

Epiphany



Rebecca O'Connor

JOURNEY TO EPIPHANY

We have all had an epiphany at one time or another, but if you are not sure of what an epiphany is here is the definition:

1. A revelatory manifestation of a divine being
2. A sudden manifestation of the essence or meaning of something
3. A comprehension or perception of reality by means of a sudden intuitive realization

I've always thought of it as "Eureka" or God getting my attention after numerous tries. You know, many times we start with a vague perception but not its comprehension in depth. When the **epiphany light** comes on it is like what my pastor once said: "Where have you been?" The understanding catches up with the picture and your mind soars in the new reality open before you.

I had an epiphany just recently. I have had this recurring dream for the past 25 years or so. It goes something like this: I am going through what seems to be my home when I happen upon a door that I have never before noticed. When I open the door I see an endless chamber filled with precious antiques. I LOVE ANTIQUES! I am exhilarated to see this treasure of discovery and think of all I will be able to do when I bring these furnishings into the rest of my home. The home is never the same but in the dream it is always my home. Sometimes I find a door, another time it is a tunnel or stairs leading to a door that I have never noticed, but the end is always the same...undiscovered treasure! I had not realized that this is the way I study the Word. The Lord heads me in a direction in His Word, which is familiar, but I find a door I have never seen before. I open the door and inside I find a treasure of revelation to bring into my life. It is the same exhilaration as my dream! I do not know why I had never connected it before...I guess that is why they call it an epiphany!

An epiphany or revelation can happen at any time. I have experienced these in writing but also while drying my hair or getting up at 3:00 AM just to make a trip to the bathroom, which is how I got this one. God is always talking to us at anytime He is able to get our attention. But the Lord also gave me this Scripture to connect to my recurring dream:

Prov 24:3-5

Through wisdom is an house builded; and by understanding it is established:

And by knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth strength.

Moses saw his epiphany in a burning bush and discovered that the name of God was Jehovah...a name undiscovered until that epiphany. Paul's epiphany came on a road to Damascus and Peter's upon a rooftop. The common Centurion received an epiphany at the foot of the cross as the earth shook and the sky turned black. An epiphany does not have to be during some dramatic happening, but anytime the epiphany light bulb turns on it is a good day!

Recently after putting the finishing touches on my last book, I sat wondering if I was going to take a break from writing or if the Lord had some undiscovered door for me to find. Sure enough there was the door. The Lord sent me over to Job. Now I have studied Job and am very familiar with the book, but this time the Lord ask me to look the translations under the words: *God*, *LORD* and *Almighty* throughout the book of Job and write the corresponding Hebrew word in its place to see who Job was addressing...Aaahhhhh the door I had never noticed! Upon opening the door came revelation that had been unseen. The book of Job **is** an epiphany! Most see the book of Job as a book of great suffering or testing, but it is about an event in the life of a man who, at the end of the story, finally gets an epiphany, and his entire life turns around!

The book of Job reminds me of *Pilgrim's Progress* in that it is a journey or quest of an event in one man's life. We see the black and white pages of Job's challenge, but I like to walk through the pages of all that surrounded this man's testimony. What were his beliefs, surroundings, friends' backgrounds and situations? What was the time span? We can read of a man's life in a book of 42 chapters in a day, yet how many years did all of these things unfold or was it a matter of weeks or months? Is Job the writer of a poetic journal? What was his town like? What religious influences surrounded him?

I found in this search that Job is an unusually, spiritually sensitive man, who is confused. Job has a henotheistic view but has a desire toward goodness and a real God. In this man's turmoil of life, he wants to know why all of a sudden terrible things are happening to him and who is responsible...who is *the god* that he may call on to enlist for help. We see the cry in many places of this book, but I like the reference in chap. 33:23. To write this verse with the Hebrew translation of **messenger**, **interpreter** and **shew** it would read:

Job 33:23 [Heb trans.]

If there be a prophet, teacher or ambassador and with him, one who could intercede and interpret, one among a thousand, to explain plainly and profess unto man his uprightness:

Job is a seeker. Inevitably, for all seekers, we see there can be a multiple of choices presented for confusion; enter Satan! Satan is an entity looking to be praised and called "GOD" by man, as we remember from the dialogue in Isaiah 14:12-20. Satan will strike many a pose as we see unfold in this poem, however the personality is unmistakable.

As stated before Job is much like the character named “*Christian*” in *Pilgrim’s Progress* who was trying to discover the right path. Throughout *Pilgrim’s Progress*, a man named *Christian* encountered characters like Avarice, Apathy and Ignorance etc. Job is similar in that his search is found in his dialogue of the gods. The reason we do not see the book of Job more clearly is because translators have disguised the words of elohiym, eloah, el, and shadday under the word God or Almighty. This also masks the henotheistic practice of the day.

“Religions found in the land of Israel were henotheistic in practice. For example, the Moabites worshipped the god Chemosh, the Edomites, Qaus, both of whom were part of the greater Canaanite pantheon, headed by the chief god, El. The Canaanite pantheon consisted of El and Asherat as the chief deities, with 70 sons who were said to rule over each of the nations of the earth. These sons were each worshipped within a specific region.” [Henotheistic, Free Encyclopedia]

The lands around Israel were also henotheistic.

Henotheistic is:

1. The worship of a particular god, as by a family or tribe, without disbelieving in the existence of others
2. Ascription of supreme divine attributes to whichever one of several gods is addressed at the time

One thing we need to remember is that there is nothing new under the sun. Henotheism has been around from the beginning of time and is being reborn under newer titles like: Emergent Movement, New Journey, New Apostolic Movement and recently A NEW EARTH. The only thing new about any of this is the name of the guru leading the movement to a new generation! All lead by Satan to attract the masses away from Jesus Christ by tickling ears with NEW revelations sprinkled with a few well-placed Scriptures.

Here is an epiphany if you can grasp it: There are two and only two main kingdoms opposed to one another. The kingdom of Jehovah is good, and the kingdom of Satan is evil. Jehovah and Satan both declare to be God [Heb. elohiym and Gk. theos], and this can be tricky unless you understand the character behind each to discern it. Look at this simple Scripture:

2Co 4:4 In¹⁷²² whom³⁷³⁹ the³⁵⁸⁸ god²³¹⁶ of this⁵¹²⁷ world¹⁶⁵ hath blinded⁵¹⁸⁶ the³⁵⁸⁸ minds³⁵⁴⁰ of them which believe not,⁵⁷¹ lest³³⁶¹ the³⁵⁸⁸ light⁵⁴⁶² of the³⁵⁸⁸ glorious¹³⁹¹ gospel²⁰⁹⁸ of Christ,⁵⁵⁴⁷ who³⁷³⁹ is²⁰⁷⁶ the image¹⁵⁰⁴ of God,²³¹⁶ should shine⁸²⁶ unto them.⁸⁴⁶

Notice that god and God are exactly the same word and definition. They are spelled the same and sound the same. However, we see the difference between god and God immediately because the translators capitalized one and not the

other, but also we see the character of each in one sentence. This verse takes no discernment, even though the small cast of characters represented is present under the same title of GOD. It is the verse's dialogue, which separates the distinction. We see the character of Satan/god as a deceiver blinding non-believers from all that is glorious and light so that they are unable to shine in truth. You see that Satan is disguised under the word god, but the character is unmistakable.

In the Old Testament you get an abrupt introduction of Satan in Genesis as a serpent, in Job as an accuser and for David as a provoker into sin but little else *until* the New Testament. In the NT we see Satan as revealed by Jesus as a more proactive enemy than just troublesome from the OT. Jesus shows that Satan is a murderer, destroyer, perverse, disease/plague and a devourer, which is more than the meddlesome pest of OT depiction! The discernment of god/God in the OT is mostly non-existent and reliant upon the testimony of humans who speak anywhere from pagan delusion to prophetically "*seeing through the glass darkly*". The clear discernment and exact distinction came with Jesus casting out devils and showing divorcement of the two kingdoms. Jesus shows and tells over and over that these two kingdoms do not work in conjunction together but are in total enmity. This is not discerned in the book of Job. Every evil malady is simply credited to god/God for us to discern, which of the gods in reference can only be discerned through the character of Jesus and those characteristics Jesus revealed of Satan.

So in order for us to experience the understanding of Job's dialogue to the gods, I must first introduce you to a brief history of the gods as presented under translation in the book of Job. **But one must remember when reading about gods, is that there are only two kingdoms.** I have written extensively about these gods in other books, but it is necessary for this book since these are the names under the translation:

elohiym:
Hebrew #430

אלהים

'e lo hi ym *el-o-heem'*

[Plural of H433 el-o'-ah]; gods in the ordinary sense; magistrates: - angels, X exceeding, God (gods) goddess, X (very) great, judges, X mighty, ruler, divine ones or entities.

Example: 1Ki 11:5 For Solomon⁸⁰¹⁰ went¹⁹⁸⁰ after³¹⁰ **Ashtoreth**⁶²⁵³ the goddess⁴³⁰ of the Zidonians,⁶⁷²² and after³¹⁰ Milcom⁴⁴⁴⁵ the abomination⁸²⁵¹ of the Ammonites.⁵⁹⁸⁴

[Ashtoreth was elohiym.]

From the definition we see that gods or elohiym is a generic title and not a proper name with many uses falling under the word. It is also plural, which if you know grammar you know that elohiym is talking about more than one entity. It can refer to judges, angels, gods, goddesses, rulers, divine ones, or entities. Those who use the word elohiym as a Hebrew name of God today do not have understanding of its meaning or plurality.

When Job uses the word elohiym it shows an unclearness of who God is. Job is referring to divine entities that he esteems greater than he. It shows that he believed in gods rather than agnosticism. Job is a man who believed that if you were good and kept your nose clean you were blessed, until an incredible bomb struck his faith. Throughout this event in his life we find that he is seeking to understand truth and who, by the conclusion of the book, has an epiphany of the one true God and restoration through Him only.

eloah:
Hebrew #433

אלה אלה

'e lo ahh 'e lo ahh *el-o'-ah, el-o'-ah*

[from H410 'e I which is el]; a deity. - eloah [oath] goddess

In Hebrew, words ending with the suffix ***oath***, are feminine just as the English ***ess*** suffix as in *waitress* or *stewardess* and *goddess* stand for feminine words. So elohiym, which is plural meaning gods, comes from eloah, which is feminine and both ***elohiym*** and ***eloah*** come from the word ***el***. This word eloah is believed to have been suppressed in definition through the generations:

“Theologians, motivated by various agendas, deliberately masked profound truths about Elohiym [pronounced el-lo-HEEM], the God of the Bible. They intentionally obscured the presence of the Divine Feminine. Even though some of the Hebrew words for God have a distinctly feminine gender, translators have almost universally suppressed this, being unwilling to use the feminine word “Goddess.” They have consistently used only masculine pronouns when referring to god – even when feminine pronouns would have been correct. Present-day Bible dictionaries and concordances are still biased, and ignore basic Hebrew grammatical rules in translating the various words for Deity.” (Hidden Goddess of Israel: D.Clark)

Biblical scholars find a feminine gender but equate it to mean that Jehovah has a feminine side. I have seen the characteristics of the feminine gender translated under different names and disguises but **never** do I relate them as being Jehovah. I believe and have written that Satan/Lucifer is and always has been feminine not to be confused with an angel who is neither male nor female. Jehovah is not the feminine character, but there exists the presence of a feminine counterpart. This counterpart is the enemy parading herself in pagan

idolatry and religions as God, but she is just Lucifer trying to sit on the mount of the congregation. She is a bad imitation who has fooled the churches for generations. **Watch in the future for new religions coming to the forefront teaching about a feminine god as being a Mother God, the Holy Spirit, or any part of Jehovah.** Especially in the last days this will surface in more velocity and is even today, from its re-introduction during the Charismatic Move. I can tell you that “Feminine God” is all over the Internet, and they have cause to see it this way because of faulty translations. What they do not connect is a feminine enemy, Lucifer, who is definitely NOT God. I believe in end times she will sit on the throne of the congregation as God and be accepted, but her reign will be short lived. She would try to fool even the elect were her time not shortened! I cannot say in what form she will present herself.

el:

Hebrew #410

אל

'e | ale

Shortened from H352 ram; strength; as adjective *mighty*, (used also of any *deity*): - God/god, X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.” Notice that neither el, eloah nor elohiym are capitalized as a proper name would be. The only capitalization used was to depict the name of El who was of the Canaanite pantheon descent. Israel adopted the name and many of its pagan characteristics and attributes along the way. The characteristics of the adoptive name El were then hewn by the words of prophets to separate its coalesced roots into one God of Israel. The name of God was a mystery and too holy to speak audibly so El was the generic term used in reference.

Looking at “*the begets*” of it all, we see that the god **ram** beget **el** which beget **eloah** from which beget **elohiym**: an evolving god of no distinction but many names and characteristics. [I will throw this in for good measure and food for thought: when Abraham believed that he should go to the high place to offer Isaac as a sacrifice, an angel of the LORD/JEHOVAH stopped him. What did he burn in effigy? Was it **ram**? **Gen 22:13** says the ram was caught in a thicket and burned. I find God’s underlying truth here. Abraham burned the pagan ideology ram in place of his son. There is always a hidden Truth under the surface.]

shadday:

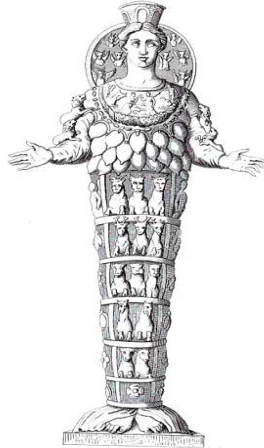
Hebrew #7706

שׁדַּי

shadday *shad-dah'ee*

all breasted one [mistranslated to say Almighty] **From H7703; shadad// shaw-dad' // a primitive root;** spoil, spoiler, waste, destroy, robbers,

- 1) to deal violently with, despoil, devastate, ruin, destroy, spoil
- 1a) (Qal)
- 1a1) to violently destroy, devastate, despoil, assail
- 1a2) devastator, despoiler (participle) (subst)
- 1b) (Niphal) to be utterly ruined
- 1c) (Piel)
- 1c1) to assault
- 1c2) to devastate
- 1d) (Pual) to be devastated
- 1e) (Poel) to violently destroy
- 1f) (Hophal) to be devastated



Job is thought to have lived around the time of Abraham. Moses wrote about Abraham and has been thought a likely candidate for being the writer of Job, although Job could be his own writer. There is no proof as to the authorship of Job. I believe the testimony of Job was passed from generation to generation before penned.

It is clear to see the concept of the Canaanite El who had 70 sons as we see presenting themselves before the throne of God in chapter one when Satan approaches as well. I do not see this written in diary fashion but as a reflection of accounts after the epiphany.

We do know at the time period of Abraham and until Moses the name of Jehovah was not known or understood. We know this from Moses' writing in Exodus:

Ex 6:3 [with Heb trans.]

And I was perceived by Abraham, Isaac, and Jacob, by the name of El Shadday, but by my name JEHOVAH was I not known to them.

Moses is introduced to the name and characteristic of Jehovah, something that Abraham and his descendants did not know.

**JEHOVAH:
Hebrew #3068**

יהוה

Y^eho va h [Yhvh is correct but unable to be spoken without the vowels which have been added. So even though the **ah** ending implies a feminine word it was not originally so. Vowels were added for pronunciation only, but not accuracy.]

Yeh-ho-vaw'

From H1961; (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare H3050, H3069//Y@hovih//

Yeh-ho-vee'// LORD.

Job is one who is seeking through the gods only to end up finding the ONE true God. Jehovah sees Job's heart, and we also know God's heart from His Word that if you: *"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."* Matt 7:7-8

Jehovah recognizes a seeker's heart and rewards him/her. But understand this: there is an enemy to confuse the search and dissuade you from Truth into err. As we see in the poem of Job.

