

ROUND FOUR 32-42

CHAPTER 32

ELIHU

Various definitions of this unique bible name are on offer. Baxter's "proper names" renders the name "Whose God he is". Tregelles following Gesenius turns it to a question "Whose God is he?" Brown Driver and Briggs go for **"He is my God"** - a bold and closer approach in my view.

Elihu is understood to have descended from Abraham's nephew Buz, son of Nahor. There is a Chaldee paraphrase of Job which asserts the connection with Abraham. It is this connection that gives us the most reliable dating of the book anchoring it to the 17th century B.C. 200 plus years before the Exodus. Elihu who was among the wider audience to the famous debate was unable to resist intervening in the light of the inconclusive and deeply unsatisfactory wind-up of the discussions between Job and his three older friends.

It is useful to bear in mind the virtual equivalence of this name and that of Elijah who followed this patron 7 centuries later especially since the Greek LXX rendering of Elijah simply drops the "sigma" from the end of ελιους.

Elihu is representative of a fresh approach akin to the N.T. approach in words but not experience. He has the name "He is my God" (though by his own admission he is deficient in personal experience of God) whereas Elijah is named "My God is Yah (and he genuinely knew the LORD)". Elihu introduces a distinctive theology and some hint of the concept of Grace - for which reason his intervention is an important turning point in the debate and in the book as a whole.

THE VACUOUS ARGUMENTS EXPOSED BY A WITNESS 1-5

Then these three men ceased or desisted from answering Job because he was right or his cause was right in his own eyes. And the anger of Elihu son of Barachel the Buzite from the family of Ram burned against Job. His wrath burned against his declaring his soul just **in the presence of God or apart from God** [*myhl am*]. Also against his three friends his anger vented because they found no answer or testimony but declared Job guilty. And Elihu had constantly waited patiently on Job for his declarations for these men were senior to him in days of [their age]. But Elihu saw that there was no answer of solution in the mouth of these three men and his anger could be seen in his eyes.

The idea of "kindled anger" in the Hebrew expression is derived from the tell-tale look in a man's eyes. Elihu like the Master has been listening all the while and pronounces his verdict - the mud did not stick - the chosen speeches didn't solve the issue - the matter needed deeper and more fundamental appreciation.

THE POLITENESS OF ELIHU 6-11

So Elihu the son of Barachel the Buzite answered and he said "I am younger than you and you are aged men; for that reason I crept *into the discussion* and was afraid to persist in my opinion of you [*Literally "to keep being of my opinion where you were concerned"*]. I said "Let days speak and let *men of great years* make wisdom known."

Certainly a Spirit is in man and the mind of Shaddai causes them to understand. The great may not be wise spiritually and practically and the elders may not understand judgment. For that basic reason I said "Listen to me; furthermore [*pa*] I will keep giving my opinion [*literally "I will always be what my opinion is"*] Behold I waited expectant for your (theological) words; I listened acutely until your understandings (were developed), until you had explored or examined specimen and fading words of poetry [*mylm*]. Elihu was polite and meticulous as to oriental and mid-eastern custom. His comment shows that the debate had a legal or theological import and also that the conclusions were like cut flowers and soon faded in value as true explanations. Often as in this case the younger generation sees through the hypocrisy of its fathers.

THE COMFORTERS CHOOSE TO HELP AND NOT CRITICISE 12-16

I continually sought opportunities to mediate or intervene [*Literally "would have mediated"*] and look "None of you decisively corrected or gave a proof for Job." Or none of you had an answer for his lightsome words. Beware lest we say "we have found wisdom." God routs him or puts him to flight not man. And he has not lined up his selected words [*mylm "choice" like picked flowers*] against me to conquer me and I will not return him (answer) with (the light of) your words. They were confused dismayed or broken [*ttj*]; they did not answer any more. **They caused their choice words to be taken back** [*literally "were "weaned" of their words" or "broke up camp" as to their speeches; as we would say "they were lost for words" indeed rather they were speechless and disengaged from*

discussion]. It now appears that the three comforters began to consider their arguments “old hat” and virtually disavowed them.

Then I waited for they were not speaking or contesting for they were standing or standing to help and minister; they did not testify or answer any more.

I truly will answer for my part; definitely I live by my opinion for I am full of choice or selected words and the spirit in my belly urges me *[to speak]*. Behold my belly is like wine that has not been opened; like new bottles it will break open or rend *[in tears]*. I will speak and it will be a delight or a fresh breath for me; I will open my lips and answer. Please may I not exalt the person of a man and may I not keep speaking flattery towards a man for I am well aware that I should not persist in flattery as in a little space my maker would carry me away. *Elihu is preparing the ground for a solemn and frank approach to the matter of Job's condition. He feels he has something new to contribute and that it is like the New Testament as opposed to the Old Testament understanding of the condition of the saint. It is a “new wine” approach.*

SYNOPSIS

1. *Elihu-“He is my God” – the NT mirrored*
2. *His testimony to the unconvincing arguments of the comforters*
3. *The grace and politeness of Elihu*
4. *The comforters fall silent and turn helpfully practical*

CHAPTER 33

ET has past tense in v4 where the RT has future.

I use “circumcise” not “utter” in v.3 as Elihu is describing his purity of speech.

THE SPLENDID ESCHUTCHEON OF ELIHU AND THE PERFECTION OF JESUS 1-12

But, Job, perhaps you would please hear my chosen words and listen intently to all my words. Look, I have now opened my mouth; my tongue continually speaks with my instruction and consecration. *[The expression is not just a statement about the tongue residing in the mouth - but rather concerning Elihu's perception as the tongue is the seat of oral perception]* My words are my authentic heart; and personal experimental knowledge of my lips is pure – they (my lips) are circumcised. The Spirit of God has prepared me and the inbreathed mind of Shaddai will continually be my life *[Piel future of hyh]*. If you are able to reply to me arrange your discourse before me; you must take a firm stand as victor *[bxy]*. Behold, according to your mouth I belong to God; I also am formed from clay. *These expressions which Elihu uses of himself are appropriate to Christ but in the light of the divine comment in 38.2 a gross overstatement by Elihu.*

1. *Jesus commands attention to his words*
2. *Of Jesus it was said “Never man spoke as this man”.*
3. *Jesus came in the power of the Spirit*
4. *Jesus had the mind of Shaddai*
5. *Shaddai was His life.*
6. *Jesus was true man*

Behold my dread *[ytma for ytmja]* shall not continually alarm you and the palm of my hand shall not be heavy upon you. You have definitely spoken in my ears and I have heard the voice of your chosen words. I am innocent *[Jkz clear as crystal]* without transgression. I am faultless *[The word pj has a “small “Heth” which I have underlined. The term itself is linked with the “huppah” and the pure bride but the significance of the small “heth” as applied to Elihu contrasts with the purity of the Saviour who is the N.T. antitype answering to the whiter than white Elihu.]*

7. *Jesus brought not fear but love and his yoke was easy*
8. *Jesus was innocent of transgression and without fault.*

There is no iniquity or gross sin in me. Behold He will find reason for opposition or restraint against me; He will reckon I belong to his enemy. He sets my legs in fetters; He watches all my public travel. You look at this; you are not just. I will answer or testify to you “Eloah is greater than man”.

ELIHU REQUIRES JOB TO ANSWER AS TO WHY HE STRIVES WITH GOD 13-22

Why knowingly do you enter into a contest with Him for He does not give answer or account of all His affairs? For on a single occasion God will speak but He will **not lie in wait** *[rws]* for a second. *Elihu is showing that God in his experience is decisive; He follows His purposes through to convince man or to enact His will; equally God does not work by stealth.* In a dream, a vision *[hj “revelation” or “prophecy”]* at the time when men fall into deep sleep during slumberings in bed it is then that He discloses *[literally “opens the ear”]* to the ear of men and seals or finishes their censure admonition or learning. *He intervenes to turn man from his action and hide arrogance from man who seeks to prevail.*

This indirect revelation is designed to undermine man's pride and show that God has access to the mind and is due entire respect in the creature.

He reserves or draws his soul back from destruction and his life from crossing over in the drawing of the soul from the body [j/c]. He is also struck with pain on his bed and constant strife of his bones so that his life loathes bread and his soul is put off eating pleasant things. His flesh is not able to be seen and his bones that were unseen are conspicuous. His soul will draw close to ruin and his life to the killers.

ELIHU ENVISAGES THE DIFFERENCE A REDEEMER WOULD MAKE 23-26

The glowing statement about a "Mediator" is quite profound but does not match for personal experience that of Job in chapter 19.25ff.

- (1) But if there is an angel messenger close to him; one who makes intercession or gives interpretation [ml], one in a thousand to expound to man **his righteousness** then **He will show him grace** and says "rescue him from going down to ruin"; **I have found a expiation** [rpk "a pardon" "atonement" literally "a covering"]- *this is forgiveness*
- (2) His flesh shall be fresh and revive better than in youth and **he will return to the days of youth and duration** [ml]. **He will entreat Eloah to be propitious and He will accept him** and delight in him – *this is new life*
- (3) And He will see his face with delight [hmr] for **He will restore to man his righteousness.** *Elihu foresees a day when the "angel of the LORD" will provide a ransom and when God will bring man back to his original righteousness. His vision is superb for the era though Elihu could not foresee a "new heaven and earth" he saw even the new enduring race that would live in the benefit of grace and God's presence - this is the gift of imputed righteousness*

He watches or has dominion over man and he(man) says "I have sinned and I have overturned righteousness and it did not yield me fruit he(the confessor) will deliver his soul from going down to ruin and his continued or even God like life shall see or live in the house of light.

Behold all these God exerts Himself to do - *these three successive blows with man to cause his soul to return from destruction to have light along with the light of the living ones.* O Job, prick up your ears and listen to me. Be silent and I will set it out in order. If there is a particular chosen matter let me have your response. Speak, for my pleasure is to justify you. If there is nothing *you would interject* you simply listen to me. Be silent and I will continue to make you familiar with or a "friend of" spiritual wisdom.

Elihu's strategy was to bring Job to a deep personal awareness of God. His stance as expounded in this chapter is uncannily akin to the NT doctrine of saving grace.

SYNOPSIS

1. *Elihu – and Christ*
2. *Elihu chides Job on striving with God*
3. *Elihu envisages and if there were a redeemer how he could make a difference.*

CHAPTER 34

ELIHU'S SUMMARY OF JOB'S COMPLAINT 1-6

Then Elihu testified and said "Listen to my chosen words (to express and explain) you wise ones and get set to listen acutely you who are experienced for to give ear will be the proof or test of a selection of descriptive words and the palate will taste to discern the excellence of what is to be eaten.

