

CHAPTER 6

Job – What a Man! – The LORD Said So!!

Before beginning to read this commentary reflect on why you serve God? ¹

The Book of Job in a Nutshell ²

The Book of Job is about man, more specifically 'what is man,' and 'how to speak rightly about God,' the first and second part of the central question in the Book of Job. ³ The Book was written ⁴ within the context of the Creation story in Genesis ⁵ when God made Adam in His Image and Likeness, formed the Adam from dust of the adamah ⁶ (i.e. ground), breathed into him the Breath of Life, and put him in the Garden to serve (i.e. to till it.) ⁷ But then came [the serpent] ⁸ to tempt the Adam so as to expose what the Adam really was. One of Job's three friends, Zophar, describes (from [the satan's] ⁹ standpoint) what man ¹⁰ was after this fall - the wicked Adam. ¹¹

Job was a man who served God. When [the satan] came to a heavenly assembly, the LORD of Mercy asked [the satan], that [ancient serpent], why [he] had set [his] heart against Job even though Job was a blameless and upright man who feared God and turned away from evil. [the satan] responded saying that God was wrong, Job was a mercenary greedy servant who only served God because God was paying him. Stop those payments and Job would curse God to His Face. According to [the satan] Job was a mercenary since all men are either wicked or at best mercenary servants. Job's height may mount up to the heavens but he is like all men who will perish forever like their own dung without any regarding them. This is just what man is and if allowed [he] could expose just what Job was.

The LORD of Mercy allowed [the satan] to put Job to the test. After being given authority, [the satan] chose to steal Job's wealth, murder Job's children, and severely afflict Job's health. ¹² But the result was a spectacular failure as Job proved [the satan's] contradiction wrong. Job blessed the Name of the LORD and did not curse God.

Pivoting and not conceding [the satan] tried to get Job to renounce his integrity and admit that he had never been blameless or upright. Thus, Job himself would contradict God and prove himself a mercenary who would renounce his integrity in order to restore payments from God. Just as [the satan] had influenced the Sabeans and Chaldeans to steal all of Job's property, [he] came as a [stealthy spirit] in the night to influence three of Job's friends

¹ Assuming you are a believer who serves God. For those that do not serve God, ask what is the foundation for your disbelief and/or refusal to serve.

² "I went down to look at the nut orchard" Song of Songs 6:11

³ Saint Augustine imagined a conversation with God where God asked him what would you like to ask? Saint Augustine replied, I have two questions, I want to know Who You Are and who I am.

⁴ It is an inspired story that probably began as an oral story before it was committed to writing.

⁵ See Zophar's second speech in Job 20:2-29. Most translations translate the Hebrew name 'Adam' as 'man' in verses 2 and 29. Verse 2 speaks of Adam of old i.e. the Adam in the Genesis story. Adam is like brackets around Chapter 20. This is Zophar's last discourse and it is all about Adam, the fallen Adam, the wicked Adam.

⁶ Hebrew word for 'ground.'

⁷ The most common translation is of the Hebrew word 'abad' in this context is to till. But the Hebrew spelling of the word 'ebad' is the same and is translated as serve.

⁸ The brackets here are explained earlier in the Key of Creation book. Briefly they indicate an evil being that is bound by [perfection].

⁹ 'the satan' are the actual words in the original Hebrew text. Most English translations drop the 'the' and translate grammatically as 'satan'.

¹⁰ the Adam and all his descendants

¹¹ Job Chapter 20:4-29

¹² Compare [hasatan's] murderous 'testing' of Job to Saint Raphael's the Archangel non-murderous testing of Tobit in the Book of Tobit.

to convince Job that no man can be upright and blameless before God; that man was abominable and corrupt who drinks iniquity like water. Despite their efforts to convict Job, he refused to renounce his integrity; he was not a mercenary. [the satan] failed spectacularly again.

But in his anguish Job had cursed the day of his birth and had called upon [leviathan], a force for anti-Creation,¹³ as if to erase his own creation. Though Job immediately repented he was still without hope. In response to what Job had thought was his unjustified sufferings, Job had lost his hope in God. Even though Job had lost everything, Job never asked for his health, wealth, or family to be restored, instead he looked for and had called upon God to explain why he suffered, in order to restore his hope. Why did he suffer so greatly while often times the wicked prosper? Where is justice in this life? Is there no justice in this world? Job called on God to explain.

After the three friends failed to convict Job, God would appear to Job but first He sent an angel.¹⁴ Just as an angel of the LORD inspired Daniel to defend Susanna,¹⁵ so to an angel of the LORD inspired a young man Elihu to turn Job's thoughts back to God and to intercede for Job, as Job had sinned in calling upon a force of anti-Creation. Elihu would trumpet God's praises so as to turn Job from his pride that was the root of Job's insistence that God explain to him why he suffered. Elihu trumpets that God is so great who can call Him into question?! God is awesome for Who is like God?! Elihu also pithily presents the reasons for man's suffering (though heretofore this answer has not been recognized.)

After Elihu's trumpeting, the LORD of Mercy appears to Job and speaks to him from the whirlwind. The LORD calls upon Job to consider the vastness of the universe and its creatures; all are His Creation. Upon seeing God, Job replies, humbly repenting of ever calling God to account. The LORD gently¹⁶ rebukes Job for calling upon a force of anti-Creation and then in His anger He rebukes the three friends. They had made Him into a king of mercenaries, a pay master issuing payments so as to assure that man would serve Him. They did not speak rightly about Him.

Here we see the relationship between the two parts of the central question, 'what is man' and 'how to speak rightly about God.' Put simply, if Job is a mercenary, it is because God is the payor and king of mercenaries. If God is the payor and king of mercenaries, then there is no righteous man, at best, man is a mercenary. It is a sword that cuts both ways. It goes to the stone heart of [the satan's] contradiction of God and part of [his] foundation for accusing Job and man. But Job proved [the satan's] contradiction spectacularly wrong, Job never cursed God to His Face. Job proved he was not a mercenary and the test of Job proved that God was not the king and paymaster of mercenaries.

Then, for all the heavenly assembly to see, Job's property was restored double¹⁷ because [the satan] had chosen to steal it. Job's health was returned and since [the satan] had chosen to murder Job's children, the LORD gave Job more children and pierced the [fleeing serpent].

¹³ Ironically the [very being] that had stolen his health, wealth and murdered his children.

¹⁴ This is not explicitly stated in the Book, but is the result of careful reading and analysis of the text. Elihu says he is there to speak for God.

¹⁵ Chapter 13, Book of Daniel, in the Catholic canon of Scripture but not included in Jewish or Protestant Old Testament canons.

¹⁶ Job 41:10. Job had called upon those who could rouse [leviathan]. The LORD rebukes those who call upon [leviathan] saying, none are so fierce that they should rouse [leviathan]. It is the same Hebrew word 'rouse' in both verses but English translations sometimes translate the word differently in these verses.

¹⁷ Leviticus states that if someone steals something from another that the restitution should be returning double what was stolen.

This test of Job proved that LORD's judgement of the man Job had been right all along. Admittedly in the Garden [the ancient serpent] had succeeded in tempting man ¹⁸ resulting in his fall. Man could be evil, but not all men. Job had been blameless and upright, fearing God, avoiding evil and was not a mercenary. The LORD of Mercy had worked in accordance with His Promise in the Garden by raising up men who were blameless and upright, fearing God and avoiding evil. This was to fulfil His Word that in the fulness of time there would come a Man, the Seed of the woman, Who so loved the Father, that He willingly suffered death by stepping on the head of the venomous [serpent] so as to redeem man; to restore man to the image and likeness of God. This Man was no mercenary but the innocent Suffering Servant and Lamb of God.

There are many sign-posts in the Book of Job pointing to this Man Who would go to die on a Cross and then rise again and be given all authority in Heaven and on earth. All would be subject to His Authority, even the sons of pride and their king, [the satan], that [ancient serpent], the [leviathan], a force for anti-Creation. This Man would be the LORD's complete and definitive answer to the questions 'what is man' and 'how to speak rightly about God.' He was the LORD's Suffering Servant, the New Adam, the Seed of the woman, the Son of Man, the only begotten Son of God through Whom, for Whom, and in Whom all things were Created. ¹⁹ Jesus Christ is our LORD and our God to Whom the Book of Job points.

ABRIDGED VERSION OF THIS COMMENTARY

This is an Abridged version of this Commentary on the Book of Job. It consists of the scripts that were used for videos that were posted on Youtube. It is an abridged version of the more comprehensive, much longer unabridged commentary that follows.

The Awesome, Wonderful, Integrated & Cohesive Book of Job that is Breathtaking, Sublime, and Very, Very Beautiful with Very High Drama

The Book of Job is incredibly Awesome and Wonderful; integrated and cohesive. It is High Drama, very High Drama and so breathtaking taking and sublime that it altogether beautiful, very, very beautiful, at least that is how it should be known. This is not a description of the Book of Job as we understand it today, or for that matter since Biblical commentary began. The Book is recognized as very profound but as one commentator put it "the Book of Job is one of the most difficult books of the Bible." I think many commentators would agree while there are things we understand and can appreciate about the Book of Job, we really don't understand the Book of Job. There are parts of the Book that seem superfluous, repetitive, off topic, and even inconsistent. There is a chapter ²⁰ some commentators question whether it was part of the original account, they opine it looks to have been added sometime later. Others say this chapter was attributed to the wrong speaker. At the end of the Book, when the LORD speaks to Job and the others, it is the longest speech of the LORD anywhere in Scripture. Yet we still can't clearly see how

¹⁸ Through Adam's woman.

¹⁹ Colossians 1:16

²⁰ Chapter 28, Job's discourse on Wisdom

it connects to the rest of the Book. If it addresses what is thought to be the central question or issue of the Book it barely seems to do so, it almost seems tangential to the rest of the Book.

The central question or issue in the Book, the one almost all commentators agree, going back to ancient times, is suffering and evil. Why does God allow suffering and evil? Why is it that sometimes the innocent suffer while some of the wicked prosper? Is there no justice in the world? One commentator summed it up this way, “why do bad things happen to good people?”

Prominent modern atheists use the issue of suffering and evil as proof there is no God. For if God is all Good, how can He allow the innocent to suffer? If God is all Just how can He allow any of the wicked to prosper and go unpunished? Since it is obvious that there are innocents like Job who suffer greatly while some of the wicked prosper, this stands as proof in their minds that there is no God Who is all-good or all-just, consequently there is no God.

When replying to this argument sometimes apologists will refer to the Boof of Job because this Book discusses these issues and asks these questions. One response is formed from God’s discourse at the end of the Book when He speaks of the vastness of Creation, and how any person is simply too small a part of the Creation to understand. Since no one can understand the vastness of Creation they should never presume to accuse God-the-Creator of injustice. No one should call the All-knowing to account or worse accuse Him of not being all-good. We are simply too small, too limited in our understanding to call God to account.

For some, maybe many, this response leaves them unsatisfied and they want more, something, they feel, better answers this mystery of suffering and evil. For such an obviously profound and erudite Book, one that asks these questions, why is it the Book seems so impenetrable by our understanding? The famous English poet Alfred Lord Tennyson said the Book of Job that was the greatest poem of ancient or modern times. Some commentators have called it the noblest book of all times. Yet we still don’t understand it. It is a conundrum, a mystery. What is holding us back from understanding the Book, what key are we missing?

Finding the key begins with the recognition that the question of suffering and evil is not the central question or issue of the Book. There is another even more important question that is central. Recognizing the true central question ignites the illumination and transformation of the Book. We begin to see the Book as integrated, cohesive, and very high drama. When we continue down this path the Book becomes breathtaking, sublime and altogether beautiful. How did we miss this key?

Our failure to recognize the key can be compared to the ancient astronomers. These ancients knew the sky very well, they named all the lights they could see, they knew where these lights would be during the day and night and knew where they would be at different times throughout the year but they didn’t understand what they saw or knew. They were bound, one could even say shackled & imprisoned by their preconception that the earth was flat and these lights would fly through the sky starting in the East and setting in the West. It wasn’t until man was inspired to understand the earth was not the center of this system, that man began to go down the path to understand this system. The sun was the center, it was a sun-system, a solar system. Once unshackled from their preconception and with the advent of new tools such as the telescope, man came to better understand this sun system. Today we understand this system so well we can send satellites to the most distant planets. Key to this

understanding, was recognizing the sun was the center of this system and the earth, like the other planets, orbited the sun.

So too our understanding of the Book of Job. Once we recognize the True Central Question of the Book of Job our understanding of the Book will increase so fast it will be like an explosion. Those questions, such as suffering and evil will be recognized as important parts of the Book but they are not the central question. They will be understood to be like the planets orbiting the central question. So, what is this Central question? This will be presented in the following chapters.

I would recommend that you read or reread the Book of Job before proceeding. This commentary presumes you are familiar with the Book.

As you read or reread the Book consider your thoughts on the Book. What would you say is the central question? Hopefully after reading this commentary you will feel such joy at the beauty of the Book you will never look at the Book the same old way again.

Finally, before continuing, and assuming you consider yourself a servant of God, reflect upon your reason for serving Him. Why do you serve Him?

What is Man?

Many traditional Jewish Rabbis refer to the first Book in the Bible as 'Bereishis,' the Hebrew word that is translated in English as "in the Beginning." The next four books in the Bible are also referred to by the first word in the Book: for example Exodus is Shemot translated (Names), Leviticus is Vayikra translated (and he/the Lord called), etc. If the same principle of naming the Book after the first word in the Book had been applied to the Book of Job it would have been referred to as "lysh" in Hebrew, 'Man' in English. It would have been called 'the Book of Man.'

'Man' is the very first word in the Book of Job, this is true for the Hebrew Masoretic text, the Greek Septuagint, and the Latin Vulgate that are the basis for our modern translations. Literally the Hebrew text reads 'man was in the land of Uz' but generally English translations make it more appealing for readers with something like 'there was a man in the land of Uz.'

Twice in the Book of Job the question is asked "what is man?" The first time it is asked in Chapter 7 by the man Job who was God's servant and the second time by Eliphaz (one of the three friends) in Chapter 15. When God's servant, the man Job, asks the question, it is in the midst of his excruciating loss and pain. Speaking to God Job says,

*I loathe my life; I would not live always:
Let me alone {God}; for my days are vanity.
What is man, that You should magnify him?
that Thou should set Thine heart upon him?
that Thou should visit him every morning,
And try him every moment?
How long wilt Thou not depart from me,
Nor let me alone till I swallow down my spittle?*

Later Eliphaz, one of the three friends, asks the exact question in Chapter 15 but within a different context. After posing the question Eliphaz immediately answers it, though his answer does not reflect well on man.

What is man, that he should be clean?

And he which is born of a woman, that he should be righteous?

Behold, God putteth no trust in His saints;

Yea, the heavens are not clean in God's sight.

How much more abominable and filthy

Is man, which drinketh iniquity like water?

So, in the Book of Job, the context of the twice asked question “what is man” seems to go from dismal to abominable. Yet this question is part of the central question in the Book of Job. What leads to this conclusion? After all most of the Book seems centered on the question of suffering & evil. So, while the question is important in its own right, in the Book of Job this question simply seems to be a departure point to the serious discourses concerning suffering and evil.

One must go back and consider the genesis of Job's adversities. It begins in the first Chapter when the LORD questions [satan] or more accurately in Hebrew [hasatan] which means [the satan]. The LORD asks [hasatan] where does [he] come from? This is not a question of location, as if the LORD were asking [hasatan] where has [he] been lately. Its meaning will be made clearer when the LORD asks it a second time. [hasatan] responds *“from going to and fro in the earth, & from walking up & down in it.”* This response is not meant to be a travelogue. [hasatan] is saying [he] has been all over the world and [he] knows what is going on there. The LORD then asks, *“why have [you] set [your] heart against My servant Job, who is blameless and upright, a man who fears God & avoids evil?”*²¹

[hasatan] replies

“Doth Job fear God for nought? Hast not Thou made a hedge about him, and about his house, and about all that he has on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he has, and he will curse Thee to Thy face.”

[hasatan] is putting it diplomatically but [his] response can be described more bluntly. [hasatan] is saying, God You are wrong. I know Job and Job only seems blameless because You have been paying him. Job is a mercenary greedy abominable servant, so if You take Your payments away Job will curse You to Your face.

At that time in salvation history, if you could have been at the heavenly assembly when [hasatan] had said this, you would have gasped. Here was, arguably the most intelligent spirit that ever had been created, contradicting God. [he] was saying [he] knows Job better than God. The LORD's response is astounding, He gives [hasatan] authority over Job to do as [he] wills to test Job, but upon Job himself the LORD says don't put forth [your] hand.

²¹ A quick footnote is needed here concerning translations. If you pick up a Bible and read the LORD's question to [hasatan] in Job 1:8 you will probably read something like 'have [you] considered My servant Job?' But in the original Hebrew text you find the word 'heart.' This is the same Hebrew word used in verse 41:24 speaking of the hard heart of [leviathan]. Translating the word as 'considered' seems to make it more understandable but this can and in this case does obscure the true intent of the verse. The LORD knows that [hasatan] has set [his] heart against Job.

This begins the high drama, not so much for us today because we are aware of what follows in salvation history, but at that time this contradiction was high drama. What would happen next?

Job passes his test & responds both admirably and memorably,

“Naked came I out of my mother’s womb, and naked shall I return: The LORD gave, and the LORD hath taken away; Blessed be the name of the LORD.”

The narrator adds *“In all this Job sinned not nor charged God foolishly.”*

This was a spectacular failure by [hasatan], one all the heavenly assembly had heard and seen. Then [hasatan] came a second time before the heavenly assembly and the LORD speaks to [him] repeating that Job was a good man and then rebuking [hasatan] saying *“[thou] movedst Me against him, to destroy him without cause.”* This was a piercing rebuke, obvious not only to [hasatan] but obvious to all of the heavenly assembly. But [hasatan] was not deterred. [he] was not sorry, [he] was convinced [he] was right and had not been wrong. So [hasatan] responds & it is this response that is so revealing. [hasatan] says, *“Skin for skin, all that a man hath will he give for his life.”* [hasatan’s] intent is to obtain the LORD’s permission to let [him] threaten Job’s life and this will prove Job is only a mercenary. But another collective gasp occurs in the heavenly court because they have all heard and now recognize the basis for [hasatan’s] contradiction and [his] animosity toward Job. [he] did not say, ‘all that Job has he will give for his life’ but rather [he] speaks of man. [hasatan] is saying [he] has been all over the world and he knows what man is. Man is evil or if he appears blameless it is only because he is a mercenary receiving payments and expecting more.

This is the high drama of the Book of Job. [hasatan] is willing to contradict the LORD telling Him He is wrong because [he] knows better than God what man is. The only problem is when the LORD gives [him] permission to retest Job, [hasatan] fails spectacularly again. Job does not curse the LORD instead he says, *“shall we receive good at the hand of God, and shall we not receive evil?”* And the narrator adds *“In all this Job did not sin with his lips.”* Job never cursed the LORD to His face.

So, we can see clearly the genesis for all of Job’s adversities was [hasatan’s] contradiction of God because [he] knew better than God what man is. The question ‘what is man’ is the genesis of Job’s adversities and the genesis of the Book of Job. It is the first part of the two-part central question.

This chapter ends here. Suppose however you are questioning where does all this comes from? What substantiates what is being said in this abridged version. There is an unabridged commentary after this abridged version where you can find the substantiation for all that is said here. In addition, there are Appendices & Addendums in this commentary that expand still further the justification for the major points being made here.

The Scriptural quotes are from the King James bible sometimes with minor changes. This is not my preferred translation but it is not copyrighted and does not require permission to include.

Speaking Right about God

In the beginning of the Book of Job, really at the genesis of the Book, [hasatan] had contradicted the LORD in front of the whole heavenly assembly. [he] knew what man was, man was abominable and corrupt. This was the foundation for [his] objection against God saying Job was upright and perfect. Job was a man and [hasatan] knew what man was. [his] accusation against Job was an accusation against all men. But there was

another, it could be said, stealthy accusation. One that the heavenly assembly would have recognized but one that has not been well recognized by us. It was an accusation against God. [hasatan] was accusing God. According to [hasatan] something had been preventing the heavenly assembly from clearly seeing that man was abominable and corrupt. [hasatan] saw the concealment and recognized the perpetrator of the concealment. It was God. He was paying men. He was paying a bunch of greedy mercenary men to be His servants so as to conceal the true nature of what man was. As long as God kept paying men, some men might seem upright and perfect when in fact all men were abominable and corrupt. This accusation against God, this contradiction of the LORD, was another reason for a collective gasp by the heavenly assembly. This was very high drama!

At the end of the Book of Job, when the LORD appears and speaks to the gathered group, His last words are to rebuke Eliphaz and the other two friends. The LORD tells Eliphaz, he and the other two had not spoken rightly about Him. It was a serious rebuke, the LORD goes on to state that Eliphaz and the other two friends must offer sacrifices and Job must pray for them, otherwise the LORD would deal with them according to their folly.

This was the same folly in [hasatan's] objection to God, in [his] contradiction of the LORD. [hasatan] had not spoken rightly about God, accusing Him of being the mercenary paymaster Who was concealing the true nature of what man was from the heavenly assembly. [hasatan] was proud to tear away this veil so the heavenly assembly could clearly see what man was.

So, the question, 'how do we speak rightly about God?' may seem a candidate for the central question of the Book of Job. No, it's not just a candidate it is most certainly part of the central question. The two questions, 'what is man' and 'how do we speak rightly about God' are as two sides of the same coin, so to speak. [hasatan's] sword cuts both ways. If Job is a mercenary servant, it is because God is the paymaster of mercenaries. If God is the paymaster of mercenaries, He is concealing what [hasatan] had judged is the obvious answer to the question 'what is man?' man is abominable and corrupt.

In the Book of Job, the fusion of the two questions provides both the light to understand the Book and the superabundant energy to appreciate the awesomeness, wonder and beauty of the Book. It is breathtaking and sublime.

This chapter ends here. Up to now these beginning chapters have been about the first two chapters of Book of Job. The Book is 42 Chapters so there are 39 more chapters that have yet to be touched. But the light from the central question will illuminate these chapters so we can see and understand the Book in this new light. We will also see how integrated and coherent is the entire Book of Job.

Context

The Book of Job, like all the books in Scripture, has great mysteries, though the Book of Job may have more than most. Interestingly the Divine Author may have posted a prominent sign at the beginning of the Book advising the reader to be prepared concerning the great depths and many dimensions of the mysteries in the Book. A sign that the human authors intended would prevent blasphemy but the Divine Author meant as a sign instructing readers to 'read carefully, read the context, read with prayer and humility.'

The sign is the Hebrew word '*barak*' as it is used in the Book of Job. Throughout Scripture this word and its forms are translated as 'bless.' It is the root of the word that Job uses when he says

“Naked came I out of my mother’s womb, and naked shall I return thither: The LORD gave, and the LORD has taken away; barak (that is blessed) be the name of the LORD.”

Yet there are verses when translating *‘barak’* as ‘bless’ simply does not make sense. Job had offered sacrifices for his children after their banquets lest his children *‘barak’* ²² God. Translating *‘barak’* as ‘bless’ in this verse makes no sense. Why would Job offer sacrifices just in case his children blessed God? So, most translators treat the word as a euphemism and translate it as ‘curse’.

The same Hebrew word will be used by [hasatan] in his contradiction of God’s judgment of Job when [he] says that if God stops ‘paying’ Job he will *‘barak’* God to His face. Again, most translators do not translate *‘barak’* in this verse as ‘bless’ but as ‘curse’. ‘Curse’ only makes sense in this context. Still another instance of the euphemism is when Job’s wife brings [hasatan’s] words to Job telling him to *‘barak’* God and die. Again, the Hebrew word *‘barak’* in this verse is treated as a euphemism and translated as ‘curse.’

When translators explain the apparent incongruity of translating the Hebrew word *‘barak’* in these verses as ‘curse’ they justify it saying it is a euphemism. They opine that the human author did not want to blaspheme God by speaking/writing about cursing God. So, the human author avoided this by writing ‘bless’ rather than ‘curse’ relying on the context of the verse to alert the reader to the euphemism.

This occurs not only in the Book of Job but elsewhere in Scripture. For example, when Jezebel, the wicked wife of the Israelite King Ahab wants the local elders to have Naboth killed so as to take his vineyard, she writes a note directing the local authorities to get two scoundrels to claim that Naboth *‘barak’* God and king. It makes no sense to justify capital punishment by accusing Naboth of blessing God and king, so again the word is understood as a euphemism for ‘curse’. The broader implication is that everywhere the word *‘barak’* is used in Scripture, the actual meaning of the word must be determined by the context.

Imagine the bewilderment of a reader reading the Hebrew verse for the first time or any translation that exclusively translates the word *‘barak’* as ‘bless.’ In the passage about Job sacrificing for his children because they may have ‘blessed’ God in the hearts, without a doubt the reader would wonder what is wrong with ‘blessing’ God?? It would likely prompt the reader to do more research to discover that the word is being used in exactly the opposite way from its common reading, it was a euphemism.

This sign cautions us that it is an imperative that we should not focus narrowly on a word, a phrase, or even a passage in the Book of Job without seeing and understanding the context. The context is essential to understand what is really being said. The context is especially important to understanding what the three friends said. They often praise God and even defend God and much of what they say is laudable and inspiring. If not for the ending of the Book, when the LORD tells Eliphaz that he and the other two friends have not spoken rightly about Him, the reader might be lulled into thinking favorably about most, if not all of what the three friends said. But the LORD’s rebuke of Eliphaz is just another caution sign about reading within the context.

In this light it must be acknowledged and stated that while the Book has many mysteries, a vital message of the Book has always been clear, that it is foolish to question and indict God’s motives and His actions. This is

²² This is not to say that the word is spelled identically in each instance it is used. The tense of the word may require a slightly different spelling, just as ‘curse,’ ‘cursed,’ and ‘cursing’ are not spelled identically but they are the same word.

part of the beauty of the Book of Job. Even if one doesn't understand the deep mysteries of the Book, one can still come to know one of the most important lessons of the Book - that the proper response to every adversity permitted by God is,

"The LORD gave, and the LORD has taken away; Blessed be the name of the LORD" and "shall we receive good at the hand of God, and shall we not receive evil?"

Above all the clear message of the Book of Job is that God is Great for after all 'Who is like God?!

The [lynchpin]

Most people count only six speakers in the poetic thirty-nine Chapters of the Book of Job, Chapters 3-41. A careful examination proves this wrong, there are actually seven. Most people, even some commentators, miss the very first speaker. The obvious six speakers are Job, the three friends, the young man Elihu, and God. The missing speaker is so stealthy that [he] is seldom if ever counted or even noticed. [he] is the [stealthy spirit] that comes and speaks to Eliphaz before Eliphaz's first speech. Since [he] came to Eliphaz in a night before Job begins to speak poetically (sometime during or after Job had been sitting on the ash heap for seven days and before the three friends respond to what Job says) this makes [him] effectively the first speaker to speak in the Poetic Chapters.

Eliphaz will speak of this spirit that came to him but only after Job has spoken in Chapter 3. Job will curse the day of his birth and call upon those who can rouse [leviathan], a force of anti-creation, to do the same. Eliphaz then begins speaking in Chapter 4.

Eliphaz is the most senior and respected man among this group. He begins by speaking of a spirit that had come to him in the night. He introduces this [spirit] saying, *"Now a thing was brought to me stealthily."* This is a textual warning sign. Job will later say, *"The murderer rises in the dark, that he may kill the poor and needy; and in the night he is as a thief."* Eliphaz continues his description,

"Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof, an image was before mine eyes, there was silence, and I heard a voice."

Eliphaz's description is like the beginning of a distressing horror novel. The appearance of this [spirit], gliding past Eliphaz's face making all of Eliphaz's bones shake filled him with dread and trembling. Who is this spirit? Could [this spirit] be a Holy angel from God filling Eliphaz with terror? Actually, the answer at first glance is - maybe. Later in the Book, the young Elihu will say,

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He opens the ears of men, and terrifies them with warnings, that He may turn man from his purpose and keep him from pride."

Could the dread that Eliphaz experienced actually be from God, simply a Holy messenger from God terrifying Eliphaz just as the young Elihu will say God sometimes does to men? The answer lies in the [spirit's] message.

"Shall mortal man be just before God? Shall a man be pure before his Maker? Behold, He put no trust in His servants; and His angels He charged with folly, how much less them that dwell in houses of clay, whose

foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish forever without any regarding it. If their tent-cord is plucked up within them, do they not die, even without wisdom.”

Where is the warning in the message to Eliphaz?? What deed is this [spirit] trying to turn Eliphaz from?? The [spirit's] message is not a warning, it is a judgement, a judgement of man. When the focus of the reader was on suffering and evil, this judgment was quickly passed over. It did not seem to pertain to the question of suffering and evil. It seemed just a pious expression, similar to saying no one can compare with God. When the centrality of the question 'what is man' is recognized, its light shines upon Eliphaz's words highlighting the importance of this message. It is very important for it is a response to the central question 'what is man.' But would a Holy Messenger from God deliver such a message after hearing God call His servant Job a blameless and upright man who feared God and avoided evil?? This message contradicts the LORD's judgment.

Imagine if this had been said at the Heavenly assembly just after the LORD described Job, His servant, a blameless and upright man who fears God and turns away from evil. It would clearly be recognized for what it was, a contradiction of the LORD's Word. Would a Holy faithful angel, a servant of God, even consider speaking such a contradiction after the LORD had said Job was blameless and upright?? On the other hand, there are spirits [who] feel free to contradict the LORD's judgement to His Face and to terrorize men with [their] venomous message. These messengers are [unholy spirits], ones whom God charges with error and in whom He puts no trust.

This vitriolic message to Eliphaz about man is just a continuation of [hasatan's] contradiction of the LORD's judgement of Job. [hasatan] had said that Job, or any man, is at best is a mercenary who will reveal his true nature if God stops paying him. If God stops paying Job or any man, that man will curse God to His Face. Hereafter this [unholy spirit] will be referred to as the [spirit of contradiction]. This [spirit] is [the lynchpin] that connects [hasatan's] objection to God's judgement of Job in the first two Prose chapters to the rest of the thirty-nine chapters in the Book of Job.

There are a number of signs in Eliphaz's first discourse pointing to true identity of the unclean [spirit of contradiction]; [the spirit of contradiction] is [hasatan]. Besides the stealthy sign mentioned earlier, the [spirit of contradiction's] message to Eliphaz begins with a question, "*Can mortal man be righteous before God*"? In Scripture, one of [the devil's] 'tells' is [he] begins every temptation with a question. When [the serpent] tempted the woman in the Garden of Eden [he] began, "*Did God really say..?*" In the New Testament [the devil's] temptations of Jesus Christ began with "*If You are the Son of God ..*"²³ Now at this point in the Book, the beginning of the three friends discourses, [hasatan], the [spirit of contradiction], begins [his] successful temptation and influence of Eliphaz with a question, "*Shall mortal man be just before God?*" There are more signs supporting the identification of the [spirit of contradiction] with [hasatan] that are described in the unabridged commentary and its appendices that follow.

Many have failed to recognize the [spirit of contradiction's] dreadful judgement of man and pass over it without critical analysis because they had been shackled by the preconception that the central question or issue

²³ This conditional statement is really a question. *Are You the Son of God? If so then prove it.*

of the Book was suffering and evil. Since this description of man was not part of their central question, the [spirit's] statement was viewed as pious expression that in effect praises God; as if it is saying 'no one is as great as God' - a statement to which all the faithful would agree. But is it necessary to speak of the Glory of God by accusing man??

What is Man Thread

There is a very interesting and enlightening fact about the question 'what is man?' The precise question is found four times in the Old Testament - twice in the Book of Job and twice in the Book of Psalms. It is as if the question was a single thread running through the fabric of both Books. Before looking at this connection a little background needs to be presented on a tool that has been used in the development of this commentary.

Consider Scripture as a huge tapestry with the individual Scriptural books like scenes in the tapestry. Individual threads that make the tapestry connect the scenes and provide context and reveal the deeper meaning of the scenes or additional dimensions to the scenes. Technically savvy people may think of these threads as hyperlinks. Upon reflection everyone who has read Scripture has seen some of these links. For example, for Christians, Jesus in the New Testament may quote a prophet like Isaiah from the Old Testament, thus connecting the words of Isaiah to His own words for His listeners enlightenment. Focusing solely on the Old Testament Jewish scholars have identified many such links. Often their granularity goes down to individual words that are recognized as threads or hyperlinks whose connection sheds light on the deeper meaning of individual verses.