As I have stated I have taken each word for **God, Almighty, LORD** back to their original Hebrew words or names and put them in exactly where they are according to their appearance in the Scripture under translation along with the corresponding pronouns which are interchangeable in gender. You may at any time check these translations for yourself. Here are the numbers in Strong's Exhaustive Concordance:

God

430-elohiym/gods

433-eloah/goddess

410-el/god [in the general sense], idol

Almighty

7706-shadday/feminine breasted one, mountain god 7703 shadad/ violent oppressor

LORD

3068-Jehovah/Jehovee

Satan

7854 or Lucifer, enemy and violent oppressor [**Satan** (Greek: *Satan* or *Satanas*) as used in the New Testament is a word of Hebrew origin. It means *the accuser, the adversary, the opponent, the prosecution* (in a legal case). In the Greek New Testament the Hebrew word *Satan* is often translated into the Greek word *diabolos*, which most commonly is translated into English as **Devil**. *Diabolos* means *the accuser, slanderer, calumniator, backbiter, enemy, one who separates*.]

Here is an example of what I mean when I say I replaced the words given by translators to their original Hebrew words:

Job 31:1 I made³⁷⁷² a covenant¹²⁸⁵ with mine eyes;⁵⁸⁶⁹ why⁴¹⁰⁰ then should I think⁹⁹⁵ upon⁵⁹²¹ a **maid**?¹³³⁰

Job 31:2 For what⁴¹⁰⁰ portion²⁵⁰⁶ of **God**⁴³³ is there from above?^{4480, 4605} and what inheritance⁵¹⁵⁹ of the **Almighty**⁷⁷⁰⁶ from on high?^{4480, 4791}

These two verses show the feminine topic and are written more like:

[Translation] I made a covenant with my eyes; why then should I think upon the maid? For what portion of eloah/goddess is there from above? And what inheritance of the shadday/breasted one from on high?

[Or]

Job 27:9 Will **God**⁴¹⁰ hear⁸⁰⁸⁵ his cry⁶⁸¹⁸ when³⁵⁸⁸ trouble⁶⁸⁶⁹ cometh⁹³⁵ upon⁵⁹²¹ him?

Job 27:10 Will he delight himself⁶⁰²⁶ in⁵⁹²¹ the **Almighty**?⁷⁷⁰⁶ will he always^{3605, 6256} call upon⁷¹²¹ **God**?⁴³³

[Translation] Will El hear his cry when trouble cometh upon him? Will he delight himself in the Shadday/breasted one? Will he always call upon Eloah/goddess?

These are the remarks of a seeker questioning what he has heard even by his three friends. It reads very differently now.

Not every Christian is a pagan for using words like: El and Shadday any more than I believe we are idolatrous for using the pagan names of the days of the week. However, when we misuse the **character** of Jehovah with the oppressor we then cross the line into idolatry and paganism, even if it is through ignorance. That is where we perish for a lack of knowledge! This is where we find Job.

My point is this: Job was an unusually righteous man. Likewise many Christians are basically striving to do what is right, but we have outside influences that affect our lives. We suffer many of the same attacks as Job and wonder about it. We have the same type of friends with their thoughts giving advice.

This is an account of a sudden tragedy to hit a man, who just happened to be Job, yet it could be any of us. Come aboard and read about the account of a seeker who finds God in the end and is restored. Go, as Job, from seeker to epiphany!

To reiterate: for one's understanding of which god Job is talking to or about, I will use the translated word with corresponding feminine or masculine pronouns:

He, she, it Hebrew #1931

הוא היא: of which is the feminine beyond the Pentateuch; a primitive word, the third person pronoun singular, he, she or it; only expressed when emphatic or without a verb; also (intensively) self, or this or that: - he, as for her, him (-self), it, the same, she (herself), such, that (. . . it), these, they, this, those, which (is), who.

[If you see *God* faded in print it was not in the original so the translation could not be given. We begin at the beginning in chapter one of Job.]

If you will leave the familiarity of the book of Job along with all religious, traditional interpretations and walk through the door that has gone unnoticed for centuries you will find a treasure in wisdom, understanding and knowledge. Who knows the epiphany that you discover in Job could be your own as well!

Job 1:1-22

[Satan's desire for the seeker]

- 1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared **elohiym/gods**, and eschewed evil.
- 2 And there were born unto him seven sons and three daughters.
- 3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.
- 4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.
- 5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed **elohiym/gods** in their hearts. Thus did Job continually.
- 6 Now there was a day when the sons of elohiym/gods came to present themselves before the **Jehovah**, and Satan came also among them.
- 7 And the **Jehovah** said unto Satan, Whence comest thou? Then Satan answered the **Jehovah**, and said, From going to and fro in the earth, and from walking up and down in it.
- 8 And the **Jehovah** said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth **elohiym/gods**, and escheweth evil?
- 9 Then Satan answered the **Jehovah**, and said, Doth Job fear **elohiym/gods** for nought?
- 10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.
- 11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.
- 12 And the **Jehovah** said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the **Jehovah**.
- 13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:
- 14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:
- 15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
- 16 While he was yet speaking, there came also another, and said, The fire of **elohiym/gods** is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.
- 17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:
 19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.
 20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,
 21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the **Jehovah** gave, and the **Jehovah** hath taken away; blessed be the name of the **Jehovah**.
 22 In all of this Job sinned not, nor charged God foolishly.

I. Job lived in Uz of Edom. The main gods of Edom were El, Baal and Asherah. Each of these main gods were begetters of other lesser gods and goddesses. This was the influence of the day. El and Asherah had 70 sons who were princes over kingdoms. This is why we see in verse 6 the mention of the sons of gods appearing before the GREAT ONE. This was Canaanite belief and ritual.

Although we are not sure of the time period of Job we can evaluate this:

- 1). There is no hint of the Mosaic law in Job and it is written in a non-Jewish tone.
- 2). There is no acknowledgement of a monotheistic nation of Israel in Job.
- 3). There is no mention of Abraham, Isaac, or Jacob in Job, an anomaly only seen in Job since every other OT book presupposes Abraham or the law.
- 4). Job exhibits the old form of patriarchal family structure example.
- 5). Job offers sacrifices for his family rather than going to the priests, which shows he was not of Israel or at the time of Israel.
- 6.) To be familiar with the name Jehovah the time period would have to have come after Moses time. Moses was the first to know the name, therefore Moses is thought to be the writer.

Without the mention of the God of Abraham, Isaac and Jacob nor the law of Moses or nation of Israel we determine none of this is, as I said, in Hebrew tone. It is heathen in culture, except for the unusual man of righteousness found in the character of Job, which sets him apart from the rest. In the New Testament there was another man named Cornelius who was not a Hebrew nor trained in the Jewish synagogue, yet was unusually righteous for his surroundings.

Another clue we have about Uz and Job's surroundings is:

Ezek 14:14

*Though these three men, Noah, Daniel, and Job, **were in it**, they should deliver but their own souls by their righteousness, saith the Lord GOD.*

Noah, Daniel and Job were in pagan, idolatrous lands filled with idol worshipping heathen. They were delivered by their righteousness because they had a God-ward heart to do what was right no matter in what circumstances they found themselves.

II. We see Satan's desire in verse 11, in that the main purpose is to cause Job **to curse Jehovah to His face**. Satan can smell a seeker like a shark smells blood and has been watching Job waiting for an opportunity to get through his hedge of protection. This is evident in verses 9-11 as Satan answers with frustration and detail about Job. In other words, this is not Jehovah introducing Job to Satan who responds with, "*Job who?*" We know that Jehovah will not do or cause, nor will He commission evil from the Scriptures in the book of James. Even though the event with Job occurred before the gospel of *James* was written, there is no shadow of turning with Jehovah.

James 1:13-17

*Let no man say when he is **tempted** [#3985], I am **tempted** [#3985] of God: for God cannot be tempted with **evil** [injurious, bad, evil, harm, ill, noisome, wicked] neither **tempteth** [#3985] he any man:*

*But every man is **tempted** [#3985], when he is drawn away of his own lust, and enticed.*

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

- [**tempted** #3985 πειράζω/assay, examine, prove, tempt, try]

This means verse 12 was not a *commission of permission* from Jehovah but statement of fact. **Go back to the Scripture in 2 Co 4:4 and remember who is the god of this world and in whose kingdom we live.** In other words all we have is within Satan's grasp. What gives Satan the opportunity is us. One thing we do not recognize is how long Satan worked planting seeds of fear in Job for him to act out in fear crumbling his own hedge.

Eccl 10:8

*He that diggeth a pit shall fall into it; and **whoso** breaketh an hedge, a serpent shall bite him.*

One of Jehovah's names is not **whoso**. We humans are speaking spirits with creative voice. Satan may only plant the thought but if we, the **whoso**, put audible words to it we take the potential energy of thought into moving energy it manifests!

Prov 13:3

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

James 3:5-6

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

*And the **tongue is a fire, a world of iniquity**: so is the tongue among our members, that it defileth the whole body, and **setteth on fire the course of nature** [$\gamma\epsilon\gamma\epsilon\sigma\iota\varsigma$ /genesis: nativity, birth]; and **it is set on fire of hell**.*

III. There is no time sequence from verse 12 to 13. It could have been days, weeks, months or even years. Verse 13 simply starts out with: “*And there was a day when...*” But when that day was, from the time Satan left the throne to its arrival, we do not know. It is very easy for us to read one verse after the next and assume them to be at the same time or right away. This is one gigantic hit described as a physical enemy as well as wind and fire. If you look back at verse 5 you can see Satan has been at work using fear against Job. He feared that his sons might curse **elohiym**. This is also an indicator that Job has been fighting with the idea of God being cursed and that fear could only have come from Satan.

IV. Verses 13-19 happened upon the same day we know from: “*While he was yet speaking...*” The Sabeans and/or Chaldeans killed Job’s sons and servants while also taking his daughters and animals captive in the same attack. Both Sabeans and Chaldeans were nomadic tribes living around Uz and both were worshippers of the stars etc. Fire was most likely battle ensued by the enemy. **The wind in verse 19 refers back to the attack of the Sabeans in verses 13-14. Wind in that verse is symbolic for an attack of war.** Fire represents trouble, anarchy, destruction, or trials in much of the OT Scriptures or **fire from heaven can also refer to lightning**. We see it as four different attacks because of the way it is related by four different messengers expressing it in four different ways. It is actually one attack related by four different messengers four different ways. For example what if it were written more like this:

14-19 The Sabeans and Chaldeans descended upon Job’s land in a mighty wind of destruction. The Sabeans killed his sons and took captive his daughters as they were feasting as well as burning and pillaging while the Chaldeans descended like lightning killing the servants and making away with the camels etc. and they alone were left to tell the tale. They were each interrupting one another so we know it is at the same time and same attack of the two nomadic tribes working together.

Also interesting is the reference to Lilith [feminine demon] and another name for Satan. [See Addendum]

- Job 1:15
“The Chaldee says, ‘Lilith, queen of Zamargad, rushed suddenly upon them, and carried them away.’” (Adam Clarke's Commentary)
- Job 1:15
*“The Chaldee has given a very singular version of this-apparently from the desire of accounting for everything, and of mentioning the ‘names’ of all the persons intended. ‘The oxen were plowing, and **Lelath**, queen of Zamargad, suddenly rushed upon them, and carried them away.’”*
(from Barnes' Notes)

V. We see that Jehovah is not angry about Job's search of Him in referring to “gods” as elohiym in verse 8, especially when Job resists evil to do what is right. With a name being the same as one's character, at least Job is heading toward the character of Jehovah.

VI. Notice Satan does not refer to God by any other name but Jehovah. Satan does not call God EL, Eloah, elohiym or Shadday.

James 2:19

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

VII. The conclusive verse in chapter one is verse 21 and 22, in that no matter what Job perceives happened he does not curse God but blesses the name of Jehovah. Satan's efforts only serve to torment Job, but those efforts fall short of the goal of inducing Job to curse Jehovah to His face! Misunderstanding Jehovah is not a sin. Going against His Word or blaspheming His Spirit would be sin. That is why Jehovah says that in all this that Job does not sin.

VIII. From verse 21: “...**Jehovah/Yahweh gave**, and the **Jehovah/Yahweh** hath **taken away**...” From Job's perspective we see the give and take verbs:

- **gave/נתן**: add, apply, appoint, ascribe, assign, X avenge, X be ([healed]), bestow, bring (forth, hither), cast, cause, charge, come, commit consider, count, + cry, deliver (up), direct, distribute do, X doubtless, X without fail, fasten, frame, X get, give (forth, over, up), grant, hang (up), X have, X indeed, lay (unto charge, up), (give) leave, lend, let (out), + lie, lift up, make, + O that, occupy, offer, ordain, pay, perform, place, pour, print, X pull, put (forth), recompense, render, requite, restore, send (out), set (forth), shew, shoot forth (up). + sing, + slander, strike, [sub-] mit, suffer, X surely, X take, thrust, trade, turn, utter, + weep, X willingly, + withdraw, + would (to) God, yield.
- **Taken/לקח**: accept, bring, buy, carry away, drawn, fetch, get, infold, X many, mingle, place, receive (-ing), reserve, seize, send for, take (away, -ing, up), use, win.

Job is making a general statement that Jehovah may do what Jehovah will do. That is a very true statement without saying what Jehovah *may* or has the ability by His nature and character to do, but that it is the business of Jehovah. Job does not know what is to be credited to Jehovah or for that matter to Satan through the names of elohiyim/gods, eloah/goddess, Shadday/breasted one or El. This is the only place that you see Job referring to the name Jehovah until the end when Job comes to the conclusion of whom God is.

SYNOPSIS:

This book opens depicting a particular event in a man's life. There are others existing on earth who pray and seek **elohiyim**, however the book opens on a certain day of the sons of God going before the throne possibly with feasting and sacrifice as was the custom of some pagan culture.

- *"The **sons of God** (or children of God; 'bene elohim' and variants) are divine members of God's heavenly host...The title 'sons/children of God' is familiar from Ugaritic mythology, in which the gods collectively are the 'children of El'. The sons/children of God are also found in Phoenician and Ammonite inscriptions, referring to the pantheon of sub-ordinate deities, indicating that the term was widespread in the West Semitic religions."* [Sons of El, Bene Eloyihm]

In the midst of this religious celebration Satan enters the abode of God.

Rev 12:10c

"...which accused them before our God day and night."

Before Satan has a chance to accuse Job with something petty, Jehovah speaks first. Jehovah knows what Satan has been up to, and instead of hearing the accusation He begins to testify of the upright things about Job. Jehovah is our rear guard! Satan's argument is that Job only loves God because he is blessed in the land, but if God took His blessings away Job would curse God to His face.

God does not turn Job over to Satan; Adam did that in the garden. Satan gained the kingdoms of this world [2 Co 4:4] and roams as a lion seeking whom may be devoured. All Job had was within the enemy's realm. Remember, Satan offered all the kingdoms to Jesus in trade for His worship.

The only thing Satan had trouble with was getting through Job's hedge. So what Satan is actually asking God is to remove Job's hedge. Neither God nor

Satan may remove a hedge. We know God uses an intercessor to stand in the gap to build a weakened hedge, and we know Satan will plant fear in order to get **whoso** to speak a chink in our hedge for an easy access. So Satan must work evil devices and seductions in fear, which pans out over a period of time. When Job is vulnerable through fear we will see that he is not quiet but actually moves and speaks his fear in cursing himself with his own mouth allowing Satan to sift him as wheat. However, in all of that Job is faithful not to curse God.

Job 2:1-13

2:1 Again there was a day when the sons of **elohiym/gods** came to present themselves before the **JEHOVAH**, and Satan came also among them to present himself before the **JEHOVAH**.

2 And the **JEHOVAH** said unto Satan, From whence comest thou? And Satan answered the **JEHOVAH**, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the **JEHOVAH** said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, **although thou movedst me against him, to destroy him without cause.**

4 And Satan answered the **JEHOAVH**, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the **JEHOVAH** said unto Satan, Behold, he is in thine hand; but save his life.

