who is without power?

How have you saved the arm
that has no strength? 3
How have you counseled one
who has no wisdom?
And how have you declared
sound advice to many? 4
To whom have you uttered words?
And whose spirit came from you?

5 ¶
The dead tremble,
Those under the waters and
Those inhabiting them. 6
Sheol [the grave]
is naked before Him, And
Destruction [parallel: also the grave]
has no covering. 7

He stretches out the north
[heavens around the north star]
over empty space;
He hangs the land [Earth] *[the planet]*
on nothing. 8

He binds up the water
in His thick clouds,
Yet the clouds
are not broken under it. 9
He covers the face of His throne, And
spreads His cloud over it. 10

He drew a circular [curved] horizon
on the face of the waters,
At the boundary of light and darkness. 11
The pillars of heaven tremble,
And are astonished at His rebuke. 12
He stirs up the sea with His power,
And by His understanding
He breaks up the storm. 13

By His Spirit *[The Dragon?]*
He adorned the heavens; [↗]
His hand pierced the fleeing serpent. 14
Indeed these are the mere edges of
His ways, And how small a whisper
we hear of Him!
But the thunder of His power,
who can understand?"

Job 27

27:1 ¶ Moreover, Job continued
his discourse, and said: 2
"As God lives,
who has taken away my justice,
And the Almighty,
who has made my soul bitter, 3
As long as my breath is in me,
And the breath of God in my nostrils, 4
My lips will not speak wickedness,
Nor my tongue utter deceit. 5
Far be it from me
That I should say you are right;
Till I die I will not put away
my integrity from me. 6
My righteousness I hold fast,
and will not let it go;
My heart shall not reproach me
as long as I live.

7 ¶
May my enemy be
like the wicked, and
he who rises up against me
like the unrighteous. 8
For what is the hope of the hypocrite,
Though he may gain much,
If God takes away his life? 9
Will God hear his cry
When trouble comes upon him? 10
Will he delight himself
in the Almighty?
Will he always call on God?
11 ¶

I will teach you about **the hand of God**;
 What *is* with **the Almighty**
 I will not conceal. 12
 Surely all of you have seen *it*;
 Why then do you behave
 with **complete nonsense**? 13
 This is the portion
 of a wicked man with **God**,
 And the heritage of oppressors,
 received from **the Almighty**: 14
 If **his** children are multiplied,
it is for the sword;
 And **his** offspring shall not be
 satisfied with bread. 15
 Those who survive **him**
 shall be buried in death,
 And their widows
 shall not weep, 16
 Though **he** heaps up silver like dust,
 And piles up clothing like clay — 17
He may pile *it* up,
 but **the just** will wear *it*, And **the**
innocent will divide the silver. 18
He builds his house like a moth, Like
 a booth **that** a watchman makes. 19
The rich man will lie down,
 But not be gathered up;
He opens his eyes,
 And **he is** no more. 20
 Terrors overtake **him** like a flood;
 A tempest steals **him** away
 in the night. 21
 The east wind carries **him** away,
 and **he** is gone;
 It sweeps **him** out of his place. 22
 It hurls against **him**
 and does not spare;
He flees desperately from its power. 23
Men shall clap their hands at **him**, And
 shall hiss **him** out of his place.
 [End of **Job**'s answer to his friends.]

Job 28

Job's Poem about Wisdom

Men Can Find Gold

28:1 ¶
 Surely there is
 a mine for silver, And
 a place *where* gold is refined. 2
Iron is taken from the land [earth],
 And **copper** is smelted from ore. 3
Man [v13] puts an end to darkness,
 And searches every recess
 For ore in
 the darkness and
 the shadow of death. 4
 He breaks open a shaft
 away from people;
 In places forgotten by feet
 They hang far away from men;
 They swing to and fro. 5
As for the land [earth],
 from it comes bread,
 But underneath
 it is turned up as by fire; 6
 Its stones *are* the source of sapphires,
 And it contains gold dust. 7
 That path no bird knows,
 Nor has the falcon's eye seen it. 8
 The proud lions have not trodden it,
 Nor has the fierce lion passed over it. 9
 He puts his hand on the flint;
 He overturns the mountains
 at the roots. 10
 He cuts out channels in the rocks,
 And his eye sees every precious thing. 11
 He dams up the streams from trickling;
 What is hidden he brings forth to light.
 12 ¶

But They Cannot Find Wisdom

But where can wisdom be found?
 And where *is* the place of
 understanding? 13
Man does not know its value,
 Nor is it found in the land of the living.
 14
 The deep says,
 'It is not in me'; And
 The sea says,
 'It is not with me.' 15
It cannot be purchased for gold, Nor
 can silver be weighed for its price. 16
It cannot be valued
 in the gold of Ophir [Ge 10:29],
 In precious onyx or sapphire. 17
 Neither gold nor crystal can equal it,
 Nor can it be exchanged
 for jewelry of fine gold. 18
 No mention shall be made
 of coral or quartz,
 For the price of wisdom is
 above rubies [Pr 31:10 wife]. 19
 The topaz of Ethiopia cannot equal it,
 Nor can it be valued in pure gold.
 20 ¶
 From where then does wisdom come?
 And where *is*
 the place of understanding? 21
It is hidden from
 the eyes of all living,
 And concealed from
 the birds of the air. 22
 Destruction [Abaddon; Rev 9:11] and
 Death [Maveth] say,
 'We have heard a report about it
 with our ears.'
 23 ¶

God Knows Where to Find Wisdom

God understands its way,
 And **He** knows its place. 24
 For **He** looks
 to the ends of the land [earth],
 And sees
 under the whole heavens, 25
 To establish a weight for the wind,
 And apportion the waters by measure. 26
When **He** made
 a law for the rain, And
 a path for the thunderbolt, 27
Then **He** saw wisdom and declared it;
He prepared it, indeed,
He searched it out. 28
 And to man **He** said,
 'Behold, the fear of the Lord [Adonai],
 that is wisdom,
 And to depart from evil
 is understanding.'" [Cf. Pr 9:10]

[Like Pr 8, a matter of right relationship: **He** is to be feared when we are in wrong relationship with **Him**, but to be loved when we are in right relationship with **Him**.]

[Audio: Steve Gregg [Job 29-31](#)]

Job 29

Job Reminisces about his Good Days

29:1 ¶

Job further continued his discourse,
and said: 2

“Oh, that I were

as in months past,

As in the days

when God watched over me; 3

When His lamp shone upon my head,

And when by His light

I walked through darkness; 4

Just as I was in the days of my prime,

When the friendly counsel of God

was over my tent; 5

When the Almighty

was yet with me,

When my children

were around me; 6

When my steps

were bathed with cream, And

The rock poured out rivers of oil for me!

7 ¶ [Job as Judge:]

When I went out to the gate by the city,

When I took my seat in the open square, 8

The young men saw me and hid, and

The aged arose and stood; 9

The princes refrained from talking,

And put their hand on their mouth; 10

The voice of nobles was hushed,

And their tongue stuck

to the roof of their mouth. 11

When the ear heard,

then it blessed me, And

When the eye saw,

then it approved me; 12

Because I delivered

the poor who cried out,

The fatherless and

the one who had no helper. 13

The blessing of a perishing man
came upon me, And

I caused the widow's heart

to sing for joy. 14

I put on righteousness,

and it clothed me;

My justice 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 case

that I did not know. 17

I broke the fangs of the wicked, And

plucked the victim from his teeth.

18 ¶

Then I said,

‘I shall die in my nest, And

multiply my days as the sand. 19

My root is spread out to the waters, And

The dew lies all night on my branch. 20

My glory is fresh within me, And

My bow is renewed in my hand.’ 21

Men listened to me and waited,

And kept silence for my counsel. 22

After my words

they did not speak again, And

My speech settled on them as dew. 23

They waited for me as for the rain, And

They opened their mouth wide

as for the spring rain. 24

If I mocked at them,

they did not believe it, And

The light of my countenance

they did not cast down. 25

I chose the way for them, and sat

as chief;

So I dwelt

as a king in the army,

as one who comforts mourners.

[Chief/King: [Ge 36:33](#) // [1Ch 1:44?](#)]

January 27

Job 30

But Now ...

30:1 ¶

But now they mock at me,

men [not his three friends: [15:10](#)]

younger than I,

Whose fathers I disdained to put with

the dogs of my flock. 2

Indeed, what profit is

the strength of their hands to me?