Let us make justice or equity our choice; let there be a deep personal awareness among us of what is good. *Elihu is anxious immediately to establish justice as the principle and the highest ethic of life as a standard in debate.*

Because Job has said "I am righteous" and "God has neglected or deviated from justice for me" "shall I speak falsely against my just cause?" "My arrow [speaking about the "lightning arrow" of his suffering] is incurable [C11a can be rendered strongly as "malignant"] without transgression." *Elihu sums up Job's case as one where God appears to have acted unjustly and the result is irreversible suffering. He carries into his consideration Job's feeling that he must protest against God's action.*

COMMENDATION OF JOB'S PATIENCE AND CONVERSELY DEFENCE OF DIVINE RIGHT 7-9

What warrior is like Job who **drinks up mockery** like water and **travels** in the company and association with those who undertake rank evil, to go with stout men of rebellion for he says "In his

friendship with God there is no benefit to a man who prevails.” ***This statement brings no intervention from Job who continued his friendship with God and took pleasure in it.*** The statement may mean that friendship with God that pleases God and satisfies man must include concern for those whose ways are evil. Jesus also associated with “publicans and sinners” Yet his main enterprise was their redemption. Elihu despite his profound thinking has to pause to acknowledge Job’s heart knowledge of God.

GOD KNOWS MAN’S PATH AND ENTERPRISES WHETHER GOOD OR ILL 10-12

For this basic reason O robust men of heart or perception listen to me. Violence is abhorrent to God and Shaddai stands apart from wickedness or iniquity. For Man’s enterprise and undertakings He (God) shall recompense him and according to the main way of life of a man He (God) will discover him or find him. **It is a definitive truth that God will not act wickedly or in condemnation** [the Hiphil admits of the second meaning] and Shaddai will not wrest just judgment.

GOD COULD END THE HUMAN STORY 13-17

Who has deposited on Him the earth? Who has constituted or set in array the whole globe? If or when He will cause his heart to be purposed on him(man) He will gather to him his spirit and his mind and soul. All flesh would expire at once and mankind would return to dust.

So if there is understanding listen to this. You must each listen to the voice or call of my chosen words. Would it be right if he that hated right judgment should govern or restrain and bind? And if the just is mighty would you make Him [i.e. “call Him”] wicked? *Elihu’s proposition is that when justice and might are in combination they render it all too easy for the victim to criticise the strong one on account of a perceived injustice.*

THE EXAMPLE OF A POTENTATE 18-19

Would you say to a king “You are a wicked liar” [l [y/lb] and to noble princes “You are guilty” [vr]. Who is He that does not defer to the person of princes or discriminate in favour of the rich against the poor because all are the work of His hands? In a moment they will die and they shall be taken in the middle of their life [literally “be divided in half”] at midnight. The people will have trembled and will pass away and the mighty will be removed without human hand for His eyes are on the paths of man and He sees all his steps or conduct [d[x]. There is no darkness or death shadow there offering shelter or protection to the workers of iniquity. But He will not place upon man a witness or proof that he should come to God in judgment.

The point appears to be that God will not take human witness in judgment for He Himself sees man’s actions and knows him altogether. The burden of proof or testimony is with God. He will break or destroy mighty men without examination or trial and place different ones to minister instead of them.

1. For that basic reason He can recognise their business or “en-slavery” of others and overthrows them at night and they are broken in pieces [akd “crushed” like vintage].
2. Because of violence He strikes them at the place where there are onlookers.
3. Because of the basic reason that they deviated or departed from following after Him and they would not prudently regard all His ways.

It is attractive to read this as an example drawn directly from the Exodus in line with Elihu’s penchant for providing illustrations but as the time frame is centuries earlier it should be taken as prophetic of what took place finally in Egypt. It is not unlikely that Elihu was aware of the serfdom of Abraham’s people in Egypt in the generation that immediately followed Joseph (16th-17th century B.C.). At this time the mightiest monarch in the world would have been Egypt’s Pharaoh.

The cry of the poor being caused to reach him he will hear even the cry of the afflicted. Then he gives rest and who will act unjustly or to disturb the peace? And he conceals his face and who will watch for him as one lying in wait on behalf of a nation or of mankind unitedly? *The strength of an ancient ruler who could not be upset by any other nation or group of nations is cited. Under this image the power of God is effectively shown to be unassailable.*

The reign of the hypocrite or impious is the ensnarement of the people. For it should be said to God “I have been burdened or borne a burden I will not perish or writhe in pain.” *Elihu suggests the nature of prayer adopted by Job should be “I have been under a burden but with the chastisement I hope to be released from pain”*

In that which I do not have revelation you point out the way or give me Torah guidance. If I have undertaken evil I will not continue. That which is concealed with you He will continually recompense because you reject or despise. *Elihu gives large profile to the rejection of the way of the LORD and shows that the secrets of the heart are revealed to God and will be recompensed.* Because you and not I

will examine *your heart* and speak what you are fully aware of by personal experience. Men of understanding will speak to me and a wise and courageous man will be one who listens to me. Job will have continued to speak unawares and **his words were not accompanied with prudence or instruction**. My will or purpose [*yba*] is that Job be proved or tested like true gold until pure or until victory is clear or entirely [*j xñ d*] because of his replies to men of wickedness for he causes stepping over the mark or fault to be added to his sin - among us he would clap his hands and cause his words to be multiplied concerning God." *Elihu is deeply deficient in compassion and appreciation of the trauma in the heart of Job.*

The continued testing that Elihu requires is twofold:

1. *He wishes Job to be tested on account of his "clapping of his hands" as if he were dismissing the older critics out of hand*
2. *He wished Job to be arraigned for speaking theologically*

Neither of these purposes is really of much account - they do not match the ethical principles that Elihu began to explore. They relate totally to respect for the verdict of aged men and to respect for what God in His power allows. These may have been culturally sensitive matters but are essentially asides. Job could truly say "I will come forth as gold" and these latest charges are petty.

SYNOPSIS

Elihu summarises Job's complaint – why should this all have happened to a righteous man!.

Elihu commends Job's patience

GOD knows a man's enterprise - whether good or ill

Elihu illustrates from how to speak to and treat a potentate

CHAPTER 35

ELIHU'S FIRST CHALLENGE – JUSTIFICATION 1-4

Then Elihu testified and said "Do you consider this to be right or decisive; you say my righteousness is on account of God or apart from God." *Clearly the sense is that Elihu is challenging Job on his self-esteem as opposed to the glory of God or on his righteousness as derived there from. The first understanding seems to fit the argument best. It must be borne in mind that Elihu though he speaks of Job's testimony to being righteous does not understand by revelation the concept of imputed righteousness. The LXX has "I am righteous before the LORD" which actually favours the second understanding. Looking at it in depth the position again is unchallenged by Job who has been invited to intervene. Job indeed believes his "justification" has not been impugned by God and this remains the basic reality.*

Because you say "What will be the benefit by way of friendship for you?" "What benefit in the way of altar and raising up will come from my sin?" I will reply to you and to your friends with you by carefully selected words.

ELIHU'S SECOND CHALLENGE – MAN IS OF FEW DAYS 5

Look to heaven and see prophetically, then lie watching for the clouds that wear away: they are higher and more elevated than you are. *The comparison is made the more relevant by reference to the "dust clouds" qj c and the further notion of the disappearance of the clouds as they fall in rain or simply dissolve. Elihu is saying exactly what James states in the NT. "What is your life; it is even as a vapour!" Elihu is bringing his first challenge to the 4 men. What will they do in preparation for death and meeting God?*

ELIHU'S THIRD CHALLENGE - SIN 6

When or if you slip or have sinned what will you undertake or do for it or Him? If your rebellious transgressions or defections are multiplied what will you do or offer for it or to Him? *Elihu brings his second challenge- "What will you do about sin?" Elihu has no ultimate answer to the sin question though he observes its vital moment.*

ELIHU'S FOURTH CHALLENGE: MAN IS NOT THE PROVIDER OF RIGHTEOUSNESS, ITS SOURCE IS IN GOD AND IT IS A GIFT 7

If or when I am righteous what gift or wages will it give Him or what will He take from your hand? *Elihu is supposing that a man is justified and adding that it cannot be bought and there is nothing that can impress God on the man ward side even in the righteous life!*

ELIHU CHALLENGES THE ANCIENTS ON THE ANCIENT DOCTRINE OF A REDEEMER 8

Your rebellion belongs to a man like you are and your justification or innocence [*literally “being pronounced just”*] belongs to the son of Adam. *Elihu is now citing the ancient prediction of a saving kinsman redeemer from the woman - one who would bruise Satan’s head. In this the young man comes fascinatingly close to the central truth of redemption and as to whether he has laid claim to the Redeemer we must be somewhat demur.*

ELIHU CALLS FOR MEN TO SEEK GOD 9-11

From numerous oppressions and increase of violence they give cause for **an outcry**; they call for salvation from the arm of the multitude or great ones.

1. But no-one says “Where is God my maker?” “Where is He who gives songs [*rhythmic music of praise*] in the night?”
2. Where is God who accustoms us or trains us like a yoke of oxen [*p/a*] more than the cattle of the land?
3. And He who causes us to be more practical than the birds of the heaven.
4. Where they cry and He does not answer it is from the proud faces of evil men. *Elihu sees the negative response to the human cry as induced by fear of the powerful rule of the arrogant that hold many in thrall.*

ELIHU APPEARS TO GET THE APPLICATION TERRIBLY WRONG 12-16

1. God will definitely not listen to mischievous design or clamour [*The sense in which we are to take אׁׁׁ is “wickedness lies and calamity”*] and Shaddai **will not look** for it. [*רׁׁׁ “to travel with” or “regard” in the sense of caring for those who perpetrate evil*]
2. Furthermore when you say **you will not look** [*the same word as before indicating man’s carelessness of God*] for Him judgment takes place before Him and you should keep trembling in respect of Him. *Elihu is warning that God may leave the evil man to his own devices and cease to take particular care of him but man must be very careful not to be careless of God.*
3. But now because there is no *trembling* He has visited his anger **but Job does not experience it in great extremity**. And in vain Job will open his gaping mouth; without knowing it Job will pleat chosen words together. *Elihu clearly got a response from Job at this point - Job opened his mouth at the impossibility of this thought. He certainly had experience of anger in an extreme form – not indeed the anger of God but the terrible anger of Satan. As to Job’s poetry – the words were inspired by deep personal trauma and not simply an exercise in the craft of the muses. Elihu is, however, justified in the light of future history. The great “extremity” of all time was the cross and however gob-smacked the ancient sage was the strange reality is that without the cross even Job could not have entered heaven.*

SYNOPSIS

1. *Elihu challenges the ancients on justification*
2. *He challenges them on the brevity of life*
3. *He challenges them on sin and its consequences*
4. *He challenges them that righteousness is not bought*
5. *He challenges them on the need to seek God*
6. *He errs in summing up the heart cries as “clamour”*
7. *He errs in imagining that Job does not tremble before God*
8. *He seriously errs in dismissing Job’s suffering “not extreme”.*

CHAPTER 36

ELIHU HAS AN ULTIMATE EXPLANATION 1-4

Then Elihu continued and said “Wait around me a little longer and I will declare or explain (what I have said) to you for there still remain select words concerning God.

Elihu sees the unspoken reaction and has reason to believe that the older men will walk away from his analysis - even Job has gaped at his last misunderstanding. He holds them with the promise of some good theology.