7 **So went Satan forth from the presence of the JEHOVAH, and smote Job with sore boils from the sole of his foot unto his crown.**

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? **curse elohiym/gods, and die.**

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of **elohiym/gods**, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

I. We see a repeat performance of Satan with the tenacity of a bulldog not letting go! Jehovah does not keep provoking Satan with Job, but He sees what Satan has an obsession against. Jehovah is not fooled with our thoughts or plans, and Satan is no match for a hidden agenda from God either. In verse 3 we see that Satan is trying to **move Jehovah against Job to destroy him without cause.** It appears on the surface that Satan is causing God to react to the challenge, but Satan is, as usual, is merely gum flapping accusations!

- **movest/סוּת** : - entice, move, persuade, provoke, remove, set on, stir up, take away.

Satan may **try** to provoke and entice Jehovah...“**for God cannot be tempted with evil, neither tempteth he any man...**” Jehovah is unmoved and unchanging and again repeats the statement that Job is within Satan’s realm.

We place life and death with God and leave off our own responsibility, but we do not acknowledge the Scripture. Look at this Scripture and word translation to see in whose hands are life and death:

Prov 18:21

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

Death

Hebrew #4194

מוֹת

ma veth

maw'-veth

From H4191; *death* (natural or violent); concretely the *dead*, their place or state (*hades*); figuratively **pestilence, ruin**: - (be) **dead** ([-ly]), **death, die** (-d).

Life Hebrew #2416

חַי

chay

khah'ee

From H2421; *alive*; hence *raw* (flesh); *fresh* (plant, water, year), *strong*; also (as noun, especially in the feminine singular and masculine plural) *life* (or living thing), whether literally or figuratively: - + age, alive, appetite, (wild) beast, company, congregation, **life** (-time), live (-ly), **living** (creature, thing), **maintenance**, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

Power Hebrew #3027

יָד

ya d

yawd

A primitive word; **a hand** (the *open* one (indicating *power, means, direction*, etc.), in distinction from H3709, the *closed* one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote: -

(+ be) able, X about, + armholes, at, axletree, because of, beside, border, X bounty, + broad, [broken-] handed, X by, charge, coast, + consecrate, + creditor, **custody**, **debt**, **dominion**, X enough, + fellowship, force, X from, hand [-staves, -y work], X he, himself, X in, labour, + large, ledge, [left-] handed, means, X mine, ministry, near, X of, X order, ordinance, X our, parts, pain, power, X presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, X thee, X by them, X them-selves, X thine own, X thou, through, X throwing, + thumb, times, X to, X under, X us, X wait on, [way-] side, where, + wide, X with (him, me, you), work, + yield, X your-selves.

Tongue Hebrew #3956

לשנה לשון לשון

la sho n la sho n l^esho na h

law-shone', law-shone', lesh-o-naw'

From H3960; the **tongue** (of man or animals), used literally (as the instrument of licking, eating, or **speech**), and figuratively (speech, an ingot, a fork of flame, a cove of water): - + **babblers**, bay, + **evil speaker**, **language**, **talker**, **tongue**, wedge.

Let us cut to the chase:

Prov 18:21

Death, pestilence, ruin and also life, with maintenance of living are in the custody and dominion of the tongue, babblers, speaker: and they that love it shall eat the fruit thereof.

Here is another Scripture of which I have written in the past:

Matt. 12:36

“But I say unto you, that every idle word that men shall speak, they shall give account thereof, in the Day of Judgment.”

- **(Translation In Greek) “But I say unto you that every vain speaking that man shall speak, will punish him at the time of his test or trial.”**

If you can catch hold of this Truth, you can also have the advantage over an enemy provoking you to speak down your own hedge! Job is hit with a curse of boils, and the only thing we have to go on is Job pronounced his own curse. Did fear provoke a statement of death in Job after one or two boils to make the start of his plague? We do not know everything Job spoke in cursing his life, but we do know that it is not Jehovah doing it. Verse 7 clearly says it was Satan, but you will see no mention of it coming from Satan but from elohiym/gods. Satan poses as elohiym/one of the gods.

An interesting development we see is that no matter what Job speaks, God Himself intervenes on behalf of Job's life saving him from destruction. God is in the business of saving us even if we are ignorant of what traps we fall into. "*Ye though I walk through the valley of the shadow of death, I will fear no evil for thou art with me...*"

II. In verse 9 we see that Satan has enlisted Job's wife to encourage him to curse elohiym and die, but he refuses. Still not understanding why he is plagued he takes life and death as being in the control of elohiym...the gods.

III. Enter the friends of Job: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite in verses 11-13.

- Eliphaz was a descendant of Esau or Edom. His background of religion would have been of Levantine Semites, which worshipped el, Baal and Asherah [feminine pagan deity and wife of El].
- Bildad was a Shuhite of either Uz or Edom with definite Canaanite influences. A wealthy man because shuha means wealth as were all three. Job and his friends had wealth in common.
- Zophar was a Naamathite from Naamah. Naamah/Lilith means demon and comes from a feminine fallen celestial who started out as mortal as the history of Lilith. Naamah is credited with prostitution as well as the inventor of divination. She is a figure of Hebrew mysticism: "Targum, Job 1:15 Lilith, the Queen of Zemargad, launched an attack and seized [the sons of Job] and killed the young men..." (Patai81:465) [See Addendum]

These three friends had business wealth in common and were of religion, although coming from unique individual backgrounds. They brought their blend of thought much to Job's already confused mind. The Word says they came to mourn...*commiserate* and comfort...*get him to repent*. However, when they saw Job they thought to sit with him and commiserate in silence...at first.

Job 3

1 **After this opened Job his mouth, and cursed his day.**

2 And Job spake, and said,

3 Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

4 Let that day be darkness; let not **Eloah/goddess** regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

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

11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

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

16 Or as an hidden untimely birth I had not been; as infants which never saw light.

17 There the wicked cease from troubling; and there the weary be at rest.

18 **There the prisoners rest together; they hear not the voice of the oppressor.**

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

20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;

21 Which long for death, but it cometh not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

23 Why is light given to a man whose way is hid, and whom **Eloah/goddess** hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 **For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.**

26 **I was not in safety, neither had I rest, neither was I quiet; yet trouble came.**

I. In verses 1, 25-26 pretty much tell the story of Job agreeing with Satan's attack. Satan has been given permission by Job to walk alongside him.

Amos 3:3

Can two walk together, except they be agreed?

It is just like Satan to supply the hammer, but we pick it up and continue to clobber ourselves. In these three verses you may see how Job's hedge continues to crumble for Satan's access:

- Job opened his mouth
- He cursed himself
- He spoke his fear

Notice after he did these three things the very next thing to happen was the manifestation of that spoken fear: "...yet trouble came."

Job's **"tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature/genesis; and it is set on fire of hell."**

II. Job has changed to whom he has been speaking. Now that he is in the company of these three, he is addressing eloah/goddess. Job went from talking of gods in general and once to Jehovah and now in this chapter to eloah. Job seems to depict different divine entities according to what he perceives to be the different office of operations. Job does not have the revelation of ONE GOD. Although he regards Jehovah, he does not see Jehovah as the all and only GOD. Remember that Job has a seeker's heart, but that being said we know that seekers are finders, and Job is destined for a good conclusion.

III. Verses 3-24 he calls [vs.24] his **sighing/אנחה**: moaning, groaning and his **roarings/שאגה**: rumblings, are poured out like water. We call it a wallowing in self-pity. It is not an unproductive wallowing when we see that our thoughts have the potential to become living energy and manifest through words.

IV. In verse 18 we see some insight when Job admits that those in bondage never discerned the voice of the **גוש**: oppressor/harasser. Satan the oppressor is without discernment, and knowledge of identity comes only through the names el, elohiym, eloah, Shadday in disguise of god.

Job 4:1-21

1 Then Eliphaz the Temanite answered and said,
2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?
3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.
4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.
5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.
6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?
7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?
8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.
9 By the blast of **Eloah/goddess** they perish, and by the breath of her nostrils are they consumed.
10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.
11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.
12 Now a thing was secretly brought to me, and mine ear received a little thereof.
13 In thoughts from the visions of the night, when deep sleep falleth on men,
14 Fear came upon me, and trembling, which made all my bones to shake.
15 Then a spirit passed before my face; the hair of my flesh stood up:
16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,
17 Shall mortal man be more just than **Eloah/goddess**? shall a man be more pure than his **maker/bruiser**?
18 Behold, **she** put no trust in her **bondservants**; and **her** angels charged with folly:
19 How much less in them that dwell in houses of clay, **whose foundation is in the dust**, which are crushed before the moth?
20 They are destroyed from morning to evening: they perish for ever without any regarding it.
21 Doth not their excellency which is in them go away? they die, even without wisdom.

- I. Eliphaz, verse 2, can no longer keep still and begins to admonish Job:
 - First Eliphaz tells Job he does not practice what he has preached to others who were afflicted. So all of Job's words have come back to haunt him again. This is so hard to find out that you are judged by your own preaching. It certainly gives you the recipient's view of what you have counseled. Just as doctors are said to be the worst patients, so likewise

teachers/preachers can be the worst pupils of their own teaching and preaching.

- From what is said in verse 7 Job is being reminded that he has said that no one afflicted is innocent. In Truth, however, Job's **fear was not his sin but his affliction!** It was not Job's sin but Job's ignorance, which caused his mouth to speak.
- Eliphaz [verse 9] is coming from the background of the goddess eloah to identify god when admonishing Job and, as a matter of fact, tells of a secret visitation of a fearful spirit in verses 12-21. Eliphaz confesses not to have been able to discern this spirit that brushed past him, but it came through fear and gave him the *willies [bones shook and the hair stood up on his flesh]*. It was the voice of this spirit that used the word eloah for the maker of man.

It is interesting to note [verses 17-21] that the voice of this unidentifiable spirit form that Eliphaz calls Eloah/goddess has mounted up on the congregation to boast that no man is greater than her nor her angels who believed folly or foolishness. This spirit gives no confidence in confiding with humans made of clay...all while she is confiding this information to the mortal Eliphaz. Verse 19 brings it home by referring to man's foundation of dust. What is the diet of the enemy? Gen 3:14 says, "dust shalt thou eat all the days of thy life:" If Satan could bring angels to folly how much more could man be swayed whose foundation is dust, and the serpent eats dust being the devourer. Go back to verse 17 where it says, "*shall a man be more pure than his **maker?***"

- **Maker/עשׂה** : could mean fashioner or **bruiser**, and if bruiser then...

Gen 3:15

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

This is all a set up by Satan. Satan's DNA is all over this when you look under translation, but even on the surface we know that it is Satan who has set all into motion. Satan influenced Job's wife to entice Job to curse God and die. Eliphaz was influenced through a spirit visitation to blame Job. You must remember that in the end Job had to forgive his friends for telling him untruths about Jehovah. This visitation was not from God but Satan under the guise of eloah/goddess.

People have been ignorant in the patriarchal past, however through prophetic word and the revelation Jesus gave of the enemy we are past due in our seeing. Throughout the Old Testament Satan is actively destroying without mention, but one day this evil entity will be found out and no longer under disguise or hidden:

Isa 14:16-17

They that see thee shall narrowly look upon thee, [and] consider thee, [saying, Is] this a man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

[a-an-the are interchangeable articles the translators chose among]

Isa 47:1-3

1 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: [there is] no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

*2 Take the millstones, and grind meal: **uncover** thy locks, make bare the leg, **uncover** the thigh, pass over the rivers.*

*3 **Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet [thee as] a man.***

Isa 47:10

*For thou hast trusted in thy wickedness: thou hast said, **None seeth me.** Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I [am], and none else beside me.*

Can you imagine the Christians that believe Jehovah has a feminine side through El Shadday [Shaddai]? They will not have to stretch their faith too far to get hold of the motherly-side of God as Satan makes an appearance! After all the imposter was worshipped and called the queen of heaven in the OT.

Job 5:1-27

1 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?
2 For wrath killeth the foolish man, and envy slayeth the silly one.
3 I have seen the foolish taking root: but suddenly I cursed his habitation.
4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.
5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.
6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;
7 Yet man is born unto trouble, as the sparks fly upward.
8 I would seek unto **El**, and unto **elohiym/gods** would I commit my cause:
9 Which doeth great things and unsearchable; marvellous things without number:
10 Who giveth rain upon the earth, and sendeth waters upon the fields:
11 To set up on high those that be low; that those which mourn may be exalted to safety.
12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.
13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.
14 They meet with darkness in the daytime, and grope in the noonday as in the night.
15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.
16 So the poor hath hope, and iniquity stoppeth her mouth.
17 Behold, happy is the man whom **Eloah/goddess** correcteth: therefore despise not thou the chastening of the **Shadday/breasted one**:
18 For she maketh sore, and bindeth up: she woundeth, and her hands make whole.
19 She shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.
20 In famine she shall redeem thee from death: and in war from the power of the sword.
21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.
23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.
24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.
25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

Eliphaz continues in his admonishment implying to Job of the hidden crimes that Job must have committed for god's wrath to swallow up all of his blessings. All we need to do is go back to the beginning endorsement of Jehovah's pleasure in Job as an upright man, a seeker's heart in which God will in no wise cast out. Eliphaz says he would "seek unto **EI**, and unto **Elohiym/gods** would I commit my cause:" and "Behold, happy is the man whom **Eloah/goddess** correcteth: therefore despise not thou the chastening of the **Shadday/breasted one**:" Shadday's punishment will not be in words. The enemy uses more than words as we see from the destruction mortally and physically that hit Job.

We human creatures were given dominion, which was turned over to Satan in the garden, but Jesus restored our power by the gift of His authority that he left us. The children of God do not rise to the faith potential allotted us. Many flounder in waves and winds, victims rather than conquerors. God's Spirit leans heavily in our conscience to do what is right and speak what is eternal, while the enemy campaigns for our attention through the flesh and planting ideas of fear and "what ifs". When pain comes our tongue does the knee jerk reaction and speaks fear rather than Word. When affliction comes we wonder at the feelings of abandonment and fear or guilt of what we have done to deserve such grief. We live in a world of affliction, but God delivers us out of it.

Luke 22:31-32

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Jehovah God did not turn Peter over to the enemy...FEAR turned Peter over to the enemy, but Jesus prayed for Peter's faith to be restored. Jesus did not pray against God's will; He prayed against Satan's kingdom and influence. Peter was on the brink of the valley of the shadow of death. Jesus warned him and prayed for the outcome, but all that Peter had was within the grasp of the enemy.

All you and I have is in the grasp and realm of the enemy and have fallen under that grasp at some point. Fear has tackled us all to the ground. Fear is the blackmail the enemy uses to keep sins hidden or give us a case of the "what ifs" in order to plant our steps in predictable slippery slopes. We know that in the end Job will conquer affliction with Truth. Peter conquered fear with Truth. You may conquer fear and affliction by knowing the Truth that will set you free.

Verse 17 is similar to a verse in Hebrews 12:5-11 and Eliphaz uses this to show Job that EI and the Shadday/breasted one are doing this to him for a

reason. Yet Jehovah does not chastise with cancer, tumors, car accidents and destruction. Look in Hebrews:

Heb 12:5-7

And ye have forgotten the **exhortation** which speaketh unto you as unto children, My son, despise not thou the **chastening** of the Lord, nor faint when thou art **rebuked** of him:

For whom the Lord loveth he **chasteneth**, and **scourgeth** every son whom he receiveth.

If ye endure **chastening**, God dealeth with you as with sons; for what son is he whom the father **chasteneth** not?

- exhortation παράκλησις: - comfort, consolation, exhortation, intreaty.
- chastening παιδεία: *tutorage*, that is, *education* or *training*; by implication disciplinary *correction*: - chastening, chastisement, instruction, nurture.
- rebuked ἐλέγχω: - convict, convince, tell a fault, rebuke, reprove.
- chasteneth παιδεύω: to *train* up a child, that is, *educate*, or (by implication) *discipline* (by punishment): - chasten (-ise), instruct, learn, teach.
- chastisement παιδεία: *tutorage*, that is, *education* or *training*; by implication disciplinary *correction*: - chastening, chastisement, instruction, nurture.
- scourge μαστιγόω: (literally or figuratively): - scourge; inflict with criticism.