Their vigor has perished. 3

They are gaunt from want and famine,

Fleeing late to the wilderness,

desolate and waste, 4

Who pluck [*↓* a marsh plant]

mallow by the bushes, And

broom tree roots

for their food. 5

They were driven out from among men,

They shouted at them as at a thief. 6

They had to live

in the clefts of the valleys,

In caves of the land [earth]

and the rocks. 7

Among the bushes they brayed,

Under the nettles they nestled. 8

They were sons of fools,

Yes, sons of vile men;

They were scourged from the land. 9

And now I am their taunting song;

Yes, I am their byword. 10

They abhor me,

They keep far from me;

They do not hesitate to spit in my face. 11

Because He has

loosed my bowstring and

afflicted me,

They have cast off restraint before me. 12

At my right hand the rabble arises;

They push away my feet, And

They raise against me

their ways of destruction. 13

They break up my path,

They promote my calamity;

They have no helper. 14

They come as broad breakers;

Under the ruinous storm

They roll along.

15 ¶

Terrors are turned upon me;

They pursue my honor as the wind,

And my prosperity has passed

like a cloud. 16

And now my soul is poured out

because of my plight;

The days of affliction take hold of me. 17

My bones are pierced in me at night, and

My gnawing pains take no rest. 18

By great force my garment is disfigured;

It binds me about

as the collar of my coat. 19

He has cast me into the mire, And

I have become like dust and ashes.

20 [vv20-23 to God:]

I cry out to You, but

You do not answer me;

I stand up, and

You regard me. 21 But

You have become cruel to me;

With the strength of Your hand

You oppose me. 22

You lift me up to the wind and

cause me to ride on it;

You spoil my success. 23

For I know that

You will bring me

to death, And

to the house

appointed for all living. 24

Surely **He** would not stretch out
His hand against a heap of ruins,
 If they cry out **when He** destroys *it*. 25
 Have I not wept for him
 who was in trouble?
 Has *not* my soul grieved for the poor? 26
 But **when** I looked for **good**,
 [then] **evil** came to me;
 And **when** I waited for **light**,
 then came **darkness**. 27
 My heart is in turmoil and cannot rest;
Days of affliction confront me. 28
 I go about mourning, but not in **the sun**;
 I stand up in the assembly
 and cry out for help. 29
 I am a brother of dragons [jackals]
 [dinosaurs], And
 a companion of ostriches. 30
 My skin grows black and falls from me;
 My bones burn with fever. 31
 My harp is *turned* to mourning, And
 My flute to the voice of those who weep.

Job 31 Job Pleads Not Guilty

31:1 ¶
 I have made a covenant with my eyes;
 Why then should I look upon
 a young woman? 2
 For what *is* the allotment of **God**
 from above,
 And the inheritance of **the Almighty**
 from on **high**? 3
 Is it not destruction
 for the wicked,
 And disaster
 for the workers of iniquity? 4
 Does **He** not see my ways,
 And count all my steps? 5
 If I have walked with falsehood, Or
 If my foot has hastened to deceit, 6

Let me be weighed on honest scales,
 That **God** may know my integrity. 7
 If my step has turned from **the way**,
 Or my **heart** walked after my eyes, Or
 If any spot adheres to my hands, 8
 Let me sow, and another eat; Yes,
 Let my harvest be rooted out.
 9 ¶
 If my **heart**
 has been enticed by a woman, Or
 if I have lurked at my neighbor's door, 10
 Let my wife grind for another, And
 Let others bow down over her. 11
 For that *would be* wickedness;
 Yes, it *would be* iniquity
 deserving of **judgment**. 12
 For that *would be* a fire
 that consumes to **destruction**,
 And would root out
 all my increase. 13
 If I have despised the cause of my
 male or female servant
When they complained against me, 14
 What then shall I do **when God** rises up?
When He punishes,
 how shall I answer **Him**? 15
 Did not **He** who **made** me in the womb
make them?
 Did not the same **One**
fashion us in the womb?
 16 ¶
 If I have
 kept the poor from *their* desire, Or
 caused the eyes of
the widow to fail, 17 Or
 eaten my morsel by myself,
 So that **the fatherless**
 could not eat of it 18
 (But from my youth
 I reared him as a father, And
 from my mother's womb
 I guided **the widow**); 19

If I have seen
 anyone perish for lack of clothing, Or
 any poor *man* without covering; 20
 If his **heart** has not blessed me, And
 if he was *not* warmed
 with the fleece of my sheep; 21
 If I have raised my hand
 against the fatherless,
When I saw I had help
 in the gate; 22
 Let my arm fall
 from my shoulder, [cf. *Ps 137:4*]
 Let my arm be torn from the socket. 23
 For **destruction from God** is a terror to
 me, And because of **His magnifi-**
cence I cannot endure.
 24 ¶
 If I have [v idolatry]
 made **gold** my hope, Or
 said to fine **gold**,
 'You are my confidence'; 25
 If I have rejoiced
 because my wealth was great, And
 because my hand had gained much; 26
 If I have observed [cf. *De 4:19*]
the sun **when** it **shines**, Or
the moon moving in brightness, 27
 So that
 my heart has
 been secretly enticed, And
 my mouth has
 kissed my hand; 28
 This also *would be* an iniquity
 deserving of **judgment**,
 For I would have denied **God**
 who is **above**.
 29
 If I have
 rejoiced at the **destruction** of him
 who hated me, Or
 lifted myself up
when **evil** found him 30

(Indeed I have not allowed
 my mouth to **sin**
 By asking for a curse
 on his soul); 31
 If the men of my tent have not said,
 'Who is there that has not been
 satisfied with his meat?' 32
 (But no sojourner had to lodge in
 the street, For I have opened my
 doors to the traveler); 33
 If I have covered my **transgressions**
 as **Adam** [did],
 By hiding my **iniquity** in my bosom, 34
 Because I feared the great multitude,
 And dreaded the contempt of families,
 So that I kept silence And
 did not go out of the door —
 35 ¶
 Oh, that I had one to hear me!
 Here is my signature [mark] [or desire].
 Oh, that **the Almighty**
 would answer me,
 That **my Prosecutor**
 had written a book! 36
 Surely
 I would
 carry it on my shoulder, And
 bind it on me like a crown; 37
 I would declare to **Him**
 the number of my steps;
 Like a prince
 I would approach **Him**.
 38
 If my **land** cries out against me,
 And its furrows weep together; 39
 If I have eaten its **fruit** without money,
 Or caused its owners to lose
 their lives; 40
Then let thistles grow
 instead of wheat, And **weeds**
 instead of barley."
 The words of **Job** are ended.
 Highlighting Legend & Latest Notes

January 28

[Audio: Steve Gregg [Job 32-37](#)]

Job 32

Elihu Speaks Up

32:1 ¶ So these three [3] men ceased answering **Job**, because he *was* righteous in his own eyes. 2 **Then** the wrath of **Elihu** [*“He is my God”*], the son of **Barachel** [*“God blesses”*] the **Buzite** [*“contempt”*; [Gen 22:21](#)], of the family of **Ram**

[*same as Aram (Gen 22:21)?*]

[*too young: Ru 4:19 || 1Ch 2:9*]

was aroused against **Job**; his wrath was aroused **because he justified himself** rather than **God**. 3 Also against his three [3] friends his wrath was aroused, because they had found no answer, and **yet had condemned Job**. 4

Now because **they were years older than he**, **Elihu** had waited to speak to **Job**. 5 **When** **Elihu** saw that *there was* no answer in the mouth of these three [3] men, **his wrath was aroused**.

[*Cf. 42:7*]

Elihu Addresses the Three

6 ¶ So **Elihu**, the son of **Barachel** the **Buzite**, answered and said:

“*I am young in years, and you [Job’s three friends] are very old;*

Therefore I was afraid, And dared not declare my opinion to you. 7

I said, ‘Age should speak, And **multitude of years** should teach **wisdom**.’ 8

But *there is* a **spirit** in man, And the **breath of the Almighty** gives him **understanding**. 9

Great men are not *always* **wise**, Nor do **the aged** *always* understand **justice**. 10

Therefore I say, ‘Listen to me, I also will **declare my opinion**.’ 11

Indeed I waited for your words, I listened to your reasonings, **while** you searched out what to say. 12

I paid close attention to you; And **surely** not one of you convinced **Job**, Or answered his words — 13

Lest you say, ‘We have found wisdom’; **God** will vanquish him, not man. 14

Now he has not directed *his* words against me; So I will not answer him with your words.