But such a technique requires the recognition of the Divine Authorship of Scripture. These links connecting the various books cannot be recognized without acknowledging the Divine Inspiration behind Scripture. Since these books have different human authors and were written at different times these links would be beyond human capacity. They would only appear to be links but would be just happenstance, with no deeper meaning. Part of the foundation for this commentary is the recognition of the Divine Inspiration of Scripture. So, the thread that is the question 'what is man' can be followed from the Book of Job to the Book of Psalms with confidence that both books have been inspired by God.

In Psalm 8 David, who just like Job, is referred to throughout the Bible as God's servant asks the question,

"What is man, that Thou art mindful of him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet..O LORD our Lord, how excellent is Thy name in all the earth!"

Compare this to what Eliphaz states in Chapter 15 of the Book of Job,

"What is man, that he should be clean? And he which is born of a woman, that he should be righteous? Behold, God putteth no trust in his saints; Yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?"

So in Psalm 8 the LORD's servant David is inspired to sing that it is to the praise and majesty of the LORD that He has made man and crowned him with glory and honor. Eliphaz, under a contradictory influence, expresses the exact opposite, man is corrupt and filthy. There is a night and day contrast between Eliphaz's answer to the question 'what is man' and the answer by the LORD's servant David.

There is, so to speak, a twilight and day comparison between the answers to this question when it is asked by God's servant Job compared to when it is asked by God's servant David in Psalm 144. David asks, *LORD, what is man, that thou care for him! Man is like a breath: His days are as a shadow that passeth away. Bow thy heavens, O LORD, and come down. Send Thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; whose mouth speaketh lies, and their right hand is a right hand of falsehood.*

Compare this appeal to the LORD by the LORD's servant David to the lament by the LORD's servant Job in the midst of his excruciating adversities,

"I loathe my life; I would not live always: Let me alone God; for my days are a breath. What is man, that You shouldest set Your mind on him? And that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every moment? How long wilt Thou not depart from me, nor let me alone till I swallow down my spittle?"

Both of the LORD's servants, David and Job are suffering great adversities when they call upon the LORD. David calls for the LORD to come down and deliver him from the hands of the "strange children" while Job longs for God to look away from him and leave him alone. David recognizes that he suffers at the hands of the "strange children" while Job does not recognize that his real adversary is [hasatan] whose contradiction was the genesis of all his adversities.

It is almost as if these two sets of passages, one set in the Book of Job and the other in the Book of Psalms, were written with the intent to contrast the responses to this very important question. They are connected with a common thread, or hyperlink pointing us to these contrasting responses shedding light on a deeper understanding of these matters.

The previous chapter ended with the question, "is it necessary to speak of the Glory of God by accusing man??" By following the what-is-man-thread the answer to this question was found in Psalm 8. There answer is NO! It is not necessary to accuse man in order to give God glory. It is to God's glory that He has crowned man with glory and honor.

The stealthy foundation

The [stealthy spirit's] message to Eliphaz in Chapter 4 is a continuation of [hasatan's] contradiction and the link between [hasatan's] accusation against man in the first two Chapters and the discourses of the three friends in the poetic chapters. The venomous message contradicts God's judgement of the man, His servant Job, as an upright and righteous man. How can Job be an upright and righteous man if no man can be pure and clean before his Maker?

It should be highlighted, because this message came before Job began speaking in the Poetic Chapters, the [stealthy spirit] did not speak it in response to anything Job had said in the Poetic chapters. One might consider it was spoken in anticipation of what Job would say, but it would be more accurate to say it was the beginning of the new tactic [hasatan] would use to uncover Job's 'true' nature, that he was a mercenary. [hasatan] would convince Job to renounce his integrity in order to reinstate the payments from God, 'the mercenary paymaster'. If Job would renounce his integrity and lie by asserting his sinfulness, he would

unknowingly contradict God's judgement of him. His willingness to lie would confirm [hasatan's] judgement of man that man would do anything to get paid; so at best man was a mercenary. The [stealthy spirit's] message is a further revelation concerning the reason why [hasatan] had contradicted the LORD. No man could be blameless and upright.

This venomous message forms the foundation for the discourses of the three friends. In this foundation the contradictory message grows, like a poisonous weed to reveal the full depth and character of the message. The vitriol against man permeates and overflows in their discourses. Compare what the [spirit of contradiction] said to Eliphaz in Chapter 4 to what Eliphaz will later say in Chapter 15 and then to what Bildad says in Chapter 25.

[spirit of contradiction] Chapter 4	Eliphaz Chapter 15	Bildad Chapter 25
Can a man be pure before his Maker?	What is man, that he can be clean?	How can he who is born of woman be clean?
Can mortal man be righteous before God?	Or he who is born of a woman, that he can be righteous?	How then can man be righteous before God?
Even in His servants He puts no trust, & His Angels He charges with error	God puts no trust in His Holy Ones, & the heavens are not clean in His Sight	Behold, even the moon is not bright & the stars are not clean in His Sight;
how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth	how much less one who is abominable & corrupt, a man who drinks iniquity like water!	how much less man, who is a maggot, & the son of man, who is a worm."

The parallels between the three contradictions are too strong to deny that they are not related. And NOTE: each of these contradictions begin with the devil's 'tell', a question. The stealthy [spirit's] message progressively reveals its poison. In Chapter 15 man is not simply impure and unrighteous as was said by the [spirit of contradiction] in Chapter 4, now man is also abominable and corrupt. Then in Chapter 25 the vitriol overflows when Bildad calls man a worm and a maggot. Again, imagine if all of these statements about man had been stated to the LORD's Face just after He had stated that Job was righteous and upright, a man who avoided evil. It would be astoundingly clear that it this is a contradiction of the LORD's Word. This contradiction permeates and develops throughout the discourses of Eliphaz and Bildad. While the first time it occurs in the beginning of the Poetic discourses when Eliphaz describes the message from the [spirit of contradiction], Eliphaz goes on to restate it another time in the middle of the Poetic discourses until finally Bildad ends the discourses of the three friends by repeating it. It's occurrence at the beginning, middle, and end of the discourses of the three friends highlights its importance, after all it is an answer, albeit a wrong contradictory one, to the central question of the Book 'what is man.'

We have mentioned two of the friends but what about the third friend, Zophar, does this poison permeate Zophar's discourses as well? He does not repeat the [spirit of contradiction's] judgment of man in the same obvious parallel way as does Eliphaz in Chapter 15 or Bildad in Chapter 25 but the [spirit of contradiction's] venomous message undergirds Zophar's words as well. This will be discussed later in a following chapter.

Finally, it should be reiterated, when Eliphaz first begins tempting Job to renounce his integrity he begins with a question, *"If one ventures a word with you will you be offended?"* Bildad and Zophar also begin their first discourses with a question, *"How long will you (Job) say these things"..?* and *"Should a multitude of words go unanswered"..?* When Job's wife foolishly tempts Job with [hasatan's] own words she begins with a question *"Do you still hold fast to your integrity?"*

Neither the young Elihu nor the messengers who brought Job news of the calamities that had occurred, the only other speakers in the Book, began with a question. It is as if the Divine Author wanted to highlight [hasatan's] 'tell' at the beginning of the discourses of each of the human tempters of Job.

The Planet 'Who'

Normally, when reading a Book containing many discourses, there is little to no need to ask the questions 'who is talking' and 'who is being talked about?' The Sign, discussed in an earlier 'Context' chapter concerning the Hebrew word 'barak' translated as blessing or curse, was a cautionary notice to read carefully, read the context, and read with prayer and humility. Heeding this cautionary sign, it becomes apparent we must ask these questions when reading the Book of Job. The answer to the question, who was [hasatan] speaking of when [he] objected to God calling Job blameless and upright, was critical to recognizing that part of the central question of the Book was 'what is man.' While it had seemed obvious [hasatan] was speaking of Job, when [he] was asked a second time after [his] first spectacular failure, [he] responded revealing [his] objection was based on [his] understanding and knowledge of man. [hasatan] was objecting to God's judgement of Job because all men were either wicked or at best mercenaries.

Next it was critical to ask the question 'who is talking' in order to identify the [lynchpin] connecting the first two prose chapters with the rest of the Book. When the message of the [stealthy spirit] was examined in the light of the central question, the message was seen as a continuation and elaboration on [hasatan's] contradiction. The [stealthy spirit] was the [spirit of contradiction] [who] is [hasatan].

One of the reasons the Book is seen by some as disjointed, inconsistent, even self-contradicting is we fail to recognize who is really talking and who being really being talked about. For example, each of the three friends has three discourses separated by a response by Job. This is true except for the third friend, Zophar who only has two discourses leading some to think that one of Job's discourses had been misappropriated to Job and should have been attributed to Zophar.

In their first set of discourses each of the three friends spoke of Job. They accused Job of needing to repent of his sins to get back into God's graces. He must have sinned because he was being punished; God would not severely afflict someone who was innocent. In their second set of discourses each of the three friends spoke of wicked men and how wicked men are punished by God. There does not seem to be a discernable parallel to the third set of discourses. Zophar the third friend does not have a third discourse. In Bildad's third discourse he repeats and amplifies the [spirit of contradiction's] message by accusing man of being a maggot and a worm. Bildad's speech ends the discourse of the three friends.

It is Eliphaz's third speech that is such a conundrum. Eliphaz accuses Job of being very wicked, saying his iniquities are infinite. He goes into detail describing the wickedness of Job. There are a number of problems with these accusations. Eliphaz's first words to Job in Chapter 4 had been complimentary. He had said,

"Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees."

These accolades are hardly the description of a very wicked man. But maybe the three friends began their discourses more diplomatically and when Job would not listen to them, their accusations became harsh.

Job disputes Eliphaz's accusation, answering them detail by detail. Eliphaz had said that Job had stripped the naked of their clothing, withheld bread and water from the poor, sent widows away. Job responds saying he had delivered the poor, he had been a father to them, and had caused the widows' heart to sing for joy. If there had been any question as to who was right, Eliphaz or Job, one need only remember God had said Job was blameless and perfect, fearing God and avoiding evil. Eliphaz's accusation against Job makes no sense, especially since it is so detailed. What are we to make of this conundrum?

A possible, surprising, and unexpected answer is while Eliphaz was speaking to Job and accusing him, Eliphaz was really accusing man. This is what man is, he strips the naked, withholds bread and water from the poor, sends widows away and more. It is an answer to the central question, 'what is man?' [hasatan] had seen this time and again when he traveled across the earth seeing man was abominable and corrupt.

Of course, this conclusion is not without its own set of problems. First Eliphaz is a man himself. His accusations would bear as much on himself as it would Job. But Eliphaz had already accused man, first when he relates the [spirit of contradiction's] message in Chapter 4 and later in Chapter 15 when Eliphaz amplifies [hasatan's] contradiction calling man abominable and corrupt. So, this problem evaporates, Eliphaz has already accused man.

It is hard to consider that Eliphaz is speaking of man when it seems so obvious he speaking to and about Job but isn't this akin to how the Book began. [hasatan] had been speaking about Job but [he] was really speaking about man, all men. And remember the cautionary sign, 'barak' spoken of earlier. We must read within context and the context for the Book revolves around the central question, 'what is man?' The light from the central question illuminates and reveals who Eliphaz is really accusing, he is accusing man. Under [hasatan's] influence Eliphaz was accusing all men. It is as if this were a speech [hasatan] could have given in front of the Heavenly Assembly. According to [hasatan] this is what man is.

There is an unexpected gem in this recognition. It reveals the symmetry in the third and last two speeches. Eliphaz and Bildad were both speaking of man.

The recognition that Eliphaz is speaking about man in his third speech resolves the conundrum. It is but one example of how recognizing who is being talked about illuminates the Book so it is then seen as integrated and coherent. It transforms one's understanding of the Book. It is a response to those who consider Eliphaz's speech as an example of the disjointed, inconsistent, even self-contradicting part of the Book. Understanding the central question shines a light on the book such that questions 'who is speaking' and 'who is being spoken about' can be discerned. This understanding then proves to be a waypoint to a broader and deeper understanding of the Book.

Going back to the metaphor of a sun-system, the alpha metaphor of this commentary, we can think of these two questions as forming the planet called 'Who' that circles the sun-system of the central question. The light from the central question dispels the mists surrounding the planet that had concealed who was talking and who was being talked about.

This discussion has focused on one example but more will be discussed in following chapters.

The Boundary Marker

Twice in the first two Chapters of the Book of Job, Job was tested. He had lost all his children and most of his servants. He had lost all his wealth and he was covered in loathsome sores when Job's wife tempted Job, much like Adam's woman had done in the Garden of Eden. First she questions Job and then tells him, in [hasatan's] own words, to "curse God and die." Job rejects this temptation saying she is speaking as one of the foolish women would speak. He continues, "*Shall we receive good at the hand of God, and shall we not receive evil?*" The narrator then adds: "in all this Job did not sin with his lips." Some commentators have speculated the narrator was implying while Job had not sinned with his lips he had sinned in his heart. But there is another possible explanation, the phrase may have been a boundary marker.

[hasatan] had said Job would curse God to His Face if the payments from God were discontinued, and what had already been paid was taken away. Not only did Job not curse God with his lips, but the words from his lips were both admirable, praiseworthy, and memorable. By stating that Job did not sin with his lips it highlights [hasatan's] spectacular failure, for [he] had said Job would curse God to His Face.

As the Poetic chapters begin, Job had been agony for days when his three friends came and sat with him on the ground for seven days. Chapter 3 begins with Job cursing, but not cursing God as [hasatan] had said he would, but cursing the day of his birth. Job is not the only person in Scripture to curse the day of his birth. The prophet Jeremiah had also cursed the day of his birth but Job's curse ran much deeper, much darker, and Job's curse touched upon Creation (and anti-Creation). Job called for deep darkness to claim the day he was born and blackness to terrify it so no light would have shone upon it. Job calls upon thick darkness to seize the night he was conceived so that it had not even been entered into the days of the year. In Job's words we hear his desire that the day of his birth and the night of his conception would be blotted out from Creation, such that they had never existed, had never been Created.

Job is using the same words: day, night, light, darkness, and the stars that were used in describing Creation in the very first chapter of Genesis, in the beginning.²⁴ Job had been sitting in agony for many days during which his faith in God's Justice was severely tested. Job had lost hope. What hope is there for man if there is no justice in this world? If God treats him as His enemy for no good reason and lets some who are wicked prosper, if God treats the righteous and the wicked the same, where is justice in this world? If there is no justice in this world then maybe chaos should be called upon to make the stars of dawn dark, so that there would be no hope for light. Job calls upon those who can rouse up [leviathan], a being the ancients would have recognized as a force of chaos that opposes Creation, to curse the day of his birth and the night of his conception. Job's curse is much deeper and darker than Jeremiah's. In turning to this dark force, Job had sinned with his lips. As the young Elihu will later point out Job had gone in with evil men who say it profits a man nothing that he should take delight in God.

Eliphaz begins his first discourse speaking of [spirit of contradiction] and presenting this [spirit's] temptation for Job to abandon his integrity so as to restore God's payments to Job. Job ignores this temptation

²⁴ See *The Book of Job, A Contest of Moral Imaginations, Chapter 4, Carol A. Newsom*

and immediately expresses regret at his previous dark words. Job admits he has been under enormous stress and his words have been rash. He has been speaking as one who is intoxicated.

While Job repents of his dark words, the crisis of his hopelessness continues. Job will again express in Chapter 10 his desire never to have been born but there is an important, critical difference. In Chapter 10 Job is speaking to God and it is within the context of speaking to God that Job questions why was he ever born. Job never returns to calling on evil men or the force of anti-Creation to curse the day of his birth. Job wants to be left alone; his pain is unbearable and he seeks a cessation of his pain so he calls upon God to end it by ending his life. Notably Job never considers killing himself. Nor does Job ever ask God for his children or prosperity to be returned. Job only wants God explain to him why these adversities have happened to him. He wants his hope restored. He no longer wants to call upon chaos to be the final answer, instead Job wants to understand why he suffered. Job wants his hope in God and God's Creation to be restored. To this end Job expresses his desire to bring God to trial.

So the narrator's words in Chapter 2 that Job did not sin with his lips, was a boundary marker between Job's beginning reactions to the disasters where he had not sinned with his lips, compared to his response after sitting on the ground in ashes for many days where he had sinned with his lips. But of his latter words Job had immediately repented.

This marker will be important to keep in mind when understanding the rest of the book. The three friends will speak of Job as sinner as will the young Elihu but there is a critical difference between the friends and Elihu. The LORD had said Job was upright and perfect, fearing God and avoiding evil. The three friends will unknowingly contradict the LORD's judgment, tempting Job to admit he had been a sinner all along. That is why, according to the three friends, he was being punished by God. God had let Job suffer because he had sinned. The young Elihu will also accuse Job of going in with wicked men but he does not speak of Job sinning before the marker. Elihu will call Job back to complete reverence for God but he never accuses Job of being a sinner before, only after the excruciating disasters.

[leviathan]

Job had called upon those who could rouse up [leviathan] to curse the day of his birth and the night of his conception. [leviathan] is mentioned twice in the Book of Job, once in the beginning of the Poetic portion in Chapter 3 and then again at the end in Chapter 41. This positioning at the beginning and end of the Poetic section suggests its importance. The fact [leviathan's] description is the last thing the LORD says to Job confirms and highlights its importance. It is not only part of the conclusion of the Book but it is the LORD Who is speaking. One would expect the last words of the LORD to Job would be very enlightening, not only to Job and the others, but to everyone throughout history reading Scripture as well. There is an expectation the LORD would reveal to Job and the three friends the answer to their protestations and disagreements. Instead, the LORD speaks about [leviathan]. This is very unexpected and very mysterious. These words about [leviathan] almost seem disconnected to the resolution of the issues discussed by Job and the three friends. What does the LORD's words about [leviathan] reveal? [who] is [leviathan]?

Some opine when the LORD speaks about [leviathan] at the end of the Book it is simply the culmination of a long list of animals the LORD lists for Job, by way of impressing Job with His Creation as compared to Job's lack of knowledge and understanding. Within this framework the description of this enormously powerful beast warns Job to go beyond his fixation upon himself and his afflictions to see Creation is immensely vast and it is not just about him. For a few of these commentators the next question is whether [leviathan] is a crocodile or some extinct dinosaur.

I have not come across any commentator that seriously questions, when Job calls upon those who can rouse [leviathan] in Chapter 3, whether he is calling for someone who can rouse a crocodile or a dinosaur. Job's curse expresses a desire that the day he was born and the night he was conceived had perished. That God (the Creator) would not seek the day of his birth, that light not shine upon it. Let gloom and deep darkness claim it. This last part about 'deep darkness' is literally in the Hebrew text, 'the shadow of death.'

Job is calling for death to overshadow the day of his birth. Job goes on to call upon "*the blackness of the day to terrify the day of his birth.*" The Hebrew word that is translated 'blackness' in this verse is used only this one time in Scripture. The precise meaning of the word is uncertain, and there are a number of possible translations. The respected medieval Jewish Rabbi Rashi translates this part of the verse as "petrified by demons who stalk by day." Both translations, 'the shadow of death' and 'petrified by demons' brings to the fore the sinister demonic dimension of Job's curse concerning those who can rouse [leviathan].

When Job calls for the night he was conceived to never come into the number of the months and the 'shadow of death' to overshadow the day of his birth, Job is saying he wants to cut one man out of Creation, himself, so he had never been created and he calls upon a force of anti-Creation to affect his desire.

'A force of anti-Creation' is not referring to a god but rather to a very powerful yet created being [who] stands opposed to Creation as God has created it. In the Book of Job there is one being [who] stands opposed to Job and opposed to man. [he] was at the time, the ruler of the world [whose heart] was set against Job and against man. [he] stands opposed to the Creation of man because man is only abominable and corrupt, a hideous stain upon an otherwise [perfect] Creation. It is [hasatan]. [leviathan] is another name for [hasatan]. Similar to God Who is referred to by many names in Scripture, for example, the LORD, the Almighty, the LORD God, etc. so too [hasatan] has multiple names, one of which is [leviathan]. [hasatan] is [leviathan] and [leviathan] is [hasatan].

The symmetry of the Book of Job is breathtaking. [hasatan's] accusation is the beginning of the story in the Book of Job, now the LORD speaks of [hasatan] as [leviathan] at the end. There is also a Divine irony in Job calling up those who can rouse [leviathan] to curse the day of his birth. Job does not realize it was [leviathan], [hasatan], that was the genesis of his excruciating adversities. Also, Job does not realize [leviathan] would not only be proud to cut him but to have man, the corrupt, abominable maggot and worm, cut out of Creation.

When Job calls upon those who can rouse [leviathan] to curse the day of his birth, he uses the same Hebrew word 'orer' that the LORD uses when He tells Job in Chapter 41, "*No one is so fierce that he dares rouse, 'orer' [leviathan].*" Job had admitted he had spoken rashly, as one intoxicated when he had called upon a force for anti-Creation. This last thing the LORD says to Job about [leviathan] is a gentle rebuke for daring to use his

lips to call upon those who could rouse [leviathan]. None are so fierce that they should dare rouse [leviathan]. Why should this be so important a lesson? Why should no man dare rouse [leviathan]? Because nothing men can say would pierce [leviathan]. [leviathan] is incredibly powerful, so powerful only the LORD can pierce [leviathan], mankind has no chance. What makes [leviathan] so powerful? The answer is right there in the Book of Job. It is part of what the Book of Job has been about.

There is a very interesting verse in the Latin Vulgate translation of the Book of Job. By way of background the Latin Vulgate in its earlier and now later version, has been and is the official translation of the Bible for the Roman Catholic Church. It was originally written by Saint Jerome at the end of the 4th century AD. It was based upon the-then contemporary Hebrew texts, the Greek Septuagint, and part of oral tradition at the time judged canonical. It was the first Bible ever to be printed. It was printed by Johannes Gutenberg in 1450 AD and was called the Gutenberg Bible.

The verse that is so interesting is a translation of verse 41:25. In Hebrew it reads *“When he [leviathan] raises [himself] up, the gods are afraid; at the crashing they are beside themselves.”* The Vulgate reads *“When he [leviathan] shall raise [himself] up, the angels shall fear, and being affrighted shall purify themselves.”* What makes [leviathan] so fearsome that even God’s Holy angels fear, and being affrighted, must purify themselves? So powerful mankind does not stand a chance to pierce [him]. It is because [his] accusation against man is so powerful. One need only look at mankind’s history to realize how powerful is [hasatan’s] accusation of man.

Men have been corrupt and abominable. Men steal from men; some men would sooner steal what little the poor has rather than show compassion on their fellow man. There is cheating, stealing, murders, adultery, human trafficking and wars. These all stand as proof man is corrupt and abominable. In modern times we have seen two World Wars, the killing and attempted genocide by the Nazis, and the enormous killing and torture of over 120 million people by communists. Yet if all these killings were combined with all the killings by war throughout the centuries it still would not rival the killings done today by prochoice women; women who kill their own babies through abortion. ²⁵

Having children is one of God’s great gifts to mankind. It mirrors God the Father relationship to us. We know what it means to be a parent because He gave us the gift of being able to be parents. Abortion is not only a great affront to the sense of what man is but it is an affront to God Himself. Abortion is one the greatest parts of the evidence supporting [satan’s] accusation that man is corrupt & abominable.

All this evidence pointing to man’s corruption, that he is an abomination, is so powerful it causes fear in God’s Holy angels, the sons of God. This accusation is too strong, too powerful for the Holy Angels of God to overcome, except for their faith in the Word of the LORD. The Holy Angels’ faith in the Word of the LORD is what

²⁵ According to the Guttmacher Institute, there were 73 million abortions WORLD-wide in 2023. In 1995 there were 43 million abortions world-wide. Abortions in the US became legal in 1971. In 1971 other countries had already had legalized abortions or would soon legalize abortions. Some like communist China even had sporadic state-mandatory abortions. A rough calculation using 50 years of legal abortions means, using the 73 million number, that there have been 3.65 BILLION abortions. Using the 43 million number as an average across all 50 plus years, then there have been 2.15 BILLION abortions. Given the estimates that 85 million people were killed during WW II and the communists (Russia, China, Cambodia, etc.) killed somewhere near 120 million people then these numbers add up to 205 million. Considering that in the past that there have been significantly less people living, by orders of magnitude, than are living today, then their wars also killed less people than have been killed in these modern times. So if all those killed in all wars in history added together are measured in 100’s of millions, by comparison abortion has killed in the BILLIONS. Making the numbers even worse, throughout the world every year millions more people are killed through abortion. Even if someone feels the numbers of abortions can’t total the numbers killed in all wars past, give it time. As each year passes more and more are added to the numbers of those aborted.

purifies them until at the right time the Word of the LORD came as the Son of a man. It would be He that was God's response to [hasatan's] accusation against man. It would be He Who provides the definitive response to the question what is man?

This is why the LORD speaks of [leviathan] as the last thing He says to Job. At the center of the LORD's warning about [leviathan] is [leviathan's] accusation against man is so powerful, only the Word of the LORD can overcome it. The LORD's Word overcoming [hasatan] is a very important part of the Book of Job. The Book has been centered on the question "what is man" and it is [hasatan] who stood answering this question with his incredibly powerful contradiction. Man is corrupt and abominable; no man could be blameless and upright unless he were paid. Man would reveal his true character if the payments were stopped. According to [hasatan] this should be obvious to all the heavenly assembly. If God, the mercenary paymaster, were to stop paying men like Job to serve Him, the heavenly assembly would all see what [hasatan] considered obvious, man is corrupt and abominable.

But [hasatan] was wrong, spectacularly wrong. Job did not curse the LORD to His Face. It was the Word of the LORD Who proved [hasatan] wrong. The excruciating disasters that had come to Job together with his lack of knowledge and his lost hope were the occasion for Job sinning with his lips but despite this sin Job never cursed God to His Face as [hasatan] had stated in front of the whole heavenly assembly that Job would do. The Book of Job is about the LORD overcoming [leviathan's] very powerful accusation against man, [hasatan's] contradiction of God's Word.

The Book of Job points the way to the LORD's ultimate and definitive response to question what is man? There would be a man, both the son of Adam and the Son of God, Whom the Father loves and Who loves the Father so much that He was willing to suffer for the sake of that Love, to suffer for the redemption of man. He would show with His Life and death what man was, and pull down from [his] throne the [contradictory ruler] of the world, the [leviathan]. There are many signs in the Book of Job pointing ahead to this Man as shall be discussed in later chapters.

Eli Who?

In the Book of Job the young Elihu is not mentioned until Chapter 32, well after the three friends stopped speaking and immediately, right before the LORD appears in the whirlwind. Job had resoundingly rejected the temptations of the three friends. In the face of Job's resolute steadfastness to hold onto his integrity, the three friends go silent. Job ends by reasserting his integrity and it is stated the words of Job are ended either by the narrator or Job, it is not clear. It is then Elihu speaks. He was angry at Job and the three friends. Notably his anger is described using the same Hebrew word for angry that it is generally used when speaking of God's anger. He was angry at Job for sinning with his lips, going in with evil men saying there is no profit in serving God. Elihu was angry at the three friends because they had not found a persuasive argument that would turn Job from sinning with his lips.

Elihu is truly exceptional. His is the only Hebrew name in the Book of Job. His name is translated as 'He is my God' and its Hebrew spelling is identical to God's prophet Elijah, except for an added Hebrew letter 'aleph' at the end. He is the only person in the Book of Job whose ancestry is described. His father's name was

Barachel translated 'Bless God.' In seven rhetorical questions during his discourse, Elihu sings and trumpets of the awesomeness of God. His seven rhetorical questions together with his name and his father's name could easily be summed up with one rhetorical, joy-filled question, 'Who is like God?!' In fact a subtitle for the Book of Job, no it should be said the Book of Man, could and should be 'Who is like God?!'

Elihu is there to correct Job and call him back to unequivocal steadfast reverence for God. Elihu says his words are inspired by God. He states his words are not false, that one who is perfect in knowledge is with them, using the same word 'perfect' that a short time later he uses to describe God. Elihu states he was there to justify Job, for Job had erred in calling God to account for his adversities. Elihu asks Job why he contends against God, saying God will answer none of his words. Elihu asks what man is like Job who goes in with the company of wicked men saying with his lips 'it profits a man nothing that he should take delight in God.' Elihu stands opposed to the disposition and character of the mercenary, singing that God is so great He should always be praised and never be accused or called to account. It is we who owe God praise always, not God who owes us payments for serving Him.

Elihu is the only one who tells Job, as Job is sitting in ashes on the ground, that God has provided him rich food. Elihu rejects the arguments of the three friends, but notably he does not rebuke the three friends, only their arguments. This is somewhat akin to the angel of the LORD in the Book of Zechariah, who does not presume to rebuke [hasatan] but calls upon the LORD to rebuke [him].

It was Elihu who tells Job to stand, using the same Hebrew word used when describing all those standing before the LORD at the heavenly assemblies in the first two Chapters. There was no need for the LORD to tell Job to stand since he was already standing at Elihu's words. Elihu speaks to Job, calling him by his name, Job. Elihu is the only one in the Book to speak to Job by calling on Job by his name. Elihu speaks to Job of a defending angel, one among many spirits who declares what is right for him, delivering him from going down into the Pit, just as Elihu is trumpeting what was is right for Job, to always reverence God.

It is Elihu who provides the pithy, one verse response that everyone has been looking for throughout the centuries, concerning the meaning of suffering. His answer provides three reasons for suffering that resolve a persistent conundrum about the Book of Job. The general message of the Book of Job, that a righteous man may suffer great adversities, seems to stand opposed to the often-repeated principle in the first five Books of Scripture and the prophets regarding Divine blessings and curses. Both the Torah and the prophets teach, God rewards Israel's steadfastness but will punish their rebellion. This message seems to be opposed to the Book of Job where the righteous man underwent excruciating adversities despite being blameless. So, to many it seems the Torah speaks of Justice while by comparison, the Book of Job seems to deal with injustice. Injustice in the sense that the righteous man may still suffer excruciating adversities even having done no wrong. It is a real conundrum. It is Elihu who resolves this conundrum.

For the Rod, the Land, and for Love (Hesed)

The meaning of suffering is a burning question in the heart and minds of many, if not most people. The common desire, even expectation by countless generations of readers is the Book of Job would provide an answer to this mystery of suffering. The Book is forty-two Chapters long and has always been considered as

centered on the question of the suffering. The common expectation is that it will explain why it is some good people suffer and at least some wicked prosper. These two questions are a problem of justice; if there is perfect justice in this world, then neither of these two situations should occur. To date no one has recognized a definitive answer to these questions in the Book of Job. It is generally agreed the only response the Book seems to provide is God is so great, it is not right that we should ever call Him to court, so to speak, and demand an answer to these questions. This response is a true and right response and it is a very important part of Elihu's response to Job. But this recognition still leaves hope for more, for a deeper understanding. The Book of Job provides more. Elihu provides more.

When one looks for a very faint star in the night sky with the unaided eye, it is more likely seen when one looks near it but not directly at it. This is because of the design of the eye with regard to night vision. Analogously, it is when we no longer look directly on suffering and focus on the True Central Question that our mind's eye is able to see the faint star, in this case an answer to the question of suffering. It is Elihu who pithily provides it.

Elihu's answer is not a lengthy and detailed explanation but he provides an answer, an answer that resolves an important conundrum of the Book as compared to the rest of Scripture. Elihu provides this answer after he reveals he had been inspired by God. He says:

"He (God) scattereth His bright cloud: And it is turned round about by His counsels: that they may do whatsoever He commandeth them upon the face of the world in the earth. He causeth it to come, whether for the rod, or for His land, or for loving-mercy (Hesed.)"

The first part of these two verses speaks of God controlling the clouds and thereby the weather. The second verse states WHY God controls the weather, but the description is very mysterious. It is not surprising that God the Creator can and does control the weather but what is truly unexpected and astounding are the reasons Elihu gives for God controlling the weather. What does it mean that He controls the weather for rod, for His Land, or for loving-mercy? We cannot understand this answer without following the threads pointing to other parts of Scripture.

Before following these threads, it is important to note, Elihu's statement about the clouds is not constrained to God causing it to rain. When God controls the clouds, He causes it either to rain or not to rain. One can think of withholding rain, as one commentator put it, as causing the rain laden clouds to go elsewhere. This is significant because, by comparison, Scripture often speaks about God withholding rain but seldom speaks of God sending rain as punishment, except for one notable one-time exception.

So what does the rod refer to? Job had mentioned a rod twice. The first time is when he requests God take His rod away from him, so he, the righteous man, might not be terrified of Him. This touches upon the question why do the righteous suffer? The second time is when Job asks why God's rod is not upon the wicked. This touches the question why is it some wicked prosper. Both times the rod is associated with pain and suffering.