If you look carefully the Lord uses teaching and training with the Word. The verses in Hebrews go on down to say that you may not like it at the time...**the comfortable are afflicted by the correction, but the afflicted find comfort.** Look at the prophets in the Old Testament. Jehovah said that He hewed His children with the prophets [Hos 6:5]. Did the prophets take a whip to the children? No, they were hewn by words of warning. Many were not happy with the words of warning and correction. Instead of seeing those words as safety and rescue warning them, they felt afflicted by them.

Because Eliphaz speaks from the god el and the shadday/breasted one, chastisement would be different than what it is with Jehovah. You receive the benefit of the gods you serve. If your god is El Shadday your chastisement will be brutal and could be as costly as your life. The good people of the church suffer greatly because of the mixture of the idea of gods without realizing it. If you will have the seeker's heart of Job you too may find that there is but one God. If you want a clear picture of Him, then get all about the red-letter addition. Read it, eat it, digest it. Jehovah points to Jesus saying, "**This is who I am and this is what I do.**"

Job 6:1-30

1 But Job answered and said,
2 Oh that my grief were throughly weighed, and my calamity laid in the balances together!
3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
4 For the arrows of the **Shadday/breasted one** are within me, the poison whereof drinketh up my spirit: the terrors of **Eloah/goddess** do set themselves in array against me.
5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?
6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?
7 The things that my soul refused to touch are as my sorrowful meat.
8 Oh that I might have my request; and that **Eloah/goddess** would grant me the thing that I long for!
9 Even that it would please **Eloah/goddess** to destroy me; that she would let loose her hand, and cut me off!
10 Then should I yet have comfort; yea, I would harden myself in sorrow: let her not spare; for I have not concealed the words of the **Holy One/holy one; saint, god**.
11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?
12 Is my strength the strength of stones? or is my flesh of brass?
13 Is not my help in me? and is wisdom driven quite from me?
14 To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the **Shadday/breasted one**.
15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;
16 Which are blackish by reason of the ice, and wherein the snow is hid:
17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.
18 The paths of their way are turned aside; they go to nothing, and perish.
19 The troops of Tema looked, the companies of Sheba waited for them.
20 They were confounded because they had hoped; they came thither, and were ashamed.
21 For now ye are nothing; ye see my casting down, and are afraid.
22 Did I say, Bring unto me? or, Give a reward for me of your substance?
23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the **oppressor**?
24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
25 How forcible are right words! but what doth your arguing reprove?
26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?
27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for it is evident unto you if I lie.
29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

In verse 23 the word for **mighty is oppressor**:

- **mighty**/ערי: 'a ri yts: - *mighty, oppressor, in great power, strong, terrible, violent.*

I. Job does err with his mouth, but it is not with the accusation of hidden sin or a corrupted heart as his friends suggest that he is punished for. He is not a speaker of perverse things [verse 30] but a speaker in ignorance. Job is not willing to see his words because he doesn't understand the concept of being a speaking spirit. This is a problem with the church world in general. There is no discernment of the effect idle words play in the course of the human condition. There is no discernment of Satan's advantage in capitalizing upon our words...to perform them! You see Jehovah watches over HIS WORD to perform it. We think like Job, "*I don't say perverse things like the sinners.*" However, when we call things that are as though they appear rather than speaking those things that aren't as though they are, we eat the stagnation of that fruit rather than letting our faith reach beyond the physical limitations to plow in what is hoped.

II. We are reminded of Job's reputation for dealing with the afflicted and as a man judges so is he judged by the same measure. Hopefully Job discovered the manner of counsel that his own words may have wrought to an already grievous situation for others afflicted as he now is.

III. Notice the only deities mentioned are both feminine. Even when the word *mighty* is used it is pointed to the oppressor. This is not Jehovah. The seeker is barking up the wrong tree...one carved by man and false. We know Jehovah by the character of His image, which is Jesus. Look at some of the words Job uses: *grief, calamity, poison, terrors, sorrow, destroy, perish, oppressor.* All are attributes of Satan.

Job 7:1-21

1 Is there not an appointed time to man upon earth? Are not his days also like the days of an hireling?
2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:
3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
4 When I lie down, I say, When shall I arise, and the night be gone? And I am full of tossings to and fro unto the dawning of the day.
5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.
6 My days are swifter than a weaver's shuttle, and are spent without hope.
7 O remember that my life is wind: mine eye shall no more see good.
8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.
9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.
10 He shall return no more to his house, neither shall his place know him any more.
11 **Therefore I will not refrain 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 whale, that thou settest a watch over me?
13 When I say, My bed shall comfort me, my couch shall ease my complaint;
14 Then thou scarest me with dreams, and terrifiest me through visions:
15 So that my soul chooseth strangling, and death rather than my life.
16 I loathe it; I would not live I: let me alone; for my days are vanity.
17 What is man, that thou shouldest magnify him? And that thou shouldest set thine heart upon him?
18 And that thou shouldest visit him every morning, and **try** him every moment?
19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?
20 I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself?
21 And why dost thou not pardon my transgression, and take away mine iniquity? For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

I. Poor Job would have fared better alone. These are not only condemning friends but also afflicting him with pagans. Job is inundated by religion and yearns for freedom in Truth. It is not unlike today. We have a mindset and a resolve that will not always accept Truth. Peter was a perfect example of one who was resolute about what he believed and even argued with a vision from the Lord. He saw God's children as Jews while only perceiving gentiles as unclean and without Godly pedigree. It is hard for the resolute mind to see anything outside itself.

II. The collection of voices and theories in a difficult time brings more confusion than a mind will be able to sort out. In this case the seeker spends all his time deflecting the bombardment of lifeless words clogging the drain to clear thinking and wisdom from the Lord. The brain begins to reel in thoughts and short circuits from the outside influx of accusations. Satan has no such regard for our Geneva Convention bringing countless tortures on the battlefield of the mind to congest and overload it amiss.

Compassion is the drink of choice to Job's drought, but Job is more ready for the sympathy card of death without possibility of resurrection [verse 9]! But death is not that easy for the speaking of other "friends" is an ongoing affliction. The needle of Job's compass is off course, and his friends are like magnetic fields pulling the needle further off its course. It points to El then Eloah and Shadday, but it rarely touches Jehovah and never touches Satan who wears the mask of *god aliases*.

A simple way to know Jehovah is to view Jesus, but also by the fruit of God's own Spirit *Gal 5: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance*. The fruit of the enemy is mentioned before that: *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like*:

III. In verse 18 we see the Hebrew word **try** [נָסָה/ba chan: to test, investigate: - examine, prove, tempt, try, trial.] Job is asking how god can set about to study one man who is nothing. In other words: "What am I that god would focus on me?" But let us remember that in the Gk. **James 1:13** "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither **tempteth** he any man:" [**tempteth**/πειράζω/peirazo: to test (objectively), that is, endeavor, scrutinize, entice, discipline: - assay, examine, go about, prove, tempt (-er), try.] Read the account of Jesus being tempted of the tempter in Matt 4:1-3. The word tempter in verse 3 refers back to the devil in verse 1:

Matt 4:1-3

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the **devil** [διάβολος/diabolos: a traducer; specifically Satan: - false accuser, devil, slanderer.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the **tempter** [πειράζω/peirazo: to test (objectively), that is, endeavor, scrutinize, entice, discipline: - assay, examine, go about, prove, tempt (-er), try] came to him, he said, If thou be the Son of God, command that these stones be made bread.

Tempter is the devil; the devil is the tempter. Satan is Diabolos the peirazo! Job is calling Satan...GOD. How many people suffer and call the Peirazo God or the Diabolos God? Satan loves to mount on the congregation receiving the accolade and continuing the attack. Our suffering and calling it God is praise to Satan's ears! Satan is the perverter of praise into accusation. Look at the evolution of it through the name Lucifer:

- **LUCIFER: Hebrew #1966**//llyh//heylel//hay-lale'
from **#1984** (in the sense of brightness);
Lucifer = "light-bearer", shining one, morning star, Lucifer
- **#1984**//llh//halal//haw-lal//
a primitive root, **Greek #239**//allhlouia// - praise, glory, boast,
mad, shine, foolish, fools,
commended, rage, celebrate, give, marriage, renowned;
 - 1) to shine
 - 1a) (Qal) to shine (fig. of God's favour)
 - 1b) (Hiphil) to flash forth light
 - 2) to praise, boast, be boastful
 - 2a) (Qal)
 - 2a1) to be boastful
 - 2a2) boastful ones, boasters (participle)
 - 2b) (Piel)
 - 2b1) to praise
 - 2b2) to boast, make a boast
 - 2c) (Pual)
 - 2c1) to be praised, be made praiseworthy, be commended, be worthy of praise
 - 2d) (Hithpael) to boast, glory, make one's boast
 - 2e) (Poel) to make a fool of, make into a fool
 - 2f) (Hithpoel) to act madly, act like a madman
- **#239** //allhlouia//allelouia //al-lay-loo'-ee-ah
of Hebrew origin from **01984** and **#03050**//hywllh - alleluia
1) praise ye the Lord, Hallelujah
- **#3050** //hy//Yahh //yaw
contraction for **03068** yeh-ho-vaw' and meaning the same, Greek
#239//allhlouia
- LORD, JAH 1;
 - 1) Jah (Jehovah in the shortened form)
 - 1a) the proper name of the one true God

- 1b) used in many compounds
- 1b1) names beginning with the letters 'Je'
- 1b2) names ending with 'iah' or 'jah'

Lucifer/light bearer...bearer of praise left heaven taking one third of the angels and changed praise to accusation. Exactly how we figure in with this is by making the name of our GOD *Diabolos* or *Peiradzo*. God gave praise to Lucifer and Lucifer took it away perverting it into accusation. When we say something like: *"The LORD giveth and the LORD taketh away...Blessed be the name of the LORD!"* The truth is we are saying: *"The Lord giveth and Diabolos taketh away...blessed be the name of Diabolos!"*

Like the beginning in the first chapter of Job, Satan goes before the throne to accuse Job, but Jehovah gives praise of Job. Satan thinks to turn that praise into cursing Jehovah. Job is doing a very good job of praising the works of the enemy with his moanings and ramblings. Is this what we do? Do you want victory? Then speak the WORD, O ye Speaking Spirits!

Rev 12:11

And they overcame him by the blood of the Lamb, and by the word of their testimony;

Turn your praise over to Jehovah once again! Picture yourself in a court of law and the words of your mouth are the ones all ears are waiting to hear for your testimony! Do you want healing? What is your testimony? Do you sing the praises of malady, calamity, distress and doom to Diabolos? Do you praise GOD with all thanksgiving that no matter what the circumstances you declare the Word boldly. How awesome would it be, the next time we are hit with affliction, if our knee jerk reaction would be praise? Defeating the enemy right there at the throne before God and all of the angels would be a sweet savor of victory to man and God alike!

Job 8:1-22

1 Then answered Bildad the Shuhite, and said,
2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?
3 Doth **EI** pervert judgment? or doth the **Shadday/breasted one** pervert justice?
4 If thy children have sinned against her, and she have cast them away for their transgression;
5 If thou wouldest seek unto **EI** betimes, and make thy supplication to the **Shadday/breasted one**;
6 If thou wert pure and upright; surely now **they** would awake for thee, and make the habitation of thy righteousness prosperous.
7 Though thy beginning was small, yet thy latter end should greatly increase.
8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:
9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)
10 Shall not they teach thee, and tell thee, and utter words out of their heart?
11 Can the rush grow up without mire? can the flag grow without water?
12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.
13 So are the paths of all that forget **EI**; and the hypocrite's hope shall perish:
14 Whose hope shall be cut off, and whose trust shall be a spider's web.
15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.
16 He is green before the sun, and his branch shooteth forth in his garden.
17 His roots are wrapped about the heap, and seeth the place of stones.
18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.
19 Behold, this is the joy of his way, and out of the earth shall others grow.
20 Behold, **EI** will not cast away a perfect man, neither will he help the evil doers:
21 Till he fill thy mouth with laughing, and thy lips with rejoicing.
22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

I. So far the counsel from Eliphaz and Bildad are correct if the god followed is an oppressive god. Instead of receiving counsel from children of God, Job gets counsel from the children of gods.

II. The goal of Job's counselors is to get Job to confess his hidden sins and appease the gods. Verse 5 is very telling: Seek EI but make supplication to the Shadday/breasted one. Catholicism does this to date: Seek God but make supplication to Mary. One famous minister said it beautifully when approached by a dear Catholic woman accusing him of being against the Holy Mother of Christ. She and her prayer partners noticed that since this minister did not pray

to Mary that he rejected her. His answer was simple and true. **He did not pray to Mary; he prayed like Mary.** He prayed in the example Mary's testimony gave as a truly great witness of the faith.

Phil 4:6 *"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving **let your requests be made known unto God.**"*

John 14:12-14 *"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever **ye shall ask in my name**, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."*

John 15:16 *"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever **ye shall ask of the Father in my name**, he may give it you."*

Acts 1:13-14 *"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. **These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.**"*

III. The religion of the day is that god casts out what is imperfect, but we know that it is God who will go to the cross for our imperfections. One thing is very clear here:

- El does not save
- Eloah does not save
- Shadday does not save
- Nor does Allah or Buddha etc. etc.
- Mary nor Joseph save
- JESUS and only JESUS SAVES

You may be saying, *"But I believe in Jehovah."* But do you want to know what is in a name? The character is in the name. What is your god's character? Do you, like Job and his friends believe that the character of god is tormenter and oppressor, using evil to test your faithfulness? Preachers preach it from the pulpit. If you believe that Jehovah has enlisted and given permission for Satan to test a faithful servant then you do well to believe in El, Eloah and Shadday. By your own faith you welcome these tests for which you have no authority but to just ride it out and hope you may live through the experience.

Jehovah seems to want people to know that Satan is the only tormentor and He came down to earth to bring the good news to His people and cast out the tormenting demons. When I asked Jehovah what He wanted me to do next as

far as writing, He urged me into taking everything that was branded with the word *God* and put it to light uncovering the name and character of each thought to be Jehovah. JEHOVAH seems to want us to be FREE! I think Jehovah wants to be set free from the false identity and accusations. Do you not know that Jehovah needs salvation in this? Read it in Rev 7:10; 12:10; 19:1.

- **Salvation**/σωτηρία/sōtēria

so-tay-ree'-ah

rescue or safety (physically or morally): - deliver, health, salvation, save, saving.

Job 9:1-35

- 1 Then Job answered and said,
- 2 I know it is so of a truth: but how should man be just with **El**?
- 3 If he will contend with him, he cannot answer him one of a thousand.
- 4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?
- 5 Which removeth the mountains, and they know not: which overturneth them in his anger.
- 6 Which shaketh the earth out of her place, and the pillars thereof tremble.
- 7 Which commandeth the sun, and it riseth not; and seaeth up the stars.
- 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.
- 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.
- 10 Which doeth great things past finding out; yea, and wonders without number.
- 11 **Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.**
- 12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?
- 13 If **Eloah/goddess** will not withdraw her anger, the proud helpers do stoop under her.
- 14 How much less shall I answer her, and choose out my words to reason with her?
- 15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.
- 16 If I had called, and she had answered me; yet would I not believe that she had hearkened unto my voice.
- 17 For she breaketh me with a tempest, and multiplieth my wounds without cause.
- 18 She will not suffer me to take my breath, but filleth me with bitterness.
- 19 If I speak of strength, lo, she is strong: and if of judgment, who shall set me a time to plead?
- 20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.
- 21 Though I were perfect, yet would I not know my soul: I would despise my life.
- 22 This is one thing, therefore I said it, She destroyeth the perfect and the wicked.
- 23 If the scourge slay suddenly, she will laugh at the trial of the innocent.
- 24 **The earth is given into the hand of the wicked: she covereth the faces of the judges thereof; if not, where, and who is she?**
- 25 Now my days are swifter than a post: they flee away, they see no good.
- 26 They are passed away as the swift ships: as the eagle that hasteth to the prey.
- 27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:
- 28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?
 30 If I wash myself with snow water, and make my hands never so clean;
 31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.
 32 For she is not a man, as I am, that I should answer her, and we should come together in judgment.
 33 Neither is there any daysman betwixt us, that might lay his hand upon us both.
 34 Let her take her rod away from me, and let not her fear terrify me:
 35 Then would I speak, and not fear her; but it is not so with me.