15 ¶ They are dismayed and answer no more; Words escape them. 16

And I have waited, because they did not speak, Because they stood still *and* answered no more. 17

I also will answer my part, I too will **declare my opinion**. 18

For I am full of words; The **spirit** within me compels me. 19

Indeed My belly *is* like wine *that* has no vent; It is ready to burst like new wineskins. 20

I will speak, that I may find relief; I must open my lips and answer. 21

Let me not, I pray, show partiality to anyone; Nor let me flatter any man. 22

For I do not know how to flatter, *Else* my **Maker** would soon take me away. 14 ¶

Job 33

Elihu Addresses Job

33:1 ¶ But please, **Job**, hear my speech, And listen to all my words. 2

Now, I open my mouth; My tongue speaks in my mouth. 3 My words *come* from my upright **heart**; My lips utter pure knowledge. 4

The Spirit of God has **made** me, and **The breath of the Almighty** gives me life. 5

If you can answer me, Set *your words* in order before me; Take your stand. 6

Truly [*↓ intercessor*]

I *am* as your spokesman before **God**; I also have been **formed** out of **clay**. 7 Surely no fear of me will terrify you, Nor will my hand be heavy on you.

8 ¶ Surely you have spoken in my hearing, And I have heard

the sound of *your* words, *saying*, 9 ‘I *am* **pure**,

without **transgression**; I *am* **innocent**, and *there is* no **iniquity** in me. 10

Yet **He** finds occasions against me, **He** counts me as **His enemy**; 11 **He** puts my feet in the stocks, **He** watches all my paths.’ [13:27]

12 Look, *in* this you are not **righteous**.

I will answer you, For **God** is greater than man. 13 Why do you contend with **Him**?

For **He** does not give an accounting of any of **His words**. 14 ¶

For **God** may speak in one way, or in another,

Yet man does not perceive it. 15 In a dream,

In a vision of **the night**, **When** deep sleep falls upon men, **While** slumbering on their beds, 16 **Then** **He** opens the ears of men, And seals their instruction. 17

In order to turn man *from his* deed, And conceal **pride** from man, 18

He keeps back his soul from **the Pit**, And his life from **perishing by the sword**.

19 ¶ Man is also chastened with pain on his bed, And with strong **pain** in many of his bones, 20

So that his life abhors **bread**, And his soul succulent **food**. 21

His flesh wastes away from sight, And His bones stick out *which once* were not seen. 22 Yes,

His soul draws near **the Pit**, And His life to the executioners. 23

If there is A messenger for him, A mediator,

One among a thousand, To show man **His uprightness**, 24 **Then** **He** is **gracious** to him, and says,

‘Deliver him from **going down to the Pit**; I have found a ransom’; 25

his flesh shall be young like a child’s, he shall return to the **days** of his youth; 26

he shall pray to God,
and He will delight in him,
he shall see His face with joy, for
He restores to man His righteousness. 27
Then he looks at men and says,
'I have sinned,
and perverted what was right,
and it did not profit me.' 28
He will redeem his soul
from going down to the Pit,
And his life shall see the light.

29 ¶
Behold, God works all these things,
Twice, in fact, three times with a man, 30
To bring back his soul from the Pit,
That he may be enlightened
with the light of life. 31
Give ear, Job, listen to me;
Hold your peace, and I will speak. 32
If you have anything to say, answer me;
Speak, for I desire to justify you. 33
If not, listen to me;
Hold your peace,
and I will teach you wisdom."

Job 34 Elihu Addresses the Wise

34:1 ¶ Elihu further answered and said: 2
"Hear my words,
you wise men;
Give ear to me,
you who have knowledge. 3
For the ear tests words
As the palate tastes food. 4
Let us choose justice for ourselves;
Let us know among ourselves
what is good. 5

For Job has said,
'I am righteous, But
God has taken away my justice; 6
Should I lie concerning my right?
My wound is incurable, though
I am without transgression.' 7

What man is like Job,
Who drinks scorn like water, 8
Who goes in company
with the workers of iniquity,
And walks with wicked men? 9

For he has said,
'It profits a man nothing
That he should delight in God.'

10 ¶
Therefore listen to me,
you men of understanding:
Far be it from God
to do wickedness,
And from the Almighty
to commit iniquity. 11

For He repays man
according to his work,
and makes man to find a reward
according to his way. 12

Surely God will never do wickedly,
Nor will the Almighty pervert justice. 13

Who gave Him charge
over the lands [earth]? Or
Who appointed Him
over the whole world? 14

If He should set His heart on it,
If He should gather to Himself
His Spirit [ruach] and
His breath [neshamah], 15

All flesh would perish together,
And man would return to dust.

16 ¶

If you have understanding, hear this;
listen to the sound of my words: 17
Should one who hates justice govern?
Will you condemn Him [Job?]
who is most just? 18

Is it fitting to say to a king [Job?],
'You are worthless,'

And to nobles,
'You are wicked'? 19

Yet He is not partial to princes,
Nor does He

regard the rich
more than the poor;
For they are all the work of His hands. 20

In a moment they die,
in the middle of the night;

The people are shaken and pass away;
The mighty are taken away
without a hand. 21

For His eyes are on the ways of man,
And He sees all his steps. 22

There is
no darkness nor shadow of death
Where the workers of iniquity
may hide themselves. 23

For He need not further consider a man,
That he should go before God
in judgment. 24

He breaks in pieces mighty men
without inquiry,

And sets others in their place. 25
Therefore

He knows their works;
He overthrows them in the night,
And they are crushed. 26

He strikes them as wicked men
In the open sight of others, 27

Because they
turned back from Him, And
would not consider
any of His ways, 28

So that they caused
the cry of the poor to come to Him;
For He hears the cry of the afflicted. 29

When He gives quietness,
who then can make trouble? And

When He hides His face,
who then can see Him,

Whether it is against
a nation or a man alone? — 30
[Job? ↓] [Job? ↓]

That the hypocrite should not reign,
Lest the people be ensnared.

31 ¶
For has anyone said to God,
'I have borne chastening;
I will offend no more; 32
Teach me what I do not see;
If I have done iniquity,
I will do no more'? 33

Should He repay it
according to your terms,
just because you disavow it?
You must choose, and not I;
Therefore speak what you know.

34
Men of understanding say to me,
Wise men who listen to me: 35
Job speaks without knowledge,
His words are without wisdom. 36
Oh, that Job were tried to the utmost,
Because his answers are
like those of wicked men! 37
For he adds rebellion to his sin;
he claps his hands among us, And
multiplies his words against God."

January 29

Job 35

35:1 ¶ Moreover Elihu

answered [Job: v4] and said: 2

“Do you think this is right?

Do you say,

‘My righteousness is
more than God’s?’ 3

For you say,

‘What advantage will it be to You?

What profit shall I have,
more than if I had sinned?’ 4

I will answer you,

And your companions with you. 5

Look to the heavens and see;

And behold the clouds —
They are higher than you. 6

If you sin,

what do you accomplish
against Him? Or,

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 receive
from your hand? 8

[Not a quote, but an allusion:]

Romans 11:33-35

Oh, the depth of the riches both of
the wisdom and knowledge of God!

How unsearchable are
His judgments and
His ways

past finding out! 34

“For who has known
the mind of Y^{HWH}?

Or who has become
His counselor?” 35

“Or who has first given to Him
And it shall be repaid to him?”

Your wickedness affects

a man such as you,

And your righteousness
a son of man.

9 ¶

Because of the multitude of oppressions

they cry out;

they cry out for help

Because of the arm of the mighty. 10

But no one says,

‘Where is God my Maker,

Who gives songs in the night, 11

Who teaches us more than

the beasts of the land [earth],

And makes us wiser than
the birds of heaven?’ 12

There they cry out,

but He does not answer,

Because of the pride of evil men. 13

Surely God will not listen to empty talk,

Nor will the Almighty regard it.

14 ¶

Although you say you do not see Him,

Yet justice is before Him,

and you must wait for Him. 15

And now, because

He has not punished in His anger,

Nor taken much notice of folly, 16

Therefore

Job opens his mouth
in vain;

He multiplies words [cf. 38:2b]
without knowledge.”