A 'rod' is a stick mentioned elsewhere in Scripture to describe striking someone as punishment for moral wrongdoing. For example, Proverbs states it is wisdom to use the 'rod' to beat one's (errant) son because *"if you beat him with the rod you will save his life from Sheol."*

When God uses the weather as a 'rod,' it is to punish Israel for turning from His Word and following other gods. We can follow this 'rod-thread' to Leviticus 26 where God says,

"if you walk in My statutes and observe My commandments and do them, then I will give you your rains in their season." Shortly after it is stated "if in spite of this you will not listen to Me, then I will chastise you again sevenfold for your sins, and I will break the pride of your power, and I will make your heavens like iron and your earth like brass."

So Elihu's statement that God uses the weather as a rod, resonates with these and many other verses in Scripture describing God using the weather to discipline Israel, causing them to suffer so as to turn them away from idolatry and back to Him.

Next Elihu says God controls the weather for the sake of "His land." Following this thread we are led to Jeremiah 3 *"You (Israel) have polluted the land with your vile harlotry. Therefore the showers have been withheld, and the spring rain has not come.."*

Moses says in Deuteronomy 11

"Take heed lest your heart be deceived, and you turn aside and serve other gods and worship them, and the anger of the LORD be kindled against you, and He shut up the heavens, so that there be no rain, and the land yield no fruit, and you perish quickly off the good land which the LORD gives you."

So, the fact God will send no rain upon the land if Israel plays the harlot and worships other gods resonates elsewhere in Scripture, but that sounds like just another way of saying God uses the weather as a rod for correction. So, what if anything, does the mention of His, (i.e. God's) 'land', add to what has already been said by 'rod?' Actually, a lot!

To understand we follow the thread to the prophet Ezekiel who relates the LORD's words,

"Son of Adam, set your face toward Jerusalem and preach against the sanctuaries; prophesy against the land of Israel and say to the land of Israel, thus says the LORD: Behold, I am against you, and will draw forth My sword out of its sheath, and will cut off from you both righteous and wicked. Because I will cut off from you both righteous and wicked, therefore my sword shall go out of its sheath against all flesh from south to north; and all flesh shall know that I the LORD have drawn My sword out of its sheath.."

The LORD will cut off both the righteous and the wicked from the land. If the rod was used as punishment to turn idolaters from their wickedness, the prophesy against the land stands distinct because it states that not only the wicked but the righteous will suffer. Why would the LORD cut off both the wicked and the righteous from the land?

In Deuteronomy 11 Moses speaks of the land *"which the LORD your God cares for; the eyes of the LORD your God are always upon it, from the beginning of the year to the end of the year."*

In Deuteronomy 9 Moses tells Israel,

"Do not say in your heart .. 'It is because of my righteousness that the LORD has brought me in to possess this land,' whereas it is because of the wickedness of these nations that the LORD is driving them out before you. Not because of your righteousness or the uprightness of your heart are you going in to possess their land but because of the wickedness of these nations the LORD your God is driving them out from before you, and

that He may confirm the word which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob. Know therefore, that the LORD your God is not giving you this good land to possess because of your righteousness; for you are a stubborn people.”

The prophet Joel states *“the LORD became jealous for His land.”* Such jealousy reflects the words of Moses in Leviticus 18 when he speaks for the LORD God,

“Do not defile yourselves by any of these things, for by all these, the nations I am casting out before you, defiled themselves; and the land became defiled, so that I punished its iniquity, and the land vomited out its inhabitants. But you shall keep my statutes and my ordinances and do none of these abominations, for all of these abominations the men of the land did, who were before you, so that the land became defiled; lest the land vomit you out, when you defile it, as it vomited out the nation that was before you.”

A prominent focus of all these words is on the land, a land that the LORD cares for, always watches, and is jealous for. It is HIS land. A land that will vomit out inhabitants who defile it. A land that was not given to Israel because they were righteous, as Moses tells them. What is it about this land that God so cares for it?

It is the Promised Land! It is for the sake of the Promise that God cares for this land. A Promise made to Abraham, Isaac, and Jacob but one that had its roots in the Promise made in the Garden of Eden. There God had promised that the Seed of the woman would crush the head of [the serpent]. Many believe that the Garden of Eden was actually somewhere in the land of Israel. Nonetheless for our purposes here, God certainly cares for this land and He promised it to Abraham, Isaac, and Jacob. The Promise transforms the way in which we see these references to the land of Israel. It is the land of Promise, it is the Promised Land. God’s redemption of man is the Promise and it is why God is jealous for the land. God is jealous for the Promise, for His Word to be fulfilled. Regardless of whether Israel’s eyes are on Him or they are turned away, they are the people of the Promise from whom the fulfilment of the Promise of Salvation would come about. As Jesus, Who was not only a Jew but a descendant of David and the King of the Jews had said *“salvation is from the Jews.”*

Often times, when the people of the-land-of-Promise suffer, it is because God is jealous for the Promise. Both the righteous and the wicked will suffer for the sake of the land, for the sake of bringing about the Promise. The Promise will come, it is God’s Will and nothing will prevent it from being fulfilled, even if it means the righteous will suffer along with the wicked.

Scripture is not limited to the punishments associated with the Land of Promise, there are also blessings. God sends rain for the sake of the land of Promise. The Prophet Joel says,

“Be glad, O sons of Zion, and rejoice in the LORD, your God; for He has given the early rain for your vindication, He has poured down for you abundant rain, the early and the latter rain, as before.”

Ezekiel 36 states,

“It is not for your sake, O house of Israel, that I am about to act, but for the sake of My Holy Name, for I will take you from the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleanness, and from all your idols I will cleanse you.. You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God. I will deliver you from all your uncleanness; and I will summon the grain and make it abundant and

lay no famine upon you.. It is not for your sake that I will act, says the Lord God; let that be known to you. Be ashamed and confounded for your ways, O house of Israel. Thus says the Lord God: On the day that I cleanse you from all your iniquities,.. the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. They will say, 'This land that was desolate has become like the garden of Eden; and the waste, and desolate and ruined cities are now inhabited and fortified.' Then the nations that are left round about you shall know that I, the LORD, have rebuilt the ruined places, and replanted that which was desolate; I, the LORD, have spoken, and I will do it.."

When Elihu speaks of controlling the rain because of the land, this thread connects to the Promise. When Israel, the nation of the Promise, turns from God, the Promise seems to slip away so God casts them off the land only to bring them back through suffering. This restoration comes for the sake of fulfilling the Promise and not for the sake of Israel. He brings them back to the land and gives them rain, cleansing them from their sins so that the land will yield its increase. He does this for the sake of His Name and His Promise. He is jealous for His Promise to be fulfilled.

There is another point about the Promised Land that needs to be highlighted. As previously stated, for the sake of the Promised Land the LORD will cause suffering that will affect both the righteous and the wicked. The converse is also true, as Jesus had said *"God sends rain on the just and the unjust."* For the sake of the Promise God will do what it takes to bring the fulfilment of the Promise, whether it be punish those on the land who defile it or bring those vomited out of the land back, wash them clean, and give them rain in due season. These actions of God affect both the wicked and the righteous. The righteous suffer along with the wicked when they are cast out of the land and conversely the wicked will be washed clean and brought back with the righteous to the land, all for the sake of the Promise.

This is why Israel is unique. God chose Israel as His instrument to bring about the Promise. This is why the focus of the blessings and curses is upon the land, it is focused on the Promise. The Torah and the prophets speak of God's works to bring the Promise to fulfilment. God uses the rod and His actions regarding the people in the Land of Promise to bring the Promise to fulfilment. This is what is meant by saying the LORD controls the weather for the sake of the Land, it is to bring about the Promise.

Job was never spoken of as being a Jew. There are threads indicating he was descended from Esau and Ishmael, not Jacob. The Book of Job is not about God's bringing about the Promise through the Jews or concerning the Promised Land. So there is no disagreement between the Book of Job and the Torah and the Prophets. Job did not suffer for the sake of the land. While Elihu states Job suffered on account of his pride, the pride that was at the root of Job calling on God to explain his suffering, it should be clear the extent of Job's excruciating suffering was for the last reason Elihu gives for God controlling the weather, for love, for loving kindness. The LORD allowed [hasatan] to test Job out of love.

The third reason the inspired Elihu gives for God controlling the weather is Love. The Hebrew word is 'hesed' that can also be translated as loving-kindness. It is easy to understand why God would lovingly send rain but why would God withhold rain because of love (hesed?) Here we have to follow the loving-kindness-thread to the Book of Jeremiah. Jeremiah says,

"I am the man who has seen affliction under the rod of His (the LORD's) wrath.. surely against me He turns His hand again and again the whole day long.. But this I call to mind, and therefore I have hope: the steadfast love (hesed) of the LORD never ceases, His mercies never come to an end; they are new every morning; great is your faithfulness. The LORD is my portion," says my soul, "therefore I will hope in him." .. It is good that one should wait quietly for the salvation of the LORD."

Jeremiah was a man chosen by the LORD from the womb. Jeremiah was God's prophet; yet he saw affliction under the rod of the LORD's wrath but it was not for his own sins but for love (Hesed.) In the depths of his pain, it is God's Love that Jeremiah recalls, the steadfast Love (Hesed) of the LORD.

Isaiah speaks of the Salvation of the LORD through His Suffering Servant. The Servant of the LORD, the Righteous One, was:

"a Man of sorrows, and acquainted with grief.. it was the will of the LORD to bruise Him; He has put Him to grief.. But He was wounded for our transgressions, He was bruised for our iniquities; upon Him was the chastisement that made us whole, and with His stripes we are healed.. Yet it was the will of the LORD to bruise Him; He has put Him to grief; when He makes himself an offering for sin, He shall see His offspring, He shall prolong His days; the will of the LORD shall prosper in His hand; He shall see the fruit of the travail of His soul and be satisfied; by His knowledge shall the righteous one, My Servant, make many to be accounted righteous; and He shall bear their iniquities."

Here the LORD's Love (Hesed) leads the Righteous and Suffering Servant of the LORD to being bruised and wounded for our iniquities. This highlights that a just and righteous man may suffer, not for any sins of his own or taken from the land with the wicked, but God will bruise Him out of Love to bear our iniquities. No greater love is this than to give one's life for another. This Love is seen in Jesus on the Cross. Saint Peter extolled us to *"rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed."* Saint John Paul the Great wrote, "Love is the richest source of the meaning of suffering."

This is where this thread-of-loving-kindness leads, the Hesed-thread God's messenger Elihu speaks of. This is the thread that points to the Cross and the Key of Creation. At this point suffering is transformed. Jesus won Salvation on the Cross, now Saint Paul the Apostle can say,

"we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit Who has been given to us.. (for) while we were yet helpless, at the right time Christ died for the ungodly."

Job suffered as a servant of the LORD. He was a servant who waivered under excruciating agony yet he kept his eyes fixed on the LORD. It is for the LORD's Love of man that Job suffered. The LORD's Love of man is at center of the Book of Job, about which everything in the Book orbits. The LORD's response to the question "what is man" is His Son, the Son of Man, and it is a response rooted in the love of His Son. This is reflected in the structure of the Book of Job, it is the LORD, the God of Mercy, that begins the Book and it is the LORD, the God of Mercy, that ends the Book. It is the LORD of Mercy that loves man and battles with [hasatan] over the question 'what is man?' It points to the LORD Jesus Christ Who will redeem man so man will be seated higher

than the Holy angels and the demonic spirits with everything in Heaven and on earth subject to Him and His Authority.

This is what the Book of Job points us to. Elihu has described three reasons for suffering but this third reason, for love, is actually the foundation for the other two. Love is the foundation for the LORD using the rod to punish idolatry so as to bring back those who had turned from Him. Love is the foundation for God's jealousy concerning the land, so that the Promise be fulfilled. It is Love that allows the righteous to suffer for the sake of all mankind.

So in these three words, rod, land, and love Elihu pithily points us to the reasons for suffering. It is not just one reason but all three. God uses suffering to punish idolaters, to bring about the fulfilment of the Promise, and the righteous suffer for love, to be like God, God on the Cross. The God-Man, Who gave His life so that man may live. Following these threads leads to a transformation of the understanding of suffering, an understanding that points to Jesus on the Cross and is only completely revealed in His Passion, death, and Resurrection. This is Elihu's pointed and pointing response to the question of suffering. Elihu points us to trust and hope in God even in the midst of excruciating suffering for, after all, Who is like God?!

Finally, it should be noted that Elihu also spoke of Job's suffering as God's way of turning Job away from pride. Job had been a righteous man but there was a pride in him, a dormant pride, that would surface under his excruciating adversities. This pride was the seed in Job that expressed itself in Job's call for God to appear in court to explain why he had suffered so horribly. This pride had also been the root of Job briefly and regrettably calling upon anti-Creation to wipe the day of his birth from Creation. While it was sinful response with his lips, it resulted in a blessing for us. Job's expression of his deep suffering and the loss of his hope in God was instructive to us all, even to all in the Heavenly assembly. It resonated with how we can sometimes feel when undergoing great excruciating adversities. We are blessed to hear this resonance of our feelings in Scripture and learn that we must resist calling upon God to account for Himself. It is a wrong response rooted in pride. Good servants of the LORD, servants who are not mercenaries, must never accuse God of injustice or call God to court. God is supremely just and merciful for after all Who is like God?!

Addendum to "For the Rod, the Land, and for Love"

There is another Book in Scripture that is both wonderfully awesome and incredibly instructive in its similarities and contrasts to the Book of Job. It is extremely fruitful to append a discussion of this book to any in-depth discussion of the Book of Job. It is the Book of Tobit, a book that is part of the list of the inspired books of Scripture for the Roman Catholic and most Christian Orthodox traditions but is not included in the Jewish or Protestant canons. The Book of Tobit survives in more or less entirety only in the Greek Septuagint and in the Latin Vulgate. It is thought to have originally been written in Hebrew and/or Aramaic as evidenced, or at least suggested by, the Hebrew and Aramaic fragments of the Book in the Dead Sea Scrolls. The Book is also discussed in Ancient Jewish commentaries called Midrash.

At this point the focus will be how the Book of Tobit exemplifies and elaborates on the reasons given by Elihu for suffering in the Book of Job. But first by way of orientation a short summary about and of the Book of Tobit.

The Book of Tobit describes events that occurred seven or eight centuries before Jesus Christ, when the Northern Tribes of Israel were defeated and taken into captivity by the Assyrians. Tobit was an Israelite from the tribe of Naphtali who was taken into exile as part of this captivity. Tobit was a righteous man, like Job, who had remained faithful to the LORD even while most of his tribe had turned to serve other gods. In captivity Tobit remained faithful to the LORD and performed many works of Mercy with regard to his fellow Israelites. In order to humiliate the Israelites, the Assyrians refused to let many Israelites be buried, their bodies were simply thrown out behind the walls of Nineveh. Tobit would go out at night, in defiance of these laws, and bury his fellow countrymen. As in the Book of Job, the LORD sends a spirit to test Tobit while in exile. In contrast to evil [hasatan] in the Book of Job, the LORD sends Saint Raphael a Holy angel of the LORD to test Tobit.

After burying a fellow countryman, Tobit sleeps outside near the wall of his courtyard. While asleep, bird droppings fall into Tobit's eyes and cause Tobit to lose his sight. Later it is said Saint Raphael was behind the event but he was also there to heal Tobit but only after eight years of blindness. Saint Raphael was also commissioned by the LORD to free Sarah, a relative of Tobit's, from a severe demonic oppression and to bring about the occasion for Tobit's son Tobias to marry Sarah.

Unlike Job, Tobit was an Israelite. Tobit acknowledges and accepts that his captivity was the result of the idolatry practiced by his tribe. Their defeat and captivity by the Assyrians was just, God was punishing his fellow countrymen in accordance with His Word concerning the curses on Israel if they turned from the Word of the LORD and served other gods. Here is an example of the second reason for suffering mentioned by Elihu. God was jealous for the Promise and He was at work to see the Promise fulfilled in the defeat and captivity of Israel. Israel would suffer for its idolatry. The righteous Tobit was taken into captivity along with the idolaters because God was at work to bring about the Promise.

Even before the captivity, Tobit had been a righteous man who followed the Word of the LORD. Then in captivity he continued to remain faithful to the Word of the LORD. Yet he was tested. He lost his sight in what was an act of God. Like Job, Tobit's excruciating captivity and loss of his sight caused Tobit to call upon God to end his life, but again like Job he never considered taking his life. He remained faithful to the LORD.

Tobit's blindness is an example of Elihu's third reason for suffering. Tobit suffered out of Hesed, loving kindness. God had put Tobit to the test even though Tobit had been a righteous man. The test of Tobit led to a number of good things. Sarah was freed from the oppression by the evil demon, Asmodeus; Sarah and Tobit's son Tobias were married, and Tobit's wealth was restored.

The test of Tobit exemplifies for us that during a person's life, our sufferings can be the result of combinations of the three reasons Elihu had stated. Tobit's initial sufferings were the result of his tribe's idolatry. Tobit the righteous man was taken into captivity along with the wicked. While in captivity, Tobit suffered blindness out of God's loving kindness. It brought about a higher good.

Similarly, there are multiple reasons for suffering throughout our lives. One may use DNA as an analogy to illustrate this. The three reasons Elihu had stated can be compared to the building blocks of our DNA, known as the nucleotides. There are only four nucleotides making up our DNA but it is in their long combinations in the helical strand that brings about the incredible diversity of life in humans and animals. So too in our lives these

three reasons for suffering when combined in almost infinite combinations is what makes up the totality of sufferings in our lives.²⁶

Thus the three reasons Elihu gave for suffering express themselves in the suffering in our lives just as the nucleotides in our DNA express themselves to make up our body. Tobit is an example of how there were multiple reasons for the suffering in one's life, but ultimately these are all an expression of God's Hesed, His loving kindness. As Saint John Paul the Great wrote, "Love is the richest source of the meaning of suffering." Love is the foundation for the Key of Creation.

What's Wrong with being a mercenary?

[hasatan] never used the word 'mercenary' when referring to Job (or man); neither in the Hebrew text of Scripture nor in the Greek or Latin translations. In [hasatan's] contradiction of the Word of the LORD concerning Job (and man) [he] described a fault, an imperfection, a defect that can be easily be denoted by the English word, 'mercenary' used as an adjective, in this case a 'mercenary servant.' [hasatan] had contradicted the LORD, in effect saying Job was not a good servant as the LORD had said. Job was a greedy mercenary servant. So what's wrong with being a mercenary servant, one who only serves because he is getting paid? It is considered obvious in the Book of Job that being a mercenary servant is a corruption. This is obvious to all including [hasatan]. [hasatan's] accusation is built upon the recognition that being a mercenary servant is defective, something that is wrong, something imperfect. So why is it wrong? Why is it a corruption and imperfection? It is wrong because man's relationship to God was meant to be so much more.

Man was made in the image and likeness of God. Man was always meant to serve God, to follow His Word. This was a filial service, a service done by a child to a parent. A service done with gratitude, obedience, and love. Man was alive because God had created him. This is the message of the young Elihu. GOD is so wonderful, so awesome He must be praised and never accused or contradicted. Elihu had said,

"If God should take back His spirit to Himself, and gather to Himself His breath, all flesh would perish together, and man would return to dust. God is exalted in His power; who is a teacher like Him? Who has prescribed for Him His way, or who can say, 'You have done wrong'? Remember to extol His work, of which men have sung. All men have looked on it. Behold, God is great; God thunders wondrously with His voice; He does great things which we cannot comprehend. Hear this, O Job; stop and consider the wondrous works of God."

Man's service to God was always meant to be the service of a child to a Father. No father wants his child to serve only because his child is paid. There is no gratitude, honor, or love in such a relationship. Man was made to be a child of God, not a greedy mercenary servant. God loves His children and He wants His children to love Him.

When [hasatan] characterizes the relationship of all men to God as either abominable or at best mercenary, [his] accusation is built upon the unstated and uncontested fact that man was meant to be more than

²⁶ The second reason Elihu gave for suffering was to bring about the Promise. The Promise was fulfilled in the Life, Crucifixion and Resurrection of our LORD Jesus Christ but the Promise still continued. As St. Paul stated in his letter to the Colossians, our sufferings are to complete what is lacking in Christ's afflictions for the sake of His body. 'Lacking' in this instance refers to the unifying action of our sufferings with Christ's, such that it is not only the Head which suffers but the whole body of Christ. We were baptized into the Body of Christ.

a mercenary servant. Gratitude and honor to God were part of the foundation of man's relationship to God. But according to [hasatan] man was so corrupt, not only would he fail to be grateful to God if he wasn't paid, but he would viciously dishonor God. He would curse God to His Face. [hasatan's] accusation went beyond accusing man of being a greedy, mercenary servant. Man was so corrupt and abominable that he would curse God to His Face if he didn't receive his payments. Man would viciously dishonor God rather than honor Him, his Creator, his Father. This is why [hasatan] contradicted God's judgment of Job. [hasatan] was certain that Job would curse God to His Face if God stopped all payments. Yet Job proved [hasatan] spectacularly wrong. Despite excruciating adversities, Job turned to God and he never cursed God to His face but humbly repented.

Yet there was a pride in Job, a pride that wanted answers. Why would God allow such excruciating adversities to be inflicted upon His good servant? It was a conundrum, an excruciating conundrum. A conundrum, as is used here, means when two things seem to stand as facts yet they contradict each other. Both facts cannot be true, one must be true and the other false. God was just and this meant for Job that God's good servants would not be struck with His rod, they would not be subject to the excruciating adversities that had been inflicted upon him, not without a good reason. But what could be a legitimate and just reason? It was a conundrum and Job wanted answers. Job knew he had done no wrong and yet his excruciating adversities were obviously done by the Hand of God.

[hasatan] as the [spirit of contradiction] had provided the easy way to restore payments so that Job's life would again be comfortable and fortunate. Job need only admit he had done wrong, even if Job didn't believe it. This effortless admission of wrongdoing would ensure a restoration of payments. Yet Job knew he had not done wrong. The other option for Job would have been to follow [hasatan's] prognostication, curse God and die. Concede that God was NOT just. An unjust God deserved to be cursed. These were the thorny choices before Job and he chose neither. He complained but He did not curse God to His Face. He expressed how painful the conundrum was, painful enough for him to want to die, but still he would not curse God. Job had proven that he was the not a greedy mercenary servant as [hasatan] had accused him. At the same time, in a Divine irony, Job's perseverance in the face of a tremendous conundrum revealed there was in fact a [mercenary servant] but it was not him.

Job's conundrum concerned God Who was all-Just yet Who had allowed what seemed to be a great injustice, that is, inflicting excruciating adversities on a blameless man. This was but an echo of the most momentous, pivotal, and instigating conundrum of Creation. That conundrum revolved around the question 'what is man?' In the beginning all spirits including [lucifer] were faced with a humongous conundrum. The first Chapter of Saint Paul's letter to the Hebrews describes the occasion for the conundrum. When God brought the first-born spirits into the world, He told them to serve Adam, a man. Yet what is man? Chapter 2 of Saint Paul's letter to the Hebrews quotes Psalm 8,

"What is man that you are mindful of him, or the son of man, that you care for him? You made him for a little while lower than the angels, you have crowned him with glory and honor, putting everything in subjection under his feet."

Saint Paul goes on to say, “*Now in putting everything in subjection to Him, He left nothing outside His control.*” Everything, even the spirits were to be subject to the man, the Adam. Saint Paul identifies the man, the Adam, it is Jesus Christ, the Son of God and Son of man. When told to serve there was a burning in [Lucifer’s] thoughts concerning the fact, man, Adam, was lower than the angels. Man was lower because of his body; the body would be a source of weakness for man. Following the urges of his body, man would soon prove himself corrupt and abominable. How could [Lucifer], a being of such high dignity, be subject to man, someone lower than [himself]. How could such a magnificent spirit serve man who would certainly and undoubtedly prove himself corrupt and abominable? It was a humongous conundrum. ²⁷

[Lucifer’s] decision, his choice in the face of this conundrum was to refuse to serve. Standing upon the certainty about man, the fact that man was lower than [himself], [Lucifer] refused to serve man; if anything, man should be subject to [him]. [he] refused to serve even though [his] refusal meant [he] must reject the Word of God, that [he] would be contradicting the Word of the LORD. [he] declared [his] refusal to all the spirits, a third of which followed [him] in refusing to serve Adam. To prove to all those who followed [his] refusal, indeed to all spirits, [Lucifer] would be an adversary, an accuser of man. [he] would be a [satan], [the satan] to man. [hasatan] would then prove what man was, man was corrupt and abominable. In the Garden of Eden [he] had judged that [he] had been victorious in uncovering the abomination that was man when [he] successfully tempted man to turn away from God, to become his own god and decide and choose for himself what was right and wrong. From that point on man’s decisions would be subject to the limitations of his puniness, the influences of his body, man would die without wisdom. His body would pull him down like a mill-stone in the ocean. It would urge him and drive him to do abominable things.

When [hasatan] heard God say that there was a man, Job, who was perfect and upright, fearing God and avoiding evil, [hasatan] stood firmly on [his] judgement there could be no such man. This is why he had set [his] heart against man, against Job, all men were corrupt and abominable. Only if man were bribed and paid handsomely could this fact be hidden, could it be veiled. Yet for [hasatan] nothing was hidden from [him], [he] knew and could prove that any and all men were corrupt and abominable, [he] need only be given the authority. Even though, after the test in the Garden, [he] had been given rulership over the world, [he] still needed the authority from God to afflict God’s servant, the man Job. Once [he] had be given authority, [hasatan] went with great malice to afflict Job. It would be so satisfying, so self-confirming to unveil Job for what he was, what all men were. It would be a source of glee to all those who rebelled, the demonstration that Job the man was corrupt and abominable in spite of what had been said by God.

Yet the testing of Job proved to be a spectacular failure for [hasatan]. Job never cursed God to His Face as [hasatan] had unequivocally judged he would do and as [hasatan] had confidently and self-assuredly stated before all the heavenly assembly Job would do. It was piercing defeat for [hasatan] made even more so since [he] had been proven wrong by a man, a being that [hasatan] knew was lower than [himself]. Job had been faced with a conundrum he couldn’t resolve yet he turned to the LORD and when the LORD appeared, Job did not

²⁷ As a footnote concerning Christ’s supremacy over all, including all in the angelic realm, see the end of the 1st Chapter of Saint Paul’s letter to the Ephesians and the 1st and 2nd Chapters of his letter to the Colossians. Also see Matthew 28:18 were the risen Jesus said to the 11 disciples He has been given all authority in heaven and on earth.

curse God to His Face, rather he humbly repented of his protestations. This man Job, lower than the angels, did in the face of a tremendous conundrum what the more [perfect] being [lucifer] refused to do. When [lucifer] was faced with the humongous conundrum [he] refused to serve, [he] refused the Word of the LORD.

In the Book of Job [hasatan], as the [spirit of contradiction], had told Eliphaz, the eldest and most respected of the three friends, that all men would die without wisdom. Yet here was Job, who understood the foundation of wisdom, who quotes God saying to Adam, *“the fear of the LORD, that is wisdom, to depart from evil that is understanding.”*

At the beginning of the Book the LORD had said Job feared God. At the end of the Book, Job had done what the higher being [lucifer] could not do, he chose to continue and embrace the fear of the Lord in response to the tremendous conundrum that faced him. Job humbled himself and repented of the evil of calling upon the force of anti-Creation, the force of destruction to erase part of Creation. Job’s departure from evil was the embarkation point for his understanding.

At this point we are led to the delicious Divine Ironies of the Book of Job that occasions Divine Laughter. [hasatan’s] response to the LORD’s judgement that Job was perfect and upright, fearing God and avoiding evil was that Job was a mercenary, a greedy, corrupt mercenary servant who would curse God to His face if his payments were withheld.

The first Divine Irony was not only did Job prove [hasatan] wrong but in so proving it revealed the evidence against [hasatan’s] lie about man. [hasatan’s] refusal to serve man had been built upon a false foundation, the lie that the answer to the question ‘what is man’ was that all men, no exception, would be corrupt and abominable. In standing upon this foundation, [hasatan] had refused to humble [his] own dignity and serve man, refusing to serve at the Word of the LORD.

The second Divine Irony was that in standing upon [his] own [perfection] and beauty [hasatan] had proven that [he] was a mercenary servant. [he] had put [his] own [perfection] and beauty on a level higher than God. There [he] would judge the Word of the LORD. [he] had been a servant up until what could be called the ‘Creation conundrum,’ the conundrum that resulted from the LORD’s Word for the spirits to serve Adam. When told to serve Adam, [lucifer], held fast to [his] gifts from God and would not offer them up in service to God. [he] revealed that in [his] stone heart, [hasatan] was a mercenary, [the mercenary servant].

The third, particularly delicious, Divine Irony is [lucifer] had judged man lower because of the frailty of [man’s] body. It would drag man down. Yet it was the Job’s body that would pull him toward fear of the LORD when the LORD appeared to Job in the whirlwind. Any man facing the LORD in a whirlwind would feel fear in the LORD’s presence. Job had even prophesized this when in Chapter 9 he stated that if God were to appear, *“If it is a contest of strength, behold him!.. Though I am innocent, my own mouth would condemn me.”* It is not only the spirit in a man that fears the LORD but the body that is fragile and this fragility can help pull man to the fear of the LORD.

These three ironies are only a part of the delicious Divine Ironies that were set not only before Job but for us and for all the Holy Angels in heaven. The Book of Job is a feast where the angels sing of the LORD’s response to the question ‘what is man?!’ They had purified themselves with their faith in the Word of the LORD

and the resolution of the Book of Job was the feast for their faith. But they also knew that the fulfilment of the Promise in the Garden was yet to come. Then all men and all of Creation would be redeemed. It was a joy to anticipate and this feast concerning all that happened to Job, but this was but a foretaste of what was to come.

[hasatan] under the guise and form of the [spirit of contradiction] had accused man, describing man's foundation as dust, who is crushed before the moth, who is destroyed from morning to evening. Continuing, [he] prognosticated man will perish forever without any regarding him, and his excellency will go away, man will die without wisdom. This poisonous accusation permeates and flows through Eliphaz who says man *"is abominable and corrupt, who drinks iniquity like water."* It continues flowing in Zophar's words that wicked Adam [man]

"will perish forever like his own dung; those who have seen him will say, 'Where is he?' He will fly away like a dream, and not be found; he will be chased away like a vision of the night. The eye which saw him will see him no more, nor will his place any more behold him."

In these poisonous words there is no future, no hope for man. Bildad concludes the venom-filled accusation saying man *"is a worm and a maggot."*

This poison, which originates in [hasatan] then flows and courses through the accusations of the three friends is the fire of [leviathan]. It is the poison that fuels the opposition to Creation, the Creation of man. Though it was God Who tells [lucifer] to serve man, [lucifer] will not serve. In the face of the conundrum [the leviathan] concludes it would be better if man had never been created. Yet the Mighty Word of the LORD had said of one man, Job, that he was *"a perfect and upright MAN, one that feareth God, and escheweth evil."* These words further enflamed [hasatan's] heart against Job, as it been burning against all men. With God's permission, [hasatan] set out to reveal that Job was like any and every man who at best was only a greedy mercenary servant who would curse God to His Face if he were not paid.

The same [satanic] wind that blew down the house of Job's son buffeted and battered Job. Though Job's integrity was shaken and he said words he immediately regretted yet he clung to his integrity, he turned to God and spoke to Him, spoke to Him of the excruciating conundrum that had caused him to lose Hope. Yet hope he maintained.

Job knew that his Redeemer, or in Hebrew 'goel,' lived, and speaking for all righteous men he said *"my Redeemer liveth, and in the last day I shall rise out of the earth and I shall be clothed again with my skin, and in my flesh I shall see my God."* ²⁸

Job's hope is further supported by Elihu. He tells Job that God does not withdraw his eyes from the righteous, but with kings upon the throne he sets them forever, and they are exalted.

Both Job's hope in a Redeemer and Elihu's words of exaltation of the righteous in eternity open a door to the Resurrection of the righteous and life after death. Entering through this door one sees the Book of Job in a whole new light. In this light we can see the rich food that was set on the table before Job. We see it highlights

²⁸ *The precise words of this passage in Chapter 19 are uncertain and debated in part because of the difficulty of the words in the Hebrew Text and also because the Hebrew text, the Greek Septuagint and the Latin Vulgate do not completely align. The position of this commentary is that the differences in these texts appear to be the Divine Author's intent to emphasize different dimensions of these words by the different perspectives of each of these versions. For justification of this position see the complete commentary, that is included below.*

the Redeemer and Resurrection that should now undergird our understanding of the Book of Job. It is a Book of Hope that points ahead to a Redeemer. ²⁹

Also on the table is the rich food of the Son of Adam (man.) Three times the Son of Adam (man) is mentioned in the Book of Job. First by Job, then by Bildad who responds calling the Son of Adam a worm. Finally, the young Elihu tells Job “Your wickedness concerns a man like yourself, and your righteousness a son of Adam (man.)” This is an early mention in Scripture of the Son of Man. It is a sign pointing ahead to when the Son of Man will come among us to provide the true, definitive, ultimate, liberating, divine, glorious, and wonderful answer to the question ‘what is man.’