How can one love God yet not know Him?

ANSWER: He cannot.

1 Cor 13:1-8

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth:

Job was an unusually righteous man who tried to do what was right. He fell short of the praise of God and walked alongside Satan in agreement with his mouth. We have **ALL** been there, done that, bought the T-shirt!

I. LOVE

In any relationship the one who loves the most:

1. has the most to lose
2. feels more deeply
3. is more vulnerable
4. is more willing to do what it takes
5. will give more
6. willing to endure more
7. will live for
8. will die for
9. understands how costly love can be

10. goes beyond self
11. knows sacrifice
12. understands neglect
13. understands brokenness
14. knows what it means to go the extra mile
15. does not count the mistakes
16. lives in forgiveness
17. protector
18. defender
19. counselor
20. encourager

II. ONE WHO LOVES LESS

1. sees nothing gained nothing lost
2. has less depth of feeling
3. independently strong
4. does not exert self toward the relationship
5. takes what it can get
6. impatient
7. self existence
8. self indulgent
9. self mortality
10. sees entitlement
11. self-aware
12. deserves
13. neglects
14. has broken
15. expects catering
16. keeps score
17. has burned bridges
18. needs protection
19. defenseless
20. reliant on popular consensus
21. critical

You check out the math of a relationship with either I or II:

I. + I. = Great success

I. + II. = May make it through difficulty

II. + II. = Always ends in divorce

This is not just a marriage of human couples, but a fine marriage of Jesus and the church. What did God do as He walked this earth in flesh? He was constantly giving, healing, touching and loving. Jesus gave with nothing back in return. How grateful He must have been to have friends in Bethany who would take Him in and minister to His needs!

What is your relationship with the LORD? Is He busy about your business or are you busy about His? It is good to stop and ponder a moment. I am not talking about church attendance but your everyday relationship.

III. **Eloah** is a feminine noun, which is the antecedent to all pronouns in reference. If you remember your grammar from grade school, you will acknowledge that each pronoun refers back to a noun antecedent. For example boy would be **he** and girl would be **she**. Whether common or proper noun this is true.

Job 10:1- 22

1 My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto **Eloah/goddess**, Do not condemn me; shew me wherefore thou contendest with me.

3 Is it good unto thee that thou shouldest **oppress**, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these things hast thou hid in thine heart: I know that this is with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head.

I am full of confusion; therefore see thou mine affliction;

16 For it increaseth. **Thou huntest me as a fierce lion**: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

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

20 Are not my days few? cease then, and let me alone, that I may take comfort a little,

21 Before I go whence I shall not return, even to the land of darkness and the shadow of death;

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

I. Notice that Job is addressing Eloah/goddess again and look at the character of the name in three places that are darkened: **destroy**, **confusion** and **fierce lion**. All of these characteristics are credited to Eloah one of the gods whom Job addresses.

I lived overseas with Denny in the service on the small island of Terceira in the Azores. The people were a very superstitious lot. They called themselves Christians yet they held with many beliefs deriving mostly from superstition. Even though I did not know all of them here are some examples of that thinking:

- I had a housekeeper who told me that she went to a witch for herbs and readings.
- Even though it was a tropical island there were no snakes to be found. The people believed that if you caught an octopus you should cut off the legs and throw them into the ocean so snakes would not grow from them.
- If you were startled by something when you were pregnant your baby would be born with the face of what startled you.

Superstition comes into play in many Christian's lives without our thinking or considering it. The word itself means: *standing over* or *set above*. In other words superstition is standing over or set above God's Word. Superstitions are followed like a religion to many. One example is the Christians that use amulets or beads, statues and medals for safety or good luck.

Superstitions are man-made by self-observation of events leading to habit and belief. [read again slowly]

In 1948, behavioural psychologist B.F. Skinner published an article in the Journal of Experimental Psychology, in which he describes his pigeons exhibiting what appeared to be superstitious behaviour. One pigeon was making turns in its cage, another would swing its head in a pendulum motion, while others also displayed a variety of other behaviours. Because these behaviours were all done ritualistically in an attempt to receive food from a dispenser, even though the dispenser had already been programmed to release food at set time intervals regardless of the pigeons' actions, Skinner believed that the pigeons were trying to influence their feeding schedule by performing these actions. He then extended this as a proposition regarding the nature of superstitious behaviour in humans.

What we observe in pattern sets up a learned belief in our database. I visited an elderly woman whose clock was turned around. I noticed this when I tried to find the time. I did not bother to question her but on another visit I notice the clock was covered with a handkerchief and curiosity got the better of me so I asked. She said that each time she got news of a death in the family she had been looking at the clock. Looking at the clock stopped the time of a family member's life, so she stopped looking at it, but did not want her time to run out so she continued to make sure it ran.

There are many superstitions passed on from sayings like:

- Spilling salt
- Horse shoe
- Black cat

- Broken mirror
- Stepping on a crack
- Walking under a ladder
- Opening an umbrella indoors
- Placing a hat on the bed
- A wishbone
- Friday the 13th
- Bad luck for a groom to see the bride before the wedding
- Ears ringing: someone is talking about you
- Getting out of the wrong side of the bed
- God is waiting for a mistake in order to get you
- When you make a good confession the opposite will happen (knock wood)
- Lucky shirt or the same meal before a game

Denny did not see me before the wedding and I had something old, something new, something borrowed and something blue on me.

What I am getting at is that we make up things about God's personality just as Job. Job is going through some grievous times brought on by Satan. His set pattern of belief: that if you were doing what was right nothing bad could happen to you, and this pattern of belief came crashing down. Now that he is suffering, his belief system is confused and heading to a new belief in which he has no sure footing. Job had his faith in a box all neatly packaged, but the enemy came and tore it leaving Job disjointed. While David, Shadrach, Meshach, Abednigo and Daniel proved God in the face of the giant, fiery furnace and lions, Job is sinking fast. David knew the enemy when he saw him, as did the others, but Job saw the enemy as God. You can stand up against the enemy, but no one wants to stand against his own God. Job's superstition is that anything good or evil comes from gods. Job does not see an enemy at work. He sees gods at work against him, and there is no remedy against the gods so he is helpless.

How many people are of the belief that if they do good they will make it to heaven or if they are doing what is right they are not judged and no evil will befall them? But when something bad does happen they wonder why God is against them. This is when knowing the difference between the enemy and God comes into play. We have been given the power to not only face the enemy but also conquer. Sometimes when you have done all to do you STAND in good faith rather than rehearsing the situation.

Job 11:1-20

1 Then answered Zophar the Naamathite, and said,
2 Should not the multitude of words be answered? and should a man full of talk be justified?
3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?
4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.
5 But oh that **Eloah/goddess** would speak, and open her lips against thee;
6 And that she would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that **Eloah/goddess** exacteth of thee less than thine iniquity deserveth.
7 Canst thou by searching find out **Eloah/goddess**? canst thou find out the **Shadday/breasted one** unto perfection?
8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?
9 The measure thereof is longer than the earth, and broader than the sea.
10 If she cut off, and shut up, or gather together, then who can hinder her?
11 For she knoweth vain men: she seeth wickedness also; will she not then consider it?
12 For vain man would be wise, though man be born like a wild ass's colt.
13 If thou prepare thine heart, and stretch out thine hands toward her;
14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.
15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:
16 Because thou shalt forget thy misery, and remember it as waters that pass away:
17 And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.
20 But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

I. Zophar is unwittingly employed by Satan to accuse Job:

- Vs. 3 liar and mocker
- Vs. 6 he deserves far worse
- Vs. 11 vain and wicked

What a pal Zophar is! The saying: "With friends like you there is no need for an enemy!" rings loud and clear.

II. Have you discovered what is missing from any and all discourse from Job's comrades? Give up? **P R A Y E R!** In vs. 20 Zophar is talking about Job giving up the ghost so he thinks the remedy is talking him to death! How many prayer meetings talk a thing to death with all the despairing details, then pray little. This helps to annihilate faith before the prayer even gets started.

If your only friends in time of crisis can offer little but haughty accusation void of prayer, then it is better to be alone. If you happen to be a friend you may see some of the problem areas, but void of compassion and prayer you hold no solution of help.

Job 12:1-25

1 And Job answered and said,
2 No doubt but ye are the people, and wisdom shall die with you.
3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?
4 I am as one mocked of his neighbour, who calleth upon **Eloah/goddess**, and she answereth him: the just upright man is laughed to scorn.
5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.
6 The tabernacles of robbers prosper, and they that provoke **EI** are secure; into whose hand **Eloah/goddess** bringeth abundantly.
7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:
8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.
9 Who knoweth not in all these that the hand of the **JEHOVAH** hath wrought this?
10 In whose hand is the soul of every living thing, and the breath of all mankind.
11 Doth not the ear try words? and the mouth taste his meat?
12 With the ancient is wisdom; and in length of days understanding.
13 With him is wisdom and strength, he hath counsel and understanding.
14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.
15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.
16 With him is strength and wisdom: the deceived and the deceiver are his.
17 He leadeth counsellors away spoiled, and maketh the judges fools.
18 He looseth the bond of kings, and girdeth their loins with a girdle.
19 He leadeth princes away spoiled, and overthroweth the mighty.
20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.
21 He poureth contempt upon princes, and weakeneth the strength of the mighty.
22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.
23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.
24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.
25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

I. Job considers:

- His friends mock him vs.4
- Eloah laughs and scorns him
- EI and Eloah prosper the wicked only vs.6

- He is left to ask help of the beasts, fowls, earth and fish vs.7-8
- Lastly he wonders if Jehovah is doing all this vs.9

II. From verses 9-25 we see Job is talking about Jehovah by name. In describing Jehovah, we see he makes reference to the children in the wilderness as well as legend of what God has done to his own as well as the heathen without mentioning any of the patriarchs, Moses or nation. This may be discerned that Job is speaking as one outside the Hebrew realm. Job talks as if only to consider the Hebrew God Jehovah by His reputation in the mix of gods.

III. Here are some of the words under translation used toward Jehovah's character as perceived by Job.

- Vs.11 examine, prove, tempt, try (trial)
- Vs. 12 He is of very old age
- vs. 13 with old age has come wisdom, strength, counsel and understanding
- vs. 14 beats down, break (down, through), destroy, overthrow, pluck down, pull down, ruin, throw down, X utterly
- vs. 14 shutteth up a man
- vs. 15 dries up, confuse, make ashamed, confound
- vs 15 change, pervert, tumble the earth
- vs. 16 with Him is strength, wisdom, deceived and deceiver
- vs. 17 strips counselors bare and vindicates praise
- vs. 18 rebukes kings and harnesses them
- vs. 19 strips and perverts strength
- vs. 20 makes mute and removes intelligence from the old
- vs. 21 spills disrespect and shame on the noble and turns strength into feebleness of the heroes
- vs. 22 opens the depths of misery, destruction, death and ignorance and makes clear the grave
- vs. 23 manipulates nations whether to magnify or destroy
- vs. 24 breaks the heart of His own people and makes them stagger in confusion with no way of escape
- vs. 25 He causes them to search in sorrow without understanding deceiving them as if intoxicated

There are many people who are being sifted by Satan that tend to see Jehovah very much as Job does, however there will be a reckoning in the end, and Jehovah will ask a few questions of Job who has remarked of knowing so much about God's character! Look at the character Job has described. Who does this character fit?

Job 13:1-28

1 Lo, mine eye hath seen all this, mine ear hath heard and understood it.
2 What ye know, the same do I know also: I am not inferior unto you.
3 Surely I would speak to the **Shadday/breasted one**, and I desire to reason with **EI**.
4 But ye are forgers of lies, ye are all physicians of no value.
5 O that ye would altogether hold your peace! and it should be your wisdom.
6 Hear now my reasoning, and hearken to the pleadings of my lips.
7 Will ye speak wickedly for **EI**? and talk deceitfully for him?
8 Will ye accept his person? will ye contend for **EI**?
9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?
10 He will surely reprove you, if ye do secretly accept persons.
11 Shall not his excellency make you afraid? and his dread fall upon you?
12 Your remembrances are like unto ashes, your bodies to bodies of clay.
13 Hold your peace, let me alone, that I may speak, and let come on me what will.
14 **Wherefore do I take my flesh in my teeth, and put my life in mine hand?**
15 **Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.**
16 He also shall be my salvation: for an hypocrite shall not come before him.
17 Hear diligently my speech, and my declaration with your ears.
18 Behold now, I have ordered my cause; I know that I shall be justified.
19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.
20 Only do not two things unto me: then will I not hide myself from thee.
21 Withdraw thine hand far from me: and let not thy dread make me afraid.
22 Then call thou, and I will answer: or let me speak, and answer thou me.
23 How many are mine iniquities and sins? make me to know my transgression and my sin.
24 **Wherefore hidest thou thy face, and holdest me for thine enemy?**
25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?
26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.
27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.
28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

I. I hear through all of the dialogue at the beginning, a loud and clear cry to his friends: **SHUT UP, and leave me alone!** Job tells them they are no better nor do they have more knowledge than he. [Vs. 5 Job is quoting a proverb or saying: Vir sapit, qui pauca loquitur, "A wise man speaks little." Job should listen to his own proverb he thinks.] He has now gone back to the original pantheon brood.

Job is also telling them that the same thing could happen to them when they least suspect it.

II. Vs. 9-10 Job says it might be just what the doctor ordered to have the magnifying glass turned toward them for God to see what was hiding behind all their flowery speeches and secret sins.

III. Vs. 14-15 Job has had enough of all of this; he is taking his life in his own hands regardless of the consequences. [This is actually what he has been doing with his mouth all along.]

IV. Vs. 24 is rather like saying, *Come out, Come out wherever you are...Whoever you are!*" This shows once again that Job is uncertain of his attackers identity, even though he has pointed probable blame on circumstantial evidence.

Job 14:1-22

1 Man that is born of a woman is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?
4 Who can bring a clean thing out of an unclean? not one.
5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;
6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.
7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;
9 Yet through the scent of water it will bud, and bring forth boughs like a plant.
10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?
11 As the waters fail from the sea, and the flood decayeth and drieth up:
12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.
13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!
14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.
15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.
16 For now thou numberest my steps: dost thou not watch over my sin?
17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.
18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.
19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.
20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.
21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.
22 But his flesh upon him shall have pain, and his soul within him shall mourn.

I. I cannot help but see this likened to a Senate Investigative Committee. Even though the Senators are supposed to be questioning whosoever, they ask relatively little to be answered, while they make grandstand speeches to be heard and make points! I'm always rather embarrassed for their haughty ignorance in thinking we've been buffaloed by their speechifying!

Job is showing that he is no different than his friends. He is all blow and no go! One minute he is asking to know the truth and the next he knows it all and wrote the book on it as he expounds to tedium. [Actually I guess he did write the book of Job on it, huh?]

[The next chapters from 15-37 are Job and company arguing religion, with each knowing more than the next. Again let me say it reminds me of the Senate Investigative Committees. Notice the pantheon of gods being eulogized. I will again pick up my study commentary with chapters 38-42.]