I will bear my acquaintance or awareness of God **that comes from and belongs to a distance and to my mentor** who undertook practiced it or received it as award [*y/l*] [*p*] I will accredit righteousness or

equity... *Elihu immediately regains the initiative by this reference to something quite special he has learned from afar - perhaps from the Christ of Glory...* for verily my choice (theological) words are not empty. **Perfection of knowledge or understanding is with You.**

ELIHU DEVELOPS HIS FIRST THEOLOGICAL DIATRIBE 5-25

1. Behold God is **Great**... *This word rmbk is used of a pleated goats' hair mattress for its long-lasting qualities and its strength besides which it has the added capability of affording rest ... and He will not reject and condemn. This theological approach is sensitive and quite striking in its equivalence to N.T. teaching. Christ offered rest to those who would come to Him and expressly said He did not come to condemn the world but to save.*
2. He long continues great in strength and compassion of heart.
3. He will not be unjust and affords righteous judgment freely to the poor.
4. He will not lessen or diminish the concentration of his eyes or watch-care of the righteous and *those who are kings that belong to the throne* and He will cause them to return for perpetuity and they shall be exalted.
5. And when there are those bound in fetters in linked chains [qqz]
6. And those who have got caught or trapped themselves in bonds or unions of affliction.
7. He will also show them their productive undertaking to attempt [l [p] and their faults or broken covenants because they will have been strengthened or enabled to prevail.
8. He will also encourage them to listen [literally "open their ear"] to discipline and doctrine and will speak with light for they will turn back from evil.
9. When they shall obey and serve Him they will endure or be permitted their days in prosperity and their years in sweetness pleasantness and grace [m[n cf Ps.90.17 and Zech 11.7 where "grace" is allied to "beauty" and "brightness"].

Elihu has set forth a prospect which came substantially with the advent of Christ. To declare these principles long before their promulgation in the gospel is curiously prophetic. This indeed is good theology with the highest ethics embedded in it.

But if and when they will not obey they will perish by the sending [of God] or His stretched out (hand) or by missile and they shall become carcasses without being aware or without awareness of God. *This theological approach speaks of a future age of grace where those who are disobedient will perish in a similar judgment as was prophesied by Methuselah (whose name means "the missile is coming"). As students of biblical theology we should pay some attention to the prophetic backcloth of Elihu's theological approach. Eschatology is firmly embedded in his approach. The suddenness of this radical judgment is such that the disobedient are unaware when it strikes. This theological approach is Christ-centred and to miss the purpose of this powerful prophetic presentation is to misinterpret the whole book of Job in its entirety.*

THE APOSTATE AND SODOMITE 13-15

But the apostate or polluted of heart and mind will make or appoint wrath *for them*. They will not cry for help when He binds them in captivity. They will die in the young manhood or youth of their souls and their life or living is with the Sodomites. [mycdq] *The hardened nature of the last age is again compared to the men of Lot's age who are well known to Elihu who lived but a generation or more after Lot.*

He will continually deliver the poor in his affliction and will open their ears by distress and pressure.

JOB URGED TO LOOK TO GOD FOR RENEWED WELLBEING 16

And moreover He would indeed urge or persuade and induce **you** from the mouth of adversity or the adversary to what is ample and broad and spacious and he or it shall not sink down to vexation [qxmm cf Isaiah 9.1 the "dimness of vexation" which was changed and lighted up by the prophetic appearance of the Saviour].

And that deposited or laid on your table will be full of fatness or acceptable.

JOB IS REMINDED THAT FINAL PUNISHMENT ON SIN IS GREATER THAN HE HAS ENDURED 17-19

But you have fully enacted the judgment of the wicked. Tribunal or court judgment and justice will follow each other [Jmt]. *Elihu is reminding Job that he has supervised the legal system and should appreciate how God follows judicial sentence through with punishment.* Nevertheless perhaps **wrath** should urge or induce you into agreement [qpc] and **a great appeasement or expiation** [rpk] will not get you away or wrest you free [hfn]. Will He value your wealth and liberality? Not (your) gold and all the active vigour of power and substance. *Though this manner of stating the case appears most callous*

what is being said is that no amount of sacrifice (and Job is recorded as making huge sacrificial offerings for himself and his family) would ever expiate for sin without the greater judgment to which Elihu refers-this is set out in the last diatribe.

ELIHU FORESEES ANOTHER NIGHT OF CARRYING AWAY 20

Do not gasp for the night to drive away or carry off nations from their seat or territory.

Be watchful; do not countenance iniquity for above this you have chosen affliction.

Behold God will exalt to security [*bgc*] by His power - who points out truth or the future like Him?

Who has appointed or arranged over Him his way and who says "You have undertaken evil?"

ELIHU CALLS FOR PRAISE FROM JOB 24-25

Remember because you should magnify his active undertaking which fleshly men have constantly sung about [*rrv* from *ryc*]. Elihu is aware that Job is a musician and at the outset in 35.10 he himself talks about praising God at night. Now he calls on Job to continue to sing to the glory of God. All humanity has revelation by Him. Man in the flesh will regard it with expectation from far off. At the end of this prolonged dissertation Elihu is saying that mankind has somewhere in their hearts an awareness of the greatness and judgment of God. Paul also argues this very point in Romans chapter 1.17-20 in fact in 1.20 Paul makes reference to Job 12.7-9 and arguably 36.

ELIHU DEVELOPS HIS SECOND THEOLOGICAL DIATRIBE 26-29

THE ETERNITY AND INSCRUTABILITY OF GOD

Behold God is great [*agv* "to be celebrated with praises" or "triune from *c*"] and we would not know the number of His years and there is no searching or examination. God is of unknown eternity and inscrutable in being.

THE DIVINE CONTROL OR SOVEREIGNTY OF NATURE

For He continually draws up or attracts the distillings of water [*symbolic of the "prophetic declarations"*] Elihu is saying that God controls the water cycle which involves a series of outpourings and then evaporation. It is the drawing up of sea and ground water by the wind that is first emphasised. They will pour forth rain according to the light or belonging to the lightning or shining brightness. There is a direct connection between the sun and rainfall especially in the mid-east. As the summer sun burns cloud from the mid-eastern sky so the sun effects evaporation and promotes rainfall at other times. The power of lightning in time of storm provides heavy release of rain. Even so spiritually the blessings that shower on man come from God's revelation.

THE WORLDWIDE OUTPOURING OF THE SPIRIT AND ASSOCIATED DWELLING OF GOD WITH MAN.

The clouds distil *this* rain and pour it upon man heavily. Furthermore whether is there any who will understand or try to understand the breaking up of cloud - the crashing thunder of his tabernacle? *This may be rendered "Lo He will understand...etc etc"*

The seasons of rain as the former and latter speak of the acts of Pentecost and the latter day outpouring and the tabernacle speaks of God's dwelling - in the sense of dwelling in heaven and on earth.

ELIHU DEVELOPS HIS THIRD THEOLOGICAL DIATRIBE 30-33

THE CLOUDS AND LIGHTNING SPEAK OF JUDGMENT

Behold He spreads over it His light and covers the roots or lowest part of the sea for with them He brings peoples or nations to judgment.

THE SAME CLOUDS SPEAK OF VAST FOOD PROVISION

He supplies food in heavy abundance. Elihu testifies to divine providence

THE FUTURE STORM AND ITS EFFECT FOR THE SHEPHERD AND SHEEP

In bringing his thoughts together from the first diatribe on "greater punishment and expiation" than Job can undertake and from the second diatribe on heavens supply of earth's needs and the former and latter rains Elihu under the Spirit of God concentrates all power in the hands of the Saviour who in the fashion of Habakkuk 3.4 has horns of light in his hands - this vision of Habakkuk and of Elihu more anciently are one and the same.

Upon the palms of the hands [myrk] He hides His light and He will appoint His ascension along with the assailing or attack (a manner of speaking of “the cross” by which means the hands are wounded). **He will sound a proclamation of His rising of His shepherd [l/r]or His pasturing sheep** (both truths are housed in the wording of the text as both our resurrection and that of our Saviour are secured by Christ’s expiation). **Also He will proclaim the wealth (of cattle) after ascending.** The Passage is tortuous but the punctuation of CAPHIM makes it very clear that it is not “clouds” but “hands” which are intended. Also in v.32 MAPGIA means “battle” and has nothing to do with “coming between” and the pointing of REAO in verse 33 renders the word “Shepherd” unmistakably. The connection with Job’s experience is the fire of God from heaven which burned the sheep in 1.16. **The greater battle** or attack of this passage is that upon the Shepherd, Christ. With His sheep He rises again and His ascension heralds the wealth of the church and its faith. The notion of the production of clouds by evaporating and ascending moisture is taken up twice in this unique passage to allude to the gathering of Christ’s saints to glory along with their ascended LORD. Thus the third theological dialogue contains definitively in its Hebrew the glory of the crucified Lord whose suffering exceeded that of Job along with His glorious resurrection and reversal of estate in the attainment of spiritual wealth.

Alternative Received Translations

AV With clouds he covereth the light and commandeth it *not to shine* by the cloud that cometh betwixt (which I view as unsupported by the words in the Hebrew text)-the noise thereof sheweth concerning it, the cattle also concerning the vapour (if anything is knotted and confusing in scripture it is this phrase) **LXX** He has hidden the light in his hands and given charge concerning it to the interposing cloud (the Greek contains no mention of a “cloud”). The Lord will declare concerning this to His friend but there is a portion also for unrighteousness (As to what that might mean a consultation of scholars would be at pains to declare)

THE MESSAGE These are the symbols of his sovereignty, his generosity, his loving care. He hurls arrows of light, taking sure and accurate aim. The High God roars in the thunder, angry against evil (This is a good overall comment on the chapter – but only one word –the word “Light” comes from the two verses in question,

NIV He fills his hands with lightning and commands it to strike its mark. His thunder announces the coming storm; even the cattle make known its approach. *This transliteration leaves out the section about the “shepherd” and connects the cattle to the brewing storm which is to miss the connection between Christ’s wealth and his rising from the tomb that is the prophetic matter and full explanation of how sin is expiated and providence over earth executed and hope restored to man. The whole chapter is evacuated of its mighty meaning when the spiritual and prophetic meaning is sublimated to a type of weather forecast by cattle. The reference to sheep and cattle refer back to the losses of Job and reflect his previous offerings thus leading directly to the total understanding of true expiation and efficacious atonement by the Great Shepherd of the Sheep our Lord Jesus Christ.*

From the above it is plain to see that the OT AV text was overdue for the translator’s visit and the prophetic and legendary concept of scripture has waited without attention over the entire 20th century to be advantageously applied to the understanding of OT testament text though it is very plainly the framework our LORD used.