If Job’s primary lament was that, as a result of his excruciating afflictions he had lost hope, still Job turns to Hope. A Hope that is vindicated when the LORD appears to him out of the whirlwind. Job repents. As both a piercing verdict on [hasatan’s] unjust choice to steal from Job without cause and by way of validating and strengthening Job’s hope and the hope of all who look to the Book of Job, Job’s children and livelihood are restored. This is part of the rich food that is laid on the table before Job and before all those who read the Book of Job. A table that is bathed in the light of the hope for a Redeemer, the Son of Man Who will be revealed later as the Son of God Who redeems us and is the source for our resurrection and life in the world to come.

AfterWord or EpiLogos

What is man? This was the central question of the Book of Job and indeed is at the heart of the Central Question of all of Scripture and Life!! At the shallowest level man is a being with a body that has two arms, two legs, great intelligence, etc. The Book of Job reiterates that at its depths there lies the very dark yet paradoxically burning question, should man have ever been created? If man, any, every, and all men, is/are nothing but corrupt and abominable who would curse God to His Face if he is not paid, should man have ever been created? This is the [leviathan] premise and question.

The Book of Genesis, Chapters 6 and 7, describes a short-lived answer while at the same time refuting the premise of the [leviathan] question. The Great Flood says the short-lived answer would seem to be no, man should not have been created. At the same time, through Noah, God refutes the premise of the [leviathan] question that every man is nothing but corrupt and abominable. It is a false premise. God was at work to bring about the Promise, the Promise that was the definitive, PERFECT, and divine answer to the questions What is Man and whether man should have been created. The answer is God’s Son, the Son of Man, The Word of the LORD. In this Person is the very, very, very beautiful and life affirming answer that justifies man’s creation. This answer, this Person, is so beautiful that He not only justifies man’s creation but justifies man’s exhalation and glory, all to the Glory of God. God made man and He made Him in His Image and Likeness and it is to His Glory and Honor that His Son is exalted. In the light of this exaltation and the Son’s PERFECTION all in Heaven and on earth should serve God’s Son, serve the Word of the LORD, serve this Man.

The Book of Job is a waypoint on the way toward this decisive, definitive, ultimate and PERFECT answer. It is in the Book of Job where the premise of the [leviathan] question is again clearly refuted by God, not all men were corrupt and abominable who would curse God to His Face if they were not paid. Job proved he was a man

²⁹ *There are many exegetes and commentators who refuse to enter this door, some don’t even acknowledge the existence of this door.*

who would not curse God to His Face, even when payments were stopped. Yet Job was not perfect. He had fleetingly sinned with his lips, complained, and lacked understanding yet he never cursed God. The man Job, the Book of Job, is not the definitive and PERFECT answer to the question 'what is man.' The Book of Ezekiel twice attests to this in Chapter 14 when the LORD tells Ezekiel that neither Job nor Noah nor Daniel would save others; only by their righteousness, a righteousness built upon their obvious faith, would they save themselves, but only themselves.

While the Central Question of the Book is 'what is man,' no one should ever say that the Book of Job is not about suffering. Of course, suffering is an important matter in the Book, a very important matter. While not the Central Question it is like an enormous red hot burning planet orbiting the Central Question. Since the beginning it has been recognized that the Book's first and very important response to the question of suffering is that God is so great that it is wrong for us to accuse Him or demand an explanation. Yet there are those who refuse to assent or consent to this response. Today they don't directly curse God to His Face they turn their backs to God. They refuse to believe He exists since an all Good and Loving God would not allow such great suffering to exist. Since it exists, they hold there is no God.

There is a divine irony regarding suffering and atheists. Some, if not many atheists today, see it noble to turn their backs to God in the face of suffering and hold that God does not exist. These atheists see, hear, and feel the suffering of men and they respond by saying God must not exist, otherwise He would not allow this suffering to occur. But they should not stop there! I will say it again, they should not stop there! They should contend with the suffering man inflicts upon his fellow man. This is [hasatan's] accusation in the Book of Job. [hasatan] goes into great detail to accuse man of his inhumanity to his fellow man. [his] accusation is voiced by the three friends under [hasatan's] influence in the guise and form of the stealthy [spirit of contradiction].

Great inhumanity to man's fellow man exists and is indeed ubiquitous. Atheists should, even must contend with the question, should man have been created, or put in terms of their atheistic framework, is it unfortunate and regrettable that man ever came into existence? Even when the suffering is not done as the result of man's intentional inhumanity to man, the sharp atheist philosopher John Paul Sartre points out, the mere existence of other men causes a man's freedom to suffer. Even without overt actions, other people's mere existence is hell and there is no exit.

In the face of this ubiquitous suffering one is inevitably drawn, as if by an extremely strong gravitational attraction to the central question of life, what is man and should man have ever been created? If the atheist responds yes, there is goodness and there are good men that justify a positive response to this question, even if this means enduring ubiquitous suffering, then the answer to the question is yes, man should have been created. This response resonates with the Book of Job. But if in the face of ubiquitous suffering the atheist responds 'no' then he/she stands opposed to man and thus to their own existence. They stand opposed to the existence of man, every and all men. They unknowingly and unwittingly (like the three friends) embrace and echo the discord of anti-Creation, the burning desire that man should never have been created. In this choice these atheists not only turn their back to God, they turn their back to man and themselves. They turn to [leviathan].

When Job had called upon the [leviathan] of anti-Creation he immediately repented and turned back to God and talked to God. He called upon God to restore his hope, to explain to him why he suffered. Job did not get the explanation he had expected but, in the end, even though Job failed to understand the reason for his suffering, Job clings to God. This is the obvious response to the question of suffering in the Book of Job. It has been obvious since the Book was written.

Suffering presents a conundrum for man, how can good exist, how can God exist if there is such great suffering. The response to this conundrum, one that has been obvious from the Book's beginning, is our lack of understanding must not cause us to turn our back to God or to curse Him to His face. We must not turn to [leviathan]. We do not have the comprehensive understanding of Creation and Life that our Creator has. Thus, our limitations in seeing and understanding should not cause us to turn our backs on God or turn our backs on man. The great message of the Book of Job is that when faced with this conundrum, one that seems to come from God's Word, we must continue to be good servants and do what our Father tells us to do, even if it is excruciatingly painful. Then like Job, as stated at the end of the Greek LXX Septuagint Book of Job, we embrace the Hope that when we die we will rise again with those whom the LORD raises up. We shall again be clothed with our flesh and we shall see God.

So how very, very beautiful is the Book of Job. A beauty that is revealed and seen in the light of the True Central question of the Book of Job and Life. A beauty that is a response to the burning question of suffering. We are to accept our suffering for God's sake and for man's sake. God suffers too when He sees man's inhumanity to man. But He always sees this suffering in and through His Son so He accepts this suffering, man's inhumanity to man, for the sake of His Son. His Son draws all men to Himself letting man's inhumanity to man kill Him so that man may live. Thus, it is the Word of the LORD that leads to Life and this is what we see pointed to and highlighted in the very, very beautiful Book of Job. We are to serve God and accept our suffering so that we may reflect the very, very, very beautiful Image and Likeness of God the Son. We must serve and suffer to be like Him, to be like God.

Appendix 666 – The Testament of Job

This Appendix contains an abridged discussion concerning the ancient book called the *Testament of Job*. To hear the complete text of the Testament, there are a number of videos on Youtube and web sites that present the entire text. For a more in-depth discussion see the Unabridged version of this Commentary and the Appendixes.

The Testament is not part of the Bible, though a few people act as if it is lost and now found Scripture. But in fact, the Testament should be called anti-Scripture. It should be considered as a work of [satanic] disinformation, the product of demonic influence whose purpose is to obscure and undermine one's understanding of the Truth in the Inspired Sacred Scriptural Book of Job. It is an assault that had been carefully designed, constructed, and targeted.³⁰

There are a number of important, revealing, and confirming reasons to look at and study this [satanic] disinformation. The contrast between the Testament and the Inspired Sacred Book of Job serves as a

³⁰ Once it recognized as [satanic] disinformation, it can be kind of humorous.

confirmation of a number of important cruxes and conclusions concerning the right understanding of the Book of Job. Another very important reason is to recognize [satanically]-influenced-disinformation has been around since ancient times. As more of these ancient books are brought forward to the modern reader and as archeologists and historians find still more ancient manuscripts that pose Scripture-like stories, one must be very careful before accepting them as pious writings. While there are a number of ancient books that present both historical and insightful glimpses into Scripture that are fruitful for study, there are also [satanically] influenced texts that are instructive only in the sense they have been recognized and identified as [satanically] influenced. Then they can be analyzed to identify the ways in which the [demonically] influenced authors, wittingly or unwittingly, attempted to obscure and contradict the Truth in Scripture. It would be the equivalent of a military commander being given the tactics, strategy, and battle plan of an adversary before entering into battle.

The Testament is a story based on the events in the Sacred Book of Job in the Bible. The Testament has many of the same details and the same people as in the Inspired Book of Job. This commentary will refer to the people in the Testament using their more familiar Hebrew corresponding names, since the Testament was written in Greek. It will add the letter 't' to the name to distinguish between those people in the Testament from those in the Inspired Book. Thus, Job in the Scriptural Book will be distinguished from *tJob* in the Testament.

The Testament begins with *tJob*, who is described as a king, gathering his second set of children. These correspond to the seven sons and three daughters that are mentioned at the end of the Sacred Book. *tJob* calls his children together just before he dies to tell them his story, the general outline of which a reader of the Inspired Book of Job will be familiar with. *tJob* calls them his "little children" but in the Sacred Book, Job lives to see his children's children to the 4th generation before he dies.

tJob begins describing to his "little children" the genesis of his former adversities, the loss of all his property and the death of his first set of ten children. It began when *tJob* prayed to *tgod* so that he may know whether a local temple within his kingdom is a temple for *tgod* or a place of *tsatan*. *tgod* sends *t-angel*, described as a very bright light, to tell *tJob* it is a temple of *tsatan*.³¹ *tJob* requests permission to destroy this temple. *t-angel* tells *tJob* that if he destroys *tsatan's* temple, *tsatan* will rise up in battle, take all his wealth and his health and will carry off, i.e. kill, all his children, but *tsatan* will not be allowed to kill him, *tgod* will protect *tJob's* life. *t-angel* continues promising *tJob* that his wealth will be doubly restored, this also means he will get a brand-new set of children, and his health will be restored. *t-angel* continues promising *tJob's* name will be renowned through all generations and he shall be raised up in the resurrection.

tJob enthusiastically accepts this amazingly generous business offer. *tJob* is willing to wrestle with *tsatan*, like an athlete, to obtain these fabulous rewards. For some readers this business agreement will chafe as it is a deal where *tJob* bargains away his first set of ten children. Later in the Testament this smoldering issue will be anesthetized when *tJob's* first set of children are shown to be in heaven.

This alternate story describing the events leading to *tJob's* losses is a direct contradiction of the Sacred text. It is not an elaboration on the first two Chapters in the Sacred Book but a contradiction. This is the main justification for saying the Testament is satanically influenced, it contradicts Scripture. To those people who do

³¹ This may bring to Christian minds Saint Paul's words that *satan* will disguise himself as an angel of light.

not recognize that the central question of the Inspired Book is 'what is man' this contradiction, while apparent, may seem insignificant since it doesn't bear on the discussion of evil and suffering in the Sacred Book. They see it only a harmless introduction to what they feel is the central message of the Testament, that man can and should stand up to satan and he will be successful and be rewarded by God. With his contract with *tgod* upper most in his mind, *tJob* perseveres despite his intense suffering, thus soundly defeating *tsatan* who eventually goes away weeping at his defeat like a little child.

Today there are those who look at the first two chapters of the Sacred Book and consider them nothing but an unfortunate literary device to introduce the serious discussions of suffering and evil in the Inspired Book. They view these chapters in the Sacred Book as an appendage whose addition they view as regrettable. They feel disappointment that it frames the genesis and subsequent story as the result of a wager between God and [hasatan]. Some of these see the Testament's fantastic business contract as preferable to the gambling they see in the Sacred Book.

To smooth the swallowing of the bitter lies, the Testament adds a number of incredibly sweet details. First there is the everlasting glory and resurrection *t-angel* promises *tJob* before he decides to battle *tsatan*. This is truly a sweet reward, even intoxicating. Then there is *tJob*'s enormous wealth and his enormous charity to the poor. The Testament targets six Chapters to sweetly describe *tJob*'s wealth, charity, and familial piety. All these details are not only sweet they are all intoxicating. For example, compared to Job's 7,000 sheep as described in the Sacred Book, *tJob* has 130,000 sheep. The Testament describes *tJob* as giving 7,000 sheep just to the poor. This is just the beginning of the intoxicatingly sweet coating that is added to conceal the bitterness of the lies in Testament. An intoxicated reader is more likely to accept the bitter lies than a sober critical reader.

Another bitter-sweet coating in the Testament concerns *tJob*'s first wife. After *tJob*'s health is afflicted by *tsatan*, he sits on a dung heap outside the city where, according to one ancient manuscript, he sits for forty-eight years, in another manuscript for seven years. Certainly, for some readers, this is an incredible demonstration of sweet perseverance in the face of enormous adversity. Yet there is also a taste of bitter arrogance in this story. *tJob* recounts that his body was worm ridden and when one of many worms that infested *tJob*'s body, would fall off, he would return it back from where it fell from, telling it to stay there until it is commanded otherwise by its commander, i.e. *tsatan*.

During the whole time while *tJob* sits on the dung heap his wife works slavishly to get enough bread for both of them to eat to stay alive.³² Seven Chapters in the Testament are devoted to the description of her labors and travails. They are recounted both in her own words and by *tJob*. In the Sacred Book of Job the theme of Job's loss of hope was very important, while in the Testament, *tJob* arrogantly perseveres with no temptation to hopelessness. *tJob* is ever supremely confident in his contract with *tgod*. Yet there is hopelessness in the Testament, not *tJob*'s but his wife's. She continues to work slavishly but sees no end to her labors and misery. She lives in a barn with farm animals and succumbs to a humiliating temptation by *tsatan* to cut her hair³³ in trade for some bread. She is exhausted and humiliated. During all these years of extreme poverty, adversity, and

³² As a somewhat humorous note, it seems *tJob*'s wife is working slavishly not only to feed the two of them, but a bunch of worms as well.

³³ A sign of shame in ancient cultures

hardship *tJob* never tells his wife the reason for his confidence and his perseverance. *tJob* never tells his wife about his fabulous contract with *tgod*. *tJob*, who is described as so generous to the poor, never gives his first wife any scrap for hope. It is only at the end of her life that she witnesses a vision of her children in heaven that gives her a little comfort. Immediately after the vision, in her utter exhaustion, she goes to the cow shed and dies alone amongst the animals.

This heavenly vision was not even for her sake, it was because *tJob* wanted to prove his superiority to other visiting kings. These three kings correspond to the three friends in the Sacred Book. Many people are dulled to the travesty of *tJob* not telling his wife of God's promises thus giving his wife a scrap of hope, because of their intoxication with *tJob*'s perseverance and his defeat of *tsatan*.

In what seems unintentional ironic humor, her slave master is the one who finds *tJob*'s wife dead and with the animals weeping over her. While the text mentions the animals and the poor mourning her passing, it makes no mention of *tJob* ever lamenting his first wife's death. A whole chapter, twelve verses had been dedicated to *tEliphaz*'s lament for *tJob*'s loss of wealth, but not one verse of *tJob* lamenting his first wife's death.

The three friends are in the Testament but are described as kings each with a large retinue of servants and soldiers. They visit *tJob* but their visit is more humorous than substantive. Unlike the Sacred Book the three do not accuse *tJob* of wrongdoing deserving *tgod*'s punishment. Instead *tEliphaz* begins trying to confirm that the unrecognizable man before him is in fact *tJob*. After *tJob* confirms it is him, *tEliphaz* laments the great loss of wealth by *tJob*, not only in animals but in gold and silver and the loss of his throne. *tJob* arrogantly derides *tEliphaz*'s lament responding that his throne is in heaven and will last forever and ever. *tEliphaz* counters in anger asking the other kings why did they even bother to come to console *tJob* when he only insults them.

tBildad then tries to determine if *tJob* is in his right mind by asking him riddles that only someone in their right mind would be able to answer. One of these riddles is why would *tgod* take his wealth and his health if *tJob* was a faithful soldier? Unlike *Job* in the Sacred Book of *Job* who knew nothing of the genesis of his adversities, *tJob* knows exactly why his goods were taken, it was part of his contract with *tgod*. *tJob* had to forfeit his wealth, health, and his first set of children so that he could get double in return. Just as *tJob* had failed to mention this fantastic contract to his wife, *tJob* fails to mention this to *tBildad* or the other two kings.

Instead of answering *tBildad*'s riddles, *tJob* condescendingly responds asking *tBildad* his own riddles. *tBildad* is unable to answer and concludes someone who asks such difficult riddles must be in his right mind so he stops speaking.

Finally *tZophar* speaks to *tJob* offering him his own physicians, maybe they can relieve his maladies. *tJob* refuses *tZophar*'s offer, arrogantly responding that the LORD is his physician and it is the Lord who created *tZohpar*'s physicians. Once again *tJob* fails to mention his fabulous contract with *tgod* that guaranteed his life would be spared and that his health would be returned.

Just as at the end of the Sacred Inspired Book where God rebukes the three friends, so too in the Testament *tgod* rebukes the three kings; but the Testament's rebuke is much harsher. *tgod* threatens to destroy the three kings if they do not repent and offer sacrifices. Interestingly *tgod* does not rebuke the three kings for speaking wrongly about Him, as God had done in the Sacred Book, but for speaking wrongly about *tJob*. For

those who consider the Testament as pious writing, *tgod's* rebuke is a little bewildering, even embarrassing; an embarrassment that can only be dulled by the reader's intoxication over *tJob's* fantastic charity, rewards, and perseverance. Consider, *tgod* would have destroyed *tEliphaz* because he could not recognize *tJob* and had to question him to confirm if it was really him. *tBildad* would have been destroyed by *tgod* for trying to determine if *tJob* was in his right mind. While even more perplexing, *tgod* would have destroyed *tZophar* for offering the help of his physicians to treat *tJob's* maladies. While each rebuke may be perplexing and embarrassing to those who consider the Testament pious writing, for those who recognize the satanic foundation of the Testament, the frivolity for *tgod's* threat is ludicrous and kind of humorous.

tElihu is also mentioned in the Testament and what is said about him strongly supports the discernment of the demonic influence behind the Testament. A reader of the Testament who becomes intoxicated with the wealth and perseverance of *tJob* may be dulled into accepting the Testament's many contradictions of the Sacred Book as simply literary devices to make the all-important point that anyone can overcome satan through perseverance. But making this point does not require poisoning the character of *tElihu*. In comparison to the Sacred Book where six Chapters are devoted to Elihu's words, in the Testament *tElihu* words cover only four verses and they don't even sound like Elihu's in the Inspired Book, they have a totally different character. Then the Testament defers to another book '*The Miscellanies of Eliphaz*'³⁴ to justify calling *tElihu* the only evil one. I will say it again, the Testament accuses *tElihu* of being the ONLY evil one.

Seventeen verses, a whole chapter in the Testament is committed to a hymn accusing *tElihu* of being the evil one. In the Sacred Book, even a cursory reading reveals Elihu is no worse than the three friends and may be better for all the praises he trumpets of God. An attentive reading will conclude, as did Saint Thomas Aquinas, that everything Elihu said was true. When the Sacred Book is viewed in the light of the True central question, 'what is man,' Elihu shines as being who he says he is, he is speaking on God's behalf i.e. he was God's messenger. Certainly, a strategic objective of satanic disinformation is to poison the character of God's messenger in the Inspired Book of Job.

The final deceptive sweetener in the Testament is the discussion of three magical chords from heaven that *tJob* gives to each of his daughters to wear around their breasts. He tells them *tgod* had given him the chords and told him to gird his loins like a man. After he did so, the worms infecting his body disappeared and his body became as healthy as if he had never been afflicted. With these chords, *tJob's* tells his daughters they will never have to face *tsatan*, they serve as protective amulets. As *tJob's* daughters gird their breasts with these chords one daughter begins speaking in an angelic dialect, another daughter began speaking in the dialect of the archons, that is the spirits described in Gnostic lore that guard the seven heavens, and the last daughter began speaking in the dialect of the cherubim. Christians may recognize the heretical gnostic references in this discussion of magic chords and amulets while others may find these objects intriguing and provocative, part of the sweetener added to disguise the poison in the Testament.

The most important strategic objective of the demonic Testament battleplan was the poisoning of the genesis of Job's adversities. The first two Chapters in the Inspired Book of Job reveal Job's adversities were the

³⁴ I know of no existing copy of this ancient book "*The Miscellanies of Eliphaz*" nor do I know of any evidence that confirms the book ever existed.

result of a contradiction of God's judgement by [hasatan]. The Testament gives a contradictory reason, *tsatan* was only retaliating for the destruction of his temple by *tJob*. In the Testament there was no drama in heaven, no question as to the character of Job. The Testament's substitute explanation of the reason for *tJob*'s adversities puts the question 'what is man' so far out of view and consideration as the East is from the West.

Many will be surprised at the satanic strategic objective of the poisoning of Elihu's character. For these people Elihu was basically an additional friend who said nothing significantly different than what the others had said. Some even conjecture Elihu had been written into the story at a later date. The Testament's poisoning of the understanding of Elihu is a red flag, a very important contradiction supporting the recognition of the demonic foundation for the Testament. By targeting Elihu's character, the Testament reveals how important Elihu is, enough to target him. It was an important strategic objective to poison the recognition of Elihu thus undermining and subverting the Truth in the Sacred Book of Job.

Another strategic objective was the masquerading of the character of [satan]. Some have said that *tsatan* is much more menacing and malicious than [hasatan] in the Inspired Book. After all *tsatan* appears a number of times in the Testament while [hasatan] is only mentioned by name in the first two Chapters of the Sacred Book. Yet despite all the *tsatan*'s temptations of *tJob*, *tJob* perseveres and *tsatan* realizes he has been beaten and goes off crying. The lie of the Testament is that *tsatan* is no [leviathan].

As for the demonic tactics, the poisonous contradictions were cloaked with extravagant sweetness thus masking the bitterness of their poison. It is a tactic that fits well with the devil's 'tell', to ask a question before tempting. Both tactics prey on doubt, uncertainty, and baser appetites in order to tempt man to accept and consume its lies.

Hopefully this discussion will be at least enough for the reader to seriously question the piety, faithfulness, and truthfulness of the Testament and approach it with a great degree of caution. Better yet, may the reader recognize the demonic influence behind the Testament and learn from its unmasking. In the end, we are fortunate to be given [the adversary's] battleplan, at least in regard to the subverting the Truth in the Inspired Sacred Book of Job.

This completes this abridged commentary on the Testament of Job. A more comprehensive analysis of the Testament is contained in the on-line commentary.

UNABRIDGED VERSION OF THIS COMMENTARY

[the contradiction]

Early in the Beginning [lucifer] contradicted the Word of God in [his] refusal to serve Adam. ³⁵ [he] had judged that [his] dignity and [pride] would suffer if [he] served man, a being lower than [himself]. The LORD God for His part did not uncreate the [adversary] [who] contradicted His Word, or even consign [him] to hell, at least not yet.

The [adversary's] contradiction was the venom in the mouth of the [serpent] as [he] tempted the woman to refuse to faithfully serve the Word of LORD God but instead to reach out and be like god. The woman ate and gave the forbidden fruit to Adam, who then ate. The LORD God for His part did not uncreate the [adversary] for instigating the fall of man nor did He consign him to hell, at least for now; instead, He cursed [him] to eat the dust of the earth and to await the heel of the Seed of the woman that would crush [his] head.

[the satan] ³⁶ came before the LORD with the sons of God where [he] spoke [his] contradiction of LORD's Judgement of man, a man named Job. This is recounted early in the beginning of the Book of Job.

Preface - The Sun System

This Chapter is about the central questions of the Book of Job and the Key of Creation. The alpha metaphor of this chapter is the Sun System. In ancient times man saw the lights in the sky and over time noticed that they moved very predictably. Man named the lights: the sun, the moon, and the stars. Thus, he came to identify this system and was able to predict their movements but ancient man did not understand the system. His understanding was bound by the notion that the earth was the center of everything and the sun, moon, and stars were flying across the sky above the earth, rising in the east and setting in the west only to begin their same course the next day in the east. Ancient man failed to understand them because he thought of the earth was the center about which these lights moved.

Later in the Middle Ages man was inspired to understand that the earth was not the center of this system. The earth was a planet that rotated about the Sun. Man was also able to distinguish between those lights in the sky that were planets that orbited the sun from the stars that were great distances away. Now this system was not only identifiable and its movements predictable, now it was understandable. The key to understanding this system was the recognition that the sun not the earth was the center of the planets. It was a solar system, a sun system.

³⁵ The explication of the statement that [satan] refused to serve Adam is not in this chapter but earlier in this book.

³⁶ In the Hebrew version of the Book of Job, [satan] is always referred to as [the satan.] Noting the definite article 'the' before [satan] has a number of commentators stating that in Hebrew, when the definite article is used in front of the name it does not refer to an individual but to a title or an office. It would be similar to saying "prosecuting attorney" in an America court. Some of these commentators conclude that it is wrong to consider [the satan] in the Book of Job as the evil spirit known as [satan.] This commentary definitely holds that [the satan] in the Book of Job and throughout the Old Testament refers to the evil spirit called [satan.] Appendix 6₍₆₆₎ discusses and defends the position that [the satan] in the Book of Job is the rebellious and fallen [lucifer.]

Introduction ³⁷

The Book of Job ³⁸ is a literary, ³⁹ theological, spiritual, and mystical masterpiece that touches upon man's most agonizing and burning question, is there meaning in suffering? It also touches upon the question why is it that sometimes the good suffer while some wicked people seem to flourish? Up until very recently many people recognized the Book of Job ⁴⁰ as asking these questions yet the answers to these questions were elusive to all. It was a Head scratcher. The only conclusion the Book seemed to provide is that one must trust the LORD in the face of these questions.

The Book is divided into forty-two chapters and is arranged like a sandwich with two beginning chapters of narrative prose introduction and one concluding chapter of narrative prose that together sandwiches thirty-nine chapters of poetic ⁴¹ discourses. ⁴² "The Book of Job is intellectually and linguistically challenging because it is written in "archaic script otherwise confined to Torah texts in one Qumran manuscript."" ⁴³ The question of evil and suffering ⁴⁴ is considered by practically if not all to be at the center of the Book and is the subject of countless commentaries. Many of the declarations made in the book while on their own are insightful, truthful, beautiful, and quotable, are not recognized as conclusive explanations to this mystery of evil and suffering. While the beginning of the Book is engaging and interesting by the end of the Book one is left scratching their head. There are parts of the Book that seem superfluous, repetitive, off topic, and even inconsistent. There are statements made in some chapters that seem to fly in the face of statements made in other chapters. The result is the Book seems both wonderful and mystifying at the same time. While the thirty-nine Poetic chapters seem centered on the questions of evil and suffering one keeps coming back to the only answer within the field of view, one must trust God. It's a Head scratcher. Thus, while the Book is popularly recognized ⁴⁵ it is not well understood, popularly or not.

A huge stumbling block ⁴⁶ to understanding the book is that when the reader focuses narrowly on the burning and agonizing questions of evil and suffering ⁴⁷ and puts them at the center of the book, that other, even more important questions in the Book, are overlooked. They are outside the field of focus and therefore are not

³⁷ Caution: This commentary presupposes that the reader is familiar with the Book of Job. In the Appendices there is a brief synopsis of the Book of Job but it is recommended that the reader first read the Book of Job. ALSO the Book of Job has such great depth that libraries could be filled with in-depth commentaries. This commentary focusses only on the most direct things that relate to the Key of Creation.

³⁸ The Jewish Study Bible notes "Job is the most difficult book of the Bible to interpret, not only because of its elaborate arguments, especially in the LORD's speeches in the final chapters, but also because of its highly poetic language, which is particularly ambiguous and contains a large number of unusual or unique words (hapax legomena, "things said once," that is, words not appearing elsewhere in the Bible). Thus, any translation of the book must be tentative"

³⁹ Alfred Lord Tennyson said "this is the greatest poem of ancient or modern times." Youtube video by David Pawson on the Book of Job

⁴⁰ Under the onslaught of the evil one, lamentedly the Judeo-Christian culture has been receding and fewer people have even heard of the Book of Job.

⁴¹ Hebrew Poetry is not like traditional English poetry where lines generally rhyme. There is a different structure to Hebrew poetry. This dimension of Scripture will only be touched upon in an Appendix of this in this book.

⁴² There is a small amount of prose in the Poetic chapters as when the narrator introduces a speaker and there is some poetry in the prose last chapter when Job answers the LORD.

⁴³ 2nd Ed Jewish study Bible p. 1495

⁴⁴ Referred to as 'theodicy' by some commentators

⁴⁵ Again this is before these modern times which find the recognition of the Book as glowing embers of a once vibrant bonfire.

⁴⁶ There are other difficult challenges for understanding of the Book of Job. The Jewish Study Bible (JSB), 2nd edition notes, "Job is a very complicated work and for that reason different interpreters, even learned ones, will sometimes diverge widely in their understanding of the details - and of the whole." The JSB first edition identifies some of the problems, "Job is the most difficult Book of the Bible to interpret, not only because of its elaborate arguments, especially in the LORD's speeches in the final chapters, but also because of its highly poetic language, which is particularly ambiguous and contains a large number of unusual or unique words, 'things said once,' that is, words not appearing elsewhere in the Bible. Thus, any translation of the book must be tentative, as translators or commentators have often understood the same verse or phrase in diametrically opposite ways."

⁴⁷ This is the issue for an particular branch of study called 'theodicy.'

even noticed, recognized, and/or considered. One must step back and widen the focus to even notice these questions. Stepping back allows one to realize that the Book is not centered on the question of evil and suffering it is centered upon other more important questions. All of the questions in the Book, including those of suffering and evil, orbit like planets around these central questions. Once this is recognized, the Book is transformed and now begins to be understandable, very integrated, cohesive, and explicable. The mist that had obscured much of the meaning of the Book evaporates and the unity of the Book can be recognized and it is awesome, wonderfully and gloriously awesome. Upon further consideration one realizes that these questions are not only central to the Book of Job but to all of Scripture. The answers to these questions, one might say, is what Scripture is all about. So what are these fundamental, central questions?

What is man? ⁴⁸

Many traditional Jewish Rabbis refer to the first Book in the Bible ⁴⁹ as 'Bereishis,' ⁵⁰ the Hebrew word that is translated in English as "in the Beginning." The next four books in the Bible are also referred to by many Jews by the first word in the Book: Exodus is Shemot (Names), Leviticus is Vayikra (and he/the Lord called), Numbers is Bemidbar (in the desert), and Deuteronomy is Devarim (Words.) If the same principle of naming the Book after the first word in the Book had been applied to the Book of Job it would have been referred to as "Iysh" in Hebrew, 'Man' in English. It would have been referred to in English as the Book of Man.

'Man' ⁵¹ is the very first word in the Book of Job. ⁵² This is true for the Hebrew ⁵³ Masoretic text, ⁵⁴ the Greek LXX Septuagint, ⁵⁵ and the Latin Vulgate ⁵⁶ that are the basis for our modern translations. Literally the Hebrew text reads 'man was in the land of Uz' but generally English translations make it more comfortable for English readers with something like "*there was a man in the land of Uz.*" There have been commentaries that have discussed the first word 'Bereishis' in Scripture. I have not run across any commentaries that present a discussion ⁵⁷ of the first word 'man' in the Book of Job and comment on its significance.

Twice in the Book of Job the question is asked "*what is man?*" The first time it is asked in Chapter 7 by the man Job who was God's servant ⁵⁸ and the second time by Eliphaz (one of the three friends) in Chapter 15. When God's servant, the man Job, asks the question, it is in the midst of his excruciating pain,

"I loathe my life; I would not live forever. Let me alone, for my days are a breath. What is man, that You (God) make so much of him, and that You set Your mind upon him, visit him every morning, and test

⁴⁸ The following discussion assumes that the reader has read or is familiar with the Book of Job so it does not reiterate the entire Book.