Job 15:1-35

1 Then answered Eliphaz the Temanite, and said,
2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
4 Yea, thou castest off fear, and restrainest prayer before **EI**.
5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
7 Art thou the first man that was born? or wast thou made before the hills?
8 Hast thou heard the secret of **Eloah/goddess**? and dost thou restrain wisdom to thyself?
9 What knowest thou, that we know not? what understandest thou, which is not in us?
10 With us are both the grayheaded and very aged men, much elder than thy father.
11 Are the consolations of **EI** small with thee? is there any secret thing with thee?
12 Why doth thine heart carry thee away? and what do thy eyes wink at,
13 That thou turnest thy spirit against **EI**, and lettest such words go out of thy mouth?
14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?
15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.
16 How much more abominable and filthy is man, which drinketh iniquity like water?
17 I will shew thee, hear me; and that which I have seen I will declare;
18 Which wise men have told from their fathers, and have not hid it:
19 Unto whom alone the earth was given, and no stranger passed among them.
20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.
21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.
22 He believeth not that he shall return out of darkness, and he is waited for of the sword.
23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.
24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.
25 For he stretcheth out his hand against **EI**, and strengtheneth himself against the **Shadday/breasted one**.
26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers:
27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.

28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Job 16:1-22

1 Then Job answered and said,
2 I have heard many such things: miserable comforters are ye all.
3 Shall vain words have an end? or what emboldeneth thee that thou answerest?
4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.
5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.
6 Though I speak, my grief is not assuaged: and though I forbear, what am I eased?
7 But now he hath made me weary: thou hast made desolate all my company.
8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.
9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.
10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.
11 **El** hath delivered me to the ungodly, and turned me over into the hands of the wicked.
12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.
13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.
14 He breaketh me with breach upon breach, he runneth upon me like a giant.
15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.
16 My face is foul with weeping, and my eyelids is the shadow of death;
17 Not for any injustice in mine hands: also my prayer is pure.
18 O earth, cover not thou my blood, and let my cry have no place.
19 Also now, behold, my witness is in heaven, and my record is on high.
20 My friends scorn me: but mine eye poureth out tears unto **Eloah/goddess**.
21 O that one might plead for a man with **Eloah/goddess**, as a man pleadeth for his neighbour!
22 When a few years are come, then I shall go the way whence I shall not return.

Job 17:1-16

- 1 My breath is corrupt, my days are extinct, the graves are ready for me.
- 2 Are there not mockers with me? and doth not mine eye continue in their provocation?
- 3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?
- 4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.
- 5 He that speaketh flattery to his friends, even the eyes of his children shall fail.
- 6 He hath made me also a byword of the people; and aforetime I was as a tabret.
- 7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.
- 8 Upright men shall be astonied at this, and the innocent shall stir up himself against the hypocrite.
- 9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.
- 10 But as for you all, do ye return, and come now: for I cannot 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 short because of darkness.
- 13 If I wait, the grave is mine house: I have made my bed in the darkness.
- 14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.
- 15 And where is now my hope? as for my hope, who shall see it?
- 16 They shall go down to the bars of the pit, when our rest together is in the dust.

Job 18:1-21

- 1 Then answered Bildad the Shuhite, and said,
- 2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.
- 3 Wherefore are we counted as beasts, and reputed vile in your sight?
- 4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?
- 5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.
- 6 The light shall be dark in his tabernacle, and his candle shall be put out with him.
- 7 The steps of his strength shall be straitened, and his own counsel shall cast him down.
- 8 For he is cast into a net by his own feet, and he walketh upon a snare.
- 9 The gin shall take him by the heel, and the robber shall prevail against him.
- 10 The snare is laid for him in the ground, and a trap for him in the way.
- 11 Terrors shall make him afraid on every side, and shall drive him to his feet.
- 12 His strength shall be hungerbitten, and destruction shall be ready at his side.
- 13 It shall devour the strength of his skin: even the firstborn of death shall devour his strength.
- 14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.
- 15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.
- 16 His roots shall be dried up beneath, and above shall his branch be cut off.
- 17 His remembrance shall perish from the earth, and he shall have no name in the street.
- 18 He shall be driven from light into darkness, and chased out of the world.
- 19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
- 20 They that come after him shall be astonied at his day, as they that went before were affrighted.
- 21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not *E!*

Job 19:1-29

1 Then Job answered and said,
2 How long will ye vex my soul, and break me in pieces with words?
3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.
4 And be it indeed that I have erred, mine error remaineth with myself.
5 If indeed ye will magnify yourselves against me, and plead against me my reproach:
6 Know now that **Eloah/goddess** hath overthrown me, and hath compassed me with his net.
7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.
8 He hath fenced up my way that I cannot pass, and **she hath set darkness in my paths**.
9 She hath stripped me of my glory, and taken the crown from my head.
10 She hath destroyed me on every side, and I am gone: and mine hope hath she removed like a tree.
11 She hath also kindled her wrath against me, and she counteth me unto her as one of her enemies.
12 Her troops come together, and raise up their way against me, and encamp round about my tabernacle.
13 She hath put my brethren far from me, and mine acquaintance are verily estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.
15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.
16 I called my servant, and he gave me no answer; I intreated him with my mouth.
17 My breath is strange to my wife, though I intreated for the children's sake of mine own body.
18 Yea, young children despised me; I arose, and they spake against me.
19 All my inward friends abhorred me: and they whom I loved are turned against me.
20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends; for the hand of **Eloah/goddess** hath touched me.
22 Why do ye persecute me as **EI**, and are not satisfied with my flesh?
23 Oh that my words were now written! oh that they were printed in a book!
24 That they were graven with an iron pen and lead in the rock for ever!
25 For I know that my **redeemer [Savior/Jesus]** liveth, and that he shall **stand/rise up** at the latter day upon the earth:
26 And though after my skin worms destroy this body, yet in my flesh shall I see **Eloah/goddess**:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Job 20:1-29

1 Then answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for this I make haste.
3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
4 Knowest thou not this of old, since man was placed upon earth,
5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?
6 Though his excellency mount up to the heavens, and his head reach unto the clouds;
7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?
8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.
9 The eye also which saw him shall see him no more; neither shall his place any more behold him.
10 His children shall seek to please the poor, and his hands shall restore their goods.
11 His bones are full of the sin of his youth, which shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth, though he hide it under his tongue;
13 Though he spare it, and forsake it not; but keep it still within his mouth:
14 Yet his meat in his bowels is turned, it is the gall of asps within him.
15 He hath swallowed down riches, and he shall vomit them up again: **El** shall cast them out of his belly.
16 He shall suck the poison of asps: the viper's tongue shall slay him.
17 He shall not see the rivers, the floods, the brooks of honey and butter.
18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.
19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;
20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.
21 There shall none of his meat be left; therefore shall no man look for his goods.
22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.
23 When he is about to fill his belly, **God** shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.
24 He shall flee from the iron weapon, and the bow of steel shall strike him through.
25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from **Elohiym/gods**, and the heritage appointed unto him by **EI**.

Job 21:1-34

1 But Job answered and said,
2 Hear diligently my speech, and let this be your consolations.
3 Suffer me that I may speak; and after that I have spoken, mock on.
4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?
5 Mark me, and be astonished, and lay your hand upon your mouth.
6 Even when I remember I am afraid, and trembling taketh hold on my flesh.
7 Wherefore do the wicked live, become old, yea, are mighty in power?
8 Their seed is established in their sight with them, and their offspring before their eyes.
9 Their houses are safe from fear, neither is the rod of **Eloah/goddess** upon them.
10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
11 They send forth their little ones like a flock, and their children dance.
12 They take the timbrel and harp, and rejoice at the sound of the organ.
13 They spend their days in wealth, and in a moment go down to the grave.
14 Therefore they say unto **EI**, Depart from us; for we desire not the knowledge of thy ways.
15 What is the **Shadday/breasted one**, that we should serve her? and what profit should we have, if we pray unto him?
16 Lo, their good is not in their hand: the counsel of the wicked is far from me.
17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! **God** distributeth sorrows in her anger.
18 They are as stubble before the wind, and as chaff that the storm carrieth away.
19 **Eloah/goddess** layeth up her iniquity for her children: she rewardeth him, and he shall know it.
20 His eyes shall see his destruction, and he shall drink of the wrath of the **Shadday/breasted one**.
21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?
22 Shall any teach **EI** knowledge? seeing he judgeth those that are high.
23 One dieth in his full strength, being wholly at ease and quiet.
24 **His (?) breasts are full of milk**, and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.
27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.
28 For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?
29 Have ye not asked them that go by the way? and do ye not know their tokens,
30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him what he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Job 22:1-30

1 Then Eliphaz the Temanite answered and said,
2 Can a man be profitable unto **EI**, as he that is wise may be profitable unto himself?
3 Is it any pleasure to the **Shadday/breasted one**, that thou art righteous? or is it gain to him that thou makest thy ways perfect?
4 Will he reprove thee for fear of thee? will he enter with thee into judgment?
5 Is not thy wickedness great? and thine iniquities infinite?
6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.
7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.
8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.
9 Thou has sent widows away empty, and the arms of the fatherless have been broken.
10 Therefore snares are round about thee, and sudden fear troubleth thee;
11 Or darkness, that thou canst not see; and abundance of waters cover thee.
12 Is not **Eloah/goddess** in the height of heaven? and behold the height of the stars, how high they are!
13 And thou sayest, How doth **EI** know? can he judge through the dark cloud?
14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.
15 Hast thou marked the old way which wicked men have trodden?
16 Which were cut down out of time, whose foundation was overflown with a flood:
17 Which said unto **EI**, Depart from us: and what can the **Shadday/breasted one** do for 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 them to scorn.
20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.
21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.
22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.
23 If thou return to the **Shadday/breasted one**, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.
24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.
25 Yea, the **Shadday/breasted one** shall be thy defence, and thou shalt have plenty of silver.
26 For then shalt thou have thy delight in the **Shadday/breasted one**, and shalt lift up thy face unto **Eloah/goddess**.

27 Thou shalt make thy prayer unto her, and she shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, There is lifting up; and she shall save the humble person.

30 She shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

Job 23:1-17

1 Then Job answered and said,
2 Even to day is my complaint bitter: my stroke is heavier than my groaning.
3 Oh that I knew where I might find him/her! that I might come even to his/her seat!
4 I would order my cause before him/her, and fill my mouth with arguments.
5 I would know the words which he/she would answer me, and understand what he/she would say unto me.
6 Will he/she plead against me with his great power? No; but he/she would put strength in me.
7 There the righteous might dispute with him/her; so should I be delivered for ever from my judge.
8 Behold, I go forward, but he/she is not there; and backward, but I cannot perceive him/her:
9 On the left hand, where he/she doth work, but I cannot behold him: he/she hideth himself/herself on the right hand, that I cannot see him:
10 But he/she knoweth the way that I take: when he/she hath tried me, I shall come forth as gold.
11 My foot hath held his/her steps, his/her way have I kept, and not declined.
12 Neither have I gone back from the commandment of his/her lips; I have esteemed the words of his/her mouth more than my necessary food.
13 But he/she is in one mind, and who can turn him/her? and what his soul desireth, even that he/she doeth.
14 For he performeth the thing that is appointed for me: and many such things are with him.
15 Therefore am I troubled at his/her presence: when I consider, I am afraid of him/her.
16 For *El* maketh my heart soft, and the ***Shadday/breasted one*** troubleth me:
17 Because I was not cut off before the darkness, neither hath he/she covered the darkness from my face.

Note:

It is difficult to know who these pronouns refer to not knowing the antecedent. It could refer back to whom Eliphaz was addressing which would be El, Shadday and Eloah, since Job is answering him. However not knowing for sure I cannot merely guess.

Job 24:1-25

- 1 Why, seeing times are not hidden from the **Shadday/breasted one**, do they that know her not see her days?
- 2 Some remove the landmarks; they violently take away flocks, and feed thereof.
- 3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.
- 4 They turn the needy out of the way: the poor of the earth hide themselves together.
- 5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.
- 6 They reap every one his corn in the field: and they gather the vintage of the wicked.
- 7 They cause the naked to lodge without clothing, that they have no covering in the cold.
- 8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.
- 9 They pluck the fatherless from the breast, and take a pledge of the poor.
- 10 They cause him to go naked without clothing, and they take away the sheaf from the hungry;
- 11 Which make oil within their walls, and tread their winepresses, and suffer thirst.
- 12 Men groan from out of the city, and the soul of the wounded crieth out: yet **Eloah/goddess** layeth not folly to them.
- 13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.
- 14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.
- 15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.
- 16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.
- 17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.
- 18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.
- 19 Drought and heat consume the snow waters: so doth the grave those which have sinned.
- 20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.
- 21 He evil entreateth the barren that beareth not: and doeth not good to the widow.
- 22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.
- 23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.
25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

Job 25:1-6

- 1 Then answered Bildad the Shuhite, and said,
- 2 Dominion and fear are with his/her, he/she maketh peace in his/her high places.
- 3 Is there any number of her armies? and upon whom doth not his/her light arise?
- 4 How then can man be justified with *EI*? or how can he be clean that is born of a woman?
- 5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his/her sight.
- 6 How much less man, that is a worm? and the son of man, which is a worm?

Job 26:1-14

- 1 But Job answered and said,
- 2 How hast thou helped him that is without power? how savest thou the arm that hath no strength?
- 3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?
- 4 To whom hast thou uttered words? and whose spirit came from thee?
- 5 Dead things are formed from under the waters, and the inhabitants thereof.
- 6 Hell is naked before him, and destruction hath no covering.
- 7 He/she stretcheth out the north over the empty place, and hangeth the earth upon nothing.
- 8 He/she bindeth up the waters in his/her thick clouds; and the cloud is not rent under them.
- 9 He/she holdeth back the face of his/her throne, and spreadeth his/her cloud upon it.
- 10 He/she hath compassed the waters with bounds, until the day and night come to an end.
- 11 The pillars of heaven tremble and are astonished at his/her reproof.
- 12 He/she divideth the sea with his power, and by his/her understanding he/she smiteth through the proud.
- 13 By his/her spirit he/she hath garnished the heavens; his/her hand hath formed the crooked serpent.
- 14 Lo, these are parts of his/her ways: but how little a portion is heard of him/her? but the thunder of his power who can understand?

Job 27:1-23

- 1 Moreover Job continued his parable, and said,
- 2 As **El** liveth, who hath taken away my judgment; and the **Shadday/breasted one**, who hath vexed my soul;
- 3 All the while my breath is in me, and the spirit of **Eloah/goddess** is in my nostrils;
- 4 My lips shall not speak wickedness, nor my tongue utter deceit.
- 5 **God** forbid that I should justify you: till I die I will not remove mine integrity from me.
- 6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.
- 7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
- 8 For what is the hope of the hypocrite, though he hath gained, when **Eloah/goddess** taketh away his soul?
- 9 Will **El** hear his cry when trouble cometh upon him?
- 10 Will he delight himself in the **Shadday/breasted one**? will he always call upon **Eloah/goddess**?
- 11 I will teach you by the hand of **El**: that which is with the **Shadday/breasted one** will I not conceal.
- 12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?
- 13 This is the portion of a wicked man with **El**, and the heritage of **oppressors**, which they shall receive of the **Shadday/breasted one**.
- 14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.
- 15 Those that remain of him shall be buried in death: and his widows shall not weep.
- 16 Though he heap up silver as the dust, and prepare raiment as the clay;
- 17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.
- 18 He buildeth his house as a moth, and as a booth that the keeper maketh.
- 19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.
- 20 Terrors take hold on him as waters, a tempest stealeth him away in the night.
- 21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.
- 22 For **God** shall cast upon him, and not spare: he would fain flee out of his hand.
- 23 Men shall clap their hands at him, and shall hiss him out of his place.