Job 36

36:1 ¶ Elihu also proceeded and said: 2

“Bear with me a little,

and I will show you

That there are yet words to speak
on God’s behalf. 3

I will fetch my knowledge from afar;

I will ascribe righteousness

to my Maker. 4

For truly my words are not false;

One who is perfect in knowledge
is with you. [God, not Elihu: 37:16.]

5 ¶

Behold,

God is mighty, but despises no one;

He is mighty

in strength of understanding. 6

He does not preserve the life of
the wicked,

But gives justice to
the oppressed. 7

He does not withdraw His eyes from
the righteous; But they

[the righteous] are

on the throne with kings,

For He has seated them forever,

And they are exalted. 8

And if they are

bound in fetters,

Held in the cords of affliction, 9

Then He tells them

their work and

their transgressions —

That they have acted defiantly. 10

He also opens their ear to instruction,
And commands that they turn
from iniquity. 11

If they obey and serve Him,

They shall spend

their days in prosperity, And

their years in pleasures. 12 But

If they do not obey,

They shall perish by the sword, And

They shall die without knowledge. 13

But the hypocrites in heart store up wrath;

They do not cry for help

when He binds them. 14

They die in youth, and

Their life ends

among the perverted persons.

15 ¶

He delivers the poor in their affliction,

And opens their ears in oppression. 16

Indeed He would have brought you
out of dire distress,

Into a broad place

where there is no restraint;

And what is set on your table

would be full of richness. 17

But you are filled with the

judgment due the wicked;

judgment and justice

take hold of you. 18

Because there is wrath, beware

lest He take you away with one blow;

For a large ransom

would not help you avoid it. 19

Will your riches,

Or all the mighty forces,

Keep you from distress? 20

Do not desire the night,
 When people are cut off in their place.²¹
 Take heed, do not turn to iniquity,
 For you have chosen this
 rather than affliction.²²
 Behold, God is exalted by His power;
 Who teaches like Him?²³
 Who has assigned Him His way, Or
 Who has said [to God],
 ‘You have done wrong’?
²⁴ Remember to magnify His work,
 Of which men have sung.²⁵
 Everyone has seen it;
 Man looks on it from afar.²⁶
 Behold, God is great,
 and we do not know Him;
 Nor can the number of His years
 be discovered.²⁷
 For He draws up drops of water,
 Which distill as rain from the mist,²⁸
 Which the clouds drop down
 And pour abundantly on man.²⁹
 Indeed, can anyone understand
 the spreading of clouds,
 the thunder from His canopy?³⁰
 Look, He
 scatters His light upon it, And
 covers the depths of the sea.³¹
 For by these
 He judges the peoples;
 He gives food in abundance.³²
 He covers His hands with lightning,
 And commands it to strike.³³
 His thunder declares it,
 The cattle also [declare it],
 concerning the rising storm.
 [ESV: that He rises.]

Job 37

^{37:1} ¶
 At this also my heart trembles,
 And leaps from its place.²
 Hear attentively
 the thunder of His voice, And
 the rumbling
 that comes from His mouth.³
 He sends it forth
 under the whole heaven,
 His lightning
 to the ends of the lands [earth].⁴
 After it a voice roars:
 He thunders
 with His majestic voice, And
 He does not restrain them [thunders?]
 when His voice is heard.⁵
 God thunders marvelously
 with His voice;
 He does great things
 that we cannot comprehend.
⁶ ¶
 For He says to the snow,
 ‘Fall on the land [earth]’;
 Likewise to the gentle rain
 and the heavy rain of His strength.⁷
 He seals the hand of every man,
 That all men may know His work.⁸
 The beasts go into dens,
 And remain in their lairs.⁹
 From the chamber
 of the south comes
 the whirlwind [38:1, 40:6],
 And cold [comes] from
 the scattering winds
 of the north.¹⁰

By the breath of God
 ice is given, And
 the broad waters are frozen.¹¹
 Also with moisture
 He saturates the thick clouds;
 He scatters His bright clouds.¹²
 And they swirl about,
 being turned by His guidance,
 That they may do
 whatever He commands them
 On the face of the whole land [earth].¹³
 He causes it to come, Whether
 for correction, Or
 for His land, Or
 for mercy.
¹⁴ ¶
 Listen to this, O Job;
 Stand still and consider
 the wondrous works of God.¹⁵
 Do you know when God
 dispatches them, And
 causes the light of His cloud
 to shine?¹⁶
 Do you know how
 the clouds are balanced,
 Those wondrous works of Him
 who is perfect in knowledge?¹⁷
 Why are your garments hot,
 When He quiets the land [earth]
 by the [hot] south wind?¹⁸
 With Him, [shachaq 𐤑𐤃]
 have you spread out the skies,
 strong as a cast metal mirror?¹⁹

Teach us what we should say to Him,
 For we can prepare nothing
 because of the darkness.²⁰
 Should He be told that I wish to speak?
 If a man were to speak,
 surely he would be swallowed up.
²¹ ¶
 Even now men cannot look
 at the [greater] light [Ge 1:16]
 when it is bright in the skies,
 when the wind has passed
 and cleared them [the skies].²²
 He comes from the north
 as golden splendor;
 With God is awesome majesty.²³
 As for the Almighty,
 we cannot find Him;
 He is excellent in
 power, in
 judgment and
 abundant justice;
 He does not oppress.²⁴
 Therefore men fear Him;
 He shows no partiality to any
 who are wise of heart.”

January 30

[Audio lost?: S. Gregg [Job 38-42](#)]

Job 38

Finally, YHWH Speaks to Job

38:1 ¶ Then YHWH answered Job
out of the whirlwind, and said: 2
[Ps 29:5, 77:18; 1Ki 19:11-12]

“Who is this who darkens counsel
By words without knowledge? 3
[[^] cf. 35:16b]

Now prepare yourself like a man;
I will question you,
and you shall answer Me:

4 ¶ [Cf. [Genesis One Parallels](#)]

Day 3: Land [Ge 1:10]

Where were you when I laid
the foundations of the land [earth]?
Tell Me, if you have understanding. 5
Who determined its measurements?
Surely you know!

Or who stretched the line upon it? 6
To what were its foundations fastened?
Or who laid its cornerstone, 7

When the morning stars sang together,
And all the sons of God shouted for joy?²
[Cf. [Ps 19:4](#) (quoted in [Ro 10:18](#)):
“Their sound has gone out...”] 8

² This paragraph seems to describe Day 3 (Ge 1:9) when God formed the surface of planet Earth (dry land, its foundations, and the seas). The “morning stars” and parallel “sons of God” might be proto-stars (not lit until Day 4) or angels (the traditional assumption). However, some think this refers to that surface, as Job knew it — after the Flood. In that case, the stars-sons would presumably be the post-Flood believing patriarchs, Noah and his sons. The key words, foundations, cornerstone, and womb (v8), sound more like the original formation on Day 3. See [Genesis One Parallels](#).

Day 3: Seas [Ge 1:10]

Or who shut in the sea with doors,
When it burst forth
and issued from the womb; 9
When I made the clouds its garment,
And thick darkness its swaddling band; 10
When I fixed My limit for it,
And set bars and doors [i.e., shores]; 11
When I said,
“This far you may come, but no farther,
And here your proud waves must stop!”³

Day 4: Light [Ge 1:3]

Have you
commanded the morning
since your days began. And
caused the dawn to know its place,¹³
That it might take hold of
the ends of the land [earth],
And the wicked be shaken out of it? 14
[And shake the wicked out of the
land (who do their work in the
cover of darkness)?]
It [the land] takes on form
like clay under a seal,
And stands out
like a garment. 15
[MSG: The form of the land brought
to light, its colors and shapes]

From the wicked their light is withheld,
[MSG: The cover of darkness is
snatched from the wicked]
And the upraised arm is broken. 16
[[^] defiant]

³ “Womb” suggests the original formation of the seas on Day 3 (Ge 1:9, Pr 8:28b). Some think it is a poetic reference to the “fountains of the great deep” exploding during the Flood (Ge 7:11). The command to the waves could indicate God’s original intent on Day 3, or His command after the Flood (Ge 8:2, 9:11).

More about Seas & Land, & Death

Have you entered
the springs of the sea?
Or have you walked in search of
the depths [tēhowm]? 17
Have the gates of death
been revealed to you?
Or have you seen the doors
of the shadow of death? 18
Have you comprehended
the breadth of the land [earth]?
Tell Me, if you know all this.
19

Day 4: Darkness & Light [Ge 1:14]

Where is the way to
the dwelling of light?
And darkness,
where is its place, 20
That you may
take it to its territory,
That you may
know the paths to its home? 21
Do you know it,
because you were born then, Or
because the number of your days
is great?