SYNOPSIS

- 1. Elihu speaks of the ultimate explanation given from the distant heaven**
- 2. In his first diatribe he explains grace and compassion; judgment and both a greater punishment of sin and a greater carrying away of trophy.**
- 3. In his second diatribe Elihu speaks of the doctrine of God and of divine sovereignty and outpouring of the Spirit.**
- 4. In his third diatribe and most lustrous Elihu speaks of the Shepherd and the hope of those “other” sheep which He leads. He also speaks of the rising again of Christ which exceeds the retrieval of Job’s estate immeasurably and finally talks of the wealth of Christ which again is incomparably grander than the restored fortune of Job.**

CHAPTER 37

ELIHU IS THRILLED AND EXCITED ABOUT THE SAVIOUR BUT SANED BY HIS STILL SMALL VOICE 1-2

Yes, furthermore in this connection or linked fundamentally to this my heart trembles and is reverently pious and it will palpitate and spring up and be let loose from its accustomed home and cosy room or habit of life. *Elihu is so moved in his vital understanding and so ravished by grace and so encouraged*

and emboldened by divine revelation that he has to testify what it means to him and the nature of the experience that is his.

You must listen to the report or tidings in or with the disquiet or perturbation of his voice and the moaning sound that goes out of His mouth! *To read the Hebrew that accompanies the description of the voice of God to Elijah at Sinai gives an identical impression. The voice of the LORD in the context of the revelation of Himself to Elihu presents in both cases as striking and rare – at once scary and deeply moving – it is I believe the voice of the compassion of the LORD who would weep at the tomb of Lazarus and call out “Father, forgive them”.*

THE EXPECTED FUTURE REVELATION 3-5

Under the whole heaven He will make His way straight and He will make straight or spread His light to the ends of the earth. *The meaning of Elihu’s prophecy is that what he has declared and its future realisation in Christ will go with the directness of light and like its illumining spread all over the world.*

1. After it a voice will roar like a lion or as thunder.
2. He will cause them to hold intercourse or feed and be nourished in fellowship [h[r]/by the voice of His majesty
3. And He will not hold these people back because he obeys his voice. *Unlike **Jacob who stole the birthright** Jesus will provide the birthright – this is the significance of the use of bq[in 4b. Christ declares what he must do during his teaching and despite the fact that He obeys the Father and dies He does not stumble or retard belief or faith but rather sets it forward.*

HISTORICAL CONTEXT OF JOB

The thinly disguised reference to Jacob is another straw in the wind tending to anchor this book to the post Abrahamic era and the days of Joseph i.e. 1700 B.C or thereabouts - some 300 years before Moses wrote a stroke of the Pentateuch.

Elihu testifies to God as the judge, as the teacher and as the one whose word is creative and miraculous and prophetic.

God will cause them to be fed by the voice of miracles or glorious works. *This is the nineteenth prophetic word of Elihu. It is impossible to mistake or deny that under the Spirit of God he is bringing awareness of what God Himself will do in His coming as Shiloh. **He it is who does great things and I will not even know it.***

GOD IS IN SOVEREIGN COMMAND 6-17

1. For He says to the snow “You must be on earth” and He speaks to the heavy shower of rain and the shower of the rains of his power. *Elihu pronounces that God is active in the productive rains and prevailing rains that fall on the earth*
2. **He will seal up or finish with the hand of all mankind** that all men of flesh may know it is His work. *As in the flood so annually in the weather God curtails the work of the human race by the weather he sends. He dictates what is possible both in field and in enterprises. He demonstrates year on year His absolute sovereignty. Then the wild beasts go into their lairs and they will abide in their homes or habitations.*
3. From the **secret inner chamber** [*“The chamber of the south rdj as in Job 9.9 is a reference to Scorpio which depicts a scorpion trying to sting a mighty man wrestling with a great serpent. The old name for Scorpio is “wounding”. Its brightest star (Lucifer) is Antares or Lesath meaning “Perverse”*] comes the whirlwind and the meeting from the **winnowing or scattering**. *The whirlwind or tornado was mystical and still delivers surprises though we know it arises from confused cold and hot airs in collision. The word used in 9b in the Hebrew text is not “cold” but “contrary” or “meeting” so that the understood usual source of whirlwinds is a meeting of different currents.*
4. By the breath of God [*often associated with divine anger*] crystallised ice is given or permitted and the wide street of waters is pressed or press into a column or rock pillar [qwx]. *When we reflect on the ice-age which followed the flood and left us the great ice-caps the remark takes on very real significance.*
5. Moreover **by the Spirit** He refreshes or renews with water the thick dark cloud [ba] and causes His bright cloud [wra m[to scatter [xwp]. But He has overturned changing events in their cunning devices counsels direction or management to bring about all that He commanded them over the face of the habitable globe [*by which appears to mean “flowing around as river or flood water or fertile and inhabited all around the earth*] of the earth. Again Elihu says “God is in charge” and this is seen in His reversing human counsels.
6. Whether it be connected to the rod of punishment and measured portion or connected to His land (Israel) or to his covenant mercy he will cause it to obtain or happen *There are three*

reasons why God does what he does given by Elihu - because of His judgment, His land and kingdom and His mercy.

ELIHU QUESTIONS JOB ON THE ORIGINS OF CREATION 14-18

Cause yourself to listen acutely to this O Job.

1. Stand as before the king until you have grasped in your understanding the miracles of God.
2. Are you aware with God of their establishment or setting up? Are you aware of His having caused the light of his cloud to shine brightly? *As near as we shall ever approach to understanding this is when God said "Let there be light" or as here when He set up an altogether brilliant burst of light together with a veil or Hiddenness. The creation involved that which is seen and that which is veiled.*
3. Are you aware of the instrument of balancing of the obscurity or darkness? *Elihu is speaking of the weight of the dark parts of God's creation.*
4. Do you know the miracles of the one who has perfect know how? Your outside garments are hot because He stills the land from the effects of the south wind. *Man knows the effect of the sun millions of miles away and similarly Elihu is suggesting the whole universe has a purpose and is God's creation.*
5. Were you with Him to smile approval at stretching out the strong heavenly expanse like the sight of molten brass outpoured?

TEACH US TO PRAY - HELP US TO TEACH WITHOUT FEAR 19-20

With all this sublime theology come an inability to pray and a fear of speaking lest what is said displeases the Almighty. This young man Elihu has a great deal of good thinking to communicate and matter that must have been revealed or taught to him but he is sadly without experience of God.

Cause us to know **what** we ourselves shall say to Him; **we will not** set our words in order on account of obscurity misery and calamity. *Elihu is suggesting we would not naturally open a conversation with our Maker about our own miseries or calamities largely because there is so much we do not know. We would be poor indeed in gratitude if we were to start speaking to him about our grumbles and not with praise as Elihu earlier advised. After all God gives us songs in the night!*

Will it have been written or related to Him **because I will have continually been giving guidance or oracles?** If a man **speak with illumination on that account will he be swallowed up or perish?** *Elihu fears that his words will come before God and that he might even suffer a fate like those close to Job because he dared to speak beyond his experience.*

THE LIGHT OF LIGHTS 21-24

But now they do not see the choice or **best light** – He is in the sky or the clouds. *Elihu who is speaking to the group on a typical sunny day where clouds temporarily obscure the sun but he is not referring to the sun he is speaking rather of the light of God which is hidden from the eyes of so many. But he says the wind passes and cleans them away brightening the sky. Golden weather will be fitting from the northern air stream. Near to Eloah is fearful glory and brightness! This youth is aware of the Wind clearing the sky but does not feel the winds of God revealing his own need and God's saving grace.*

Shaddai we cannot find out. **He is great in power and right justice and vast or abundant in righteousness. He will not afflict or oppress or depress** [*hna*]. For that basic reason men reverence Him. He will not look at any who are cunning of heart. The word "wise [*mkj*]" is used in its bad sense of "deceitful or tricky" – a fine example is the comment of Jesus on Nathaniel when the Master says "Behold a man in whom there is no guile".

In his closing remarks Elihu speaks of the impossibility of "discovering" God. This is in itself the most tell-tale commentary on his high theology. He is a most orthodox preacher with no experience of the salvation and love of God.

God is just and good, He is full of righteousness and is revered not because he hurts but because he is righteous. It was not He who afflicted Job. Elihu brings good doctrine of God but no direct word on faith righteousness of the sort Abraham knew and no clarity on a relationship of the type defined by the Peniel experience of Jacob in these same days. This counsel leaves a huge vacuum and it proves an apt setting for God's ultimate exposition of His ways to Job. From the best attempt that earth afforded to explain God's ways an unsatisfied Job meets directly with God who is willing to talk it over with the ancient saint as if he were in heaven to gain final awareness of how the divine LORD executes His vast deep and covenant purposes.

SYNOPSIS

1. *The huge excitement and huge concern over the still small voice*
2. *The expected revelation with its great birthright*
3. *Divine sovereignty*
4. *Questions on the origins of the universe to humble the ancients.*
5. *Prayer and preaching without fear*
6. *Reverence for the light of lights on account of His patience and right judgment.*

CHAPTER 38

GOD'S FIRST CHALLENGE (1) TO JOB TO GIRD HIM AS THE WARRIOR THAT HE IS

And the LORD testified or responded to Job **out of the storm or tempest** and said... In Ezekiel 1.4 the term *hr[s* [16 instances 9 whirlwind 7 storm] is used of "a theophany or vision of God in a whirlwind and in 2Kings 2.1 the term is used of the whirlwind of Elijah's translation [literally "wind of storm"]. Taken in another way this may mean that after the tempestuous circumstances had passed God gave answer- separating the presence of God from the turbulent wind. Elihu's pre-occupation with the weather and the skies and his notice of the whirlwind in *hps* 37.9[15 instances-10 whirlwind 5 storm] suggests he had evidence of the immanent arrival of such a twister and certainly Job 40.6 confirms that another great wind had struck the area.

What we can say is that God's voice was distinctive and was not swallowed by the turmoil. The LORD is there amid the storms of life as He was present when the disciples were hit by a great wind on Galilee and when they toiled against the contrary wind.

Who is this that is into obscuring counsel with chosen words without intimate and full awareness. Divine counsel is often linked as suggested here and in Isaiah 14.26 with the "man of my counsel" as specifically stated in Isaiah 46.11. The question is addressed to Job.

What follows suggests God is dealing with Job specifically but it may be He is also summarily dismissing Elihu for his lack of understanding not necessarily of relationship to God but of the suffering of Job.

Please get dressed like a hero or soldier and then I will question you and you must make me known. The LORD was calling on Job to end his fast and dress up perhaps even as a soldier. This is deeply significant. Job's battle with sin and Satan was to continue. Job was indeed to answer God and after 4 chapters full of questions-a series of at least 70 questions in all.