⁴⁹ in English called Genesis

⁵⁰ Also spelled Bereshith

⁵¹ It should be noted that there are multiple Hebrew words that are translated as 'man' in the Book of Job. Each of these words have different shades of significance and connotations but a full discussion of these differences is beyond the scope of this short commentary and so will only be noted when necessary.

⁵² That is from the original texts from which we get our translations.

⁵³ Hebrew word 'iysh'

⁵⁴ The authoritative Hebrew and Aramaic text of the Hebrew Bible (Tanakh) in Rabbinic Judaism.

⁵⁵ The Greek word 'anthropos'

⁵⁶ The Latin word 'vir' though the order of words in Latin is flexible

⁵⁷ Though there are a few that mention this.

⁵⁸ Every time that God speaks of Job He refers to Job as "My servant Job." He does this twice when speaking to [satan] and three times when He speaks to Eliphaz.

him every moment? How long will You not look away from me, nor let me alone till I swallow my spittle?.. Why have You made me Your mark? Why have I become a burden to You?" ⁵⁹

Later Eliphaz, one of the three friends, asks the exact question in Chapter 15 but within a different context. After posing the question Eliphaz immediately answers it, though his answer does not reflect well on man.

What is man, that he can be clean? Or he who is born of a woman, that he can be righteous? Behold, God puts no trust in his holy ones, and the heavens are not clean in his sight; how much less one who is abominable and corrupt, a man who drinks iniquity like water! ⁶⁰

So, in the Book of Job the context of the twice asked question “what is man” seems to go from dismal to abominable. Yet this question is central to the Book of Job. What leads to this conclusion? After all the meat of the sandwich, the poetic thirty-nine chapters seem to fly above the central the question of suffering,⁶¹ i.e. Job’s unjustified suffering and the lack of suffering by (some of) the wicked. So, while the question is important in its own right, in the Book of Job this question simply seems to be a departure point to the serious discourses concerning suffering.

One must go back and consider the genesis of Job’s adversities. It begins in the first Chapter when the LORD questions [satan] or more precisely [hasatan] (see Appendix on [hasatan]) ⁶² why has [he] set [his] heart against His servant Job, ⁶³ whom the LORD goes on to say is a blameless and upright man. Note that in asking this question the LORD also states His Judgment of the man, His servant Job, declaring him to be an upright and blameless man who fears God and turns from evil. The LORD is asking why, if Job is a blameless and upright man, has [hasatan] set [his] heart against him. ⁶⁴ [hasatan] justifies setting [his] heart against Job by stating that God is wrong, Job only appears to be good but this is because he has been, in effect, paid by God. Take that payment away and let him suffer and Job will curse God to His Face. According to [hasatan] Job is an imperfect man, he is simply, at best, a mercenary.

Why did the LORD spotlight this man, His servant Job, to [hasatan]? ⁶⁵ The question itself is like painting a target on the man Job, especially since EVERY time the LORD mentions Job He calls Job His servant. (This was especially provocative to [the spirit who] had refused to serve at God’s Word). When the LORD asks [hasatan] why [he] has set [his] heart against His servant Job, doesn’t He already know [hasatan] will judge and accuse Job and what will happen to Job as a result, after all isn’t the LORD omniscient? Of course, He does! The LORD knows everything, He knows everything that will happen. He has known this even before the Beginning. What must be

⁵⁹ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 7:16–21). San Francisco: Ignatius Press.*

⁶⁰ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 15:14–16). San Francisco: Ignatius Press.*

⁶¹ *Like stars above a flat earth.*

⁶² *[hasatan] is used throughout the first two Chapters in the Book of Job and is translated [the satan.] See Appendix for a discussion about the name [hasatan] and an explanation of why [he] is [the devil] aka [satan.]*

⁶³ *The most popular translation of this phrase is, ‘have [you] considered My servant Job.’ The translation “setting [his] heart against” Job is the literal translation of this Hebrew phrase.*

⁶⁴ *Saint Gregory the Great notes that the beginning of the LORD’s question to [hasatan], “whence do you come” is similar to the LORD God’s question to Adam after he had eaten the forbidden fruit, “Where are you?” The similarity here of the LORD asking a sinner about where he is, bolsters the case for the literal translation that [hasatan] had set [his] heart against Job. Saint Gregory also notes that the LORD does not ask this question of the angels since their ways are known to Him.*

⁶⁵ *Stating that [the satan] in the Book of Job is actually the demon [satan] is not itself without contradictions by others. Rather than substantiate this statement here, the justification is discussed in the following subchapters but mostly in the Appendix 6₍₆₆₎.*

considered is that the LORD does this within the context of [lucifer's] ⁶⁶ original refusal to serve the man Adam. The LORD will use the events described in the Book of Job to reveal that His judgement of Job is True, that no one should contradict His Judgement.

[lucifer] had refused to serve Adam because man was inferior, less [perfect] than the spirits like [himself], yet here the LORD is calling the man Job His servant and is judging this man as blameless and upright. Of course [hasatan] will contradict God's judgment; [hasatan] had long ago judged that no man can be [perfectly] upright and blameless.

The real issue for [hasatan] is more than just Job, it is man. [hasatan] exposes this in [his] response to the LORD during [his] second appearance before the LORD, just after his first spectacular failure to prove Job would curse God. [hasatan] states "*all that a man ⁶⁷ has he will give for his life.*" [hasatan] is speaking about man not just Job. For [hasatan], Job serves only as an instance of man. If the LORD speaks of any man among His servants as an upright and righteous then [hasatan] stands as [the adversary], both to the man ⁶⁸ and to God's Word. According to [hasatan], Job is like any man who seems upright and blameless but only seems so because God has put a hedge about him and blessed the work of his hands. Take this support away and threaten his life and Job will reveal the true nature of man, of any and all men, he will curse ⁶⁹ God. According to [hasatan] that is just what man is which is why [hasatan] considers [his] refusal to serve man as justified.

[hasatan's] refusal to serve man is part the genesis of the LORD's question to [hasatan] about the man Job. It is within this broader context that the question 'what is man' in the Book of Job ⁷⁰ takes on a fundamental and crucial importance, it is the part of the genesis of the Book and thus it is part of the central question of the Book. ⁷¹ [hasatan] will try to prove God's Judgement of the man Job is wrong whereas [his] judgement of man is correct. It is the LORD's Judgement of the man Job that will ultimately prevail.

Once the reader recognizes this question as part of the central question of the book of Job, then the book is totally transformed. It is like seeing it for the first time. It begins to become understandable. Those passages that had expressed judgement of man that had seemed almost superfluous and were passed over quickly because they did not bear on the narrowly focused question of evil and suffering are in fact key passages in the Book. Just as importantly the discourses in the Poetic chapters concerning evil and suffering are shown in a whole new light. A light that also shines on and reveals who is speaking and who is really being discussed when terms like 'wicked man' are used.

Once the question 'what is man' is recognized as the genesis and part of the central question of the Book of Job it becomes the interpretive key to the Book of Job that enables one to understand the Book. It is like seeing that the sun, not the earth, is the center of the solar system. This key opens the door to an integrated understanding of the Book of Job.

⁶⁶ This switch from [satan], [hasatan], [lucifer] makes a point that is presented in the Appendix concerning [hasatan].

⁶⁷ Hebrew – iysh

⁶⁸ in this case God's servant Job

⁶⁹ See Appendix concerning the root word 'barak' that is almost always translated as 'bless' in Scripture but in the Book of Job is considered a euphemism for 'curse.'

⁷⁰ and for that matter all of Scripture

⁷¹ One could have phrased the [serpents] original temptation in Genesis as a response to the question "what is man." [satan] was tempting man to be like god, all the while [satan] considered man as no-god, as abominable.

This leads to a follow-on question, what does the book say in answer to the question 'what is man?' Before examining the Book in light of this follow-on question there is a very interesting fact about the question itself "what is man?" The precise question, 'what is man,' is found only four times ⁷² in the Old Testament, ⁷³ twice in the Book of Job and twice in the Book of Psalms. ⁷⁴ It is as if the question was a single thread running through the fabric of both Books.

In Psalm 8 David, who just like Job, is referred to throughout the Bible as God's servant asks the question, "..what is man ⁷⁵ that you are mindful of him, and the son of man that you care for him? Yet You have made him little less than the angels, and You have crowned him with glory and honor. You have given him dominion over the works of Your hands; You have put all things under his feet,.. O LORD, our Lord, how majestic is your name in all the earth!" ⁷⁶

Compare this to what Eliphaz states,

"What is man, that he can be clean? Or (he) who is born of a woman, that he can be righteous? Behold, God puts no trust in His Holy ones, and the heavens are not clean in His sight; how much less one who is abominable and corrupt, a man who drinks iniquity like water!"

So in Psalm 8 the LORD's servant David is inspired to sing that it is to the praise and majesty of the LORD that He has made man and crowned him with glory and honor. Eliphaz, under a contradictory influence, expresses the exact opposite, man is corrupt and abominable. There is a night and day contrast between Eliphaz's answer to the question 'what is man' and the answer by the LORD's servant David.

There is, so to speak, a twilight and day comparison between the answers to this question when it is asked by God's servant Job compared to when it is asked by God's servant David in Psalm 144. ⁷⁷ David asks,

O Lord, what is man that You regard him, or the son of man that You think of him? Man is like a breath; his days are like a passing shadow. Bow Your Heavens, O Lord, and come down! .. Stretch forth Your Hand from on high, rescue me and deliver me from the many waters, from sons of strangers whose mouths speak lies, and whose right hand is a right hand of falsehood. ⁷⁸

Compare this appeal to the LORD by the LORD's servant David to the lament by the LORD's servant Job in light of his excruciating adversities,

⁷² There are two other Books that seem to ask the question "what is man?", Ecclesiastes and Sirach, but a careful reading of the question in Hebrew and in Greek (in the case of Sirach) shows that it is not exactly the same question. Yet saying this one must acknowledge that the two times the question is asked in the Psalms, it is not stated exactly the same both times. Different words are used for man in Psalm 8 compared to Psalm 144. Psalm 8 asks the question exactly as does the Book of Job using the same word for man, "enos." Psalm 144 uses a different word for man, "Adam". Yet there is more going on than simply the choice of a different word for man between the two Psalms. If one looks closely, in both Psalms the question "what is man" is coupled with another question about the "son of man." While Psalm 8 uses "enos" for man it uses the word "Adam," for the son of man so it reads the "son of Adam." Notably Psalm 144 reverses this and "Adam" is used for man and "enos" is used for the "son of man" so it reads the "son of enos." This suggests that there may be another reason for switching the words but one that does not effectively negate the observation that the question is the same in both the Psalms and Job.

⁷³ The question 'what is man' is also found in the New Testament, Hebrews 2:6. There Saint Paul quotes Psalm 8 as he discusses the wonder and glory of Jesus Christ.

⁷⁴ This repetition may call to mind the two silver trumpets in Numbers 10:1 which was used for summoning the congregation and to sound an alarm.

⁷⁵ This uses the same Hebrew word for man 'enosh' that is used by the [spirit of contradiction].

⁷⁶ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Ps 8:4–9). San Francisco: Ignatius Press.

⁷⁷ In some canons this Psalm is numbered 143. Also It should be noted that the question is asked near the beginning of the Psalms and near the end. It is like quotation marks around the Psalms.

⁷⁸ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Ps 144:3–8). San Francisco: Ignatius Press.

"I loathe my life; I would not live forever. Let me alone (God),⁷⁹ for my days are a breath. What is man, that You make so much of him, and that You set Your mind upon him, visit him every morning, and test him every moment? How long will You not look away from me, nor let me alone till I swallow my spittle? .. Why have You made me Your mark? Why have I become a burden to You? Why do You not pardon my transgression and take away my iniquity? For now I shall lie in the earth; You will seek me, but I shall not be."

Both of the LORD's servants, David and Job are suffering great adversities when they call upon the LORD. David calls for the LORD to come down and deliver him from the hands of the "sons of strangers"⁸⁰ while Job longs for God to look away from him. David recognizes that he suffers at the hands of the "sons of strangers" while Job does not recognize that his real adversary is [hasatan] whose contradiction was the genesis of all his adversities.

It is almost as if these two sets of passages, one set in the Book of Job and the other in the Book of Psalms,⁸¹ were written with an intent to contrast the responses to this very important question. These passages even contain some of the same expressions such as comparing man's life to a breadth.

Did the author of one book look to the other book for insight? Or is this the work of a single redactor and/or editor(s) of both books? Or did one author write both books and include these connections? The answer to this last question is both no and yes. No, because current scholarship confidently holds that there were different human authors for the Book of Job and the Book of Psalms. The answer is yes because the faithful recognize that both these Books were inspired by One Divine Author. (Saint Paul stated, "All Scripture is inspired by God.")⁸² It appears that the intent of the Divine Author was to contrast the response to the question 'what is man' with these four passages. They serve as a common thread, or hyperlinks pointing us to these contrasting responses to this very important central question.

Speaking Right about God

Imagine going up to any fervent believer in God and asking, "would you like to learn to speak right about God?" It is hard to imagine any believer saying anything but yes, in fact an enthusiastic and emphatic yes. Upon reflection, this is one of the most important questions in all of Scripture, how do we speak rightly about God? Now imagine responding to the believer, "OK let's open up the Book of Job and study the discourses of the man Job, God's servant for he speaks rightly about God." Where would you begin? It's a Head scratcher.⁸³ The LORD states twice at the conclusion of the Book of Job that the three friends did not speak rightly about God "*as has My servant Job.*" The fact that 1) it is the LORD Who is saying that the man Job has spoken rightly about Him and 2) that this quote is at the conclusion of the Book where you would expect a very illuminating conclusion and 3) that the LORD says it twice to emphasize its importance means that this text should be highlighted in bright florescent ink with exclamation points in the margins. This is very important. Ok but where would you go from there? Which of Job's statements about God would you begin with?

⁷⁹ The name 'God' is implied, not spoken.

⁸⁰ Eliphaz could be called the son of the [spirit of contradiction] to the extent that Eliphaz embodies his dreadful and contradictory message.

⁸¹ Again the only two Books that ask the question 'What is man'

⁸² 2 Timothy 3:16

⁸³ And Christ is Head of the Body of Christ but we are getting way ahead of ourselves.

A promising start is at the beginning of the Book when Job says, *“The LORD gave, and the LORD has taken away, blessed be the name of the LORD.”* And shortly after that *“shall we receive good at the hand of God, and shall we not receive evil.”* Both statements are very inspirational and insightful reflections leading to the conclusion of the Book that God is always to be praised and His Word and actions are never to be contradicted or called into question. The problem is that after these two statements, most of what Job says ⁸⁴ about God expresses Job’s desire to bring God to court where God can explain why He sometimes allows the just to suffer and the wicked to prosper. ⁸⁵ So, after a rousing beginning, the effort to describe how Job speaks rightly about God quickly stalls and once again we are left with a Head scratcher. How does Job ‘poetically’ ⁸⁶ speak right about God? ⁸⁷

It will take a lot more reflection on the Book before this question can be answered. But consider still another question. If these two questions, ‘what is man’ and ‘how does one speak rightly about God’ are so important which one is more important? Which of these two questions is truly at the center of the Book, the one about which the Book revolves? Just as we had to skip to the end of the Book of Job to be alerted to the fact that Job spoke rightly about God, this question requires a very quick skipping to the back of the Book of Scripture. There in the New Testament we find the answer to both questions, Jesus Christ.

Jesus Christ was both Man and God. The complete and definitive answer to these two very important questions in the Book of Job are united and fused in Him. Jesus is the Light that reveals to us how we are to speak rightly about God; and in His Life, death, and Resurrection He provided the answer to the question what is man?

Just as the answers are fused into one, so too these two questions are fused in the Book of Job. The fusion of these two questions form the central question in the Book of Job. They are like the fusion reaction in the sun that provides the light to recognize and help us to understand the book. But does the Book of Job provide any answers to these two questions or are they only signposts pointing to the answer in Jesus Christ? The Book provides answers but we would have been very hard pressed to recognize the answers if we focus solely and narrowly on the question of suffering alone. It absolutely requires a broader focus, a widening of the aperture. Once the aperture is widened the [lynchpin] in the Book of Job comes into the field of view. The [lynchpin] that ties the first two Prose chapters to the next 39 Poetic Chapters and to the end.

The [lynchpin]

Most people count only six speakers in the poetic thirty-nine Chapters of the Book of Job. ⁸⁸ A careful examination proves this wrong, there are actually seven. People miss the very first speaker. The obvious six speakers are Job, the three friends, the young man Elihu, and God. ⁸⁹ The missing speaker is so stealthy that [he]

⁸⁴ After sitting on the pile of ashes for seven days.

⁸⁵ And we must look at the Poetic section because the LORD is saying this to Eliphaz who was only introduced and only spoke in the Poetic section. Eliphaz was the first, and most important of the three friends in the poetic section. One cannot limit the response to the question ‘how does Job speak rightly about God’ simply to the prose introduction because Eliphaz was never introduced in the prose introduction. So we are led by the text to the poetic section. It is only in the poetic section that the three friends speak so when the LORD says they have not spoken rightly about Him we are situated within the poetic section of the Book so then obvious question is how does Job speak rightly about God in the poetic chapters.

⁸⁶ That is how does Job speak rightly about God in the Poetic thirty-nine chapters.

⁸⁷ God will tell Eliphaz that Job has spoken right about Him but God will tell Job that he speaks “words without knowledge” (Job 38:2).

⁸⁸ Up until modern times the Book of Job has been treated as a single work by a single author. Some modern commentators recognizing the division of the Book treat the two parts as separate narratives that some unknown scribe or editor has clumped together. They do so for various reasons. However, treating the Prose and the Poem as, in effect, two different narratives is a grave mistake; the whole Book is integral. There is a single narrative here. It is impossible to understand the Book of Job if you ignore, or even discount, either the Prose or the Poem.

⁸⁹ There are other speakers in the Book such as Job’s wife and servants but these are in the Prose prolog, not the Poetic portion of the Book.

is seldom if ever counted or even noticed. [he] is the [stealthy spirit] that comes and speaks to Eliphaz before Eliphaz's first speech.⁹⁰ Since [he] came to Eliphaz in a night⁹¹ before Job begins to speak (after Job had been sitting on the ash heap for seven days and before the three friends respond to what Job says) this makes [him] effectively the first speaker to speak in the Poetic Chapters. This [stealthy speaker] is the [lynchpin] in the Book of Job that ties [hasatan's] contradiction in the prose introduction to its continuation in the poetic thirty-nine Chapters.

Eliphaz introduces this [spirit] saying, *"Now a word was brought to me stealthily."* This is a textual sign pointing to the real nature of this [spirit who] shall herein be called the [spirit of contradiction], for as shall be seen [his] message contradicts the LORD's Judgement of His servant, the man Job. The English word 'stealthy' has its roots in the word 'to steal.' This is a good translation of the Hebrew word which is also associated with secretly stealing or carrying away. Job will later say, *"The murderer⁹² rises in the dark, that he may kill the poor and needy; and in the night he is as a thief."*⁹³ There is an undertone of theft⁹⁴ to this [spirit who] comes in the night and [his] message.⁹⁵

Eliphaz says,

"my ear received the whisper of it. Amid thoughts from visions of the night, when deep sleep falls on men, dread came upon me, and trembling, which made all my bones shake. A spirit glided past my face; the hair of my flesh stood up. It stood still, but I could not discern its appearance. A form was before my eyes; there was silence, then I heard a voice.."

Eliphaz's description is like the beginning of a distressing horror novel. The appearance of this [spirit], gliding past Eliphaz's face made all of Eliphaz's bones shake and filled him with dread and trembling.⁹⁶ Could this [spirit] be a Holy angel from God filling Eliphaz with terror?⁹⁷ Actually, the answer at first glance is - maybe. Later in the Book, Elihu will say,

"God speaks in one way, and in two,⁹⁸ though man does not perceive it. In a dream, in a vision of the night, when deep sleep falls upon men, while they slumber on their beds, then he opens the ears of men, and terrifies⁹⁹ them with warnings, that He may turn man aside from his deed, and cut off pride from man.."

Could the dread that Eliphaz experienced actually be from God, simply a Holy messenger from God terrifying Eliphaz just as Elihu will say God sometimes does to men? The answer lies in the [spirit's] message.

⁹⁰ It must be before Eliphaz's first speech because Eliphaz quotes [him] early in his first speech. This actually makes this [spirit] the first speaker in the Poetic 39 Chapters.

⁹¹ Maybe some cannot help but think of Saint John's Gospel where Judas betrays Christ and leaves the Last Supper and Saint John states "he (Judas) immediately went out; and it was night."

⁹² Jesus had said that the devil was a murderer from the beginning (John 8:44) and it was [hasatan who] murdered Job's children and servants.

⁹³ Job 24:14

⁹⁴ Another subtle sign of theft will be at the end of the Book when Job's possessions are restored double. This is the law of restoration in the Book of Leviticus, that when something is stolen it must be restored double.

⁹⁵ This is why the doubling of Job's livelihood at the end of the Book is so significant. Restoring double is what the Book of Leviticus prescribes for stealing.

⁹⁶ Eliphaz's description of trembling reminded me of the description of Hitler's trembling when Hitler experienced what an eye witness believed to be demonic encounter. (See "God and the World" by Joseph Ratzinger and Peter Seewald.) Cardinal Ratzinger (later Pope Benedict) describes a credible eye witness account by a man who was with Hitler when the episode occurred.

⁹⁷ Eliphaz could not distinguish the [spirit's] form. This indicates an ambiguity and it is another textual sign that this [spirit] is stealthy and surreptitious. The result is that Eliphaz thought it was a messenger from God but instead it was [hasatan].

⁹⁸ See discussion elsewhere in this book about Resurrection as opposed to reincarnation.

⁹⁹ In the Hebrew text the word is precisely translated as "sealed." Many translations translate it as 'terrorize' because the Septuagint uses a Greek word that means 'greatly frightens.'

Can mortal man be righteous¹⁰⁰ before God? ¹⁰¹ Can a man be pure before his Maker? Even in His servants He puts no trust,¹⁰² and His angels He charges with error;¹⁰³ how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth. Between morning and evening they are destroyed; they perish forever without any regarding it. If their tent-cord is plucked up within them, do they not die, and that without wisdom?’¹⁰⁴

Where is the warning in the message from this [spirit] speaking to Eliphaz?? What deed is this [spirit] trying to turn Eliphaz from?? The [spirit's] message is not a warning, it is a judgement, a judgement of man. When the focus of the reader was on suffering, this judgment was quickly passed over. It did not pertain to the question of suffering and seemed just a pious expression similar to saying no one can compare with God. When the centrality of the question “what is man” is recognized, the importance of this message is highlighted, it is very important for it is a response to the central question. But would a Holy Messenger from God deliver such a message after hearing God call His servant Job a blameless and upright man who feared God and avoided evil??¹⁰⁵ This message contradicts the LORD's judgment.

Imagine if this had been said at the Heavenly assembly just after the LORD described Job, His servant, a blameless and upright man who fears God and turns away from evil. It would clearly be recognized for what it was, a contradiction of the LORD's Word.¹⁰⁶ Would a Holy faithful angel, a servant of God, even consider speaking such a contradiction after the LORD had said Job was blameless and upright??¹⁰⁷ On the other hand, there are spirits [who] feel free to contradict the LORD's judgement to His Face and to terrorize men with [their] venomous message. These [messengers] are [unholy spirits], ones God charges with error and in whom He puts no trust.

Recognizing the [spirit of contradiction]

The vitriolic message to Eliphaz about man is just a continuation of [hasatan's] contradiction of Word of the LORD. [hasatan] had said, absent God's protection, in the midst of adversity and with his life threatened, man, any and all men but in this instance Job, would reveal just what man is, he would curse God to His Face. Why would [hasatan] say this? It is because he stands upon [his] judgement of man, that no man can be righteous before God,

¹⁰⁰ God had Judged Job blameless and upright.

¹⁰¹ There is an ambiguity in the Hebrew text allowing this verse to be read as a comparison, i.e. “more righteous than God,” and “more pure than his Maker.” Some exegetes have used this translation in their commentaries. Yet this understanding highlights a low-key but interesting sign pointing to the identity of the [spirit]. When the question is understood to be asking if man can be ‘more righteous & more pure than God’ then it is obvious the answer is no, of course not. No question about it! Yet the pattern of the certainty subtly recalls [the serpent's] temptation of Adam's woman. [the serpent] asks the woman, “did God say “you shall not to eat of any tree of the garden?”” The woman confidently responds no, God had been specific about which tree about should not eaten. The confidence in answering the [serpent's] question elicits from Eve a dialog where she continues and goes beyond what God had said to Adam. She says that God had said “you shall not touch it, lest you die.” In the same manner the obvious extension from the false claim to be “more righteous and more pure than God” is to say that man cannot be righteous or pure before God. This is another common way of translating the verse. But this extension would be contradictory, because the LORD had said Job was a man blameless and upright, who feared God and avoided evil. So a man can be righteous and pure before God, the LORD said so!

¹⁰² Actually God ‘trusted’ His servant Job to be severely tested by [satan.] (That is if you can apply the word trust to God Who is omniscient, Who knows what will happen even before it happens for He knows all things)

¹⁰³ God certainly charges [satan] and his angels with error. In this case [satan] was allowed by God to test Job, so [satan] in effect was an angel of God whom God will charge with error. But when did God ever charge Saint Michael or Saint Gabriel or Saint Raphael with error?

¹⁰⁴ Job 4:12–21

¹⁰⁵ One recalls Saint Paul's words, “Who shall bring any charge against God's elect? It is God who justifies..”

¹⁰⁶ Or to state the matter differently. When God pronounces His judgement of the three friends at the end of the Book, wouldn't this judgement apply to the message from the [spirit of contradiction?]

¹⁰⁷ See the Appendix “Highlighting – Imaginary Conversations” for an expansion of this discussion.

*“Adam is born to trouble”*¹⁰⁸ and (when) man’s life is taken *“he dies without wisdom.”*¹⁰⁹ He will *“perish forever like his own dung.. without any regarding it.”*¹¹⁰ That is just what man is, according to [hasatan].¹¹¹

There are a number of signs in Eliphaz’s first discourse pointing to [hasatan]. Besides the stealthy sign mentioned earlier, the [spirit of contradiction’s] message to Eliphaz begins with a question, *“Can mortal man be righteous before God”?*.. In Scripture, one of [the devil’s] ‘tells’¹¹² is [he] begins every temptation with a question.¹¹³ When [the serpent] tempted the woman in the Garden of Eden [he] began, *“Did God really say..?”* In the New Testament [the devil’s] temptations of Jesus Christ begin with *“If You are the Son of God ..”*¹¹⁴ Now in the Book of Job [hasatan], as the [spirit of contradiction], begins [his] successful temptation of Eliphaz with a question.

There is another sign, though not as prominent, that Eliphaz is speaking of a [contradictory spirit]. The precise Hebrew word ‘*saiphim*’ that is translated ‘thoughts’ in verse 13, (*“amid thoughts from visions in the night”*) is found only in the Book of Job.¹¹⁵ Zophar uses this precise word in his last discourse, when he nebulously speaks of the source for his agitation. Thus this word is a sign pointing to the same [source] for Eliphaz and Zophar’s agitation. The word in a related form is used in Psalm 119:113 to speak of double-minded men, that the Psalmist states he hates. This ‘*saiphim-thread*’ (and its variant in Psalm 119) connects these verses pointing to the same source for Eliphaz and Zophar’s agitation that is associated with double-minded men whom the Psalmist hates. Thus the ‘*saphim-thread*’ is a subtle sign pointing to the [spirit of contradiction] that influences men to be ‘double minded’ such that they are to be detested for their folly.

Many fail to recognize the [spirit of contradiction’s] dreadful judgement of man and pass over it without critical analysis because it was viewed as pious expression that in effect praises God; as if it is saying ‘no one is as great as God’ - a statement to which all the faithful would agree. But is it necessary to speak of the Glory of God by accusing man?? This is where it is so illuminating when you follow the ‘what-is-man-thread’ in Scripture. The response is provided in the Psalms. God’s servant David proclaims that it is to God’s praise that man is crowned with glory and honor. There is no hint of man’s glory and honor in the venomous message spoken to Eliphaz, only the same venom that is in [hasatan’s] accusation that man will curse God if his life were threatened.

The [spirit’s] message is the foundation for the three friends discourses

The [stealthy spirit’s] message to Eliphaz is a continuation of [hasatan’s] contradiction and the link¹¹⁶ between [hasatan’s] accusation against man in the first two Chapters and the discourses of the three friends in the

¹⁰⁸ Job 5:7 – Words spoken by Eliphaz in his 1st discourse.

¹⁰⁹ Job 4:21 – Words spoken by Eliphaz in his 1st discourse

¹¹⁰ Job 20:7 – Words spoken by Zophar and Eliphaz.

¹¹¹ The spirit’s words to Eliphaz express a contempt for man. This same contempt is seen in the Crown of Thorns. The thorns represent wicked men. The Roman soldiers that crowned Jesus with thorns were under the [demonic] influence of [satan.] It was as if [satan] were proclaiming that Jesus was king of wicked men.

¹¹² There is more on this in the Appendix titled “[hasatan], the Talmud, & Eliphaz’s contradictory words.

¹¹³ Angels of the LORD begin speaking to men and women not with a question but a statement. There are a few exceptions for example when the Angel of the LORD speaks to Hagar and later to Balaam. In these rare cases the angel’s question is not unlike the LORD’s question to Adam in the Garden of Eden, *“where are you?”* and notably the question is not the prelude to a temptation but to an announcement of the Word of the LORD.

¹¹⁴ This is true for two of the temptation. They begin *“If You are the Son of God”*. The conditional if-then statement in both temptations presupposes a question. In this case *“are You the Son of God?”* If so, then prove it. The only temptation that doesn’t begin with a question is the third temptation of Christ when [satan] speaks about [himself], *“all these (earthly kingdoms) [i] will give to You..”* though this temptation is still conditional in the end, *“if You will fall down and worship [me].”*

¹¹⁵ See Artscroll Iyob (Job) p. 47

¹¹⁶ This linkage is further explored in the Appendix where [hasatan] and [his] many names in the Book of Job (such as [leviathan]) are discussed and the position that these are all the same [spirit] will be presented and explicated. This linkage is foundational to this commentary. For those who consider this

poetic chapters. The venomous message contradicts God's judgement of the man, His servant Job, as an upright and righteous man. How can Job be an upright and righteous man if no man can be pure and clean before his Maker?

It should be highlighted, because this message came before ¹¹⁷ Job began speaking in the Poetic Chapters, the [stealthy spirit] did not speak it in response to anything Job had said in the Poetic chapters. ¹¹⁸ One might consider it was spoken in anticipation of what Job would say, but it would be more accurate to say it was the beginning of the new tactic [hasatan] would use to convince Job to renounce his integrity in order to reinstate the payments from God, 'the mercenary paymaster'.¹¹⁹ If Job would renounce his integrity and lie by asserting his sinfulness in order to restore God's payments, he would unknowingly contradict God's judgement of him and confirm [hasatan's] judgement of man that man was at best a mercenary. ¹²⁰ The [stealthy spirit's] message is a further revelation concerning the reason why [hasatan] had contradicted the LORD. No man could be blameless and upright.

This venomous message not only forms the foundation of the discourses of the three friends but its development reveals the full depth and character of the message. ¹²¹ It permeates and overflows in their discourses. Compare what the [spirit of contradiction] says to Eliphaz in Chapter 4 to what Eliphaz will later say in Chapter 15 and then to what Bildad says in Chapter 25.

[spirit of contradiction] Chapter 4	Eliphaz Chapter 15	Bildad Chapter 25
Can a man be pure before his Maker?	What is man, that he can be clean?	How can he who is born of woman be clean?
Can mortal man be righteous before God?	Or he who is born of a woman, that he can be righteous?	How then can man be righteous before God?
Even in His servants He puts no trust, & His Angels He charges with error	God puts no trust in His Holy Ones, & the heavens are not clean in His Sight	Behold, even the moon is not bright & the stars are not clean in His Sight;
how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth	how much less one who is abominable & corrupt, a man who drinks iniquity like water!	how much less man, who is a maggot, & the son of man, who is a worm."

(Each of these contradictions begin with a question, the devil's 'tell'.) The stealthy [spirit's] message progressively reveals its poison. ¹²² In Chapter 15 man is not simply impure and unrighteous as was said by the [spirit of contradiction] in Chapter 4, now man is also abominable and corrupt. Then in Chapter 25 the vitriol

linkage too novel such that it impedes any further consideration of the positions that will be described in this chapter it is recommended that you skip to the Appendix to read the full presentation of this position concerning [hasatan] before continuing.