Snow, Hail, Light, Wind

Have you entered the treasury of snow,
Or have you seen the treasury of hail,²³
Which I have reserved
for the time of trouble,
for the day of battle and war? 24
By what way is light diffused,
Or the east wind scattered
over the land [earth]?

25 ¶

Storms, Rain, Grass, Dew, Ice, Frost

Who has divided
a channel [e.g., Grand Canyon]
for the overflowing water, Or
a path
for the thunderbolt, 26
To cause it to rain on
a land
where there is no one,
a wilderness
in which there is no man; 27
To satisfy the desolate waste, And
cause to spring forth
the growth of tender grass? 28
Has the rain a father? Or
Who has begotten the drops of dew? 29
From whose womb comes
the ice? And
the frost of heaven,
Who gives it birth? 30
The waters harden like stone, and
The surface of the deep is frozen.
31 [[^] tēhowm]

Constellations

Can you
bind the cluster of the Pleiades, Or
loose the belt of Orion? 32
Can you bring out Mazzaroth
[the 12 signs of the Zodiac and
their 36 associated constellations]
in its season? Or
Can you guide the Great Bear
with its cubs? 33
Do you know the ordinances
[physical laws?] of the heavens?
Can you set [ordain, establish]
their dominion over the land [earth]?

34

More Atmospheric Issues

Can you lift up your voice to the clouds,
That an abundance of water
may cover you? 35
Can you send out lightnings,
that they may go,
and say to you,
‘Here we are!’?

36

Wisdom, Understanding

Who has put wisdom
in the mind? Or
Who has given understanding
to the heart? 37
Who can number the clouds
by wisdom? Or
Who can pour out
the bottles of heaven, 38 When
the dust hardens in clumps, And
the clods cling together?

39

Provision of Food [Ge 1:30]

Can you
hunt the prey
for the lion, Or
satisfy the appetite
of the young lions, 40
When they
crouch in their dens, Or
lurk in their lairs
to lie in wait? 41
Who provides food for the raven,
When its young ones
cry to God, And
wander about
for lack of food?

Job 39

Animal Design Issues

Gestation, Birth

39:1 ¶

Do you know the time
when the wild mountain goats
bear young? Or

Can you mark
when the deer gives birth? 2

Can you number
the months that they fulfill? Or

Do you know the time
when they bear young? 3

They bow down,
They bring forth their young,
They deliver their offspring. 4
Their young ones are healthy,
They grow strong with grain;
They depart and do not return to them. 5

The Donkey, Wild and Free

Who set the wild donkey free?

Who loosed the bonds of the onager, 6
[also wild donkey ^]

Whose home I have made
the wilderness, And
the barren land
his dwelling? 7

He scorns
the tumult of the city;
He does not heed
the shouts of the driver. 8

The range of the mountains is
his pasture, And he searches after
every green thing.

9

The Wild Ox

Will the wild ox be willing to serve you?
Will he bed by your manger? 10
Can you bind the wild ox in the furrow
with ropes? Or
Will he plow the valleys behind you? 11
Will you trust him
because his strength is great? Or
Will you leave your labor to him? 12
Will you trust him to
bring home your grain, And
gather it to your threshing floor?

13 ¶

The Ostrich

The wings of the ostrich wave proudly,
But are her wings and pinions like
the kindly stork's? 14
For she leaves her eggs on the ground,
And warms them in the dust; 15
She forgets
that a foot may crush them, Or
that a wild beast may break them. 16

She treats her young harshly,
as though they were not hers;

Her labor is
in vain,
without concern, 17

Because God deprived her
of wisdom,
And did not endow her
with understanding. 18

When she lifts herself on high,
She scorns the horse and its rider.

19 ¶

The Horse as War Machine

Have you given the horse strength?
Have you clothed his neck
with thunder? 20
Can you frighten him like a locust?
His majestic snorting strikes terror. 21
He paws in the valley,
and rejoices in his strength;
He gallops into the clash of arms. 22
He mocks at fear,
and is not frightened;
Nor does he turn back from the sword. 23
The quiver rattles against him,
The glittering spear and javelin. 24
He devours the distance
with fierceness and rage;
Nor does he come to a halt
because the trumpet has sounded. 25
At the blast of the trumpet he says,
‘Aha!’
He smells the battle from afar,
The thunder of captains and shouting.

26 ¶

The Hawk and Eagle

Does the hawk
fly by your wisdom, And
spread its wings
toward the south? 27
Does the eagle
mount up at your command, And
make its nest on high? 28
On the rocks it dwells and resides,
On the crag of the rock
and the stronghold. 29
From there it spies out the prey;
Its eyes observe from afar. 30
Its young ones suck up blood;
And where the slain are, there it is.”

[Cf. Mt 24:28 // Lu 17:37]

January 31

Job 40

40:1 ¶ Moreover **YHWH** answered **Job**, and said: 2
“Shall the one who contends with the Almighty correct **Him**? He who rebukes **God**, let him answer it.” 3
Then **Job** answered **YHWH** and said: 4
“Behold, I am vile;
What shall I answer **You**?
I lay my hand over my mouth. 5
Once I have spoken,
but I will not answer; Yes,
Twice, but I will proceed no further.”
6 ¶ Then **YHWH** answered **Job** out of the whirlwind [37:9, 38:1], and said: 7
“Now prepare yourself like a man;
I will question you,
and you shall answer **Me**: 8
Would you indeed annul **My judgment**?
Would you condemn **Me**
that you may be justified? 9
Have you an arm like **God**? Or
Can you thunder [cf. **Elihu 31:1**]
with a voice like **His**? 10
Then adorn yourself
with majesty and splendor,
and array yourself
with glory and beauty. 11
Disperse the rage of your wrath;
Look on everyone who is proud,
and humble him. 12
Look on everyone who is proud,
and bring him low;
Tread down the wicked in their place. 13
Hide them in the dust together,
Bind their faces in hidden darkness. 14
Then I will also confess to you
That your own right hand can save you
[works righteousness].

Behemoth as Example

[Not an elephant or hippopotamus: no tail like a cedar; made on Day 6. God’s most impressive (v19a); herbivore, eats on the mountainside, not in the water. Likely a brachiosaurus or aptosaurus.] 15 ¶
Look now at the behemoth,
which I made along with you;
He eats grass like an ox. 16
See now,
his strength is in his hips, and
his power is in his stomach muscles. 17
He moves his tail like a cedar;
The sinews of his thighs
are tightly knit. 18
His bones are like beams of bronze,
His ribs like bars of iron. 19
He is the first of the ways of **God**;
Only **He** who made him
can bring near **His sword**. 20
Surely the mountains
yield food for him,
And all the beasts of the field
play there. 21
He lies under the lotus trees,
In a covert of reeds and marsh. 22
The lotus trees cover him with their shade;
The willows by the brook surround him. 23
Indeed the river may rage,
Yet he is not disturbed;
He is confident, though the **Jordan**
gushes into his mouth, 24
Though he takes it in his eyes,
Or one pierces his nose with a snare.
[Both Behemoth and Leviathan were known to **Job**, just as the eagle, donkey, etc., above: **YHWH** was appealing to things he knew.]

Job 41

Leviathan as Example

[Not a crocodile (which can be eaten: v6a, and has stubby legs: v12), but a reptilian fire-breathing (vv18-21) sea monster, no doubt extinct, as we know of no such animal now. Cf. 3:8, Ps 104:26, 74:14; Is 27:1] 41:1 ¶
Can you draw out **Leviathan**
with a hook, [↑ likely a dinosaur]
Or snare his tongue
with a line that you lower? 2
Can you put a reed through his nose,
Or pierce his jaw with a hook? 3
Will he make many supplications to you?
Will he speak softly to you? 4
Will he make a covenant with you?
Will you take him as a servant forever? 5
Will you play with him as with a bird,
Or
Will you leash him for your maidens? 6
Will your companions make
a banquet of him?
Will they apportion him
among the merchants? 7
Can you fill his skin with harpoons,
Or his head with fishing spears? 8
Lay your hand on him;
Remember the battle —
Never do it again! 9
Indeed,
Any hope of overcoming him is false;
Shall one not be overwhelmed
at the sight of him? 10
No one is so fierce
that he would dare stir him up.
(Who then is able to stand against **Me**? 11
Who has preceded **Me**,
that I should pay him?
Everything under heaven is **Mine**.) 12

Romans 11:33, 35

Oh, the depth of the riches both of the wisdom and knowledge of **God**!
How unsearchable are **His judgments** and **His ways**
past finding out! 34
“For who has known the mind of **YHWH**?
Or who has become **His counselor**?” 35
“Or who has first given to **Him**
And it shall be repaid to him?”