The huge undertaking and purpose of Job is now set forth - he was to be the man God chose to make known to the world the LORD'S warfare and **victory over Satan and sin.**

1. Where were you in my ordaining or founding the earth? Explain if you are aware of or familiar with discernment or understanding?
2. Who set or appointed its extent or measurements of quantity because you are aware of *such necessity*?
3. Or who extended a measuring cord over or above it? *There is something of the divine humour here for the LORD would be aware that Job would see immediately that God does not depend on ropes and rules.*
4. Upon what are the base columns (*the as we would say plates*) sunk or settled in [*bf*] *like stones in a ring*?
5. Or who cast down the cornerstone of it with the singing in unison or joyous vibrations of the sparkling stars or globes of morning? [*bk* Hebrew "star" "Ethiopic ""sparkling" Arabic "rolled up in a ball"] *The affirmation is that the earth's plates were firmed simultaneous with the first morning so that Genesis 1-3 appears to record simultaneous creativity. Then all the sons of God were shouting or would shout for joy. The term [w] is later used for victory over a conquered enemy but since it involved every angel it was not occasioned by a defeat but by an awesome beginning. There was unity in the Godhead. There was unity in the universe. There was unity amongst the angels of God. There was not an enemy in sight. The purpose of this reference was to inform Job that Satan who sought occasion against him was then on side.*
6. Or who caused the sea to be covered over or fenced in by folding doors in its rushing forth of water issuing from an inner part or womb? *The sixth question informs us that without the sun the water covered earth was dark and locked under ice which with the light of the fourth day issued out like the waters before the birth of animals and man.*
7. With my setting up or appointing the shining cloud as its covering or garment. *God acting like a father gave the new earth its first baby clothing of cloud. This is quite fascinating seeing there was no rain on earth until Noah's day. The radiant protective cloud appears to be a*

special hydrological phenomenon which we do not now possess and probably one which protected the ancient world from radioactive particles that have ever since pummelled the earth. Then darkness swaddled it. The notion of the care of a baby continues in the divine presentation. There was clearly no solar radioactive action upon the earth prior to about 6000 years ago. A form of light which was pre-solar, however, attended the earliest creation. Then I would break in pieces or fracture my limit upon it. The LORD indicates that God determined to open the doors of the sea and break the icecap and allow the process of life to begin. God conceded his right to contain in favour of ending limits on the ancient world. Our freedom is God's willingness to allow a process He established to develop. Then there were bars and doors. The LORD explains that there was a vertical restriction on the seas as there had been previously a horizontal one. And He (the Word) said **"Unto this province you may come but you may not add"** The dominion of the sea was restricted and it appears from the book of Genesis that the land was one entire mass with encircling sea. It is notable that this written account not that of Genesis account is the earlier - though the records recorded in Genesis were with the human family earlier than these questions. The one came down through Abraham and presumably the other through Nahor's successors. **Then here the limit for the pride of your rolling waves will be established."** Our LORD Yeshua set the ancient boundaries of the sea.

8. Have you continually mandated **the morning** of your days being continually aware or informed of the dawn rising; to hold fast to or against the wings or the earth and that it rouse or drive out [r[n] **THE WICKED** from it? The LORD queries if Job is up early enough to see all that is going on in the earth. The earth is described in terms of a bird's body and its edges are well under God's command. Even when rebellion might arise well away from the earth's heartland God is in control. This notice begins to suggest how Satan at the outset began to seek mastery of the earth. God was able to wake earlier and saw the first seeds of pride in Lucifer's breast. It (the morning) has changed or as clay of a signet ring and they will stand settled or true to assist like a garment. The dawn changed with the tilt of the earth during the flood and yet the days stand and will stand under God's stamp of covenant as expressed to Noah till the end of the world. Whereas the wings of the earth continue the same ageing occurs so that as the LORD views the world as ageing and it already looks a bit tattered in Job's time. However **its wings** speak of faith protection and forgiveness and that ministry is what the creation is all about. But from **THE WICKED** their light will be withdrawn or restrained and the power (whether "arm" or "army" power) of the elevated will be broken. A rabbinic comment is made on the "raised "ayin" within the word "wicked" that is found in verses 13 & 15. My observation is that the raised letter which means "70" numerically speaks about the challenge of Satan and sin over the entire period till the end of the second temple. Such wicked rebellion is a "rising" against God and this is the mystical idea behind the raised letter.
9. Have you gone to the springs or gushings of the sea?
10. And have you gone in exploratory search of the depths? Today nuclear submarines plumb the ocean depths as was never before possible some 3700 years later.
11. Have the gates of death opened or disclosed themselves to you? The eternal dimension of the unseen life of eternity was unknown to Job. They are few who pass through and return. Only Jesus and Moses ever passed that way
12. And have you seen the gates of the shadow of death? Job had lived to experience death in his family yet he personally had not spied the grandeur and awesome sight of the "gates of the shadow".
13. Have you understood as far as **the width of the earth**? Tell me if or when you know it all? The LORD may have been giving Job more time but in his day it would not have been possible to travel the entire earth to be conversant with it from what is China & Europe and America today.
14. Where is **this** (one) - the way where light may dwell or abide? The path of light is the path God treads. It is in the heaven of heavens. Then darkness - where is **this** (one) - its place because you will take it to its limits or boundaries and because you will or should understand the trodden highway or course of life to his house. The LORD is making Job aware that He listened as the patriarch pressed to the boundaries of his knowledge. The Question seems to have a particular person who follows the path of light and one who follows the path of evil in mind
15. **Are you aware or know because you were born (since) then and from the count of your days being many?** The LORD appears to be now engaging Job in facts or people he should

know because they relate to his era and through his experience he could gain knowledge of them or their path of life. I hazard the guess that one might be Abraham or Jacob his heir. The other might be Sodom the disrepute of which was worldwide or Esau and Edom whose tribal line may well have been known to Job. Job may well have known Beersheba and Petra and what they represented.

16. Have you entered the treasuries or storehouses of the snow? *This is a further subsidiary query on the "broad earth" where the LORD asks Job if he has travelled to the northern or southern snowbound regions. Job would not have traversed anything like 1,500 miles north to the land of Rosh where most easily he could wonder at those vast areas of snow.*
17. Or will you ever see the treasuries of the hail or cold... *(Job was used to a suitable warm clime and clearly the LORD was pointing out that his wide world has expanses of frost and hail where the values of life are very different. Homes would be igloos and the staple diet fish) ... which (treasures) **I have preserved for a time of adversity for the day of battle and warfare?** The northern snow and ice changed the course of history in the time of Napoleon and swung the balance of power in the world away to the North and West - which occurred largely because Napoleon's armies were defeated by the snow and intense cold. G. K. Chesterton has sagely observed that the reference may be to "the Armageddon" which preludes the defeat of Satan and the event of Christ's felicitous rule. I commend his comment which may yet prove genuinely prophetic.*
18. Where is **this** (person) – where the way light divides? *The Lord appears to be speaking about the rainbow and its origins and purpose. Job may or may not have known the story of God's covenant with Noah. He will scatter the eastern light or increase over the earth? This appears to be a prophecy suggesting important future effect of eastern peoples as light shines from the east. Just as the Lord divides light he divides nations and as He caused the races in Noah's day to replenish the earth He is spreading the great numbers of the east widely across the globe today.*
19. **Who constantly divides** water channels for the overflow flood and **a path for the lightnings of the thunders** to cause heavy rain on earth where there is no man and to cause rain on the wilderness where there is not a man or none of mankind for food or abundance of the desolate and ruined places and to cause the young fresh grass to grow up? *This use of the electric storm the LORD appears to have reserved for great uninhabited tracts of the earth for the food of animals that lived there. This reference may well refer to the ancient Americas which still suffer numerous electric storms. In Job 1.16 a messenger ran to Job with the news "The fire of God is fallen from heaven and devoured the sheep and the servants". Job did not speak concerning the loss of his sheep for truly many of them were for sacrifice in any case though in this strange act the servants who kept them - the shepherds - died as well.*
20. Is there in existence a Father for the rain? *The LORD is cautioning that there is no such thing as a rain God – He controls the rainfall. Jesus said "Your Father sends the rain on the just and the unjust"*
21. Or who has given life and birth to the collections or ponds of dew? *The dew is silvery just like the skein which enfolds the new-born. Its beauty is proverbial.*
22. From whose womb comes the ice?
23. And who begets the dewy overlay or **atonement** of the heavens? *This statement about the covering of the ground may also refer to the appeasement or sacrifice to expiate the heavens and may prophecy the heavenly lamb or redeemer who will atone for mankind. The waters will have lain hidden like a stone and the faces of the deep will hang together or take hold of one another. The icecaps are the residual rump of the considerable icepacks that spread from the poles since the flood.*
24. Can you constantly bind or conspire against the pliant luxury and delights of the seven star cluster - **the Pleiades** ... [*hmyk meaning "a bundle" is a small group of eight stars in Taurus with a very bright star in their midst called "Alcyone" meaning "The center". The cluster depicts Christ as the Leader of His people who cluster around Him at his coming as Jude predicts in Jude 14-15] Taurus is the Latin for the Rimu - the ancient "unicorn" or extinct ox which symbolised Jehovah's mighty rule and is connected with the power of Israel in Numbers 23.22 and also with the sons of Joseph in Deut 33.17. Orion is the brightest phenomenon in the heavens and depicts the glorious coming LORD as Aratus the Greek poet wrote,*

*"Eastward beyond the region of the Bull
Stand great Orion. And who, when night is clear
beholds him gleaming bright shall cast his eyes in vain
to find a sign more glorious in all heaven?"*

...or will you continually open the cords or influences of Orion? [According to Seiss there was an ancient idea among nations that the Pleiades (meaning “congregation of the judge”) were connected with the 8 souls saved in the ark of Noah. Some think Enoch first read God’s will in the heavens and initially devised a divinely inspired zodiac of the story of salvation in the heavenly houses which would naturally explain why the connection of the judgment forecast by Enoch is registered by Jude in Jude 14-15. Orion [lʾsk means “a strong one” or “hero” in Hebrew and the English name is rooted in the Hebrew rʾa which means “light” (the Egyptian zodiac hieroglyphic characters are OAR which also derive from the Hebrew for light). The ancient Acadian “Urana means “The light of heaven”. Orion is the constellation of the “coming forth of the light” – our Prince of Glory. The brightest star in the constellation is Bellatrix which means “quickly coming”. All the stars in this constellation e.g. “the wounded” (Alnitak) “the mighty” (Algebor) “the Prince” (Alnagjed) “The Ruler” (Almirzam) and “Coming” (Heka) witness Christ’s might and return. As scripture says only God could open the history and development of the influence of the kingdom of Christ to which Orion gives testimony. It is thought that Enoch was among the very earliest to develop a popular and godly reading of the stars which the Babylonian culture perverted and in classical times of Persia and Greece the sun was in different houses so the link of birthdays is in error and the meanings should they apply to men are perverse. The divine zodiac started with the Birth of the Saviour (Virgo) Aug21-Sept20 giving the date of Easter within Aries (the crowned lamb) between March21 and April 20