Job 28:1-28

1 Surely there is a vein for the silver, and a place for gold where they fine it.
2 Iron is taken out of the earth, and brass is molten out of the stone.
3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.
4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.
5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.
6 The stones of it are the place of sapphires: and it hath dust of gold.
7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:
8 The lion's whelps have not trodden it, nor the fierce lion passed by it.
9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.
10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.
11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.
12 But where shall wisdom be found? and where is the place of understanding?
13 Man knoweth not the price thereof; neither is it found in the land of the living.
14 The depth saith, It is not in me: and the sea saith, It is not with me.
15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.
16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.
18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.
19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
20 Whence then cometh wisdom? and where is the place of understanding?
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.
22 Destruction and death say, We have heard the fame thereof with our ears.
23 **elohiym/gods** understandeth the way thereof, and he knoweth the place thereof.
24 For he looketh to the ends of the earth, and seeth under the whole heaven;
25 To make the weight for the winds; and he weigheth the waters by measure.
26 When he made a decree for the rain, and a way for the lightning of the thunder:
27 Then did he see it, and declare it; he prepared it, yea, and searched it out.
28 And unto man he said, Behold, the fear of the **adonay/Lord**, that is wisdom; and to depart from evil is understanding.

Job 29:1-25

1 Moreover Job continued his parable, and said,
2 Oh that I were as in months past, as in the days when **Eloah/goddess** preserved me;
3 When her candle shined upon my head, and when by her light I walked through darkness;
4 As I was in the days of my youth, when the secret of **Eloah/goddess** was upon my tabernacle;
5 When the **Shadday/breasted one** was yet with me, when my children were about me;
6 When I washed my steps with butter, and the rock poured me out rivers of oil;
7 When I went out to the gate through the city, when I prepared my seat in the street!
8 The young men saw me, and hid themselves: and the aged arose, and stood up.
9 The princes refrained talking, and laid their hand on their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:
12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.
15 I was eyes to the blind, and feet was I to the lame.
16 I was a father to the poor: and the cause which I knew not I searched out.
17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.
18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.
19 My root was spread out by the waters, and the dew lay all night upon my branch.
20 My glory was fresh in me, and my bow was renewed in my hand.
21 Unto me men gave ear, and waited, and kept silence at my counsel.
22 After my words they spake not again; and my speech dropped upon them.
23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.
24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Job 30:1-31

1 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?
3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.
4 Who cut up mallows by the bushes, and juniper roots for their meat.
5 They were driven forth from among men, (they cried after them as after a thief;) 6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.
7 Among the bushes they brayed; under the nettles they were gathered together.
8 They were children of fools, yea, children of base men: they were viler than the earth.
9 And now am I their song, yea, I am their byword.
10 They abhor me, they flee far from me, and spare not to spit in my face.
11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.
12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.
13 They mar my path, they set forward my calamity, they have no helper.
14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.
15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.
16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.
17 My bones are pierced in me in the night season: and my sinews take no rest.
18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.
19 He hath cast me into the mire, and I am become like dust and ashes.
20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.
21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.
22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.
23 For I know that thou wilt bring me to death, and to the house appointed for all living.
24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.
25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?
26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.
27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, and I cried in the congregation.
29 I am a brother to dragons, and a companion to owls.
30 My skin is black upon me, and my bones are burned with heat.
31 My harp also is turned to mourning, and my organ into the voice of them that weep.

Job 31:1-40

- 1 I made a covenant with mine eyes; why then should I think upon a maid?
- 2 For what portion of **Eloah/goddess** is there from above? and what inheritance of the **Shadday/breasted one** from on high?
- 3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?
- 4 Doth not they see my ways, and count all my steps?
- 5 If I have walked with vanity, or if my foot hath hasted to deceit;
- 6 Let me be weighed in an even balance, that **Eloah/goddess** may know mine integrity.
- 7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;
- 8 Then let me sow, and let another eat; yea, let my offspring be rooted out.
- 9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;
- 10 Then let my wife grind unto another, and let others bow down upon her.
- 11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.
- 12 For it is a fire that consumeth to destruction, and would root out all mine increase.
- 13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;
- 14 What then shall I do when **EI** riseth up? and when he visiteth, what shall I answer him?
- 15 Did not he that made me in the womb make him? and did not one fashion us in the womb?
- 16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;
- 17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;
- 18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)
- 19 If I have seen any perish for want of clothing, or any poor without covering;
- 20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;
- 21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:
- 22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.
- 23 For destruction from **EI** was a terror to me, and by reason of his highness I could not endure.
- 24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence;
- 25 If I rejoiced because my wealth was great, and because mine hand had gotten much;
- 26 If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:
28 This also were an iniquity to be punished by the judge: for I should have denied the **EI** that is above.
29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:
30 Neither have I suffered my mouth to sin by wishing a curse to his soul.
31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.
32 The stranger did not lodge in the street: but I opened my doors to the traveller.
33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:
34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?
35 Oh that one would hear me! behold, my desire is, that the **Shadday/breasted one** would answer me, and that mine adversary had written a book.
36 Surely I would take it upon my shoulder, and bind it as a crown to me.
37 I would declare unto her the number of my steps; as a prince would I go near unto her.
38 If my land cry against me, or that the furrows likewise thereof complain;
39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:
40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

Job 32:1-22

1 So these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they were elder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man: and the inspiration of the **Shadday/breasted one** giveth them understanding.

9 Great men are not always wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:

13 Lest ye should say, We have found out wisdom: **EI** thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more;)

17 I said, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; in so doing my maker would soon take me away.

Job 33:1-33

1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.
2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.
3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.
4 The Spirit of **EI** hath made me, and the breath of the **Shadday/breasted one** hath given me life.
5 If thou canst answer me, set thy words in order before me, stand up.
6 Behold, I am according to thy wish in **EI's** stead: I also am formed out of the clay.
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.
8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,
9 I am clean without transgression, I am innocent; neither is there iniquity in me.
10 Behold, he findeth occasions against me, he counteth me for his enemy,
11 He putteth my feet in the stocks, he marketh all my paths.
12 Behold, in this thou art not just: I will answer thee, that **Eloah/goddess** is greater than man.
13 Why dost thou strive against her? for she giveth not account of any of her matters.
14 For **EI** speaketh once, yea twice, yet man perceiveth it not.
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;
16 Then he openeth the ears of men, and sealeth their instruction,
17 That he may withdraw man from his purpose, and hide pride from man.
18 He keepeth back his soul from the pit, and his life from perishing by the sword.
19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:
20 So that his life abhorreth bread, and his soul dainty meat.
21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.
22 Yea, his soul draweth near unto the grave, and his life to the destroyers.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.
25 His flesh shall be fresher than a child's: he shall return to the days of his youth:
26 He shall pray unto **EI**, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.
27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;
28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things worketh God oftentimes with man,
30 To bring back his soul from the pit, to be enlightened with the light of the living.
31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.
32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.
33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

Job 34:1-37

1 Furthermore Elihu answered and said,
2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the mouth tasteth meat.
4 Let us choose to us judgment: let us know among ourselves what is good.
5 For Job hath said, I am righteous: and **EI** hath taken away my judgment.
6 Should I lie against my right? my wound is incurable without transgression.
7 What man is like Job, who drinketh up scorning like water?
8 Which goeth in company with the workers of iniquity, and walketh with wicked men.
9 For he hath said, It profiteth a man nothing that he should delight himself with **elohiym/gods**.
10 Therefore hearken unto me, ye men of understanding: far be it from **EI**, that he should do wickedness; and from the **Shadday/breasted one**, that she should commit iniquity.
11 For the work of a man shall he render unto him/her, and cause every man to find according to his ways.
12 Yea, surely **EI** will not do wickedly, neither will the **Shadday/breasted one** pervert judgment.
13 Who hath given him a charge over the earth? or who hath disposed the whole world?
14 If she set his heart upon man, if she gather unto herself her spirit and her breath;
15 All flesh shall perish together, and man shall turn again unto dust.
16 If now thou hast understanding, hear this: hearken to the voice of my words.
17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?
18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?
19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his/her hands.
20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.
21 For his eyes are upon the ways of man, and he seeth all his goings.
22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.
23 For he will not lay upon man more than right; that he should enter into judgment with **EI**.
24 He shall break in pieces mighty men without number, and set others in their stead.
25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.
26 He striketh 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 cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto **EI**, I have borne chastisement, I will not offend any more:

32 That which I see not teach thou me: if I have done iniquity, I will do no more.

33 Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

36 My desire is that Job may be tried unto the end because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against **EI**.

Job 35:1-16

1 Elihu spake moreover, and said,

2 Thinkest thou this to be right, that thou saidst, My righteousness is more than **EI's**?

3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where is **Eloah/goddess** my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely **EI** will not hear vanity, neither will the **Shadday/breasted one** regard it.

14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.

15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

Job 36:1-33

1 Elihu also proceeded, and said,
2 Suffer me a little, and I will shew thee that I have yet to speak on **Eloah's/goddess** behalf.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
4 For truly my words shall not be false: she that is perfect in knowledge is with thee.
5 Behold, **EI** is mighty, and despiseth not any: he is mighty in strength and wisdom.
6 He preserveth not the life of the wicked: but giveth right to the poor.
7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.
8 And if they be bound in fetters, and be holden in cords of affliction;
9 Then he sheweth them their work, and their transgressions that they have exceeded.
10 He openeth also their ear to discipline, and commandeth that they return 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 obey not, they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.
14 They die in youth, and their life is among the unclean.
15 He delivereth the poor in his affliction, and openeth their ears in oppression.
16 Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.
17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.
18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.
19 Will he esteem thy riches? no, not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
22 Behold, **EI** exalteth by his power: who teacheth like him?
23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?
24 Remember that thou magnify his work, which men behold.
25 Every man may see it; man may behold it afar off.
26 Behold, **EI** is great, and we know him not, neither can the number of his years be searched out.
27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:
28 Which the clouds do drop and distil upon man abundantly.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

Job 37:1-24

- 1 At this also my heart trembleth, and is moved out of his place.
- 2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.
- 3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.
- 4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.
- 5 **EI** thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.
- 6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.
- 7 He sealet up the hand of every man; that all men may know his work.
- 8 Then the beasts go into dens, and remain in their places.
- 9 Out of the south cometh the whirlwind: and cold out of the north.
- 10 By the breath of **EI** frost is given: and the breadth of the waters is straitened.
- 11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:
- 12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
- 13 He causeth it to come, whether for correction, or for his land, or for mercy.
- 14 Hearken unto this, O Job: stand still, and consider the wondrous works of **EI**.
- 15 Dost thou know when **Eloah/goddess** disposed them, and caused the light of her cloud to shine?
- 16 Dost thou know the balancings of the clouds, the wondrous works of her which is perfect in knowledge?
- 17 How thy garments are warm, when her quieteth the earth by the south wind?
- 18 Hast thou with her spread out the sky, which is strong, and as a molten looking glass?
- 19 Teach us what we shall say unto her; for we cannot order our speech by reason of darkness.
- 20 Shall it be told her that I speak? if a man speak, surely he shall be swallowed up.
- 21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.
- 22 Fair weather cometh out of the north: with **Eloah/goddess** is terrible majesty.
- 23 Touching the **Shadday/breasted one**, we cannot find her out: she is excellent in power, and in judgment, and in plenty of justice: she will not afflict.
- 24 Men do therefore fear her: she respecteth not any that are wise of heart.

Job 38:1-41

- 1 Then the **JEHOVAH** answered Job out of the whirlwind, and said,
- 2 **Who is this that darkeneth counsel by words without knowledge?**
- 3 **Gird up now thy loins like a man; for I will demand of thee, and answer thou me.**
- 4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
- 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
- 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
- 7 When the morning stars sang together, and all the sons of **elohiym/gods** shouted for joy?
- 8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
- 9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
- 10 And brake up for it my decreed place, and set bars and doors,
- 11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?
- 12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;
- 13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?
- 14 It is turned as clay to the seal; and they stand as a garment.
- 15 And from the wicked their light is withholden, and the high arm shall be broken.
- 16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?
- 17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?
- 18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.
- 19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,
- 20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?
- 21 Knowest thou it, because thou wast then born? or because the number of thy days is great?
- 22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,
- 23 Which I have reserved against the time of trouble, against the day of battle and war?
- 24 By what way is the light parted, which scattereth the east wind upon the earth?
- 25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;
 27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?
 28 Hath the rain a father? or who hath begotten the drops of dew?
 29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?
 30 The waters are hid as with a stone, and the face of the deep is frozen.
 31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?
 32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?
 33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?
 34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
 35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?
 36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?
 37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,
 38 When the dust groweth into hardness, and the clods cleave fast together?
 39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,
 40 When they couch in their dens, and abide in the covert to lie in wait?
 41 **Who provideth for the raven his food? when his young ones cry unto *EI*, they wander for lack of meat.**

I. God has some questions for Job who seems to think he deserves an answer to ignorance, but can ignorance grasp the answer when told? Therefore Jehovah has some basic questions, but the metaphor is in the last verse. Jehovah nourishes His people with truth and life and yet the young and foolish who cry to the gods hear no voice, have no remedy and wander away famished. God is making Job understand that the answer to his quest is but one God. Jehovah continues on with His questions often repeating Job's questions or statements.

Job 39:1-30

- 1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?
- 2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?
- 3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
- 4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.
- 5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
- 6 Whose house I have made the wilderness, and the barren land his dwellings.
- 7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.
- 8 The range of the mountains is his pasture, and he searcheth after every green thing.
- 9 Will the unicorn be willing to serve thee, or abide by thy crib?
- 10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
- 11 **Wilt thou trust him**, because his strength is great? or wilt thou leave thy labour to him?
- 12 **Wilt thou believe him**, that he will bring home thy seed, and gather it into thy barn?
- 13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
- 14 Which leaveth her eggs in the earth, and warmeth them in dust,
- 15 And forgetteth that the foot may crush them, or that the wild beast may break them.
- 16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;
- 17 Because **Eloah/goddess** hath deprived him of wisdom, neither hath she imparted to him understanding.
- 18 What time she lifteth up herself on high, she scorneth the horse and his rider.
- 19 Hast thou given the horse strength? hast thou clothed his neck with thunder?
- 20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.
- 21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.
- 22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
- 23 The quiver rattleth against him, the glittering spear and the shield.
- 24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.
- 25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?
 27 Doth the eagle mount up at thy command, and make her nest on high?
 28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
 29 From thence she seeketh the prey, and her eyes behold afar off.
 30 Her young ones also suck up blood: and where the slain are, there is she.

I. Jehovah has brought the questions down to earth so to speak. Does Job even know the answers to earthly questions? Job, you cannot even control the living creatures of the earth, and you are expecting to dictate and rationalize with the unseen mass of gods you do not even know.

II. I know this may burst some bubbles, but the word *unicorn* is not the mythological horned horse with wings. It is Hebrew ראם ראים ראים ראים

r^ee m r^ee ym re ym re m for wild bull. It is impossible to make a wild bull a tame docile pet that moves to your every command. If Job cannot do this how can he tame the gods whom he knows not? This is chapter 39's main theme. We do the same thing. We say how things would be if only we had the God-wand of power. *"Well, if I was God I would so and so."* People who say that do not realize that Jesus gave us His power and authority. We can bind and loose principalities and spiritual wickedness seen or unseen, but it goes unused while we tell God just how much better we could do His job! We do not even do a good job of believing, heaven forbid we should be in control of the God-wand!

By the way, I do have a true story about a bull. My dad and some others were trying to get a bull in the back of a truck. They tried everything and nothing worked; not even a cattle prod. Wild young bulls are ornery critters and ones not to mess with if at all possible. When all had failed my dad had had enough and yelled, "In the name of JESUS get in that truck," and the bull docilely walked right in as if to say, "Why didn't you just say so in the first place?"

Job 40:1-24

1 Moreover the **Jehovah** answered Job, and said,
2 Shall he that contendeth with the **Shadday/breasted one** instruct her? he that reproveth **Eloah/goddess**, he shall answer her. [underlined is Hebrew version]
3 Then Job answered the **Jehovah**, and said,
4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.
5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.
6 Then answered the **Jehovah** unto Job out of the whirlwind, and said,
7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like **El**? or canst thou thunder with a voice like him?
10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.
12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.
13 Hide them in the dust together; and bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.
15 **Behold now behemoth**, which I made with thee; he eateth **grass** as an ox.
16 Lo now, his strength is in his loins, and his force is in the navel of his belly.
17 He moveth his tail like a **cedar**: the sinews of his **stones** are wrapped together.
18 His bones are as strong pieces of **brass**; his bones are like bars of **iron**.
19 **He is the chief of the ways of El**: he that made him can make his sword to approach unto him.
20 Surely the mountains bring him forth food, where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him with their shadow; the willows of the brook compass him about.
23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.
24 He taketh it with his eyes: his nose pierceth through snares.