I will not conceal
his limbs,
his mighty power, or
his graceful proportions. 13
Who can remove his outer coat?
Who can approach **him**
with a double bridle? 14
Who can open the doors of his face,
with his terrible teeth all around? 15
His rows of scales are his pride,
Shut up tightly as with a seal; 16
One is so near another
That no air can come between them; 17
They are joined one to another,
They stick together and
cannot be parted. 18
His sneezings flash forth light, and
His eyes are like
the eyelids of the morning. 19
Out of his mouth go burning lights;
Sparks of fire shoot out. 20
Smoke goes out of his nostrils,
As from a boiling pot and
burning rushes. 21
His breath kindles coals, and
A flame goes out of his mouth. 22
Strength dwells in his neck, and

Sorrow dances before him. 23
 The folds of his flesh
 are joined together;
 They are firm on him and
 cannot be moved. 24
 His heart is as hard as stone,
 Even as hard as the lower millstone. 25
 When he raises himself up,
 the mighty [men] are afraid;
 Because of his crashings
 they are beside themselves. 26
 Though the sword reaches him,
 it cannot avail;
 Nor does spear, dart, or javelin. 27
 He regards iron as straw, and
 bronze as rotten wood. 28
 The arrow cannot make him flee;
 Slingstones become
 like stubble to him. 29
 Darts are regarded as straw;
 He laughs at the threat of javelins. 30
 His undersides are like sharp potsherd;
 He spreads pointed marks in the mire. 31
 He makes the deep boil like a pot;
 He makes the sea like a pot of ointment. 32
 He leaves a shining wake behind him;
 One would think the deep had white hair. 33
 On land [earth] there is nothing like him,
 Which is made without fear. 34
 He beholds every high thing;
 He is king over all the children of pride.”

Job 42

Job Responds Briefly to YHWH

42:1 ¶
 Then Job answered YHWH and said: 2
 “I know that You can do everything,
 And that no purpose of Yours can be
 withheld from You. 3 You asked,
 ‘Who is this who hides counsel
 without knowledge?’ [38:2b]
 Therefore [confession:]

I have uttered what I did not understand,
 Things too wonderful for me,
 that I did not know. 4
 Listen, please, and let me speak;
 You said,
 ‘I will question you, [38:3b]
 and you shall answer Me.’ 5
 I have heard of You
 by the hearing of the ear,
 But now my eye sees You. 6
 Therefore, I abhor myself,
 And repent in dust and ashes.”

YHWH Addresses Eliphaz, et al

7 ¶ And so it was, after YHWH had spoken
 these words to Job, that YHWH said to
 Eliphaz the Temanite,
 “My wrath is aroused [Cf. 32:5]
 against you and your two friends,
 for you have not spoken of Me
 what is right,
 as My servant Job has. 8
 Now therefore, take for yourselves
 seven [7] bulls and
 seven [7] rams,
 go to My servant Job, and
 offer up for yourselves a burnt offering;
 and My servant Job shall pray for you.
 For I will accept him,
 lest I deal with you
 according to your folly;
 because you have not spoken of Me
 what is right,
 as My servant Job has.”⁴

⁴ Note: YHWH does not rebuke Elihu.
 Does that mean what he said was correct?
 Gill says: “No notice is taken of Elihu, nor
 blame laid on him; he acting as a moder-
 ator, taking neither the part of Job, nor of
 his friends, but blaming both: nor did he
 pretend to charge Job with any sins of his

9 So
 Eliphaz [“gold is my God”]
 the Temanite [“southward”]
 and
 Bildad [“confusing love”]
 the Shuhite [“wealth”] [and]
 Zophar [“sparrow”]
 the Naamathite
 [“pleasantness”]
 went and did as YHWH commanded
 them; for YHWH had accepted Job.

YHWH Restores Twice Job’s Losses

10 ¶ And YHWH restored Job’s losses
 when he prayed for his friends. Indeed
 YHWH gave Job twice as much as he had
 [had] before. 11 Then
 all his brothers,
 all his sisters, and
 all those who had been
 his acquaintances before,
 came to him and ate food with him in
 his house; and they consoled him and
 comforted him for all the adversity that
 YHWH had brought upon him. Each one
 gave him a piece of silver and each a
 ring of gold.

[This likely rules out Job the son of
 Issachar as the Job, unless his
 brothers (Tola and Puvah: Ge
 46:13) also left Egypt to join him,
 at least for this occasion, as well
 as his sisters.]

former life as the cause of his calamities;
 only takes up some indecent, unguarded,
 and extravagant expressions of his in the
 heat of this controversy, and rebukes him
 for them; and throughout the whole indi-
 cates the justice of God in his dealings
 with him.”

12 Now YHWH blessed the latter days
 of Job more than his beginning; for he
 had [twice: 1:3]
 fourteen thousand [14,000] sheep,
 six thousand [6,000] camels,
 one thousand [1,000] yoke of oxen, and
 one thousand [1,000] female donkeys.
 13 He also had [10 new children:]
 seven [7] sons and
 three [3] daughters.
 14 And he called
 the name of the first Jemimah
 [“day by day”],
 the name of the second Keziah
 [“cassia”], and
 the name of the third Keren-Happuch
 [“horn of antimony/color”]. 15
 In all the land [of Uz: 1:1] were found
 no women so beautiful as the daughters
 of Job; and their father gave them an
 inheritance among their brothers.
 [And we are told their names, but their
 brothers remain nameless to us! Such
 is unusual in the Bible.]

16 After this Job lived one hundred and
 forty [140] years, and saw his children
 and grandchildren for four generations
 [so an average of < 35 years between
 generations]. 17
 So Job died, old and full of days.

[Hence, Job could have lived to be, say,
 180 or so, assuming 40 years to have
 grown children but no mentioned
 grandchildren at the start of the story.
 This argues for an earlier Job (e.g.,
 Isaac lived to be 180: Ge 35:28) than
 the son of Issachar: Joseph only lived
 to be 110 (Ge 50:26), after Jacob lived
 to 147 (Ge 47:28), however, Levi lived

to be 137 and his son Kohath to 133 ([Ex 6:16-18](#)). Still, God could have chosen to give him a remarkably long life (even double?) for his times. The sure identity of [Job](#) remains a mystery.]

[The LXX (Greek translation of the Hebrew, ~mid 3rd to 2nd century BC) adds the following uninspired text, which may (not) be accurate:]

42:17a And it is written that [he](#) will rise again with those whom the Lord [Gr: *kurios*, *YHWH*] raises up. 42:17b [This man](#) is described in the Syriac book as living in the land of Ausis [*Uz?* [1:1](#)], on the borders of Idumea and Arabia; and his name before was [Jobab](#); 42:17c and having taken an Arabian wife, he begot a son whose name was Ennon.

And [he himself](#) was the son of his father Zare
[*Zerah?* [Ge 36:33](#) || [1Ch 1:44](#)],
one of the sons of Esau,
[grandson: [Ge 36:13](#)] and
of his mother Bosorha,
so that [he](#) was the fifth from Abraam.
[*Abram*→*Isaac*→*Esau*→*Reuel*→*Zerah*→*Jobab* = [Job](#)]

[See the [Family Tree](#): next page.]

42:17d And these were the kings who reigned in Edom, which country he also ruled over:

first, Balac, the son of Beor, and the name of his city was Dennaba
[*Bela*: [Ge 36:32](#) || [1Ch 1:43](#)];
but after Balac, Jobab,
who is called [Job](#),
[*Jobab*: [Ge 36:33](#) || [1Ch 1:44](#)];
and after him Asom, who was governor out of the country of Thaeman;
[*Husham*: [Ge 36:34](#) || [1Ch 1:45](#)];
and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim [*aka Avith?*].
[*Hadad*: [Ge 36:35](#) || [1Ch 1:46](#)]

42:17e And his friends who came to him were
Eliphaz, of the children of Esau,
king of the Thaemanites,
[*aka Temanites* (*sp. diff.*)]
Baldad son of the Sauchaeans,
Sophar king of the Minaeans.