25. Can you cause Mazzaroth to come forth in his time? [The 12 “lodging places” or “inns” are the “houses” of the constellations. Mazzaroth refers to the allotted spaces given to the twelve signs in the circle of the heavens. There are ten well known Zodiacs or heavenly circle histories from China in the east to Persia and Egypt in the mid-east and on to Scandanavia and Central America in the West. It is inescapable that God devised the heavens which are “for signs and seasons” from age to age have carried the knowledge of God’s salvation plan that man corrupted to a man-centred and psychic occult] Each of the “houses” in the first instance since Enoch represented a prophetic event in the history of salvation and of the world itself. Only God could so foreshadow and precisely develop this plan of salvation. The twelve houses of Mazzaroth are Virgo “Seed of the woman”; Libra “The required atonement price for liberation”; Scorpio “The mortal conflict of Christ with the serpent & scorpion”; Sagittarius “the final triumph of Christ”; Capricornus “Christ the sacrifice”; Aquarius “Christ the living water”; Pisces at whose heart is the spiral Andromeda and Perseus the “Bridegroom who delivers from bondage”; Aries “Christ the crowned lamb”; Taurus “The Glorious coming judge”; Gemini “Christ the king”; Cancer “Christ who holds his possessions secure” and Leo “Christ the victor”.
26. Or can you guide or lead [hʾ] back **Arcturus before or protecting his sons** [vʾ] [AISH This name in Hebrew Schultens considers to mean “night watcher” and Gesenius using aphaeresis or transfer of consonants as a resort takes to mean “maidens of the bier” but with great respect I believe both have tripped over the cornerstone root vʾ that was staring them in the face. Job from high antiquity talks about guiding AISH and he is speaking about guiding a flock quite obviously - for one does not guide a bear! The Hebrew root word HUSH means “to hasten” or “assemble” and it is used of hastening sheep into the fold. Its major star names in Arabic confirm this conclusion e.g. Dubhe “A flock”, Phad “guarded” Megrez “separated” Alioth “she-goat” Alco “lamb” and Alcaid “The assembled”.] **The “Bear” symbol does not appear in the old Zodiacs of Egypt Chaldea or India and Bullinger makes the vital comment that an Old Persian word for “sheepfold” is similar to one for “bear” and the Greeks confused the two and wrongly named the constellation giving it the name “Arcas” meaning “Bear”. In the U.S. it is known as the “Big dipper”]** God asks Job if he can act as the heavenly shepherd leading the great and lesser flocks to their folds. In this question lies the immense pastoral task of the ages which only a God of love would attempt as He brings the Gentiles and the Jews together in concert with the teaching of our LORD Jesus in John 10.
27. Do you know intimately the ordinances or appointments of the heavens? The LORD is referring to when the events designated by the constellations will come to pass - the “times” which He has set in his own authority.
28. Or will you set its dominion over the earth in writing? The expression interlaces the idea of the set-up of heaven and earth and the notion of scripting it.
29. Will you raise your voice to the darkness or cloud and will an overflow of water cover you or hide you from calamity? Job is challenged as to whether he can gain an immediate response

from heaven much as our LORD did when the Greeks came or at His baptism thus showing His mighty power and unity with the Father.

30. Will you continually charge and let loose lightnings and they will come to you and say “Behold here we are!?” *This appears to be a statement on commissioning angels not bolts of power. In Hebrews 1.7 we read “He makes His ministers, angels, winds and His servants flames of fire.” (cf also Psalm 104.4)*
31. Who gives sets in array and directs spiritual and practical wisdom in the inward reins of the being? *Wisdom as Solomon discovered comes from God, James in the NT emphasises this factor. David knew that wisdom involves daily direction!*
32. Or who has given and continues to give understanding to the mind and thoughts? *[hkv]The power and privilege of thought are sustained by God.*
33. Who will continually number or muster or **enrol the clouds** with skilful and **steadfast or acute wisdom**? *To write down number or data of clouds requires an intelligence of such speed and a means of recording so sophisticated that earth could not even now supply the capability.*
34. And who will cause the bottles of heaven to lie flat and not pour out? *The LORD is asking if any can stop the rain from falling as the illustration of the bottles going flat and ceasing to fill up depicts.*

*You can't stop rain from falling down
You can't stop the sun from shining
You can't stop God from blessing you
Or winter from declining*

To empty out dust into mud that lumps or clods will then weld together in union. The dusty earth becomes miry. This change God can effect quickly

35. Will you hunt and capture provision for the lioness and satisfy the living *needs* of the lion cub for they lie low and faint in their refuge? They live in a protected thicket to lie in wait. *The LORD cares for the carnivorous beasts of the wild*
36. Who will cause the venison ration for the raven to be appointed or ready for his young that cry out to God for help? They stagger about for lack of food to eat. *God feeds the young even of the carnivorous birds.*

SYNOPSIS

1. *The LORD speaks amid a whirlwind*
2. *He encourages Job to fight on*
3. *He queries Job on matters of earth's founding*
4. *He asks Job of his knowledge of the earth in his time*
5. *He queries Job on the salvation proclaimed by the heavens*
6. *He asks Job if he could arrange the heavenly orbs and their motion etc*
7. *He asks Job if he could organise the seasons and food for the creatures*

CHAPTER 39

The LORD continues His extended session of questions to Job

Behind the initial questions on wild creation is a principle that animals and birds that appear to have been created subject to man evidence unruliness and self will that now is part and parcel of their nature. Their nature and will like that of Satan appears to be fixed and notwithstanding their power and steadfastness something now instinctive may well have occurred at the fall. The effect of the intrusion of Satan at the fall appears to be widespread.

The new set of 16 questions in this chapter added to the earlier 36 bring the total so far to 52 questions

1. (a) Do you know the fit or proper season when **the wild goats** of rock or Petra bring forth? *Petra was a distance from Job and as God continued his inquiries he was showing Job that even on matters nearer to home he had no awareness and gave not a thought to the pains of the wild goats-it mattered not a fig to him.*
2. (b) Or will you be watching the **wounding of the hinds**? *This reference in the LXX is confirmed as referring to the “pains” [ὀδινὰς] of the hinds which are known to God. Job never spared a thought for the multitude of hinds bearing pain unattended or for their death.*
3. Will you count the months they complete and are you aware of the proper time they give birth?

4. They will bow themselves as they are bringing forth they will continue to be cut to pieces or break forth. *The reason for these queries becomes plain as the LORD makes it emphatic how distressed the hinds are in giving birth. They suffer in silence. They let go of or cast off their writhing throes [l bj].* Their young are healthy and fat; they will grow big with growing grain. They are off and do not return to them.
5. (c) Who commissioned the liberty of **the running wild ass [arp]**? *It was the LORD that let the wild ass roam at will!*
6. And who opened the fetters of the naked ass of the wild? *[dr[] for whom I made his home in the Arabah wilderness and the salt or barren place his habitat. He will sport with or scorn the milling crowds of the city. He will not listen to the shouts of any who urges him on. The abundant remainder of the mountains is his feeding ground and he will seek out and visit all green verdure.*
7. (d) Will the wild ox *[myr a term that applied anciently to the single horned unicorn found until the 18th century in Tibet but also to the buffalo and the wild oryx]* be willing or inclined to serve you or lodge overnight by your feeding stall?
8. Can you continue to tie up firm and fasten the buffalo or wild unicorn with his woven rope in the furrow or will he harrow straight in the valley after you? *A wild animal of this nature will not reward any amount of effort nor work to direction.*
9. Will you have confidence in him for his strength is great? *Power without the will and liking to obey made the unicorn and its genre inept for agriculture.*
10. Or will you commit your exhaustive exertions and what you might earn to him?
11. Would you have confidence in him that he would bring back your seed and gather it to your threshing floor? *The buffalo could do this but other animals are better equipped to move with careful tread and respond to human direction.*
12. Do the feathered wings of the ostriches *[mymr]* delight you or the pinions of the stork and the quarrelling ostrich *[hzm]*? For she forsakes her egg *[hyxb]* in the earth and warms them on the dust and she will disregard the fact that the foot may burst it and the beast of the field may break it in pieces. She is hard-hearted to the offspring she has as thought they were not her own. Her exertion in laying is for nothing and without care *[dj p]* **because Eloah has caused her to neglect or forget [hvn] practical wisdom** and He has not given her a heritage or portion **with understanding**. *Two things deserve comment. First the writer has added some words to what God asked Job and explained to him. The word "Eloah" (God) is unlikely to be the way God expressed Himself. Second the LORD must have indicated that this apparent callousness is actually a want of in-depth capability - the bird's intelligence is limited. As at the time when she lifts herself up with some height or haughtiness she will despise the horse and his rider. The ostrich stands as high as the horse and rider and doubtless the stork which is also referred to would fly far above the horse and rider. The text captures something of the pride of a bird which is certainly not a significant thinker or careful parent and somewhat quarrelsome by nature though she has a gorgeous feathered beauty which is her prime asset. Though everything is attributed to Eloah – even this apparent lack of intelligence - what must be recognised is that in a perfect creation other creatures would not disturb and squash the eggs –the wild untameable aspect of creation appears to be adventitious not endemic.*
13. Would you have given the horse **its warrior power**? *Big questions of war and peace occur in this context and something of the steadfast nature of the horse is bound up with these thoughts.*
14. Would you have caused his neck to be clothed with shivering irritation? Will you terrify him as a grasshopper? The majesty of his snorting is dreadful. They (his hooves) will dig (like well-diggers) in the valley and he will exult in his strength. He goes on to meet the battle array. He scorns fear and is not dismayed or confused and he does not turn back from the face of the sword. The quiver will rattle over him; the iron spear, the lance and the javelin *nydyk* (or shield) He drinks up the land with a rattle and rush *[c[r]* and fury *[zgr]* and will not believe or credit the trumpet has sounded. *This depiction shows a commitment in the horse such that neither victory nor retreat will dampen his fighting response. He would go on. The instruments of war do not perturb him. Along with or because of the trumpet he says He-ahh! The war horse merely whinnies and would carry on. Then from a distance he will make himself smell the battle the tumult of the captains and the shouts of victory or devastation with pleasure. Even after withdrawal from the scene or before engaging the horse expresses his readiness for the battle. The lesson of the horse is its willingness to continue the battle - a point that God immediately put to Job after his trouble ended and his cold comforters and youth counsellor had finished their spiel.*

15. Is it from your understanding that the hawk soars [*rba*] and spreads out her wings to the south? *The hawk by hovering in the sunlight mesmerises her prey. This technique is a special capability of the **bird of prey**.*
16. Does the eagle mount high at your word and on that account cause her nest to be *constructed* high? She lives on the rock ledge and will have lodged upon the thorns of the rock and her strong place or MASADA. From there she espies prey and from a great distance her eyes will have looked with expectation at it. Her offspring suck up blood and at the place of carcasses there she is or will be. *This final phrase about the wild creation has a bearing on Jesus teaching about the last days. The Master said "Where the trophy is there the eagles will be gathered" (Matthew 24.28). It would appear His words directly relate to the Job context. Thus in the latter day wars distant nations who have electronic communications will be gathered to the mid-east battles in the last days like eagles.*

SYNOPSIS

1. *Job learns lessons from the wild on God's gift of freedom*
2. *Job learns further lessons on the gift of intelligence and its diversity*
3. *Job then learns something from the fearless spirit of the horse*
4. *Finally Job has to figure the eagle and its reason de etre into his view of the natural world*

CHAPTER 40

JOB CHALLENGED DROPS HIS EARLIER CHARGES IN CHAGRIN 1-5

Then the LORD answered Job and said "Does the one that strives with Shaddai instruct him?" *The future could be rendered "May he instruct him?"* He that is causing the correction chastening reproof reproach or rebuke j ky of Eloah should or will or may answer.