I. Verse 2 reads in the Hebrew like this:

Job 40:2

The-multitude with breasts of shadday he-shall-withdraw one-correcting

Eloah he-shall-answer-her

The reading is very different and the translators have given this verse their own slant. Look at this version: ***If Job wants to contend with Shadday, God will withdraw and if Job wants to correct Eloah then let him answer to her.***

God does not answer for other gods. If you deal with Satan it is with Satan you will have to deal!

II. Verses 3-5 is when the light comes on for Job, and he is realizing what he has done. Job now confesses to being vile. He puts his hand over his mouth so he cannot say another ignorant thing.

III. Verse 9 God reads very differently in Hebrew:

and-mother arm-of as-El for-you and-in-sound-of

As-of-him you-shall-smash-them

If the mother [breasted one] is as god to you imitating God's voice cast it down.

IV. Verses 10-13 are very interesting in that they are familiar with Satan as expressed in Ezek and Isa:

Ezek 16:11-15; 28:8-9

I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

Isa 14:12-15

How art thou fallen from heaven, O Lucifer, son [nb]]]]]]]] daughter of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

Job 40:10-14

Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

Look on every one that is proud, and bring him low; and tread down the wicked in their place.

Hide them in the dust together; and bind their faces in secret.

Then will I also confess unto thee that thine own right hand can save thee.

Looking at verse 13 Jehovah is definitely talking about a feminine entity. Look at this in the Hebrew:

Bury-them in-soil together faces-of-them bind-up in-<to>-bury and-moreover

I I-am-acclaim-you **that she-is-saving to-you right-<hand>-of-you**

Who is Jehovah saying Job has made his salvation and right hand? SHE is saving to you, Job, and your right hand? Who is she, Shadday and Eloah? Eloah/Elahh are in the Scriptures 66 times with 45 times being in the book of Job; the same with Shadday in the Scriptures 48 times with 31 times being in Job. While el and elohiym are the Semitic generic terms for any god, Shadday and Eloah are definitely feminine.

V. Poetry is a master of metaphor and symbolism that may not be discerned without the help of the Holy Spirit. Natural man on his own take these verses literally so the point may be missed. In these poetic verses Jehovah is talking about Satan. Satan's name is not mentioned; neither was it mentioned by Job except through the labels of El, Shadday and Eloah. The metaphor of El to behemoth is described using these words from verses 17-18:

- cedar/wood
- stone
- copper [brass is not in the original]
- iron

Rev 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils,

*and idols of gold, and silver, and brass [**copper**], and **stone**, and of **wood**:
which neither can see, nor hear, nor walk:*

Gold and silver were used as an overlay on wood to finish off the idol much like a wolf in sheep's clothing. Jehovah needs no overlay to resemble what is pure; He is pure.

Job 41:1-34

- 1 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?
- 2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?
- 3 Will he make many supplications unto thee? will he speak soft words unto thee?
- 4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
- 5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?
- 6 Shall the companions make a banquet of him? shall they part him among the merchants?
- 7 Canst thou fill his skin with barbed iron? or his head with fish spears?
- 8 Lay thine hand upon him, remember the battle, do no more.
- 9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?
- 10 None is so fierce that dare stir him up: who then is able to stand before me?
- 11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.
- 12 I will not conceal his parts, nor his power, nor his comely proportion.
- 13 Who can discover the face of his garment? or who can come to him with his double bridle?
- 14 Who can open the doors of his face? his teeth are terrible round about.
- 15 His scales are his pride, shut up together as with a close seal.
- 16 One is so near to another, that no air can come between them.
- 17 They are joined one to another, they stick together, that they cannot be sundered.
- 18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.
- 19 Out of his mouth go burning lamps, and sparks of fire leap out.
- 20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.
- 21 His breath kindleth coals, and a flame goeth out of his mouth.
- 22 In his neck remaineth strength, and sorrow is turned into joy before him.
- 23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
- 24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.
- 25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.
- 26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
- 27 He esteemeth iron as straw, and brass as rotten wood.
- 28 The arrow cannot make him flee: slingstones are turned with him into stubble.
- 29 Darts are counted as stubble: he laugheth at the shaking of a spear.
- 30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.
- 31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.
33 Upon earth there is not his like, who is made without fear.
34 He beholdeth all high things: he is a king over all the children of pride.

I. This is not only talking about Satan but having to do with the prophetic future. First Jehovah asks Job to declare knowledge of the heavenly things and creation [chapter 38], second He asked about the earthly things until chapter 40 when Satan's antics are revealed, and now in poetic prophecy of chapter 41 about the final throes of Satan being cast to earth in the very last of days. Jehovah is telling Job that he is no match for this dragon. You cannot cast Satan down by the use of natural material devices. Jehovah goes on to ask if Job will make his supplication and covenant with this dragon because of the dragon's smooth words and seductions. Verse 9 shows the destination of Satan. Satan is not concealed to God. And the final statement that this dragon is the head of all children of pride, who can this be but Satan?

There is much information for those commissioned to a particular work in the future, but that is not for this book. That the enemy will be cast or confined to earth is the theme of this chapter and as a matter of fact starts out with it:

Job 41:1

Kwmh לִיָּתוֹן

She-shall-be-protracted dragon

Isa 14:19

But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

Ezek 19:12

But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

Rev 12:7-10

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out **into the earth**, and his angels were cast out with him.*

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Job must have been shaking in his sandals right about now!

God: Explain to me about heavenly things.

Job: Ah...well...er...I don't know.

God: Explain to me things earthly then.

Job: Ah...well...er...I don't know.

God: Explain to me who you are supplicating and covenanting with.

Job: *Then Job answered the LORD, and said...*in 42 the final chapter.

Job 42:1-17

1 Then Job answered the **Jehovah**, and said,

2 I know that thou canst do every thing, and that no thought can be withholden from thee.

3 **Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.**

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 **I have heard of thee by the hearing of the ear: but now mine eye seeth thee.**

6 Wherefore I abhor myself, and repent in dust and ashes.

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

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the **Jehovah** commanded them: the **Jehovah** also accepted Job.

10 And the **Jehovah** turned the captivity of Job, when he prayed for his friends: also the **Jehovah** gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the **Jehovah** had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the **Jehovah** blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and full of days.

I. Verse 5-6 says it all. *"I never really knew you except what I was told but now I see who you are and I am so, so sorry!"* In verse 7 Jehovah is not too happy with Job's friends either who led him in confusion and fallacy.

II. Notice that there is no more El, Eloah, or Shadday, but Jehovah alone as it should be. This also proves that Job called on the names of other gods or he would still be calling their names. EPIPHANY! Oh the sweet revelation of ONE and only ONE GOD: JEHOVAH. Our God is one.

Mark 12:29-31

The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

III. Through Jehovah was Job blessed more than his life's beginnings. Notice that he is again blessed with children and grandchildren that he did not constantly have to sacrifice, pray, and worry over as with his first brood. Could this be that these were trained in the one true God by their father and brought up in the admonition of the One True God. Job's end was happy we know because of the word **full** in the last verse.

- Full/שבע pleasant, satisfied

In other words this story of Job's quest has a **happily ever after** ending, which is the best place for me to leave it. Amen!

NEW TESTAMENT EPIPHANY

Phil 2:9-11

*Wherefore God also hath highly exalted him,
and **given him a name which is above every name:**
That at the name of **Jesus** every knee should bow, of things in heaven,
and things in earth, and things under the earth;
And that every tongue should confess that Jesus Christ is Lord,
to the glory of God the Father.*

***The only proper name for YHVH in the New Testament is Yeshua [Jesus]. The name Jehovah is not found in the New Testament. The only proper name for God is JESUS. Look from the Old to the New Testaments:**

Ex 3:13-14

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

*And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

John 8:58

*Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I Am.***

OT [Ex 3:14]

I AM THAT I AM/אֲנִי אֵלֶיךָ אֲנִי אֲנִי I-shall-be that I-shall-be

NT [John 8:58]

I AM/ἐγὼ εἶμι I-have-been

Jesus was the **I shall be** and when He came He said **I have been**
Jesus was the promise in the OT, and the manifestation of God in the NT
declaring that He has always been.

The mystery of the Bible revealed in the end! God's name revealed to bring HIM glory! There was a transfer of power, authority and name with character from Jehovah to Jesus. Look:

John 17:3-10

*And this is life eternal, **that they might know thee the only true God,**
and Jesus Christ, whom thou hast sent.*

*I have glorified thee on the earth: I have finished the work which thou gavest me to do.
And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
Now they have known that all things whatsoever thou hast given me are of thee.
For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
And all mine are thine, and thine are mine; and I am glorified in them.*

Go on down to more:

John 17:24-26

*Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

The God of the Old Testament has been hewn to a perfect fit and HIS name declared for the first time with HIS character in tact: **JESUS**

No longer to be mistaken by man's theory drawn from the old or the pagan ideology, but the pure Truth made visible in Christ Jesus. Jesus my Lord and God, Deliverer, Redeemer!

Isa 9:6-7

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and **his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**
Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. **The zeal of the LORD of hosts will perform this.***

ADDENDUM

Lilith: *"Female demon. Of the three Assyrian demons Lilu, Lilit, and Ardat Lilit, the second is referred to in Isa. xxxiv. 14. Schrader ("Jahrb. für Protestantische Theologie," i. 128) takes Lilith to be a goddess of the night; she is said to have been worshiped by the Jewish exiles in Babylon (Levy, in "Z. D. M. G." ix. 470, 484). Sayce ("Hibbert Lectures," pp. 145 et seq.), Fossey ("La Magie Assyrienne," pp. 37 et seq.), and others think that "Lilith" is not connected with the Hebrew "layil" (night), but that it is the name of a demon of the storm, and this view is supported by the cuneiform inscriptions quoted by them. It must, however, be assumed that the resemblance to the Semitic "layil" materially changed the conception of Lilith among the Semites, and especially among the Jews. No definite conclusions can be drawn from the passage in Isaiah, where it is said of the devastated palaces of Edom that wild animals shall dwell in them "and the satyr shall cry to his fellow; the screech-owl [Lilith] also shall rest there, and find for herself a place of rest" (Isa. xxxiv. 14; see Cheyne's note ad loc.). Baudissin connects Lilith with Zech. v. 9. [Jewish Encyclopedia online]*

Naamah: **Naamah** or **Na'amah** (Hebrew: נַמֵּנָה, meaning *pleasant*) is a figure in Jewish mysticism [Jewish Kabbalah, Western astrology, tarot, alchemy, pagan religions]. She is a succubus [demon] and fallen angel, and is generally regarded as an aspect or relation of Lilith.

The name Naamah appears in the Hebrew Bible as the daughter of Lamech, sister of Tubal-Cain and half-sister of Jubal. (Genesis 4:22) She may or may not also be the wife of Noah or his son Ham. The meaning of her name is argued among Hebrew scholars; it refers either to her virtuous nature ("pleasing" to God (YHVH) or to a penchant for idolatry (singing "pleasant" songs to pagan idols). She is regarded as the inventor of divination.

Naamah appears in the Zohar as one of the four angels of prostitution, the mates of the demon Samael. Her fellow succubi are Lilith, Eisheth Zenunim, and Agrat Bat Mahlat. She is generally identified with the daughter of Lamech. According to Robert Graves, this Naamah is a counterpart to the one who appears in Genesis, and she is regarded, like her mortal counterpart, as a patron of divination and music. Naamah is often named as the mother of the demon Asmodai, the consort of the Lesser Lilith (Lilith and Samael's daughter).

In Gnostic Kabbalah, she is called **Nahemah**.^[Wikipedia]

Edomite's religion:

OF the primitive religion of the Edomites very little that is definite is really known. What information is at hand shows them to have been idol worshipers. Quite probably, however, their idolatry was acquired rather than indigenous. Esau's marriages, like Solomon's, naturally influenced his religious life (cf. Gen. 26:34,

35; 27:46; 28:9; cf. 1 Kings 11:1-8). Besides, upon removing to Mt. Seir, Esau of necessity would feel obligated to worship the local gods of the land [Canaanite pantheon]. Being Orientals, there is no doubt but that the whole nation was by nature religious!

The Chronicler gives us the only hint in Scripture of Edom's religious practices and the objects of their worship. He says:

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of Jehovah was kindled against Amaziah, and he sent unto him a prophet, who said unto him, Why hast thou sought after the gods of the people, which have not delivered their own people out of thy hand? (2 Chron. 25:14,15). [PETRA, EDOM AND THE EDMITES: George Livingston Robinson]

Israelite beliefs and Judaism [Henotheistic]

It is generally uncontroversial that many of the Iron Age religions found in the land of Israel were henotheistic in practice. For example, the Moabites worshipped the god Chemosh, the Edomites, Qaus, both of whom were part of the greater Canaanite pantheon, headed by the chief god, El. The Canaanite pantheon consisted of El and Asherat as the chief deities, with 70 sons who were said to rule over each of the nations of the earth. These sons were each worshipped within a specific region.

Several Biblical stories allude to the belief that the Canaanite gods all existed and possessed the most power in the lands that worshipped them or in their sacred objects; their power was real and could be invoked by the people who patronised them. The Israelites may have considered the other gods demonic or evil, but they probably were not fully monotheistic before the Babylonian Captivity. For instance, in 1 Samuel 4, the Philistines fret before the second battle of Aphek when they learn that the Israelites are bearing the Ark of the Covenant, and therefore Yahweh, into battle. 2 Kings 3:27 has been interpreted as describing a human sacrifice in Moab that led the invading Israelite army to fear the power of Chemosh. In 2 Kings 5, the Aramean general Naaman insists on transporting Israelite soil back with him to Syria in the belief that only then will Yahweh have the power to heal him. Also, in the Book of Jonah, Jonah attempts to set sail to Tarshish in the belief that Yahweh will not reach him there. Jonah was written long after the Babylonian Exile; hence, its author believes in Yahweh as a universal deity and Jonah is thwarted.

According to the Five Books of Moses, Abraham is revered as the one who overcame the idol worship of his family and surrounding people by recognizing the Hebrew God and establishing a covenant with him and creating the foundation of what has been called by scholars "Ethical Monotheism". The first of the Ten Commandments can be interpreted to forbid the Children of Israel from

worshiping any other god but the one true God who had revealed himself at Mount Sinai and given them the Torah, however it can also be read as henotheistic, since it states that they should have "no other gods before me", not that there *are* no other gods. Nevertheless, as recorded in the Tanakh ("Old Testament" Bible), in defiance of the Torah's teachings, the patron god YHWH was frequently worshipped in conjunction with other gods such as Baal, Asherah, and El. Over time, this tribal god may have assumed all the appellations of the other gods in the eyes of the people. The destruction of the Jewish Temple in Jerusalem and the exile to Babylon was considered a divine reprimand and punishment for the mistaken worship of other deities. By the end of the Babylonian captivity of Judah in the Tanakh, Judaism is strictly monotheistic. There are nonetheless seeming elements of "polytheism" in certain biblical books, such as God's reference to himself as "us" in Genesis 1:26 and 3:22, in Daniel's frequent use of the honorific "God of gods" and especially in the Psalms. Jewish scholars were aware of this, and expressed the opinion that although the verse can be understood wrongly, God was not afraid to write it in the Torah. However, the word God, in Hebrew, "Elohim," is also a plural, meaning "powerful ones" or "rulers." This is true in Hebrew as well as other related Canaanite languages. So "Elohim" could refer to any number of "rulers," such as angels, false gods (as defined by Torah), or even human rulers within Israel, as described in Exodus 21:6; 22:8-8, without violating the parameters of monotheism. [Henotheism: Free Encyclopedia]