¹¹⁷ Or sometime before

¹¹⁸ The last thing that Job said before the three friends arrived was "Shall we receive good at the hand of God, and shall we not receive evil?" The narrator adds "In all this Job did not sin with his lips." Then the narrator goes on to describe the three friends arriving and sitting with Job on the ground for seven days before Job begins speaking. Job's speech is the beginning of the Poetic chapters. Since Eliphaz immediately responds to Job, this means that his vision occurred before Job began speaking in the Poetic Chapters.

¹¹⁹ According to [hasatan]

¹²⁰ Not suggesting that Job knew explicitly of God's judgement but Job knew he had not been the sinner that deserved such severe adversities. That he had been blameless and upright, he had feared God and avoided evil.

¹²¹ Consider that the similar position of [hasatan] and the three friends. It could be summarized that both [hasatan] and the three friends try to prove (or convince Job) that Job is not righteous. This alone should be enough to connect the argument of the three friends to [hasatan]/

¹²² There have been commentators who have stated concerning the stealthy [spirit's] message to Eliphaz "this is one of the famous passages in the Book; of singular poetic and mystic beauty." (Job, Soncino Books of the Bible, p. 15) They even acknowledge the connections between this message and the unfolding of the message in Eliphaz's word's in Chapter 15 and Bildad's words in Chapter 25. It is impossible to understand and accept this contention that the [spirit's] message is mystic beauty in light of the total vitriol that is heard in the messages unfolding in Chapters 15 and 25. Especially in light of what the LORD had spoken of Job in Chapters 1 & 2 and how David praised the LORD for the glory and honor He had crowned man.

overflows when Bildad calls man a worm and a maggot. Again, imagine if all of these statements about man had been stated to the LORD's Face just after He had stated that Job was righteous and upright, a man who avoided evil. It would be astoundingly clear that it this is a contradiction of the LORD's Word. This contradiction permeates and develops throughout the discourses of Eliphaz and Bildad.¹²³ While the first time it occurs in the beginning of the Poetic discourses when Eliphaz describes the message from the [spirit of contradiction], Eliphaz goes on to restate it another time in the middle of the Poetic discourses until finally Bildad ends the discourses of the three friends by repeating it. It's occurrence at the beginning, middle, and end¹²⁴ of the discourses of the three friends highlights its importance, after all it is an answer, albeit a wrong contradictory one, to the central question of the Book 'what is man.'

We have mentioned two of the friends but what about the third friend, Zophar, does this poison permeate Zophar's discourses as well? He does not repeat the [spirit of contradiction's] judgment of man in the same obvious way as it does Eliphaz or Bildad¹²⁵ but the [spirit of contradiction's] venomous message undergirds Zophar's words as well as will be presented later in this Chapter.

Finally, it should be noted, when Eliphaz first begins tempting Job to renounce his integrity he begins with a question, *"If one ventures a word with you will you be offended?"* Bildad and Zophar also begin their first discourses with a question, *"How long will you (Job) say these things"?* and *"Should a multitude of words go unanswered"?* When Job's wife foolishly tempts Job with [hasatan's] own words she begins with a question *"Do you still hold fast to your integrity?"* It is as if the Divine Author wanted to highlight [hasatan's] 'tell' at the beginning of the discourses of each of the human tempters of Job.^{126 127}

Context

Ambiguity, uncertainty, mystifying, what word would best describe the puzzlement that is felt concerning important, even crucial parts of the Book of Job? When the Catholic Church speaks of the depths of meaning in Scripture, she uses the word 'mysteries.' Simple events such as the Birth of Jesus Christ, the presentation of Jesus in the Temple, the finding of Jesus in the Temple are all called mysteries. They are mysterious in the sense that while these events are simple enough to understand, they are mysterious in the full depth and dimensions of their meaning. It is like looking down from the surface into the deepest depths of the ocean; when we look down there is so much that can be seen yet there is so much more that we cannot see. Or when we look up in the sky, again there is so much we can see yet even more that we cannot see. Ultimately the Church understands that Scripture

¹²³ Job 4:17–21; Job 15:14–16; Job 22:2–3 (though this is only a partial statement of the formula,) and Job 25:4–6

¹²⁴ Location, location, location. It is not only true of real estate, many also consider it essential to communicating important messages. Begin by stating the message, then explain and repeat the message, and conclude by restating the message. This is the rule as followed by the three friends. Their response to the question what is man, begins at the beginning, is elaborated on in the middle, and is fully stated at the end of their speeches.

¹²⁵ Such that it would fit neatly into the preceding table.

¹²⁶ Notably, Elihu does not begin with a question and the only other people who speak in the Book of Job, the messengers bringing Job news of the disasters, do not begin their messages with a question.

¹²⁷ One might ask at this point, didn't God begin His discourse with [hasatan] with a question, "Where have [you] come from?" and when He speaks to Job He begins with a question, "Who is it..?" These questions echo the LORD's question to Adam in the Garden of Eden, "Where are you?.." God knew where Adam was and had no need to ask, rather the question was meant for Adam to consider where he was. So too God's questions in the Book of Job are meant to call [hasatan] and Job to consider where they were.

is the scroll with the seven seals that only the “*the Lion of the tribe of Judah, the Root of David*”¹²⁸ can open. Only by listening to the Spirit of the Divine Author can the deeper meaning of Scripture become apparent to us.

The Book of Job, like all Scripture, has great mysteries as well. Interestingly the Divine Author may have posted a prominent sign post¹²⁹ at the beginning of the Book advising the reader to be prepared concerning the great depths and many dimensions of the mysteries of the Book. A sign that the human authors intended would prevent blasphemy but the Divine Author meant as a sign post to instruct the reader to ‘read carefully, read the context, read with prayer and humility.’

This sign post can be seen in the Hebrew word ‘barak’ as it is used in the Book of Job. Throughout Scripture this word and its forms are translated as ‘bless.’ It is the root of the word that Job uses when he says “*Naked I came from my mother’s womb, and naked shall I return; the Lord gave, and the LORD has taken away; blessed be the name of the LORD.*” But there are occasions when translating ‘barak’ as ‘bless’ simply does not make sense. Job had offered sacrifices for his children after their banquets lest his children ‘barak’¹³⁰ the LORD. Translating ‘barak’ in this verse as ‘bless’ makes no sense, so translators treat the word as a euphemism and translate it as ‘curse.’ The same Hebrew word will be used by [hasatan] in his contradiction of God’s judgment of Job when [he] says that if God stops ‘paying’ Job he will ‘barak’ God to His face. Again most translators do not translate ‘barak’ in this verse¹³¹ as ‘bless’ but as ‘curse.’ ‘Curse’ only makes sense in this context. Still another instance of the euphemism is when Job’s wife tells Job to ‘curse’ God and die. Again the Hebrew word ‘barak’ in this verse is generally translated as a euphemism for ‘curse.’ Interestingly the Latin Vulgate also translates this verse with ‘bless.’¹³²

When translators explain the apparent incongruity of translating the Hebrew word ‘bless’ in these verses as ‘curse’ they justify it saying it is a euphemism. They opine that the human authors did not want to blaspheme God by writing about cursing God. So, the human author(s) avoided this by writing ‘bless’ rather than ‘curse’ relying on the context of the verse to alert the reader to the euphemism. This occurs not only in the Book of Job but elsewhere in Scripture. For example¹³³ when Jezebel wants the local elders to have Naboth killed so as to take his vineyard she writes a note that directs the local authorities to get two scoundrels to claim that Naboth ‘barak’¹³⁴ God and king. It makes no sense to justify capital punishment by accusing Naboth of blessing God and king, so again the word is understood as a euphemism for ‘curse.’ The broader implication is that everywhere that the word ‘barak’ is used in Scripture, the actual meaning of the word must be determined by the context.¹³⁵

¹²⁸ Revelation 5:5

¹²⁹ Actually, the Hebrew reader is familiar with reading in context because Hebrew is written with only consonants. The vowels are discerned by the reader since the same consonants, i.e. the same written Hebrew word, with different vowels can refer to different things. But the meaning of ‘barak’ is a prominent sign reminding the Hebrew reader to read within context.

¹³⁰ This is not limited to the Hebrew text. The Greek LXX Septuagint and Latin Vulgate texts also translate the word as bless, that when translated into English are translated as ‘curse.’

¹³¹ Or one of the words that have their root in ‘barak.’

¹³² the Greek LXX Septuagint has Job’s wife say “say some word to God and die.”

¹³³ 1 Kings 21:10

¹³⁴ The actual Hebrew is ‘barakta’ which is a form of ‘barak.’

¹³⁵ This sign post is obscured in the well meaning English translations that translate ‘barak’ in these verses as ‘curse.’ Some footnote this translation to say the actual word is ‘bless’ and explain it is a euphemism. If instead the word was translated as ‘bless’ and footnoted stating that it was a euphemism for ‘curse’ it would restore for English readers the intention of the word as a sign, a sign post to being careful to read in context.

Imagine the bewilderment of a reader when reading the Hebrew verse for the first time ¹³⁶ or any translation that exclusively translates the word 'barak' as 'bless.' ¹³⁷ In the passage about Job sacrificing for his children because they may have 'blessed' God in the hearts, without a doubt the reader would wonder what is wrong with 'blessing' God?? Even a footnote explaining that this is a euphemism for 'curse' lessens the impact of bewilderment concerning this word and the implications of using this euphemism. Only a footnote that identifies this as a caution about reading in context could effectively convey ¹³⁸ what seems the very important reason the Divine Author intended for the choice of this word.

This sign post warns us that it is an imperative that we not exclusively focus on a word, a phrase, or even a passage in the Book of Job and ignore the context. The context is essential to understanding what is really being said. ¹³⁹ The context is especially important to understanding what the three friends said. They often praise God and even defend God and much of what they say is laudable and inspiring. If not for the ending of the Book, when the LORD tells Eliphaz that he and the other two friends have not spoken rightly about Him, the reader might be lulled into thinking favorably about most if not all of what the three friends said. But the LORD's rebuke of Eliphaz is just another caution about reading within context.

In this light it must be stated that while the Book has many mysteries, a central message of the Book, that it is foolish to question and indict God's motives and His actions, has always been clear. The proper response to every adversity permitted by God is that the *"LORD gave and the LORD has taken away, blessed be the name of the LORD and shall we receive good at the hand of God, and shall we not receive evil?"* Above all the clear message of the Book of Job is that God is Great for after all 'Who is like God?!'

Job did not sin

In the middle of the second Chapter, just before the three friends are introduced, there is a discussion between the man Job and his wife. *"Then his (Job's) wife said to him, "Do you still hold fast your integrity? Curse (barak) God (Elohim), and die." But he said to her, "You speak as one of the foolish women would speak. Shall we receive good at the hand of God (Elohim), ¹⁴⁰ and shall we not receive evil?" In all this Job did not sin with his lips."* In correcting his wife, Job uses the same Hebrew word for 'foolish' that is translated as 'folly' at the end of the Book when the LORD tells Eliphaz that if Job intercedes for the three friends He will not punish Eliphaz ¹⁴¹ (and the others) according to his (their) 'folly'. Just as the woman brought the forbidden fruit to Adam, Job's wife brought [hasatan's] words to Job – *"curse God and die"*. ¹⁴² Job rejected this temptation and his response is laudable, so

¹³⁶ Or hearing

¹³⁷ For a native Hebrew reader Scripture is replete with words that can have different meanings based on the context. Especially since Hebrew (and Aramaic) words are written using only consonants, the vowels have to be determined based on context. For modern readers the text most often has symbols such as dots to instantly guide the reader to what vowel is intended. Yet 'barak' can still be said that it is a prominent signpost.

¹³⁸ is considered here as

¹³⁹ The Hebrew reader is more acutely aware of the necessity to read in context. Written Hebrew have no vowels (though modern printers often add vowel notations to aid the reader) so the reader has to consider the context that the word is written to choose the vowels and therefore understand the word itself.

¹⁴⁰ Here Job uses the name Elohim, whereas earlier Job used the name YAHWEH.

¹⁴¹ And the other two friends

¹⁴² Saint Thomas Aquinas notes a similarity between Job's wife temptation and the woman's temptation of Adam in the Garden.

laudable that in the Book of Tobit, Tobit speaks of the patience of Job ¹⁴³ and in Saint James's Letter in the New Testament Saint James speaks of the steadfastness of Job. Despite terrible adversities Job did not curse God. ¹⁴⁴

At this point the Book of Job could have ended. When Job did not curse God after all these adversities, he had proven [hasatan] spectacularly wrong. [hasatan] was wrong in saying that man would curse God if his life were threatened because the man Job, God's servant, had not cursed God despite his life being severely threatened. So, if [hasatan] had been proven wrong, why even have the next forty Chapters? A response is that even though [hasatan] had been proven wrong, [he] did not concede. Rather [he] pivoted using a new tactic to prove his point.

God had judged Job blameless and upright; so, if [hasatan] could get Job to renounce his integrity and admit he was not blameless and upright then out of Job's own mouth would come the words that would contradict God's Judgment. ¹⁴⁵ It would be a [perfect] contradiction! If Job would admit to being wicked, ¹⁴⁶ he would be lying, ¹⁴⁷ he would be surrendering his integrity to restore his fortunes, as the three friends had assured Job would happen if only he would admit his guilt. In abandoning his integrity Job would be proving he was corrupt and the very words from his mouth would contradict God's Judgement of him. And since it would be Job saying these words, [hasatan] would avoid any chance of being rebuked.

[hasatan's] vehicle for his temptation was the three friends. [hasatan] came stealthily in the night and [he] whispered his dreadful message in the ears of Eliphaz, a message that would begin, permeate, and end the discourses of the three friends. ¹⁴⁸ The same message caused agitation in Zophar. The core of the dreadful message was that no man can be blameless or upright. The three friends must first convince Job that no man could be blameless and upright before God then it would be a small step for Job to renounce his integrity and admit that he could never have been blameless and upright. For the plan to work [hasatan] chose a stick and a carrot.

The Stick and the Carrot

Most of the Poetic Chapters in the Book of Job, Chapters 4 through 25, concern three things, Job's complaint that he has been unjustly punished; the three friends trying to get Job to renounce his integrity and admit he has done evil such that it justifies his punishment by God; and Job's rebuttal of the three friends 'logic'. The friend's technique is to use the stick-and-the-carrot temptation. This temptation begins with the well-known principle that the good are rewarded and the wicked are punished. Every good parent recognizes this principle, this is how we teach our children. We reward our children when they are good and punish them for bad behavior. This is how

¹⁴³ We have no ancient Hebrew text of the Book of Tobit. It is not included in the Jewish canon of the Bible and by extension in the Protestant canon of the Bible. This mention of Job in the Book of Tobit is in Saint Jerome's Latin translation of the Bible called the Latin Vulgate. Saint Jerome's Vulgate Translation is based upon a number of texts including the Greek Septuagint. Saint Thomas Aquinas used the Latin Vulgate and noted this quote about Job in the Book of Tobit. The Book of Tobit is included in the Catholic canon of the Bible.

¹⁴⁴ A lot has been conjectured about the phrase that Job "did not sin with his lips." Some have speculated that this indicates Job had not sinned with his lips but had sinned in his thoughts and/or heart. Instead this may be a marker to understand what Elihu will later say when Elihu accuses Job of being a sinner. Elihu's justification for this statement is what Job says about God, in calling God to court and saying it profits not a man that he should serve God. Job had begun calling on God to explain why he unjustly suffered but he did so only after sitting on the ashes for seven days while scaping himself with a potsherd. Some have said that Elihu had accused Job of sinning before his excruciating adversities but this statement together with God's expression of Job's righteousness makes it clear that Job began sinning with his lips only after sitting silently for seven days.

¹⁴⁵ [satan] could say to God that even His servant Job admits that he has done wickedly and is not blameless.

¹⁴⁶ That is to say that Job had been previously wicked and thus deserved the adversities that came upon him.

¹⁴⁷ Job had known that he was righteous and the reader knows that the LORD had confirmed this.

¹⁴⁸ Literally it began where it ended. Eliphaz recounts the dreadful message early in his first speech and Bildad echoes the dreadful message in the last speech of the three friends.

God taught the children of Israel. The passage in Deuteronomy Chapter 6 containing the “Shema,”¹⁴⁹ that Jews recite every day, begins with Moses stating that the people’s days would be prolonged and things will go well with them if they fear the LORD and keep His commandments and statutes. Later Moses will again speak of God blessing Israel if they conformed their wills to God’s Word but warned there would be curses on Israel if they turned away from Him. The Prophets all warned Israel to remain faithful to God and He would bless them; any rebellion against God would lead to punishment. Some call this the ‘retribution principle.’ In a limited sense we could say this principle is part of both the Biblical and human condition.¹⁵⁰

Eliphaz refers to the logic of this principle to convince Job that if he is suffering adversity, it must be because he has sinned.¹⁵¹ He rhetorically asks Job “*who that was innocent ever perished? Or where were the upright cut off?*” Job understands the implication of Eliphaz’s statement, Eliphaz is accusing him of sinning and he is suffering adversity because he has sinned. Eliphaz states that Job will continue in his adversity until he acknowledges his guilt and repents. This is the stick. Then Eliphaz speaks of the carrot, that while God has reproved him, God will also bind up and deliver him from troubles, redeem him from death and protect him from the sword.¹⁵² Then God will make Job’s tent safe; his descendants will be many, and he will live to a ripe old age. God will reward Job if only Job renounces his blamelessness, and effectively his integrity, and confess that he has been wicked and to ask God for forgiveness.

It a powerful combination of stick and carrot. The tactic will permeate the speeches by the other two friends as well. At its core, the three friends temptation of Job is a reflection of [hasatan’s] accusation against man. Since, according to the [spirit of contradiction], no man is innocent, (regardless of what the LORD says) men will only faithfully serve God to get their payments. So, they must always admit they are guilty so God can resume His payments.¹⁵³ Then they can be rewarded by God and God will put a hedge about them and ‘pay’ them. Man is fundamentally sinful and the only way to buy God’s protection is by declaring his sin and repenting. Man will never faithfully serve God unless he is paid.

While the argument is tempting and powerful it did not work. In Job’s last response to the three friends in Chapter 27, really a highpoint in the Poetic Chapters, Job states, “*Far be it from me to say that you (the three friends) are right; till I die I will not put away my integrity from me.*” Job rejects the stick and the carrot and maintains his integrity; he will not lie to restore his fortunes.

To emphasize the conclusion that the three friends had in fact been increasingly desperate to convince Job of his unrighteousness, at the beginning of the introduction of Elihu in chapter 32 the narrator states, “*So the three friends ceased to answer Job, because he was righteous in his own eyes.*” For the three friends (and their influencer the [spirit of contradiction]), it had always been about convincing Job that he had been unrighteous. The three friends took two hundred and eleven verses¹⁵⁴ in nine Chapters to convince Job that he was unrighteous.

¹⁴⁹ Hebrew word for ‘hear.’

¹⁵⁰ Saint John Paul speaks of this principle in his Apostolic letter - SALVIFICI DOLORIS

¹⁵¹ Later in Chapter 22, Eliphaz will list all the wicked things Job has done. As shall be seen later in this commentary, Eliphaz is not only accusing Job but he is accusing man.

¹⁵² Eliphaz’s statement here is very laudable and quotable but it must be viewed within context. It is a carrot. In this context it part of Eliphaz’s attempt to get Job to renounce his integrity.

¹⁵³ This is not the same as saying man has original sin. Original sin is a different context that is discussed in the Appendix.

¹⁵⁴ This number may be different for the Greek LXX Septuagint and the Latin Vulgate.

Unknown to them, but quite clear to the [spirit of contradiction], if Job was unrighteous then the LORD had been wrong to call Job “*blameless and upright who feared God and turned from evil.*”¹⁵⁵ Wrong because Job would be denying his integrity to restore his fortunes and out of Job’s own mouth would come the words that would contradict the LORD.

Job has successfully resisted the [spirit of contradiction’s] temptation. It is not only a victory for Job but it again disproves [hasatan’s] judgement of man. God had judged that His servant Job was blameless and upright man, a man who would not renounce his integrity for the sake of material gain. Job had proven that a man can be blameless and upright and would not renounce his integrity to restore his fortunes. God’s Word has prevailed over [hasatan’s] contradiction.

So, we have reached another point where we could ask the question, why doesn’t the Book of Job end here with Job’s victorious pronouncement in Chapter 27? [hasatan] had been proven spectacularly wrong yet again. [his] stick and carrot could not get Job to renounce his integrity, yet there are still fifteen more Chapters to the Book.

Job had won but in the enormity of his suffering and under the constant harassment and temptation by the three friends Job had called God into judgment. From Job’s perspective, he had suffered enormous losses for no legitimate reason. Had God made a mistake? Was there a reason for his adversities? Job wanted answers, he wanted to go to court with God to state his case and have God answer.

Job’s reaction is something that many of us can understand. Have we not been tempted during intense suffering to call God into question? The Book of Job reveals to us that while this reaction may be understandable it is not right.¹⁵⁶ It is a response rooted in pride. God’s Ways are not man’s ways. God is so far above man and He is so wonderful and glorious that no one should call Him into question, let alone contradict Him! This will be the point of the last man to speak before the LORD appears. He is an unexpected speaker who calls on Job to reflect, “*God is exalted in his power; who is a teacher like him? Who has prescribed for him his way, or who can say, ‘You have done wrong’? Remember to extol his work..*” After all Who is like God?! Before examining this speaker, Job’s curse will be discussed.

Job’s curse - Let the day and night perish

[hasatan] had told the LORD that if He were to stop ‘paying’¹⁵⁷ Job with prosperity and health, Job would curse God to His Face. Job proved [hasatan] spectacularly wrong. Not only did Job not curse God to His Face but when Job sees the LORD in the whirlwind at the end of the Book, Job expresses his repentance that he ever uttered

¹⁵⁵ *The three friends were ignorant of the LORD’s judgement. They were under the influence of the [spirit of contradiction], just as the Chaldeans and Sabeans had been.*

¹⁵⁶ *Verses 2:1-6 of the Book of Sirach, also called ‘Ecclesiasticus’ (that is part of the Catholic canon of Scripture that we have in Greek but is not included in the Hebrew Masoretic text) speak to us of how we should accept adversity, even severe adversity as experienced by Job, “if you come forward to serve the Lord, remain in justice and in fear, and prepare yourself for trials. Set your heart right and be steadfast.. do not be hasty in time of calamity. Await God’s patience, cling to him and do not depart, that you may be wise in all your ways. Accept whatever is brought upon you, and endure it in sorrow; in changes that humble you be patient. For gold and silver are tested in the fire, and acceptable men in the furnace of humiliation. Trust in God, and He will help you; hope in Him, and He will make your ways straight. Stay in fear of Him, and grow old in Him.”*

¹⁵⁷ *The word ‘paid’ is a simile for God protecting and prospering Job.*

words that he did not understand or know. Yet while Job never cursed the LORD to His Face, Job still cursed. Job cursed ¹⁵⁸ the day of his birth and the night of his conception. ¹⁵⁹

Job is not the only righteous man to curse the day of his birth, ¹⁶⁰ Jeremiah the prophet had also cursed the day of his birth, ¹⁶¹ but Job's curse ran much deeper, much darker and Job's curse touched upon Creation. In Job's curse he called for the deep darkness to claim that day and that no light shine upon it. Job speaks to the blackness to terrify the day and thick darkness seize the night he was conceived so that it had not even been entered into the days of the year. In Job's words we hear his desire that the day of his birth and the night of his conception would be blotted out from Creation, that they had never existed.

Job is using the same words, day and night, light and darkness, and the stars that were used in the very first chapter of Genesis, in the beginning, when God Created. Job has had his faith in God's Justice severely tested and it has caused a failure of hope. Job questions what hope is there for a man if there is no justice in this world? If God treats him as His enemy for no good reason and lets some who are wicked prosper; if God treats the righteous and the wicked the same, where is justice in this world? If there is no justice in this world then maybe chaos should be called upon to make the stars of dawn dark so that there would be no hope for light. Job calls upon those who can rouse up [leviathan], a being that the ancients would recognize as a force of chaos that opposes Creation, to curse the day of his birth and the night of his conception. Thus Job's curse is much deeper and darker than Jeremiah's.

It is notable, as Elihu will later point out, that it was wrong for Job to call upon evil men to rouse a force of anti-Creation to obliterate the day of his birth but it does not cross the line into [hasatan's] contradiction that Job would curse God to His Face. Job never curses God to His Face, in fact when Job sees the LORD in the whirlwind Job humbly repents in dust and ashes. [hasatan's] contradiction failed spectacularly.

Instead of Cursing

Instead of cursing the day of his birth how should have Job responded? Scripture provides an awesome answer by following the 'without-cause' thread. Job had said "*He (God) crushes him with a tempest and multiplies his wounds without cause.*" ¹⁶² This harkens back to the LORD telling [hasatan] that [he] had moved Him against Job '*without cause.*' ¹⁶³ Then follow the without-cause-thread to the Psalms. "Without cause" appears three times in Psalm 35. ¹⁶⁴ In this Psalm David prays, or should it be said sings, for deliverance from his enemies for they attack him '*without cause.*' ¹⁶⁵ Here is where Job failed. He considered God as his enemy whereas in Psalm 35, the singer calls up the LORD to fight against those who fight him. David calls upon the LORD to take up His spear and javelin against his pursuers. This request implicitly acknowledges that man's spears and javelins are of no use.

¹⁵⁸ It should be noted that when the narrator states that Job cursed the day of his birth, the narrator does not use the Hebrew word 'barak.' That was the word that meant bless but was a euphemism for curse in some contexts. Instead the narrator uses the Hebrew word 'qalal,' a word that is generally translated as curse. This small difference disassociates Job's curse from the curse of God that [hasatan] had anticipated.

¹⁵⁹ This is not Job's only curse. Later Job will curse his unknown enemy.

¹⁶⁰ as recounted in Scripture

¹⁶¹ see Jeremiah 20:14-18

¹⁶² Job 9:17

¹⁶³ Job 2:3

¹⁶⁴ Psalm 34 in some versions of Scripture.

¹⁶⁵ Many of the threads in the Book of Job are also found in this Psalm. First the Psalm identifies the speaker as the LORD's servant. A thread that appears every time the LORD refers to Job calling him His servant. The LORD's servant calls upon the LORD to deliver him from his enemies.

This is the same point the LORD made when speaking to Job about [leviathan], man's spears and javelins are of no avail.

The singer sings of malicious witnesses that have risen against him. 'Malicious witnesses' is an apt term for the three friends. While the Psalmist sings of the 'malicious witnesses' repaying evil for good, Job bemoans his three friends for they are miserable comforters and at the end of the Book the LORD rebukes them. The singer calls upon the Angel of the LORD to pursue his enemies. In contrast Job, in his excruciating agony, had unknowingly ¹⁶⁶ called upon a force of anti-Creation to obliterate his birth.

It has already been said that Psalm 8 could have been sung after the Book of Job, but maybe before Psalm 8, Psalm 35 should be sung. While it could be said that it would have been good for Job to embrace the same thoughts ¹⁶⁷ expressed in Psalm 35 as a foundation for his response to his adversities, still it was it is of benefit to us to hear the doubt of Job; doubt that many of us feel in great adversity. Doubts that tempt us, but that are overcome through faith in God as sung in Psalm 35. Scripture teaches us that we should sing to the LORD for deliverance, as the LORD's servant David did in Psalm 35 rather than curse one's day of birth, as Job did.

Job repents of his rash words

*"O that my vexation were weighed,
and all my calamity laid in the balances!
For then it would be heavier than the sand of the sea;
therefore my words have been rash.
For the arrows of the Almighty are in me;
my spirit drinks their poison;
the terrors of God are arrayed against me."* ¹⁶⁸

Immediately ¹⁶⁹ after voicing his curse of the day of his birth, Job regrets the curse and his calling upon a force for anti-Creation. Job admits that he has been under enormous stress ¹⁷⁰ and his words have been rash. ¹⁷¹ He has been speaking as one who is intoxicated. Yet the crisis of his hopelessness continues. Job will still express his desire to be cut off, ¹⁷² i.e. to die. Later in Chapter 10 Job will again express his desire never to have been born but there is an important, critical difference here. In Chapter 10 Job is speaking to God and it is within the context of speaking to God ¹⁷³ that Job questions why was he ever born. Job never returns to calling on evil men or the forces of anti-Creation to curse the day of his birth. Job wants to be left alone, his pain is unbearable and he seeks a cessation of the pain and he calls upon God to end it by ending his life. Remarkably Job never considers killing

¹⁶⁶ In the sense that Job had said in Job confessed to the LORD that he had uttered wording he did not understand.

¹⁶⁷ Of course the Book of Job is generally accepted as being written before Psalms.

¹⁶⁸ Job 6:2-4

¹⁶⁹ In Chapter 6, after Eliphaz's first discourse.

¹⁷⁰ Job 6:3

¹⁷¹ The Hebrew word 'lau' here translated as 'rash' is used only one other time in Proverbs 20:25. It is translated as 'rash' or 'stammeringly' and is compared to 'lau', pronounced with different vowels, that means swallow and is used in Obadiah 16 in the context of drinking and swallowing/stammering like one who is intoxicated.

¹⁷² Job 6:8-9

¹⁷³ Job 10:18

himself even though Job has lost hope and he considers the source of his hopelessness to be God.¹⁷⁴ Job never asks God for his prosperity to be returned. Job only wants God explain to him why these adversities have happened. He wants his hope restored. He no longer wants to call upon chaos to be the final answer, instead Job wants to understand why he suffered. Job wants his hope in God and God's Creation to be restored. To this end Job expresses his desire to bring God to trial.

Who is the [enemy]?¹⁷⁵

There is no consensus among scholars as to whether the name 'Job' is a Hebrew name or whether it is simply a transliteration of a name from a non-Jewish culture. If it were a Hebrew name, its root would be the word meaning 'hostile to'¹⁷⁶ and it would be related to the Hebrew word 'enemy.' If it is an imported name there would seem to be no significance to the name, at least not at first glance. Upon consideration that may not be the case. It may be a name that was chosen by the Divine Author for a reason.

In what is essentially an addendum¹⁷⁷ to the Greek LXX Septuagint Book of Job, it states, *"this (man's i.e. Job's) name before was Jobab.. and he himself was the son of his father Zare (Zerah), one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam (Abraham)."* Jobab is mentioned in the Book of Genesis.¹⁷⁸ He is the great-great grandson of Abraham and his father was Zerah.¹⁷⁹ This connection to the Jobab in the Book of Genesis means that Job was the great grandson of Esau and also descended from Basemath,¹⁸⁰ one of his great grandmothers who was the daughter of Ishmael.¹⁸¹ So this man Jobab was descended from Esau and Ishmael, whose grandfather¹⁸² was Abraham.^{183 184}

Of interest now is the word 'before' relating to the change of name. This man's name had been Jobab before it was changed to Job. Why was it changed?¹⁸⁵ There may be a suggestion of why from the Jewish the Talmud¹⁸⁶ where it states Jobab was changed to Job to prompt the question who is the real enemy?

¹⁷⁴ Another interesting fact is that Job had cursed the day of his birth at the very beginning of Chapter 3, the beginning of the Poetic section. And near the end of Chapter 2, the prose introduction, just before the three friends are introduced, Job had stated "Shall we receive good at the hand of God, and shall we not receive evil?" There is an abrupt change in tone from this statement of trust in the prose section to the curse in the beginning of the poetic discourse. Some have speculated that this is proof of different authors. But the same abrupt transition occurs in the Book of Jeremiah. In Jeremiah 20:14-17 Jeremiah, like Job, curses the day of his birth. Yet the preceding verse 13 states: "Sing to the LORD; praise the LORD! For he has delivered the life of the needy from the hand of evildoers." There is the same abrupt transition in tone from Jeremiah verse 13 to verse 14, just as there is in Job. It seems that the Author (God) is not only OK with the abrupt transition but has a reason for doing so, one that at present eludes widespread understanding.

¹⁷⁵ Part of the Planet 'Who'

¹⁷⁶ Pg 3, Job – Artsroll Tanach Series

¹⁷⁷ This passage is part of the last verses in the Septuagint Book of Job. This passage begins "This man (is described) in the Syriac book.." Thus this final passage is distinguished from the rest of the translation by citing its source, i.e. "the Syriac book." This is the reason herein for it being called an addendum. It is not claiming the same authoritative source as all of the rest of the verses before it.

¹⁷⁸ Genesis 36:33

¹⁷⁹ Not to be confused with other men in Scripture with the name Jobab: Jobab son of Joktan (Genesis 10:29) or Jobab son of Shahaaraim (1 Chronicles 8:8) or Jobab son of Elpaal (1 Chronicles 8:18) or Jobab king of Madon (Joshua 11:1)

¹⁸⁰ Genesis 36:4

¹⁸¹ See Genesis 36:33

¹⁸² or father respectively

¹⁸³ Job is a man whom the narrator of the Book says "this man was the greatest of all the sons of the East" and of whom the LORD said was a "blameless and upright man, who fears God and turns away from evil" and "there is none like him on the earth." Job was a righteous son that can bring some consolation to line of Esau and Ishmael.