[See [the family trees](#) on page 2.]

Endnote 1:
[Sons of God: Angels or Men?](#)
Ctrl-click on the link for an analysis.

Another opinion about Job's and his friends' identities

One thing that I never see discussed is the three friends who came to see Job when he was in his pain ([Job 2:11](#)), for example, Bildad the Shuhite. Shuah was one of Abraham's sons by his second wife, Keturah ([Ge 25: 2](#) || [1Ch 1:32](#)). It is therefore most likely that Bildad was a descendant of this Shuah, as some commentators do mention. This would place Bildad some time after Abraham. Otherwise, we have to say that there was another Shuah someplace, but this seems more unlikely, based on the naming practices of the Bible.

Also, Eliphaz the Temanite would seem to be a descendant of Esau. Teman was the son of Eliphaz, Esau's oldest son ([Ge 36:4](#) || [1Ch 1:35](#)). This puts Eliphaz a minimum of 6 generations after Abraham, probably more than 7, since it doesn't say that his father was Teman. [Or the Eliphaz of Job IS the father of Teman, who lived in the town of Teman, hence, a Temanite, and only the 4th from Abraham. –Ed.]

(Ed.: Unfortunately, I failed to record where I found this. Author?)

Elihu: This was a fourth man (young) who was there and spoke. His pedigree is given – he was descended from Nahor's second son, Buz, a nephew of Abraham. But he also was related to "the kindred of Ram" ([Job 32:2](#)). Ram was the son of Hezron, son of Pharez, son of Judah, son of Jacob. This also puts Elihu at least 6 generations after Abraham.

Interestingly, the LXX (NETS) says at the end of chapter 42 that Job was the fifth from Abraham and the second king of Edom, his name was originally Jobab, and his father was Zare. [Ge 36:31-37](#) || [1Ch 1:43-48](#) lists the kings of Edom (land of Esau). The first king of Edom was Bela son of Beor (LXX: Belak son of Beor). The second king of Edom was *Jobab son of Zerah*. Our (N)KJV also says in [Job 1:3](#) that Job was "the greatest of all the men in the east". This would all seem to tie in together. Of course, Job may not yet have become king of Edom at the time of the events of the Book of Job.

February 1

Forward to: [Exodus](#)

Schedule of Readings

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<u>Jan.</u>	<u>Start</u>	<u>End</u>	<u>Exceptional</u>
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20	4:1	7:21	
21	8:1	11:20	
22	12:1	14:22	
23	15:1	18:21	
24	19:1	21:34	
25	22:1	25:6	
26	26:1	29:25	
27	30:1	31:40	
28	32:1	34:37	
29	35:1	37:24	
30	38:1	39:30	
31	40:1	42:17	

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Introduction to Job

(by Steve Gregg, July 2010)

I. Genre and structure

- A. Wisdom literature: Job, Proverbs, Ecclesiastes, Song of Solomon, some Psalms
(Law: principles that should never be violated;
Prophets: current applications of the Law;
Wisdom: fills in the gaps when the other two do not apply.)
- B. A book of poetry (chs.3-42:6),
with a prose prologue (chs.1-2) and epilogue (ch.42:7ff)
- C. Historicity? [Ezek.14:14](#) / [James 5:10-11](#)

II. Theories of authorship and time of writing

- A. Job (or Elihu)?
- B. Moses? (the view of one ancient Jewish source, and some church fathers)
- C. Solomon? (the view of some Jewish rabbis, Gregory Nazianzen [d. 390], and Luther)
- D. A later prophet, like Jeremiah (the view of some modern scholars), compare ch.3 with [Jer.20:14-18](#)?

III. The life setting of Job

- A. Timeframe: Patriarchal period:
 1. Lifespan of Job is like that in patriarchal times (42:16)
 2. Wealth measured in livestock, instead of money (1:3; 42:12)
 3. Chaldeans were not yet settled, but nomadic raiders (1:17)
 4. After Abraham (one of his friends was a Shuhite—2:11 / [Gen.25:1-2](#))
 5. After Esau (one of his friends was a Temanite—2:11 / [Gen. 36:10-11](#))
 6. Before the Exodus (no Levitical priesthood—1:4-5; 42:8)
 7. The name is known from sources outside the Bible.
 - a. The prince of Ashteroth in Bashan, mentioned in the Armana tablets (1350 BC); *[All such dates are potentially centuries off. --Frank]*
 - b. Palestinian chief mentioned in an Egyptian text (2000 BC)
- B. Location: In “The East” (1:3) in the land of Uz (one of Nahor’s sons — [Gen.22:20-21](#))
Apparently, Arabia, near or in Edom (judging from Job’s Edomite friends).
- C. Religious background:
 1. Patriarchal religion with the father as the family priest;
 2. Job knew the name “Yahweh” (“LORD”), e.g., 1:21; but, more often, spoke of “Eloah” (“God”), and “Shadday” (“the Almighty”), which he and his friends used 23 times.

IV. The story

- A. Job’s prosperity and piety (1:1-5)
- B. God’s pride and Satan’s malice (chs.1-2)
- C. The arrival of three friends (2:11)
- D. Three cycles of debate (chs.3-27)
- E. Job’s additional speeches (chs.28-31)
- F. Elihu’s four speeches (chs.32-37)
- G. God speaks (chs.38-41)
- H. Job’s repentance and latter end (ch.42)

V. Philosophical mysteries explored in the Book of Job

- A. The question debated in heaven: *Why does Job (or any good man) serve God?*
[Not stated to be in heaven. Just between God and Satan.]
- B. The question debated on earth: *Why does Job (or any good man) suffer?*
[Between men (Job and his friends). --Frank]
 - 1) Reasons rejected by the Book of Job:
 - a. Dualism: two opposite powers governing the universe
 - b. Original Sin: “No man is really righteous”
 - c. Reincarnation settles all inequities
 - 2) Reasons suggested by the Book of Job:
 - a. The role of affliction as a test of faith and loyalty ([1Pe 1](#))
 - b. The role of suffering in character formation ([Job 23:10](#); [Ps 119:67,75](#))
 - c. Suffering is the price a righteous man pays for some higher good (or for the glory of God) ([Ja 5:10-11](#); [Co 1:24](#) – suffering for the Church)

VI. Questions concerning the book of Job

- A. How did the author know about Satan’s wager?
Divine revelation, which implies inspired authorship
- B. Did these guys really speak in poetry?
Possibly. Today we have people who can do freestyle rap.
Or they could have composed their answers between speeches, or in advance.
Or the record could have been rendered to poetry after the fact.
- C. Where did Elihu come from?
That remains a mystery. Perhaps just one of possibly many observers.
- D. Through what medium did God speak in the final chapters?
Job’s contemplation? But He also spoke to Eliphaz.
Perhaps through the noise of the whirlwind (tornado?).
Job says he saw Him ([42:5](#)).
- E. What did Job do wrong, and when did he do it?
He spoke rashly when he got irritated with his “friends”.

- F. In what way did Job “speak rightly of God” where his friends did not?
Their theology was wooden, not flexible nor insightful enough to deal with this special case.
Job’s theology was right, but he did not know how to apply it to this case.
- G. What mistake did his friends make as grief counselors?
They tried to force reality to fit their theology to the point of being insensitive and not loving Job. Ideas mattered more than the person.

VII. Life lessons from Job

- A. The sovereignty of God
- B. The nature of spiritual warfare
- C. The hidden nearness of God during trials
- D. Human affairs as a spectator sport for the inhabitants of heaven
[Only if “the sons of God” were angels, which is not known. --Frank]
- E. The need for patience and faith under trial
- F. Human misunderstanding, false accusation, and loss of reputation, are part of the testing: Job overlooked that aspect. (Hamlet)
- G. “There are more things in heaven and earth... Than are dreamt of in your philosophy.” (See VI. G.)
- H. A good man’s (or woman’s) protestations of innocence should be taken at face value.

Is Job a Type of Christ?