*Of all the poignant moments in the book this is the most stunning. This is a pause in the query session of Shaddai and the remark and opportunity offered is directed towards Job. He is cut to the quick and humbled beyond any moment of shame or abasement in his life. Though he had been bidden to dress in normal clothing he appears still not to have completed this process as 40.7 shows. In the order of dress "girding the loins" is usually initial so Job may actually have been delaying to obey God's first command. He was slow to undertake the idea of "soldiering on". **Job probably went off to gird on better basic clothing at this point.(This sitting then resumed)***

Then Job answered the LORD and said "Behold I am swift mean ashamed contemptible - even accursed [llq]. *Job considers himself "accursed" though God loves him his feelings are of painful humility. How or whatever shall I answer you? I will place my hand as a guard upon my mouth. Job sees that his words which questioned God must end and that his questioning of Shaddai is a fool's errand.*

Once I have spoken but I will not make answer and twice I have spoken in this way but I will add or continue no more. *Job remembers two distinct queries of the will of God and now he comments "I have nothing to say and nothing to add nor will I further anything I previously urged."* In fact Job dropped his charges. Several times **Job expressed wishes contrary to God's will** but on two distinct occasions **first in 9.17 he charged God with "multiplying his wounds without cause" and then in 30.21 he said "You are become cruel to me".**

A SECOND (2) DIVINE WORD ON BEING CLOTHED ARIGHT 6-7

Then the LORD answered Job from the whirlwind and said "Now gird up your loins like a warrior" *This divine command to get prepared to begin life again and resume normal witness and activity is given a second time. The second divine prompting in this connection comes quickly after the first command. We have to imagine a sufficient pause - a short time when Job gets properly dressed. Though the LORD was in a whirlwind Job was living too unduly becalmed. Life had to go on. As Jesus said "The Father works hitherto and I am working".*

Then I will question you or plead with you and you shall cause me to be aware intimately.

THE LORD PUTS FOUR QUESTIONS ABOUT HIMSELF TO JOB 8-9

These questions added to the 52 already set bring the queries in total to 56

1. Do you agree [*literally "say "yes"*] that you are causing my **righteous judgment** to be frustrated or annulled or shaken?
2. Will you condemn declare me **guilty or unjust** in order that you may be righteous?
3. Have you even **strength** or a right arm like God
4. Or can you roar and cause **trembling** as He can?

Now dress or adorn [Hebrew imperative *hd*] you in glory and elevated or majestic clothes. For a third time God commands Job to get on with dressing as the man he is. The LORD desired the patriarch to resume his responsibilities and be what God made him; then follows a new sitting or Seder.

You should invest or be clothed with bright glory of majesty [*dij*] and the splendid clothing of honour [*rdh*]. This time God is not giving an order but making known what he thinks of his dear servant. Job to God is every inch a king. He is a splendid and majestic man and God wants him to know that He is pleased with what He God has done in his life-the divine likeness.

1. You must scatter or **shatter the anger or haughtiness of your anger** and there must be discernment of everyone who is arrogant and rises up and
2. He must be brought low or **humble himself** [*Hiphil of lpc indicates a personal will to become humble must be shown*].
3. You must look at every one who is exalted or proud and arrogant and you must humble or subdue him [*Hiphil 2nd person with 3rd person suffix of [nk]*].
4. And you must throw down the wicked or violent rebellious ones below.
5. You must conceal or store them in dust together to restrain their faces in hiding or concealment...
...and then I also will testify to you that your right arm will make your salvation secure.

In this fivefold order the LORD shows that because of lacking humility a man cannot be his own saviour and man cannot save humanity. To do so Job's personal pride would need to end; everyone on earth would need to humble themselves; any residual arrogant would need to be brought to heel and then all rebellion would have to be ended and remain unseen. Such a world is as unobtainable as unthinkable.

BEHEMOTH THE DINOSAUR WHOSE DAYS WERE NUMBERED

Please note Behemoth whom I created with you. *This huge animal was created in the self-same 6th day as mankind. As the Rimu was still extant so this dinosaur species appears to have survived till the 17th century B.C.* He eats greens like the ox. Please note that **his strength [hk] is in his lower back or loins** but his power [*ma*] or the beginning of his vigour is in the firm parts or **his mind or inward parts** [*nfb*]. *This great animal which may have been a residual dinosaur or a type of mammoth was a herbivore but when he desired he could exercise immense force.* He bends his tail which is as a cedar tree. *The fact that this huge animal had the longest tail on earth and a lower back to support and control it suggests nothing less than a dinosaur is being discussed.* The nerves or sinews of his **terrible thigh** [*djp Lee and Schultens relate the word "thigh" to the Arabic word for "terror"*] have been bound together. His bones are mighty as brass. His body frame is like iron bars. He is the beginning or former state of the ways of God. *This reference is to a residual animal which was plentiful and first in the order of dignity in the pre-diluvian creative order of animal eminence.* The one who is his maker will make His sword approach him or sacrifice him. *The fact that Noah spared such reptiles as God decreed did not mean they had a title to continued existence. God proclaimed here that the remainder of the genus would become extinct under His will.* For the increase or produce of the mountains bear food for him and all the beasts of the field sport and wear that away or reduce it there. Under the shades he dwells in the covert of the reeds and marshes. The shadows of trees they protect and defend him. The willows of the river encircle him. Look, he will injure or exact from [literally "oppress"] the river and not hurry off in alarm. He believes or entertains the hope that he can make Jordan issue for his mouth or drink Jordan to its source. *Clearly this ancient creature had a Jordan habitat in the post-flood geography of the world and was extant in the days of Abraham and Isaac and Jacob. Nimrod the mighty hunter ruled near Ur in times just prior to those days.*

Will he (any hunter) take him within his own eyesight? His angry snort will pierce holes in snares.

SYNOPSIS

1. **Job drops his charges or uninstructed words on divine sovereign acts**
2. **The LORD calls on Job to battle on**
3. **The LORD asks Job 4 questions about his theology**
4. **The LORD demonstrates why man cannot save himself**
5. **The LORD shows that he can terminate the life of great creatures**

CHAPTER 41 (ENGLISH TEXT)

LEVIATHAN THE ADVERSARY OF ALL THAT SEEK THE QUENCHING OF THEIR THIRST

The English text separates the questions and facts about Leviathan from the questions and data about Behemoth. The Hebrew RT adds the first 8 verses of the story of Leviathan to the former chapter. The LORD resumes his questions to Job.

Through the years “Leviathan” has been one of the tortuous mysteries of scripture. (a) What is it? And (b) what is represented by this creature? The creature is a reptile or mammal. In the light of the total description one has to be convinced Leviathan is that reptile that is responsible still for the most human deaths of all creatures-the crocodile. While the whale is similarly described in Isaiah 27.1 and Psalm 104.24-26, the folded yellow tongued green eyed moving fortress of scales that is the crocodile is undoubtedly our quarry here and he is a perfect mirror of our spiritual adversary.

The word Leviathan is derived from “**wreaths**” or “**folds**”. The blue whale has **numerous folds** on the sides of its underbelly whereas the crocodile is covered with tough folding armoured scales. The eyes of the crocodile in 41.18 are very accurately represented by the description in that place so the crocodile of the Nile would answer equally well to the description. For all animals that come to drink from the world's waters where this creature holds sway death lurks.

As to what this creature mirrors spiritually it scarcely needs debate for man's adversary **Satan** is clearly in view. God reminds Job that of necessity he is Job's adversary but that only God can effectively deal with him.

LEVIATHAN CHARACTERISED AS A KILLER AND NO FRIEND OF MAN 1-8

1. Will you or could you draw out or acquire Leviathan with an angler's hook?
2. And could you cause a line to sink down to **his tongue**? *The crocodile has a striking yellow tongue but the blue whale has a tongue quite impossible to deal with for it equals the weight of an elephant.*
3. Will you put a reed rope into his nose?
4. And pierce through **his jawbone** with a nose-ring or hook? [j#j]. *Again the jaws of the crocodile are large and lengthy and deliver the most powerful grip in the mammal world but equally the jaws of the whale with up to seven rows of teeth are each larger than a cathedral door.*
5. Will he make a great number of calls for pity [mj] to you?
6. Or would he speak contrite timid words [Jkr] to you instead?
7. Will he cut a covenant with you?
8. Will you take him as a perpetual servant?
9. Will you continually sport with him or make him a pet like a small bird?
10. Or will you bind him for your young maidens to sport with him?
11. Will your company or companions make a feast of him?
12. Will they divide him among the Canaanite merchants? *Whale meat was eaten though there would never seem to have been a market for crocodile meat.*
13. Can you persist in filling his skin with spears?
14. Or his head with fish harpoons?

You must set your hand against him or to set your hand against him; remember the battle you will have. Do will do no more! *Added to the previous questions these 16 make up a total of at least 70 questions.*

CHAPTER 41 HEBREW TEXT-LEVIATHAN DESCRIBED

THE STRENGTH AND MOUTH OF LEVIATHAN PRESENT THE GRAVEST DANGER 9-17

Look, his wounding and slaying [llj] is in vain. He will even have been thrown down at sighting him.

1. Who has confronted me and will continue to prosper? **Under the entire heaven he is mine.** *Alfred Guillaume renders this line...*

*“Whoever confronted him and prospered?
under the whole heaven not one!”*

The assumption Guillaume makes is that the wording is “**rough and ready**” but in reply we have to urge that God is speaking and to Him all that is under heaven belongs. Is this not what is stated? The spread of LEVIATHAN is worldwide and the lesson that comes from this is that nowhere is man safe from Satan. Guillaume has of course in his favour the general point that as W.B. Stevenson found there are at least 110 words in the poetry of Job not found elsewhere in scripture but by their root or structural comparison have close equivalents in what lies elsewhere in the later literature of the O.T. I will not be silent about or conceal his body parts or limbs, and the fact of his great strength and the grace or beauty of his extended length or the fitness of his battle array. **Satan is terribly fitted to be man's adversary. By stealth and surprise attack the crocodile can outwit the lion.**

2. Who has kept revealing or laying open the faces of his garment or covering? *The scales of the crocodile are impenetrable to even the teeth of the whale.*

3. Who would come near his double jaws or **double row of teeth**? *In this further description the crocodile alone specifically qualifies for the whale has up to seven rows of teeth.*

4. Who has gradually opened [Piel] the doors of his face? *The crocodile again qualifies because it has the most powerful snap bite in the world.*

His teeth all around are terrifying. *The teeth of the crocodile are powerful and about 3 inches long.*

His mobile fortress shields are his pride. *Nothing could be clearer than that the creeping crocodile which can travel at 10 mph. is intended.*

They have been locked together [rjs –the Hiphil means “locksmith” or “joiner” –Professor Lee] by a tight flint like seal. One placed close to another and no air can come between them. *The crocodile can swim well out to sea and survive for some time minutes under water and its scales are as effective as those of fish.*

They will have been welded each to his fellow; they will have taken hold of one another and are not to be parted.