¹⁸⁴ In a related reference to Esau descendants, Rashi (the medieval Jewish rabbi) discusses that Eliphaz was a descendant of Esau. (See Artsroll Iyob, Overview page xxviii). Thus this recognition of Eliphaz as the son of Esau supports the association of Job with Jobab.

¹⁸⁵ While the following discussion was introduced with the name change, it is not dependent upon it. That is the discussion of the name of Job and enemy is not founded upon the name change. It is independent. However the name change is mentioned because of the possibility that there was a name change. See Appendix 6 Subchapter titled, 'Historical or Not?'

¹⁸⁶ What many Jews consider the Oral Law. See discussion on the Talmud in the Appendix

In Bava Basra, a tractate ¹⁸⁷ in the Talmud, there is an interesting question asked of God, “Master of the world, could it be that a whirlwind passed by You and You became confused between ‘Job’ and ‘enemy’?” It is a very unusual question, especially since it seems to consider that God can become confused. But it may be just a means to make a very revealing point. Part of the genesis of this question is the fact that the Hebrew word for Job is spelled “Aleph, Yod, Vav, and Bet.” (Using the English transliterated names for the letters from the Hebrew alphabet.) The Hebrew word for ‘enemy’ uses the same four letters and is spelled “Aleph, Vav, Yod, and Bet” ¹⁸⁸ and it occurs twice in the Book of Job. Note that while both words are spelled using the same letters and the first and last letters are the same, the second and third letters are in reverse order between the two words. This suggests in part a linguistic justification for the question concerning a possible confusion between the two words that is referred to in the Talmud.

There is much more to this question than the linguistic dimension. Consider the context of the four-letter word ‘enemy’ as it used in the Book of Job. The first time it is used Job asks God, “*Why do You hide Your face and count me as Your enemy.*” Job is questioning whether God has counted him as His enemy. For Job, the excruciating pain from his losses leads him to conclude that God is not treating him as Job, His good servant, but as His enemy. It is Elihu who corrects Job and provides a response that ultimately resolves the question posed by the Talmud. Elihu quotes Job “(you say) *He (God) counts me as His enemy..*”,¹⁸⁹ and Elihu then reproves the confused Job by saying, “*Behold, in this you are not right..*” God did not become confused; it is Job who became confused and speaks as if God were treating him as His enemy causing Job’s adversities. Final clarity comes to Job when the LORD appears to Job in the whirlwind and Job’s confusion is unknotted. Upon seeing the LORD, Job realizes that the LORD is not his enemy and he repents of ever having considered Him so.

So who is the real enemy who caused confusion, contradiction, and Job’s great adversities in the Book of Job? It is the stealthy [hasatan] [who] is the [spirit of contradiction] that effectively had set [his] throne on level with God when [he] contradicted the LORD’s judgement of Job. [his] contradiction shows [him] to be God’s enemy. [hasatan] is also Job’s stealthy enemy [who] murdered Job’s children and servants, [who] stole Job’s health and his possessions all for no good reason. [hasatan] is [the enemy]!¹⁹⁰

[who] is [leviathan] ¹⁹¹

Job had called upon those who could rouse up [leviathan] to curse the day of his birth and the night of his conception. [leviathan] is mentioned twice in the Book of Job, ¹⁹² once in the beginning of the Poetic portion and then again at the end. This positioning at the beginning and end of the Poetic section suggests its importance. The fact that [leviathan’s] description is the last thing the LORD says to Job confirms and highlights its importance. ¹⁹³ It is not only part of the conclusion of the Book but it is the LORD Who is speaking. One would expect that last

¹⁸⁷ treatise

¹⁸⁸ These are all considered consonants as Biblical Hebrew is not written with vowels.

¹⁸⁹ This is the second time the four letter word for ‘enemy’ is used in the Book of Job.

¹⁹⁰ This is an early conclusion. The Book of Pseudepigrapha Vol II contains possible remnants of Jewish synagogal prayers in the 2nd to 3rd Century Apostolic Constitutions. In “A Prayer of Praise to God, Rehearsing the Grounds in Redemption and in Creation Which Make Praise So Fitting for God’s Redeemed Creature, Man” it contains the statement, “who declared your much-enduring servant Job conqueror of the archevil serpent” Apostolic Constitution 8.12.23. Thus from the third to fourth century there was a Jewish tradition that (hasatan) was the ‘archevil serpent’ that Job conquered.

¹⁹¹ A part of the Planet of ‘Who’

¹⁹² The Hebrew text mentions [leviathan] twice but some translations substitute other words when translating the Hebrew.

¹⁹³ The LORD will say more but He will say it to Eliphaz and the other two friends. In itself this is revealing as will be discussed later.

words of the LORD to Job would be very enlightening, not only to Job and the others, but to the reader as well. There is an expectation that the LORD would reveal to Job and the three friends the answer to their protestations and disagreements. Instead, the LORD speaks about [leviathan]. This is very unexpected and very mysterious. These words about [leviathan] almost seem disconnected to the resolution of the issues discussed by Job and the three friends. What does the LORD's words about [leviathan] reveal? [who] is [leviathan]?

Some consider that when the LORD speaks about [leviathan] at the end of the Book it is simply the culmination of a long list of animals that the LORD lists for Job, by way of impressing Job with His Creation as compared to Job's lack of knowledge and understanding. The description of this enormously powerful beast warns Job to go beyond his fixation upon himself and his afflictions to see that Creation is immensely vast and it is not just about him. For some of these commentators the next question is whether [leviathan] is a crocodile or some extinct dinosaur.

I have not come across any commentator that seriously questions whether, when Job calls upon those who can rouse [leviathan] in Chapter 3, he is calling for someone who can rouse a crocodile or a dinosaur. Job's curse expresses a desire that the day he was born and the night he was conceived had perished. That God (the Creator) would not seek the day of his birth, that light not shine upon it. Let gloom and deep darkness claim it. The last part about 'deep darkness' is literally in the Hebrew text, 'the shadow of death.'¹⁹⁴ Job is calling for death to overshadow the day of his birth. Job goes on to call upon "the blackness of the day to terrify it (the day of his birth.)" The Hebrew word that is translated 'blackness' in this verse is used only this one time in Scripture. The precise meaning of the word is uncertain, and there are a number of possible translations. The respected medieval Jewish Rabbi Rashi¹⁹⁵ translates this part of the verse as "petrified by demons who stalk by day." Both translations, 'the shadow of death' and 'petrified by demons' brings to the fore the sinister demonic dimension of Job's curse that alerts the reader to this sinister dimension when Job calls upon those who can rouse [leviathan].

Job calls for the night he was conceived to never come into the number of the months. Job is calling for his conception, his own creation, never to have occurred. So it can be said that Job wants to cut one man out of Creation, himself, so that he had never been created. Job calls upon a force of anti-Creation.

'A force of anti-Creation' is not referring to a god but rather to a very powerful yet created being [who] stands opposed to Creation as God has created it. [hasatan] stood opposed and contradicted God the Creator Who had judged Job as righteous. [hasatan] stood opposed to any man being called righteous because any and every man who is not 'paid' by God would curse God to His Face. Man, according to [hasatan], cannot ever be pure or righteous before His Maker. Man's foundation is in the dust and man is crushed by the moth. Man is unclean, abominable, and corrupt. Man is without wisdom. Man is maggot and the son of man is a worm. Man deserves no better than to perish forever like his own dung without any regarding it. This is the force that opposes and contradicts the Creator. This is the force that is the shadow of death. This is the force of anti-Creation. This is [hasatan]. This is the [leviathan].¹⁹⁶

¹⁹⁴ Saint Thomas Aquinas uses the translation 'shadow of death' in this verse in his commentary on the Book of Job.

¹⁹⁵ "As understood by Mabit" see Artscroll Book of Job, p 33.

¹⁹⁶ Saint Thomas Aquinas writes that Leviathan under the simile of a large aquatic creature like a whale is a metaphor for [satan] or as [he] is called here [hasatan].

The Hebrew word 'orer' that Job uses in his curse that is translated 'rouse' is the same word ¹⁹⁷ that the LORD uses when He says "No one is so fierce that he dares rouse [him (leviathan)] up." These two threads, [leviathan] and 'rouse,' connect these two verses, one at the beginning of the Poetic section and the one at the end. These final Words of the LORD to Job are a gentle rebuke of Job for having called upon those who could rouse [leviathan]. No man should dare to rouse [leviathan]. The Creator is gently rebuking Job for calling upon those who can rouse a force of anti-Creation.

Part of the last thing that the LORD says of [leviathan] is that "[he] beholds everything that is high." ¹⁹⁸ The Hebrew word 'gaborah' that is translated here as 'high' is the same word ¹⁹⁹ that Elihaz uses when he rhetorically asks 'is not God high in the heavens?' ²⁰⁰ It is possible to see in this part of the LORD's last words about [leviathan], a thread that connects it to the Assembly before the LORD, that occurred at the beginning of the Book. There the sons of God came and presented themselves before the LORD in the high heavens, [hasatan] was also there to behold everything. This connection is another reason to recognize the awesome symmetry in the Book of Job. ²⁰¹ The end of the Book in fact connects to the beginning, just as one would expect given the inspiring Author of the Book is Divine.

Zophar and Adam

There are over 10 different Hebrew words used in the Book of Job that are generally translated in English ²⁰² as 'man.' ²⁰³ The two most frequently used are 'ish' and 'Adam.' ²⁰⁴ 'Ish' is used most often ²⁰⁵ and it is the word that begins the Book of Job. 'Ish' has the connotation of an individual, i.e. a man. Hence Job is described as an 'ish,' a man. The Book of Job is about a man, an 'ish.' In contrast the next most frequently used word is 'Adam.' It has a dual connotation; it can be translated as mankind but it also has the connotation of the first man made in the image and likeness of God. The use of this word recalls to mind Adam in the Creation account in Genesis. The distinction between the two words can be seen in the Flood Account in Genesis Chapter 6. Noah is described as an 'ish' while the LORD's sorrow ²⁰⁶ concern's Adam's (mankind's) wickedness. Both Noah and Job are referred to as 'ish' but never as 'Adam.'

These distinctive words in the Hebrew Scriptural text are part of a unique dimension that provides additional information as to the meaning of the verses and passages where they are used. In Job Chapter 20, Zophar's 2nd speech, he begins ²⁰⁷ speaking of Adam. Zophar states "Do you not know this from of old, since Adam (man) was placed on the earth, that the exulting of the wicked is short, and the joy of the godless but for a moment?" Certainly,

¹⁹⁷ That is comes from the same root Hebrew word 'uwr.'

¹⁹⁸ Job 41:34.

¹⁹⁹ That is both words come from the same root. Their consonants are the same however they are pronounced with different but like sounding vowels and both are generally translated as 'high.'

²⁰⁰ It is also the same word that was used to describe the Prince/King of Tyre whom the Fathers of the Church recognized was allegorically [satan]. See Ezekiel 28:2, 5, & 17. These passages the word 'ga

²⁰¹ Saint Thomas Aquinas notes this symmetry when he speaks of [satan] was the beginning of Job's adversity and the LORD speaks metaphorically of [satan] as [leviathan] at the end of the book.

²⁰² The same is generally true of the GREEK LXX Septuagint and the LATIN Vulgate that also translate these different Hebrew words using the vernacular equivalent word for man.

²⁰³ This count includes both the plural words, i.e. men and general terms like mankind.

²⁰⁴ enosh and geber are the next most frequently used with the rest of the words being used only once or a couple of times.

²⁰⁵ if one counts the singular and plural uses of the word

²⁰⁶ that is the reason for the flood

²⁰⁷ after a short introduction

in this verse 'Adam' could be translated as 'mankind' but it can also evoke in the readers mind a recalling of Adam in the Garden of Eden.²⁰⁸ This association is reinforced by the phrases, *"do you not know this from old"* and *"since Adam was placed on the earth"* as if referring to Adam in the beginning of the Creation account. Zophar ends this his last speech by saying, *"this is wicked Adam's portion from God, the heritage decreed for him by God."* The reader may initially interpret this statement and Zophar's entire speech as effectively describing the wicked's portion from God, assuming a distinction between righteous men and wicked men such that his last discourse only applies to the latter. But is this what Zophar is saying?

The word 'Adam' is like brackets around Chapter 20. Zophar's speech begins with Adam and ends with Adam and is all about Adam.²⁰⁹ Zophar is describing in vitriolic words the wickedness of Adam and how God will punish him. One should consider that Zophar is accusing Adam, both the first Adam and all of his descendants for all time. All men are wicked and have been so since from of old; since Adam in the beginning. The same Hebrew word that is translated 'from of old' that is in the beginning of Zophar's speech is also translated elsewhere in the Book of Job as 'eternal' or 'everlasting.' The temporal ambiguity in this word reinforces the conclusion that Zophar is saying that man, in the sense of all men, from the beginning and for all eternity, is wicked and evil and will perish forever like his own dung.

It is jolting to think of this as vitriol against all men, especially since Zophar was a man himself but it reflects the vitriol against all men in the [spirit of contradiction's] message. This is the message is the root for the words of Eliphaz and Bildad when they accuse man and the son of man.

There is a sense of desperation in the last discourses of each of the three friends. They have failed to get Job to renounce his integrity. In Eliphaz's last discourse he desperately accuses Job of great wickedness. In Zophar's last speech he desperately accuses all men of great wickedness.²¹⁰ In Bildad's last discourse he reveals the overflowing vitriol against man that had as its source the message from the [spirit of contradiction]. Bildad calls man and the son of Adam a maggot and a worm.

Eliphaz's, Bildad's, and Zophar's statements are all filled with the [spirit of contradiction's] accusation against man. A lie contradicting God's Word. For [hasatan] this contradiction, this accusation, had been the [perfect] justification for refusing to serve Adam in the beginning and the [perfect] justification for being an adversary to Job, Adam and all men.

With His Lips

Previously in this Chapter there was a discussion concerning the narrator's word in Chapters 1 and 2 that Job did not sin. It may have seemed that an important part of the narrator's words was simply ignored. When the narrator speaks of Job's rejection of his wife's temptation the narrator states, *"In all this Job did not sin with his lips."* Why did the narrator add the additional phrase *"with his lips."* Some commentators have speculated that the narrator was implying that while Job had not sinned with his lips that he had sinned in his heart. But there is another possible

²⁰⁸ the reader may have experienced a similar association when reading the title of this sub-chapter.

²⁰⁹ Bildad will also end his last discourse, the very last words of the three friends, calling the son of Adam a worm.

²¹⁰ Zophar had only two discourses while Eliphaz and Bildad had three. Some speculate that Zophar had another speech that was either lost or misattributed to someone else in the Book. But the sense of desperation in the last discourse of each of the three friends, including Zophar, can be considered confirmation that Zophar's second discourse was indeed his last.

explanation, one that requires a closer look at both statements concerning Job sinlessness in the light of what follows in the rest of the Book. This phrase may have been a boundary marker.

The first time the narrator speaks of Job's sinlessness is at the end of Chapter 1. [hasatan] had stolen Job's wealth and children and Job tears his robe and says *"the LORD gave, and the LORD has taken away; blessed be the name of the LORD."* The narrator concludes this account saying, *"In all this Job did not sin or charge God with wrong."* The second time Job's sinlessness is stated is in the middle of the second chapter after [hasatan] had stolen Job's health and Job's wife tempts him with [hasatan's] words to curse God and die. The narrator describes Job's rejection and then states, *"In all this Job did not sin with his lips."*

The first thing to note is that [hasatan] had said that if God were to take away Job's payments that Job would curse God to His face, specifically Job would sin with his lips by cursing God. The narrator's statement that Job did not sin with his lips highlights the spectacular failure of [hasatan's] prediction.

The second notable thing is that while the three friends and Elihu would all later accuse Job of sinning there is a very important distinction. The three friends stated that Job's adversities were the result of God's punishing him because he had sinned. Their accusations against Job went way beyond sinning with his lips, they accused Job of great wickedness, that he had exacted pledges of his brothers for nothing, stripped the naked of their clothing, given no water to the weary and no bread to the hungry. The reader recognizes that this is not the case since the LORD Himself had said that Job was upright and blameless.

Elihu also accuses Job of sinning but not as the three friends had done. Elihu says Job had sinned in going in with evil men, by speaking as a mercenary saying that there is no profit in serving God, that the good and the wicked are treated the same. While Elihu is accusing Job of sinning with his lips he does not accuse Job of cursing God. Elihu also says Job had sinned in calling upon God to explain why he suffered. In effect Job had charged God with doing wrong in order to justify himself but Job never cursed God. Here we see how things have changed since the end of the first two chapters when Job had not charged God with wrong. Now Job had charged God with wrong.

So in the narrator's second description of Job's sinlessness we see a sign demarcating a boundary between the sinless Job before he had sat on the ash heap and the Job who had sinned with his lips after sitting many days on the ash heap and after his three friends arrive. This recognition of Job's sins will be very important in order to differentiate Elihu's words from the three friends and to correctly understand Elihu's words to Job before the LORD appears.

Where is Saint Michael?

Now war arose in heaven, Michael and his angels fighting against [the dragon]; and [the dragon] and [his] angels fought, but [they] were defeated and there was no longer any place for [them] in heaven. And [the great dragon] was thrown down, that [the ancient serpent], [who] is called [devil] and [the satan], [the deceiver of the whole world]—[he] was thrown down to the earth, and [his] angels were thrown down with [him...] [the accuser] of our brethren has been thrown down, [who] accuses them day and night before our God. ²¹¹

²¹¹ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Re 12:7-10). San Francisco: Ignatius Press.*

Where is Saint Michael in the Book of Job? It may seem like a most unusual and certainly a very unexpected question to ask in the midst of a short commentary on the Book of Job. It is asked none-the-less because it highlights a pattern that is seen elsewhere in Scripture. The Book of Job does not use the word 'satan' but rather [hasatan], translated as [the satan], when referring to [him] [who] contradicts the Word of the LORD and accuses Job and man in Job chapters 1 and 2. (This is discussed in detail in Appendix 6⁽⁶⁶⁾.) The word 'hasatan'²¹² is only used in one other Book of the Old Testament, the Book of Zechariah and Saint Michael the Archangel is there.²¹³

In the Book of Zechariah, the Prophet has a vision where an angel shows him, "*Joshua the high priest*²¹⁴ standing before the angel of the LORD, and [hasatan] standing at his right hand to accuse him. And the LORD²¹⁵ said to [hasatan], "*The LORD rebuke [you,] O [hasatan]! The LORD Who has chosen Jerusalem rebuke [you!]*"²¹⁶ No name is given for the angel speaking these words to [hasatan] but Catholic Tradition has identified him as Saint Michael based on similarity of the rebuke in the New Testament Book of Jude. There it is revealed that [the devil] demands the body of Moses but Saint Michael contends against [him] calling on the LORD to rebuke [him], "*when the archangel Michael, contending with [the devil], disputed about the body of Moses, he did not presume to pronounce a reviling judgment upon [him], but said, "The LORD rebuke [you]."*"²¹⁷ This linkage to Saint Michael might be expected given the description of Saint Michael in the Book of Daniel²¹⁸ as the guardian of Israel and the Promise.²¹⁹

As [hasatan] is the [spirit of contradiction] of God's Word and the hating [accuser] of man, Saint Michael is the joyful archangel of faith in God's Word which overcomes the [spirit of contradiction]. Saint Michael is the defender of man against a thousand accusing angels of death.²²⁰ Saint Michael is the joyful Cherub whose mouth is like "*the mouth of babes and infants, (by which) You (God) have founded a bulwark because of Your foes, to still [the enemy] and [the avenger].*"²²¹ The Book of Revelation reveals that Saint Michael is the archangel who leads the fight against and overcomes [the devil] and his angels.

The following table summarizes some of the more obvious battles between Saint Michael and [hasatan] as related in Scripture.

²¹² See Appendix 6⁽⁶⁶⁾ concerning [hasatan] as [satan.]

²¹³ This statement refers to the name [the satan] which is used to refer to the supernatural being the devil. It does not concern the use of the word satan when referring to men nor does it concern other names for [satan] such as prince of perdition or serpent. Also this pattern does not hold for the New Testament where Jesus Christ takes up the battle to destroy the works of [satan.] There Saint Michael's request is answered by God when Jesus (Who is God) rebukes [satan.]

²¹⁴ Not Joshua the son of Nun in the Book of Joshua.

²¹⁵ Referring to the angel before whom Joshua the high priest was standing.

²¹⁶ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Zec 3:1–2). San Francisco: Ignatius Press.

²¹⁷ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Jud 9). San Francisco: Ignatius Press.

²¹⁸ Chapters 10 and 12

²¹⁹ The ProtoEvangelium Promise.

²²⁰ See Job 33:23. Note that in the commentary on Job 33:23 of the Jewish Study Bible, 2nd Ed. it speaks of a guardian 'angel.' This guardian declares man's uprightness, "in a role opposite to that of satan." This angel is a defender, against thousand "minions of [the angel of death]" as termed in the Artscroll Tanach book of Iyob i.e. Job) to declare man's uprightness, again in a role opposite to that of accusing satan.

²²¹ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Ps 8:2). San Francisco: Ignatius Press.

	[the satan]	Saint Michael
Word of the LORD	contradicts the Word of the LORD <i>Genesis 3:4; Book of Job & throughout Scripture</i>	Extols the Greatness of the LORD <i>e.g. Exodus 15:11</i> Calls upon the Word of the LORD to rebuke [the satan] <i>Zec 3:1-2; Revelation Chapters 10 & 12</i>
Man	[satan] accuser of man <i>throughout the Book of Job and elsewhere in Scripture</i>	defender of man <i>Books of Job, Daniel, Zechariah</i>
Israel	[the satan] temptor & accuser of Israel <i>see Appendix 6 (66) for this statement</i>	Saint Michael - defender of Israel & Israel's Prince <i>Daniel chapters 10 & 12</i>
Joshua the High Priest	[the satan] standing to accuse the high priest Joshua <i>Zec 3:1-2</i>	Saint Michael defends the High Priest Joshua <i>Zec 3:1-2</i>
Body of Moses	[the satan] wants the body <i>Jude verse 9</i>	Saint Michael defends the body <i>Jude verse 9</i>
Heaven	[the satan] is cast out of heaven <i>Revelation 12:7-8</i>	Saint Michael casts [the devil] from heaven <i>Revelation 12:7-8</i>
Job	[the satan] accuses Job <i>Throughout Book of Job</i>	' Who' desires to Justify Job <i>Job 33:32</i>

(A quick note concerning a follow-on question concerning the New Testament Gospels. Since the New Testament Gospels mention [satan] or [the devil] a number of times, where is Saint Michael in the Gospels? The answer is in Saint Michael's petition to the LORD in both Zechariah and in Jude, "May the LORD rebuke you [the satan]." The Gospels record that this petition is granted when the LORD Jesus ²²² rebukes [satan] and [satan] falls like lightning from the sky.)

So, if the conclusion holds true that when [hasatan] appears in Scripture acting against man that Saint Michael will be there to protect, where in the Book of Job is Saint Michael, where [hasatan's] name is used more than anywhere else in the Old Testament?

The Hebrew word for Michael is Mi-ka-El. It is a compound word where 'Mi' is Hebrew translated as 'who', 'ka' for 'like', and 'El' for 'God', thus the word Mi-ka-El literally voices in Hebrew 'Who is like God?' The name is a rhetorical question expressing the wonder and joy in contemplating God; it sings or trumpets out that there is no one like Him. The Hebrew name Mi-ka-El does not explicitly appear ²²³ in the Book of Job but the wonder and joy that is expressed in Michael's name is present in the Book of Job. In fact, there are more rhetorical questions ²²⁴ extolling the wonder of God in the Book of Job than in any other Book in the Bible, twice as much as in the next Book, the Book of Psalms. ²²⁵ This fact alone should be enough to support titling the Book of Job (or should it be called the Book of Man) as, **Who is like God?!** And doesn't this rhetorical question well summarize the Book of Job? Despite Job's enormous suffering, the Book of Job calls upon us to reflect and sing of the wonder, awesomeness, and greatness of God. The foundational message of the Book of Job could be summarized as "Who is like God?!" God Who should never be doubted or contradicted. Ever since the story of Job was first proclaimed, this foundational message of the Book has been obvious to everyone, God is great and always to be praised, no matter what the circumstances, for Who is like God?!

²²² Jesus is the LORD as witnessed to by Saint Thomas the Apostle after Jesus's Resurrection when Saint Thomas acknowledges Jesus as his LORD and his God. This is why the flip side of the Doubting Thomas coin is Saint Thomas of the LORD God since he is the first to call Jesus his LORD and his God.

²²³ At least not obviously.

²²⁴ In fact there are more questions in the Book of Job than any other Book of the Bible. Skip Heitzig in the Youtube video "Job 1-42, The Bible from 30,000 feet" states that there are 330 questions in the Book of Job. The second books with the most questions have less than half, Genesis has 160 and the Book of Psalms has 160. Of course, these numbers may vary a little depending upon whether you are counting using the Protestant canon of the Bible or the Catholic canon.

²²⁵ It needs to be noted that these rhetorical questions all begin or have within them the Hebrew word "Mi." So the question "Who gave God charge over the earth?" begins with the word "Mi." But often times translators insert the word "who" when the word is implied but not explicitly stated. So the "who" in the question, "who does great things beyond understanding" (Job 9:10) is implied but not state explicitly using the Hebrew word "Mi." The analysis that was used to justify the statements regarding the rhetorical "Who" questions was restricted to those questions that actually used the word "Mi."

The last man to speak, or should it be said 'trumpets,' before God appears is most adamant in extolling the greatness of God. Seven times this man trumpets that there is no one to compare to God:

1. Who gave God charge over the earth?
2. Who laid on (God) the whole world?
3. When God is quiet, who can condemn (Him)?
4. When (God) hides His Face, who can behold Him?
5. God is exalted in His Power; who is a teacher like Him?
6. Who has prescribed for (God) His Way?
7. Who can say (to God), 'You have done wrong'?

These seven expressions of Elihu trumpet the praise of God and can be summed up by saying there is no one like God Who is Glorious and Awesome, or phrased as a rhetorical question, Who is like God?! ²²⁶

Eli Who? ²²⁷

"On the morning of the third day there was thunder and lightning, and a thick cloud upon the mountain, and a very loud trumpet blast.. Mount Sinai was wrapped in smoke, because the LORD descended upon it in fire.. as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him.." ²²⁸

The introduction of Elihu in Chapter 32 is unanticipated by the reader. ²²⁹ He is the last man to speak (or one could say trumpets) before God appears. Up until this point in the Book there had been no mention of him. ²³⁰ The narrator simply introduces Elihu who begins speaking. There have been a number of commentators, even medieval commentators who have opined that Elihu's lengthy introduction of himself, almost a Chapter and a half, was bombastic. Why did he need to say so much about himself? The truth is Elihu had a lot to reveal about himself for good reason. Before looking at Elihu and what he said, here is a short list summarizing who Elihu is.

1. Elihu words were inspired by God. ²³¹
2. Elihu was there to justify Job.
3. Elihu is the only man in the Book of Job with a Hebrew name and his name is spelled in Hebrew the same as Elijah with an added letter 'Aleph' at the end.
4. Elihu is the only man in the Book of Job whose ancestry is described (lest one think he was actually an angel.)

²²⁶ Is this implying the Elihu is really an angel, in the same way that the young man in the Book of Tobit was Saint Raphael the archangel? Or is this implying that Saint Michael was the inspiration from God that inspired the man Elihu in the same way that the [spirit of contradiction] influenced the three friends? These are good questions!

²²⁷ Part of the Planet of 'Who'

²²⁸ Ex 19:16-19

²²⁹ It should be noted that the speeches of Elihu use many of those hard to translate words that are found in the Book that contributes to such diverse translations. These various translations complicate any analysis.

²³⁰ It would be appealing to say that there was a day when the three friends came before Job and Elihu also was there. This is in contrast to the prose introduction where the sons of God came before the LORD and [the satan] was also there.

²³¹ Saint Thomas agrees see his commentary on Job 33:4

5. Speaking firmly against Eliphaz's statement that there was no Holy one Job could turn to, Elihu speaks of an intercessory angel who would defend Job.
6. Elihu trumpets seven rhetorical questions praising God, rebuking any and all attempts to bring God into judgement or contradict Him.
7. With Job sitting on an ash heap after all his terrible losses, Elihu is the only one to tell Job that God has set the table before him and provided him rich food.²³²
8. Elihu is the only man who touches upon the actual reasons behind God's decision to allow Job's piety to be tested.²³³

When Elihu states that he has heard Job and the three friends speak it indicates that he has been there the whole time.²³⁴ Elihu is the only Israelite name in the Book of Job.²³⁵ The name Elihu is spelled in Hebrew identical to Elijah except for an added Hebrew letter "Aleph" at the end. Elihu is from the family of Ram.²³⁶ Elihu is the only man in the Book of Job to have his ancestry described. Elihu's name means 'He is my God.' Elihu's father's name is Barachel that means 'Bless God.'²³⁷ Both Elihu's and his father's names reflect Elihu's joy in trumpeting God's praises, for after all who is like God?!²³⁸

To anyone who recognizes the [spirit of contradiction] as the [satanic] influence behind the three friends,²³⁹ the question of great interest and concern is who inspires Elihu? There are commentators who state that Elihu only rehashes the positions of the three friends which would mean that he owes his influence to the [spirit of contradiction].²⁴⁰ This view is not shared by Saint Thomas Aquinas and other commentators who note there are critical differences. A key difference is that nowhere does Elihu claim that Job was a sinner before his adversities. When Elihu corrects Job, it is for what Job has said about God after his adversities.²⁴¹ He rebukes Job for calling God into question. Elihu begins by quoting Job, "You (Job) say, 'I am clean, without transgression; I am pure, and there is no iniquity in me. Behold, He (God) finds occasions against me, He counts me as his enemy; He puts my feet in the stocks, and watches all my paths.'"²⁴² Elihu continues "Behold, in this you are not right. I will answer you. God is greater than man. Why do you contend against Him, saying, 'He will answer none of my words'?"²⁴³

²³² See subchapter – 'Rich Food.'

²³³ Most, if not all, will find this statement very surprising, unexpected, and mystifying. A complete explanation supporting this statement will be found in the following subchapter, "For the Rod, for the Land, for Love."

²³⁴ Whether Elihu was there earlier during those seven days when the three friends sat with Job without saying anything, there is no indication.

²³⁵ As concluded by some Jewish scholars considering the name and looking at his ancestors.

²³⁶ Ramban, (Rabbi Moses ben Nahman aka Nahmanides, a revered medieval Spanish Jewish scholar) explains that in the tradition of the sages Ram is Abraham. This together with the description of Job's ancestors in the 'addendum' in the LXX Septuagint would lead one to conclude that Elihu and Job are related, both trace their ancestors back to Abraham.

²³⁷ The Hebrew name Elihu has led some Jewish commentators to say that Elihu is the only Jew in the Book of Job. A different opinion states the Elihu is a descendant of Abraham. This coincides with the Targum of Book of Job which says that Elihu is from the family of Abraham. A clear answer to Elihu's lineage that would situate Elihu with regard to Israel and Jesus is not yet clear.

²³⁸ Catholic commentators have noted that part of Elihu speech is a doxology i.e. a liturgical expression of praise to God.

²³⁹ And even those that do not.

²⁴⁰ They say this despite the fact that Elihu states that he will not answer Job with the speeches of the three friends.

²⁴¹ A king had an upright servant who under extremely harsh adversities had slid into error and called the king into question. Because of the king's love for his servant he knew these errors must be corrected. The king resolved to go to his servant and justify him, but the servant had spoken many errors and rather than overwhelm his servant and get into a lot of detail the king sent his minister to address and correct the errors. After the errors were corrected the king came and spoke with his servant.

²⁴² There are different translations and interpretations of what the verse means. See the Appendix for a lengthier discussion of the meaning.