By Gary DeMar [AmericanVision.org]

Part of the problem in interpreting the Bible is that while it has the marks of ordinary writing, it is much more than literature. **Jesus** sat down with His disciples after His resurrection and poured over the OT to showed them how all of the books—designated as “Scripture” or “the Scriptures”—applied to Him (Luke 24). We have to assume that the book of Job was included in the survey. In what way is the book of Job a sign post that points to **Jesus Christ**? I believe it’s found in the use of “**sons of God**” (Job 1:6; 2:1). Many commentaries have posited that “**sons of God**” is a reference to angels rather than human beings. In the instance of the phrase’s use in Genesis 6:2, they are said to be **fallen angels** who cohabitated with humans and created a super race of giants called the Nephilim. While this is a popular interpretation, I believe it’s mistaken. “**Sons of God**” never refers to **fallen angels**. The only place where “**sons of God**” could refer to angels (not fallen angels) is in the highly poetic passage in Job 38:7: “When the morning stars sang together, and all the **sons of God** shouted for joy?” But this also may be a reference to earthly rulers (Judges 5:19–20). Elsewhere in the Bible, “**sons of God**” always refers to humans.[1]

Job is described as “the greatest of all the **sons [bene] of the east**” (Job 1:3). Most translations have “men of the east.” We read in Job 1:6 that “there was a day when the **sons [bene] of God** came to present themselves before the Lord, and **Satan** also came among them.” Many assume that this is a description of a heavenly court of angelic beings. To present oneself before the Lord is a common biblical phrase designating judgment (ethical evaluation): Do I meet **God’s** standards? We know this divine evaluation was always on Job’s mind because he offered “burnt offerings” according to the number of his children. “Perhaps,” Job reasoned, “my sons have sinned and cursed **God** in their hearts” (Job 1:5). To flee from **the presence of God**—as Cain (Gen. 4:16) and Jonah did (Jonah 1:3, 6)—is an attempt to avoid **God’s** evaluation of our deeds. Of course, there is no place where we can flee from **God’s presence** (Ps. 139:7).

Satan was present when Adam (“the **son of God**”: Luke 3:38) and Eve broke their fellowship with **God** and came under **God’s** negative sanctions. He was there when **Jesus**, as the Second Adam and “the **Son of God**” (Matt. 4:6; Luke 4:3), was in the presence of **His Father** in the wilderness (Matt. 4:1–13; Luke 4:3). **Jesus**, as the Second Adam, was enduring a time of testing and moral judgment. **Satan’s** goal was to separate **Jesus** from the will of **His Father**. We can assume that he was there when **Jesus** was in the Garden of Gethsemane.

What about **Satan’s** role? He is described in the Bible as “the accuser of our brethren . . . who accuses them before our **God** day and night” (Rev. 12:10). In the case of Job, **Satan** interjects himself among the godly rulers—“**sons of God**”—and accuses Job before **God** by using **God’s** own standards. He’s always trying to tweak **God’s Word** just enough to spoil its meaning. According to Martin Luther, “the Devil is ever **God’s** ape.”

The Greeks and heathens in after times imitated this, and build temples for their idols in certain places, as at Ephesus for Diana, at Delphos for Apollo, etc. For, where **God** builds a church there **the devil** would also build a chapel. They imitated the Jews also in this, namely, that as **the Most Holyest** was dark, and had no light, even so and after the same manner, did they make their shrines dark where the devil made answer. Thus is **the devil** ever **God’s** ape.[2]

The Devil comes in and mimic’s **God’s Word** so as to turn it on its head. He did it with Adam and Eve (“Has **God** said?”: Gen 3:1). When he tempted **Jesus**, he used clipped verses of Scripture. **Satan** knows that he must derail **God’s** redemptive plan by using elements of that plan. **Jesus** was his ultimate target. It started in Bethlehem and ended at Golgotha, “the Place of the Skull” (Matt. 27:33; Mark 15:22; Luke 23:33; John 19:17) with **Jesus** as the victor.

Job is a type of **Christ** whose trials are similar to those of **Jesus**. He suffers great loss not based on his deeds and is later restored. Job’s disputants—“miserable comforters” as one of my seminary professors described them—could not fathom that such a calamity could come upon an innocent person, so they insisted that Job must have done something terribly wrong to merit an “obvious” judgment. Many Jews in **Jesus’** day could not believe that **God** would become a man and undergo a judgment curse (“cursed is anyone who hangs on a tree”: Gal. 3:13) since **God** is righteous. Is it any wonder that “**Christ** crucified” is a “stumbling block” (1 Cor. 1:23) to the Jews just as Job’s tragedies were a stumbling block to his three friends? Like Job, **Jesus** was “forsaken” for a time (Matt. 27:46).

Muslims have a similar problem. They believe that a substitute died on the cross. **Jesus** was raised to Heaven without being put on the cross, and God transformed another person to appear exactly like **Jesus** who was crucified instead of **Jesus**. One interpretation is that **God** used the substitution to punish one of **Jesus’** enemies, most likely Judas Iscariot. Of course, there is biblical evidence that Judas killed himself (Matt. 27:3–10; Acts 1:18). Other Muslim scholars claim that a volunteer offered to be **Jesus’** substitute. Simon of Cyrene is the most commonly accepted person to have done this. There is nothing to indicate that Simon volunteered for anything, especially to be crucified. He was “pressed into service to bear His cross” (Matt. 27:32). They rea-

son, “How could the righteous prophet **Jesus** die on a cross?” The cross is the Muslim’s stumbling block.

Like Job, whose fortune and family were restored in multiple ways, (Job 42:10–17), after the crucifixion **Jesus** inherits “heaven and earth,” having been given authority over them (Matt. 28:18). Like Job and his possession (Job 1:3), **Jesus** possessed “all things” before **His** incarnation. All things had been created by **Him** (Col. 1:16). **Jesus** “emptied Himself” and became “obedient to the point of death, even death on a cross” (Phil 2:5–8). The final result is similar to that of Job: “For this reason also, **God** highly exalted **Him**, and bestowed on **Him** the name which is above every name, so that at the name of **Jesus** every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that **Jesus Christ** is Lord, to **the glory of God the Father**” (Phil. 2:9–11).

Job is never told why **God** allowed **Satan** to torment him. Certainly **God** is sovereign and can do what **He** pleases. But is it possible that the book of Job looks forward to the ultimate act of injustice, the death of **Jesus Christ**, **God** who became a man. “**He** made **Him** who knew **no sin** to be sin on our behalf, so that we might become **the righteousness of God** in **Him**” (2 Cor. 5:21).

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Endnotes:

[1] See my paper “The Sons of **God** and Nephilim of Genesis 6: Aliens, Demons, or Humans?”

[2] Martin Luther, *Table Talk* (“Of **God**’s Works,” No. 67). The phrase seems to have originated with Tertullian: “Let us take note of the devices of the devil, who is wont to ape some of **God**’s things with no other design than, by the faithfulness of his servants, to put us to shame, and to condemn us.” (*De Corona*, chap. 15). Daniel Defoe wrote something similar in *The True-Born Englishman*: “Wherever **God** erects a house of prayer the Devil always builds a chapel there; and it will be found, upon examination, the latter has the largest congregation.”

Re the “sons of God” in Gen 6:1-4:

Does [Jude 6-7](#) imply that the “sons of **God**” are fallen angels?

Jesus said angels were not married or given in marriage in heaven ([Mt 22:30](#) // [Mk 12:25](#) // [Lu 20:35-36](#)), hence they must not have had sexual equipment, so they would not be frustrated. Fallen angels could not have gained abilities that they did not have before they fell. Angel appearances are not incarnations with human DNA, as far as we know.

Relevant to Creation:

Job 9:7-9

He commands the sun,
and it does not rise;
[✓ affix a seal, or fasten up]
He seals off the stars; 8
He alone
spreads out the heavens, And
treads on the waves of the sea; 9
He made
the Bear, Orion, and the Pleiades,
And the chambers of the south;

Job 26:7-14

He stretches out the north
[the sky toward the north star]
over empty space;
He hangs the land [earth]
on nothing. 8
He binds up the water
in His thick clouds,
Yet the clouds
are not broken under it. 9
He covers the face of His throne, And
spreads His cloud over it. 10
He drew a circular horizon
on the face of the waters,
At the boundary of light and darkness. 11
The pillars of heaven tremble,
And are astonished at His rebuke. 12
He stirs up the sea with His power,
And by His understanding
He breaks up the storm. 13
By His Spirit
He adorned the heavens;
His hand pierced the fleeing serpent. 14
Indeed these are the mere edges of
His ways, And how small a whis-
per we hear of Him!
But the thunder of His power
who can understand?"

Job 38:4-11 ...

Job 38:12

Day 4: Lights [Ge 1:14]?

Have you
commanded the morning
since your days began, And
caused the dawn to know its place,