THE SPIRIT AND BREATH OF LEVIATHAN 18-22

When he sneezes light is made to shine. *This is an observation which stands in parallel to the glory of the radiant sun in Job31.26. God is saying that even this dragon looks glorious on occasions. We read in scripture that Satan is transformed into an angel of light.* And his eyes are as the eyelids of the morning. *The glowing green of the crocodiles eyes in the water are like glow in the morning sky.* From his blowing or cheeks will flow shining that goes out or dims [The root of dpl (torch) as examined by Kamus shows that a dying brilliance and luminosity is detailed by the term so satan’s glory has been brought low]. As sparks will escape when striking fire... Again as in the rubbing of flint so in the dying flame of torches but sparks are seen.

...from his nostrils vapour goes out like a boiling pot or agitated cauldron. His breathing would continue to keep live coals burning. *The power of his breathing is like bellows and so the LORD observes that applied to coals which were alight it would cause them to glow.* And a glittering tongue of flame goes from his mouth. *This expression draws attention to the yellow-orange tongue of the crocodile which shoots out occasionally.* In his neck strength lodges and for his cheeks melting languor will exult. *The apparent crocodile languor or tearfulness quickly changes to what seems laughter.*

THE MIGHT OF LEVIATHAN AS AN ADVERSARY 22-34

The flaccid or pendulous parts of his flesh are damasked together. They have been pressed rocklike over him; they will not move of themselves. *Something of the poor manoeuvrability of the crocodile is suggested. His room for action is restricted. In this the LORD teaches that He has determined to limit Satan’s activity. Scripture says “God will not allow you to be tempted above that you are able but will with temptation provide a way to escape”.*

His heart has been poured out molten and hardened as stone. *The fiery or igneous rocks mirror the set nature of Satan’s heart. As from the time of the putting out of the flame of love for God in that heart he is a being of adamantine purpose.* And it has become hard as a lower millstone. From lifting himself up the mighty sojourns in fear. From being vexed by calamity they will have been at their wit’s end or suffered loss or made offering for their sin [Hithpael of afh].

The sword pursues him without enduring against or rising against him; also the spear missile and chain. He reckons iron for straw and brass for rotten wood [bqr x[]]. *The lesson we learn from the inadequacy of normal weaponry is that carnal weapons are no match for Satan. Nations in these end-times are battling an unseen enemy with great stores of armour only to see their adversaries multiply and strengthen. Cannot God deal with evil when prayer and godliness are cultivated and encouraged? Paul said “The weapons of our warfare are not carnal” (2Corinthians 10.4)*

The son of the bow will not cause him to bolt away; stones of the sling are turned back as grass where he is concerned. He reckons clubs as stubble. He will laugh at the rattling or threatening of the spear. Sharp **potsherds** or scratches are under him. *The underbelly of the crocodile is his weakness and with all his strength he is vulnerable below. This lesson shows that even broken men and women – the pottery God rebuilds can do Satan injury by putting on the whole armour of God.*

He will strew the wounded on the mud or strew slices cut off on the mud. He will make the depths as a boiling pot; he makes the sea as the apothecary’s ointment. *The action of the full grown 20 foot long crocodile has now been caught on camera but was in the time of Job largely unknown. The question occurs “How far did Job have any personal knowledge of the history of Behemoth and the habits of Leviathan which the LORD used to teach him vital lessons?”*

After him he makes the path shine *with his glory*; **he would scheme an old grey head for the abyss.** *The connection of the crocodile with the “abyss” is now stated. It seems as if Satan would imagine that he might drag an aged saint to the abyss.*
 There is none upon the dust like him that act without fear or terror. He will watch every arrogant one. He is king over all the sons of pride. *In the first instance xjv means the larger and stronger wild beasts but the lesson has to do with Satan being prince among all the arrogant rebellious angels.*

SYNOPSIS

1. **Fourteen queries on Leviathan (the crocodile) demonstrate God’s understanding of Satan**
2. **Satan’s danger lies in his mouth, his fury and his evil spiritual power**
3. **Satan selects his victim - in this instance Job**

CHAPTER 42

JOB’S RETRACTION AND SELF ABNEGATION 1-6

Job has come to know that though he suffers the LORD remains righteous. In suffering Job and his Redeemer (who will undergo suffering) remain united in fellowship. Job’s name “desire or “prayer cry” is more real than ever - he continues to be a steadfast man whose desire is for God and whose cry is prayer.

Then Job answered the LORD and said “I know that you are capable of everything and no purpose or evil intent [*literally “twig of the vine”-so the LORD is the vinedresser who keeps his vine*] can cut itself off from or be incomprehensible to You [*literally “make inaccessible fortress style”*]
 Who is **this** that deliberates plans consults with men who are dissemblers or hide (their ears and eyes) *from God* – this one without knowledge? For that basic reason I have published *my ideas* and not understood miracles beyond me of which I had no awareness. Please listen and I will speak in an orderly fashion. I will make my request or query known to you and you must put me right or give me knowledge to discern. [*Hiphil imperative of [dj]*].

I have been submitting to you in relation to what the ear heard but now my eye sees you. For this basic reason I will lightly esteem or despise myself [*LXX εφ’αυλίσσα - “I once and for all think myself little”*] and I repent and console myself upon dry earth dust and ashes.

THE RE-INSTATEMENT OF THE DIVINE WORLD VIEW OR THEOLOGY 7-8

Then it happened after the LORD was continuing to speak these **ordered words** to Job [*the reference is to the speeches of the LORD in the previous chapters*] the LORD also said to Eliphaz the Temanite “My wrath is become hot against you and your two companions for you have not spoken in order of me that which is established as my servant Job has done. So now take seven bullocks of your own and seven rams and you must go to my servant Job and cause them to be offered up as a burnt offering on behalf of yourselves and my servant Job will engage in continual prayer on your behalf for with his person [*literally “his face”*] I will pardon or lift up your countenance to prevent dealing with you **as the impious or wicked in punishment**. [*hlbn which can mean “folly” or “wickedness” has here the force of “making punishment”; the noun has no plural or construct nevertheless I have associated the idea of impiety with the “comforters”*] for you have not ranged your statements in order about me as is **established or orthodox** [*LXX “the truth”*]. It should be observed that Job lived by what was **mk** or orthodox and established as the truth God had revealed:

1. Divine omnipotence and Sovereignty cf Chapter 26
 2. Divine judgment and retribution (Chapter 27)
 3. Divine Redemption - Chapter 28.13)
 4. Divine exaltation Chapter 29
 5. Divine humiliation as reflected in Job’s Christ likeness in humbling himself - Chapter 30
 6. Divine equity as seen in the “even balances” of 19.25 etc] as my servant Job has done.
- In a broad brush sense Eliphaz erred when in 4.18 & 15.15 he said “God does not trust his servants” and in 11.6 Zophar erred in saying that “God forgets some sins” and in 25.4 Bildad erred in saying “There is no way to be right with God” while in 33.23-26 Elihu erred in saying that “the idea of a mediator is a big “if”. Many other matters of serious error in their presentations could be cited.*

RECONNECTION & RECONCILIATION - THE CONVERSION OF COMFORTERS AND ADMIRATION OF FAMILY 9

Then Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naathathite went and did that which the LORD God ordered them to do and the LORD lifted up or looked with affection on the faces of

Job. God not only cheered Job but He gave hope and forgiveness to his three friends who came the way of burnt offering - typical of the way of the cross. The burnt offering represents the “way of forgiveness through blood redemption. As God later stated to Moses “it is the blood that makes atonement for the soul”].

JOB ENJOYS THE LIBERTY OF GOD AND COMPASSION OF FRIENDS 10-11

And the LORD turned back the misery or captive imprisoned state of Job... [*twb* the word indicates a state of life akin to imprisonment not unlike the captivity of Israel referred to in Psalm 126; neither were the resulting joy and exultation any different]...in **his having prayed** [*Hithpael Infinitive of 11p*] on behalf of his friends and the LORD added all that was Job's to the double. God doubled the estate and wealth of Job when he acted to pray for his friends and continued that ministry.

Then all his brothers or relatives and all his sisters came to him and all who were known by face to him and they ate bread with him in his house and they consoled or **nod their head** to him [*dnn* nodding consent at his lips or simply in pity] and they comforted him or showed compassion on him over all the calamity which the LORD had caused to come upon him. [*The LXX from which, however, up to 25% of the text is missing reads “they wondered at all that the LORD had brought upon him!”*] The Hebrew text does not balk the ultimate or permissive divine will in the matter. Each man gave him one QESITAH or “silver lamb of money” [*This is highly symbolic of “innocence” and also of “redemption” so two inter-connected lessons lie in the money - the one Job's innocence and the other the perfect redemption of Christ without which Job could not have been the man he was*].

And each man gave him an ear-ring of gold. As in Genesis 35.4 this may well have signified a willingness to give full acknowledgment to the God of Job and put Him first over any gods they knew or honoured. It would seem to be a sign of honour and fealty also.

WOMEN WITH A WORLDWIDE TESTIMONY TO GRACE AND TRUTH 12-17

Job's three daughters bore a testimony to the whole earth of the peace of God by the Holy Spirit and the humility that endures suffering and the light that follows darkness and accompanies salvation.

Then the LORD blessed the later life of Job more than the earlier and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and a thousand female asses. And **there would in the future be** seven sons and three daughters for him.

And he called the name of number one Jemimah [*“dove” reflecting his days when the sign of God stood above his tent and the Spirit of God gave him such peace and prosperity*] and the name of the second Keziah [*“scraped or peeled” reflecting his days following the distressful crises when he scraped himself with a potsherd*] and the name of the third Keren-Happuch. [*“A horn of light of radiant change or beautiful colour (paint)” reflecting his recovery of brightness and the change in his friends and family and comforters for which he earlier prayed and lived close to God as an intercessor*].

And there were not found in all the earth women beautiful or excellent as the daughters of Job were. And their father wished to give and **would give them** [*future tense of “give” as in the case of the family that would be born this tense tells us that the epic was written before their birth and before the daughters were married – and as it expresses the father's wish it appears to have been related by himself to an amanuensis*] inheritance among their brothers. And after this Job would live 140 years and saw his sons and his sons' sons, four generations. Then Job died a venerable aged man and full of days. Job had days full of interest and deeply satisfying living filled the residue of his life. His life after his troubles was 20 times 7 in years but what scripture makes emphatic is that he rejoiced in the spiritual changes that followed suffering and he resumed his power as a chieftain or Sheikh and enjoyed a singularly happy family life whilst he made every day a Sabbath and walked with God in worship.

SYNOPSIS

1. *Job's full retraction*
2. *Jobs theology and divine world-view restated and upheld*
3. *Job's friends reconciled to God and to Job*
4. *Job's re-stored family lives long as a testimony to truth and grace.*

THE END

CONTENT-SCRIBAL NOTE

The textual footnote tells us that “The poetic portions of the speech of Job are 1007.” (The English verses are 890) “There are eight disclosures or laying bare of His heart in them full of recompense and truth and parts which are taken away and not now present but the Sederim are eight.” *These sederim include 4 cycles of speeches together with Job’s prologue on the dust pile and 2 further sessions when the Lord in Chapter 38 & 39 asked Job to dress himself as a soldier and then gloriously and a final session eating with his friends and family in a joyous feast. The last session is spoken of as a feast of loving friendship akin to that at the gates of Zion when the LORD restored Jerusalem.*

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