²⁴³ Job 33:9–13

Elihu is rebuking Job for calling God into question, not rebuking Job for saying that he had been clean. The respected contemporary Jewish Rabbis Meir Zlotowitz and Nosson Scherman write, "Elihu's role in the saga.. is absolutely pivotal in bringing the story to its ringing climax.. It is highly significant that nowhere does he accuse Iyov (Job) of any wrongdoing." ²⁴⁴ Elihu goes on to say to Job that "(Job) answers like wicked men." Saint Thomas Aquinas writes that everything Elihu said was correct. ²⁴⁵

The text itself clearly avoids any association between Elihu and the three friends. There is no mention of Elihu when the three friends are introduced at the end of Chapter 2, nor is there any association between Elihu and the three friends in the first thirty-two chapters or even in the final two chapters. Elihu is introduced only after the text states that "*these three men ceased to answer Job, because he was righteous in his own eyes.*" When Elihu speaks he immediately disassociates himself from the three friends when he states, "*I gave you (the three friends) my attention, and, behold, there was none (of you) that confuted Job, or that answered his words .. He (Job) has not directed his words against me, and I will not answer him with your speeches. They are discomfited, they answer no more; they have not a word to say.*" ²⁴⁶ The text clearly states that Elihu is not rehashing the arguments of the three friends nor did he form his answers from their speeches but had formed them based on what Job had said. He only waited to respond to Job because he was "*young in years.*"

So who is Elihu's inspiration? Elihu states that it is "*the spirit in a man, the breath of the Almighty, that makes him understand .. what is right.*" ²⁴⁷ Elihu speaks of his inspiration saying that his words declare the uprightness of his heart ²⁴⁸ using the same Hebrew word 'yoser,' translated 'upright', that the LORD used in describing Job. Later Elihu will say that his words are not false; one who is perfect in knowledge is with you. ²⁴⁹ The Hebrew word "tamim" translated 'perfect' here is another word used by the LORD to describe Job. In both of these pronouncements Elihu is stating his uprightness and his perfection are witnessed in his words, words that are from the breath of the Almighty.

He continues saying he wants to declare his knowledge, ²⁵⁰ ²⁵¹ he opens his mouth and his tongue begins to speak, ²⁵² speaking as if his tongue was inspired. He will speak on God's behalf ²⁵³ and get his "*knowledge from afar.*" ²⁵⁴ It will be a "*perfect knowledge*" ²⁵⁵ using the same phrase to refer to himself as he does referring to God when he says, "*Do you know the balancings of the clouds, the wondrous works of Him (God) Who is perfect in*

²⁴⁴ Pg 276, "Job A new Translation with a Commentary Anthologized from Talmudic, Midrashic, and Rabbinic Sources".

²⁴⁵ Though Saint Thomas also wrote that Elihu harbored a secret belief in the guilt of Job but he adds to Elihu's credit he never says this.

²⁴⁶ Note that Elihu is not rebuking the three friends but their arguments, similar to Saint Michael who stood opposed to [hasatan's] actions regarding the High Priest Joshua and the body of Moses but did not rebuke [hasatan] instead he called upon the LORD to rebuke [him.]

²⁴⁷ v. 32:8

²⁴⁸ v. 33:2

²⁴⁹ v. 36:4

²⁵⁰ v. 32:10

²⁵¹ When Elihu says he wants to declare his Knowledge, the Hebrew word that is used is 'dei.' There are those who translate the this word in this verse as 'opinion' thus Elihu is stating he wants to declare his 'opinion'. Elsewhere the same word 'dei' is translated by many of those same translators as knowledge. 'Dei' is a word only found in the Book of Job and only spoken by Elihu. The translation of 'dei' as knowledge links Elihu's declaration to the other four times the word is used. This link is hidden when the word is translated as 'opinion.'

²⁵² v. 33:2

²⁵³ v. 36:2

²⁵⁴ v. 36:3

²⁵⁵ v. 36:4

knowledge..?”.²⁵⁶ ²⁵⁷ He speaks sincerely from the uprightness of his heart,²⁵⁸ and his words are not false.²⁵⁹ This is all in stark contrast to the three friends. None of the three friends ever stated that they were speaking on God's behalf. Behind their discourses was an attack on Job's uprightness trying to get him to forsake his integrity by acknowledging his sinfulness that, they contended, was the cause of his adversities. Elihu is not there to condemn Job but to justify him²⁶⁰ ²⁶¹.

There are similarities between Elihu's words (or the narrator's description of Elihu) and God's word. For example, the narrator uses the same Hebrew word 'ap'²⁶² to speak of Elihu's anger that God uses to announce His wrath at Eliphaz and the other friends. In fact, when the narrator begins to speak about Elihu he states four times that Elihu was angry. Elihu was angry at Job because Job justified himself rather than God. (The LORD will say the same thing in verse 40:8.) Elihu was angry at the three friends because they had no answer yet they had declared Job to be in the wrong. Throughout Scripture the Hebrew word 'ap' is used predominantly²⁶³ to refer to God's wrath. This same pattern holds true in the Book of Job. The predominant use of 'ap' in the Book of Job is in reference to God's wrath. So when the narrator uses the same word to speak of Elihu's anger as God's wrath it has led some exegetes to posit that it is a sign pointing to the Author's²⁶⁴ intent that Elihu was a mediator between Job and God.²⁶⁵

Then there is the similarity between the way God begins speaking and Elihu begins. Just as the LORD began by telling Job to “*gird your loins*”²⁶⁶ Elihu begins by trumpeting to Job to “*take your stand*”²⁶⁷ using the same Hebrew word for 'stand'²⁶⁸ that was used when the sons of God i.e. the angels, stood before the LORD in heavenly assembly.²⁶⁹ When the LORD appeared in the whirlwind there was no need to tell Job to stand up because Job was already standing because of Elihu's 'trumpeting.' In contrast the three friends began their discourses with flattery, using it as a springboard to attack Job's integrity. Then after beginning with flattery, Eliphaz undermines Job's confidence and hope, while Bildad begins accusing Job of being a blowhard and Zophar begins by accusing Job of just babbling.

When Elihu asks Job a rhetorical question about clouds in Job 37:14 “*Do you know how God lays His command upon them, and causes the lightning of His cloud to shine? Do you know the balancings of the clouds*” it is very similar to God's rhetorical question to Job in v. 38:34 “*Can you send forth bolts of lightning, that they may*

²⁵⁶ v. 37:16

²⁵⁷ The comparison is not exact. When Elihu speaks of himself in 36:4 the word for knowledge in the phrase 'perfect in knowledge' is not exactly spelled the same as the Hebrew word in 37:16 when Elihu speaks of God as 'perfect in knowledge.' In 36:4 the Hebrew word is 'deot' while the word in 37:16 is "deim." Both words come from the same root and are related to the words 'yada' translated 'know' or 'knowledge' and 'daat' also translated as knowledge but the word 'deim' used in 37:16 appears only once in the Old Testament.

²⁵⁸ v. 33:3

²⁵⁹ v. 36:4

²⁶⁰ Justify not because Job did anything wrong before the attacks of the three friends but in defending Job who had called God into question.

²⁶¹ v. 33:32

²⁶² This point is based on the Youtube video by Dr. Golan Broshi, One For Israel, Youtube video: “Jesus in Job – Discover the Suffering Messiah in the oldest Book of the Bible”

²⁶³ though not exclusively

²⁶⁴ Divine Author that is.

²⁶⁵ Dr. Golan Broshi, One For Israel, Youtube video: “Jesus in Job – Discover the Suffering Messiah in the oldest Book of the Bible”

²⁶⁶ Presumably this means Job must stand to do this girding.

²⁶⁷ Thus preparing the way so that Job is standing when God comes to speak to him and tells him to “gird his loins.” Elihu is like the trumpet blast calling all to stand at attention at the arrival of the king.

²⁶⁸ Though it is the same Hebrew word, it is often translated as “present” as in “present themselves before the LORD”

²⁶⁹ When the LORD comes in the whirlwind, He will not need to tell Job to stand before Him since Job was already told to stand by Elihu.

go and say to you, 'Here we are'? Who has put wisdom in the clouds, or given understanding to the mists? Who can number the clouds by wisdom? Or who can tilt the waterskins of the heavens?" It is as if Elihu is setting the stage for God's questioning of Job.

Elihu is the only one in the Book to address Job by name²⁷⁰ though both the LORD and [hasatan] refer to Job by name. None of the three friends, nor Job's wife or his servants ever mention Job's name; Elihu is among the select group with the LORD and [hasatan] who refer to Job by name.²⁷¹ It is remarkable that the young Elihu addresses Job by name because "in the East, it was most unusual for a younger man to address his elders in such a familiar way."²⁷²

Elihu speaks because Job had called God into question. He is there to turn Job back to faith in God and restore his hope by trumpeting the praises of God, praises that cast out any and all doubts or criticisms of God.²⁷³ Earlier in the Book when Eliphaz first started speaking, he rhetorically asked if there was any Holy one Job could turn to. As if in response to Eliphaz, Elihu is there to help Job return to faith in God, mediating between Job and God thus proving Eliphaz wrong yet again and revealing the Divine irony yet again. Job had said he yearned for someone to hear him and, as if in response, one of the first things Elihu tells Job is that he has listened to him. He quotes Job a number of times and responds to many of Job's statements. In contrast to the three friends accusing Job, Elihu is there to justify him. He speaks forcefully to Job because he feels inspired to respond to Job who has called God into question. Elihu will not let Job's challenges go uncorrected.

After assuring Job that he has listened to him, Elihu also reassures Job not to be afraid of him, "*Behold, I am toward God as you are; I too was formed from a piece of clay. Behold, no fear of me need terrify you.*"²⁷⁴ ²⁷⁵ Why would Elihu tell Job that there was no need to fear him, after all Elihu was the youngest man there?²⁷⁶ In those days the elderly were rightly given great respect and deference.²⁷⁷ Job himself had stated, "*young men saw me and withdrew.*"²⁷⁸ Elihu acknowledges this tradition when he says to the three friends, "*I am young in years, and you are aged; therefore, I was timid and afraid to declare my knowledge to you.*"²⁷⁹ So why does Elihu tell Job not to be terrified of him? It is the context of his statement that provides the answer. Elihu is telling Job not to be afraid of him just after stating, "*The spirit of God has made me, and the breath of the Almighty gives me life.*" Job understands²⁸⁰ that Elihu is saying that God has inspired him. Later in verse 36:2 Elihu will state unequivocally that he is speaking on God's behalf. This accounts for the power in Elihu's words, he is speaking the Truth. Job

²⁷⁰ Elihu does this six times, Job 33:1; 34:5, 7, 35, 36; 35:16

²⁷¹ There is another 'select' group: Job, Elihu, and God all rebuke the three friends.

²⁷² It should also be noted that the LORD knows Job by name. This is remarkable considering that twice in the Chapter 33 of Exodus the LORD says to Moses, "you have found favor in My sight and I know you by name." Just as the LORD knew Moses by name, the LORD knows Job by name for Job had found favor in the LORD's sight and God had judged Job as an upright and righteous man; a judgement no one should contradict.

²⁷³ If Elihu had a stick and a carrot, his stick would be the admonishment not to call God into question. His carrot would be the praises of God.

²⁷⁴ Job 33:6

²⁷⁵ Job had wanted to talk with God but was afraid "Remember that You have made me of clay; and will You turn me to dust again?" Job 10:9

²⁷⁶ Eliphaz in contrast will attack Job saying, "What do you know that we do not know? What do you understand that is not clear to us? Both the gray-haired and the aged are among us, older than your father."

²⁷⁷ Some exegetes have pointed out that Job's description of himself suggests that he was the lead judge or king in the council of elders, someone that the other judges deferred to because of his wisdom. (See Job 29:21-25)

²⁷⁸ Job 29:8

²⁷⁹ Job 32:6

²⁸⁰ In the same way that he understood when the three friends spoke of the wicked, they were accusing him.

himself had admitted earlier *“how forceful²⁸¹ are honest words!”*²⁸² Elihu’s words reflect the Might of God speaking to Job so there was, in fact, a need for Elihu to reassure Job so that he should not be afraid.

In Job 33:23 Elihu speaks of an angel who delivers man from going down into the pit. Below is a paraphrase of verses 33:22-24. It is not a translation but an exposition that has been coalesced from a number of Jewish commentaries that discuss the meaning of this difficult passage.²⁸³

When Adam’s soul draws near the Pit, and his life to the minions of the [angel of death].²⁸⁴ If there be for him one defending angel, a mediator, against a thousand accusing-adversaries, to assert Adam’s righteousness;²⁸⁵ and the LORD is gracious to him, and says, ‘Deliver him from going down into the Pit, I have found a ransom..’

This exposition highlights a number of important points. First it speaks of Adam. Adam is the Hebrew word that is used in the Hebrew text²⁸⁶ but it is almost always translated as ‘man’ because it is speaking about man. This reference to Adam should elicit in the mind of the reader a recalling of Adam’s fall in the Garden and evokes thoughts concerning the central question of the Book ‘what is man?’ The thousand minions of the [angel of death] situate this mention of Adam within the battle over life and death and the central question “what is man?” The [angel of death] is [hasatan] and the [spirit of contradiction whose] position concerning this central question concerning man is viciously expressed by Zophar, *“man will perish forever like his own dung.”* [hasatan’s] concluding response to the central question of ‘what is man’ is that man dies, death wins. Man will die without wisdom and will perish forever without any regarding it.

The defender of Adam is one against a thousand, who assert’s Adam’s righteousness in order to still [the enemy] and [the avenger]. This defender in effect points back to judgement of the LORD Who said that Job was an upright and righteous man. While Job had called God into question he still maintained his integrity despite the enormous cost. So, while Job needed a mediator because he had slipped into despair and had said things he immediately regretted, Job was judged worthy of having a mediator based on the Word of the LORD.

In the second part of verse 33:24 is unclear who is being merciful. The actual translation reads *“to declare to man what is right for him, and he is merciful to him, and says..”* Who does the ‘he’ refer to, the defending angel or to the LORD? The Jewish commentaries, mentioned above and listed in the footnote, all capitalize the He in *“He is merciful..”* then in their commentaries they note that this refers to God. The paraphrase above uses ‘the LORD’ and it coincides with this interpretation.

It is awesome when the reader thinks about what Elihu is saying in this verse. It harkens back to the heavenly assembly at the beginning of the Book of Job. One can almost picture and hear a thousand minions of [hasatan] clamoring, screaming, screeching, and shrieking before the LORD for Job (and man) to perish forever.

²⁸¹ Job uses the same Hebrew word for ‘forceful’ that Elihu will use to describe as the source of his words in his heart that he is speaking to Job v 33:3. The Latin Vulgate uses the word ‘miracle’ to describe Elihu’s words.

²⁸² Job 6:25

²⁸³ Difficult in the sense of the uncertainty of the meaning of some of the words.

²⁸⁴ Here one recalls Job’s curse that the shadow of death black out the day of his birth.

²⁸⁵ *“Saint Michael the Archangel, defend us in battle, be our protection against the wickedness and snares of [the devil], may God rebuke [him].. and do thou by the Power of God cast into hell [satan] and all evil spirits who prowl about the world seeking the ruin of men (and of Job)..”* This is a well known and common Catholic prayer to Saint Michael requesting his protection.

²⁸⁶ Verse 33:23

They all continually shriek that man would curse God if God stops 'paying' him. Then there is one defending angel who stands against all of the sons of pride and their [king]. It evokes a comparison to Angel of the LORD who defended the High Priest Joshua and the Body of Moses; the defender of the LORD's Word ²⁸⁷ against [hasatan] the [contradictor] of God's Word.

If [hasatan] as the [spirit of contradiction] is the [satanic influence] behind the three friends that begins the Book of Job then does it seem so unlikely that the LORD might have sent an angel to inspire Elihu to speak of justifying Job and man?? ²⁸⁸ Why doesn't the text explicitly say this? Consider that the text never identified the [spirit] that had appeared and spoken to Eliphaz the night before Job began to speak. Once the text is examined closely and with proper focus, then it became apparent that the [spirit] was contradicting God just as [hasatan] had done to God's Face. Examining everything that Elihu says, his trumpeting of God's glory, his rebuke of any criticism of God's actions, his inspiration from God, that he was there to justify Job and finally his statement that he was speaking for God, we should understand that Elihu was acting as God's messenger.

If the accusation against man by [hasatan] begins the Book, then is it not appropriate that the defense of man by a messenger from the LORD would be there near the end of the Book? Maybe the answer is in the trumpeting of Elihu *"Behold, God is exalted in his power; who is a teacher like Him? Who has prescribed for Him His way, or who can say, 'You have done wrong'? Remember to extol His work, of which men have sung."* After all, Elihu, whose very name is 'He is my God' causes us to reflect, ultimately, on *'Who is like God?!'*

It should also be noted that Elihu does not directly rebuke the three friends. ²⁸⁹ He stood opposed to their arguments saying to them *"I will not answer him with your speeches. They are discomfited, they answer no more; they have not a word to say."* Elihu stands opposed to the arguments of the three friends but does not directly rebuke them, just as the Angel of the LORD stood opposed to [hasatan's] accusation against Joshua but called on the LORD to rebuke [hasatan].

It is Elihu who speaks of the angelic mediator who finds the ransom ²⁹⁰ and then causes the flesh of the man who draws near to the Pit to become fresh with youth. ²⁹¹ After the trumpeting of Elihu and after Job speaks to the LORD, Job's flesh becomes fresh with youth. It is Elihu who stands opposed to the arguments of the three friends. It is the LORD Who, speaking just after the trumpeting of Elihu, rebukes the three friends who had been under the [satanic] influence by the [spirit of contradiction]. ²⁹² After Elihu's introduction it was time for Elihu to correct the errors that Job spoke.

²⁸⁷ The LORD's Will for Joshua and for the body of Moses.

²⁸⁸ For Catholic's this would be similar to how God sent an angel to Daniel to defend Susanna in the Book of Daniel. This story is in the Catholic canonical Bible and is in the Greek LXX Septuagint but it is not included in the Masoretic text in the Jewish canon.

²⁸⁹ Just as Saint Michael does not rebuke [hasatan] but calls upon the LORD to rebuke [him].

²⁹⁰ Who conquered him (the dragon) by the (ransom) of the blood of the Lamb and by the word of their (the followers of the Lamb) testimony, for they loved not their lives even unto death, as described in Revelation 12:7-12

²⁹¹ Saint Michael is known within (and outside) the Catholic Church as the 'angel of healing.'

²⁹² Job 32:14-15

“Behold, in this you are not right.” ²⁹³

As one modern critic put it “Elihu has few defenders.. the majority of (modern) critics ²⁹⁴ are hostile to him, often treating him as an object of ridicule.. these hostile critics.. find little that is new or more persuasive in Elihu’s speeches..” ²⁹⁵

If one puts the problem of theodicy, i.e. why does God allow suffering and evil as the central question in the Book of Job then the critic’s frustration with Elihu’s discourse is understandable. It is hard to see and recognize what Elihu says that is new or more persuasive regarding this central question when one’s focus is so narrow. ²⁹⁶ Their assessment may be compared to those ancient stargazers who debated among themselves as to the nature of celestial forces that moved the assorted lights in the sky. When later man realized that the sun, not the earth, was the center about which the planets orbit, this ancient debate was relegated to history. When one recognizes the true central question of the Book any hostile assessment of Elihu will be relegated to history.

Elihu’s primary aim is not to explain God’s actions to Job; Elihu is there for Job and to correct his errors. Job had slipped into despair, he had lost hope in God and he, after sitting on the ash heap for at least seven days, had sinned with his lips. He had called upon a force for anti-Creation and though he immediately repented he still called upon God to explain Himself. Elihu is there to call Job’s attention to the fact that he has sinned and to call Job back to faith and service of God by repenting, because there is no one is like God.

There was a pride in Job’s heart, a nascent pride that did not surface shortly after all the tragedies occurred but only came to the fore after sitting on the heap of ashes for many days. Job then called God to account, to come to trial, to explain the reason for his suffering. Job had sinned by calling upon a force of chaos to obliterate part of Creation, his own birth. Now Job needed an advocate, someone to call him out for his sin, draw him to repentance, and to intercede for him. Someone who would prepare him for seeing God.

After introducing himself Elihu speaks directly to Job *“hear my speech, O Job..”* Then Elihu repeats what Job has said *“Surely, you have spoken in my hearing, and I have heard the sound of your words. You say, ‘I am clean, without transgression; I am pure, and there is no iniquity in me. Behold, He finds occasions against me, He counts me as His enemy; He puts my feet in the stocks, and watches all my paths.”* ²⁹⁷ Then Elihu tells Job, *“Behold, in this you are not right. I will answer you. God is greater than man. Why do you contend against him, saying, ‘He will answer none of my words’?”* ²⁹⁸ Elihu is not saying that Job was wrong for saying he was clean, Job was wrong for saying God is treating him as His enemy. Later Elihu will speak of man’s pride. *“For God speaks in one way, and in two.. He opens the ears of men, and terrifies them with warnings, that He may turn man aside from his deed, and cut off pride from man..”* A number of critics admit that Elihu’s statement about God cutting off pride from man through suffering is one of Elihu’s unique contributions to the discussion of evil and suffering.

²⁹³ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 33:12). San Francisco: Ignatius Press.*

²⁹⁴ *My experience has been this has been generally true for Protestant critics. Jewish and Catholic critics generally have a neutral to favorable view.*

²⁹⁵ *Carol Newsom in ‘Job – A contest of Moral imaginations,’ pg 200. Ms Newsom also wrote “The anticipation of the rhetoric of the divine speeches at the close of Elihu’s speech seems to align him opportunistically with the voice of God.”*

²⁹⁶ *Yet in fact Elihu does, as will be discussed later in this Chapter but it is easy to miss when focusing so narrowly.*

²⁹⁷ *Job 33:8–11*

²⁹⁸ *Job 33:12–13*

Elihu goes on speaking to Job *“What man is like Job, who drinks up scoffing like water, who goes in company with evildoers and walks with wicked men? For he has said, ‘It profits a man nothing that he should take delight in God.’”*²⁹⁹ Elihu is calling on Job to stop walking with mercenaries and to stop speaking as a mercenary. He speaks to turn Job back to delight in God, the God Who created everything. To always praise God regardless of what happens.

In turning Job back to God Elihu corrects many of the errors that Job had spoken.

Job had stated that wisdom is with the aged, Elihu corrects him trumpeting that it is not age but the Spirit of God that makes man understand.

Job had longed for the night, that he had never been born or had died early in birth. Elihu tells Job not to long for the night, to do so is to choose iniquity in the face of affliction. Elihu then trumpets that God is exalted; who is teacher like Him?

Job had called upon those skilled at rousing [leviathan] to curse the day of his birth.³⁰⁰ Elihu responds by chastising Job for going into company with evildoers. (Elihu’s rebuke is not unlike Elijah the Tishbite rebuking Ahaziah, the king of Judah and the son of King Ahab, for inquiring of his future from [baalzebub], the god of Ekron. It had been a capital offense that resulted in king Ahaziah’s death according to the word spoken by Elijah.) One might wonder if it would have been a capital offense for Job except that Job had immediately repented and Job had an advocate intercessor, as Elihu discloses.

Job complains that God has terrified him and hemmed him in by darkness. Elihu responds to Job by trumpeting that God has brought him into a broad place where He has set Job a table with rich food.

Job complains that God knows he is innocent yet God is against him. Elihu corrects Job, trumpeting that God is greater than man. In this Elihu is preparing Job for when the LORD will question him asking, *“Will you condemn Me that you may be justified?”*

Job protests that God terrifies him with dreams and visions such that he would prefer death. Elihu instructs Job that God speaks in dreams and visions to cut off pride from man.

Job, sitting on the ash heap, complains that *“He (God) has stripped from me my glory, and taken the crown from my head.”* Elihu trumpets, *“He (God Who is Mighty) does not withdraw His eyes from the righteous, but with kings upon the throne He sets them forever, and they are exalted.”*

Job complains that he wants to be left alone and have a little comfort before he goes to the land of darkness. Elihu corrects Job trumpeting that God chastens man with suffering and allows his soul to draw near to the Pit so that man may acknowledge that it is God Who saves him. Then God brings him back from the Pit that he may see the *“Light of Life.”*

Primarily Elihu is the trumpet calling Job back God.³⁰¹ Calling on Job to prepare for seeing the LORD in the whirlwind where together they will speak. Through his trumpeting Elihu has corrected Job’s errors and spoken of the greatness of God. And, very surprisingly, in one verse Elihu may have pithily provided the answer that Job and

²⁹⁹ Job 34:7–9

³⁰⁰ Ironically Job was calling on the very [being] that was the genesis of all his excruciating adversities.

³⁰¹ A longer list of the corrections by Elihu may be found in the Appendix.

the reader have been searching for, a response to the question of suffering. That discussion will occur later in this chapter.

Elihu defender against [hasatan]

Elihu not only turns Job from his errors but Elihu speaks in defense of Job and man by defending against the accusations [hasatan] had spoken both the prose introduction and in the poetic chapters as the [spirit of contradiction] voiced by [his] agents the three friends. The list includes,

- [hasatan] afflicted Job in order to prove that [his] contradiction of the LORD's Word was accurate, that Job would curse God. In the midst of Job's afflictions Elihu was there to turn Job back to God, to turn Job to what is right, and to prepare Job for seeing God.
- *While [hasatan] had said “..touch his bone and his flesh and he will curse You to Your face” Elihu trumpets that God “delivers the afflicted by their affliction and opens their ears by adversity..” Elihu then cautions Job to “take heed, do not turn to iniquity, for this you have chosen rather than affliction.”*
- The [spirit of contradiction's] message was a judgment of man, that man cannot be righteous or pure. It is a dreadful message igniting and enflaming despair and the loss of hope. In contrast Elihu trumpets that God corrects man so that man may see the light of life.
- The [spirit of contradiction] had said, *“(that man) would perish forever without any regarding it.”* Elihu trumpets that God *“does not withdraw His eyes from the righteous but with kings upon the throne He sets them forever, and they are exalted.”* The [spirit of contradiction] speaks of eternal death while Elihu speaks of everlasting life.³⁰²
- The [spirit of contradiction] accuses God's angels, *“Even in His servants He puts no trust, and His angels He charges with error.”* The three friends echo these words when Eliphaz states *“Behold, God puts no trust in his holy ones, and the heavens are not clean in his sight”* and Bildad states, *“Behold, even the moon is not bright and the stars are not clean in his sight.”* Elihu by contrast speaks well of *“an angel, a mediator.. to declare to man what is right for him; and he is gracious to him, and says, ‘Deliver him from going down into the Pit, I have found a ransom.. then man prays to God.. and says He has redeemed my soul from going down into the pit.”*
- The [spirit of contradiction] states a message of despair, through his agents the three friends, that man *“abominable and corrupt..”* In contrast Elihu tells Job, *“I desire to justify you.”* Elihu speaks that justification is available to a man, even after he contends with God. When Elihu speaks of justification to Job it is very similar to the justification that occurred in Zechariah Chapter 3 when Joshua the High Priest appears in filthy garments (an allegory for iniquity) yet is clothed in rich apparel at the word of the Angel of the LORD (who it has already been explained was Saint Michael.)
- [hasatan] had said *“Skin for skin! All that man has he will give for his life”.* Elihu speaks to Job of hope in God despite his suffering, that it leads to joy, for while *“Man is also chastened with pain upon his bed, and*

³⁰² See the subchapter *“The Battle of Life and death”* for an explanation of Elihu's words concerning everlasting life.

*with continual strife in his bones so that his life and his soul draws near the Pit, and his life to those³⁰³ who bring death. If there be for him an angel to declare to man what is right for him and says, 'Deliver him from going down into the Pit, I have found a ransom let his flesh become fresh with youth; let him return to the days of his youthful vigor'; then man prays to God, and He accepts him, he comes into His Presence with joy."*³⁰⁴

- The [spirit of contradiction] is described by Eliphaz as 'stealthy'. [this spirit] does not identify [himself] or on whose authority [his] words stand. [this spirit] comes in the night while in contrast Elihu openly trumpets during the day and states that it is the Spirit of God Who is the Authority behind his words.
- There is no mention that the [spirit of contradiction] had listened to Job or the three friends before [he] spoke [his] message of contradiction. [his] message was not responding to what Job said rather it was a continuation of the contradiction of man spoken by [hasatan] to God's Face as related in the first two chapters. It was the demonic foundation for the discourses of the three friends. There had been no need to listen to Job, the [spirit of contradiction] was working based on judgements that [he] had already made. In contrast Elihu states that he has listened to Job and has listened to the three friends. Elihu responds trumpeting the Truth to what he has heard and calling on all to consider in effect 'who is like God?'
- [hasatan] spoke very early in the Prose beginning of the Book and as the [spirit of contradiction] spoke early in the Poetic section. In contrast Elihu speaks last, after Job and the three friends had spoken but before the appearance of the LORD. The transition between Elihu's trumpeting and the LORD's discourse begins, *"then the LORD answered out of the whirlwind."* The word 'then' connects the appearance of the LORD to what had been said (written) immediately before it. Elihu had just stated that the Almighty is great in power and justice and men fear Him. And the last thing Elihu says to Job before the LORD appears in the whirlwind is to warn Job that the Almighty does not regard any who are wise in their own conceit.³⁰⁵ Job took this to heart for when Job responds to God's questioning he does so in humble repentance.
- When the [spirit of contradiction] came to Eliphaz, dread and trembling came upon Eliphaz which made all his bones shake. Elihu in contrast reassures Job and the three friends, *"Behold, no fear of me need terrify you; my pressure will not be heavy upon you."* (In Job 23:2 Job had complained that God's Hand had been heavy upon him.)
- The [spirit of contradiction] comes as a spirit whose appearance cannot be discerned. Elihu in contrast reassures Job and the three friends, *"Behold, I am toward God as you are; I too was formed from a piece of clay."*
- The words of the [spirit of contradiction] insinuates the arguments of the three friends. In contrast Elihu rejects the arguments of the three friends which *"are discomfited, they answer no more; they have not a*

³⁰³ *The angel of death – In verse 33:18 similar words are found "he keeps back his soul from the Pit, his life from perishing by the sword." The words "perishing by the sword" is a Hebrew phrase that is associated with angels who bring death. Elihu is saying there angel that saves the man from the angels of death.*

³⁰⁴ *The kind of joy that sings the words "Who is like God"*

³⁰⁵ *This could also be said of [hasatan] i.e. that the Almighty does not regard [him] who is wise in [his] own conceit. [hasatan] is an angel [whom] God charges with error and puts no trust in [him].*

word to say.” Then Elihu speaks on “God’s behalf. *I will fetch my knowledge from afar.. For truly my words are not false; one who is perfect in knowledge is with you.*”

- The [spirit of contradiction] had said, *“between morning and evening they (man) are destroyed.”* Bildad had echoes this message saying *“for we are but of yesterday, and know nothing, for our days on earth are a shadow.”* Elihu says (God) opens the ears of those bound in fetters to return them from iniquity and if they listen *“they complete their days in prosperity and their years in pleasantness.”*
- The [spirit of contradiction] had said, *“if their (man’s) tent cord is plucked up within them, do they not die, and that without wisdom?”* Elihu tells Job *“I will teach you wisdom.. God delivers the afflicted by their affliction and opens their ears by adversity. Therefore men fear Him; He does not regard any who are wise in the own conceit.”*
- Zophar as an agent of the [spirit of contradiction] had said to Job, *“For you say my doctrine is pure and I am clean in His eyes.. But God exacts of you less than your guilt deserves.”* Elihu tells Job, *“You say I am clean, I am pure, and there is no iniquity in me. Behold He (God) counts me as His enemy. Behold in this you are not right.. Why do you contend against Him saying, ‘He will answer none of my words?’ For God speaks.. that He may.. cut off pride from man.”*
- Job had said the three friends whitewash with lies ³⁰⁶ and are worthless physicians. The LORD rebuked the three friends saying that they had not spoken rightly about him. In contrast Elihu states *“Truly my words are not false.. One who is perfect in knowledge is with you.”* When the LORD, Who is perfect in knowledge, arrives He does not rebuke His Trumpet Elihu.
- The three friends had said that God’s only purpose in suffering is to punish the wicked. Elihu had said that there is another purpose for suffering to turn man from iniquity and pride. ³⁰⁷
- Finally, but very importantly Elihu answers part of the foundation of the accusation against man. Put simply [hasatan] had stated that man would only serve God if he were paid. Remove that payment and man would curse God to His Face. The three friends, [hasatan’s] minions, also presented a God Who was a strict mercenary paymaster. One Who would pay those who were righteous and take away all payments to those that were not. The unstated foundation for [hasatan’s] accusation is that there is a higher reason for man to honor God than mere payment. This reason is never stated by [hasatan]. Only Elihu describes the reasons why man should honor and serve God and never call God into question. These reasons can be summed up by the rhetorical question, “Who is like God?!”

In the last trumpet blast by Elihu he states, *“Out of the north comes golden splendor; God is clothed with awesome majesty.”* One could almost say at this point, ‘as the sound of Elihu, the trumpet, grew louder and louder Job spoke and God answered him.’

³⁰⁶ The Hebrew word for lies has the same root as the Hebrew word that Elihu uses when he says “my words are not lies.”

³⁰⁷ There is still another reason that will be discussed in subchapter “For the rod, for the Land, for Love.”

A Contradictory Testament versus an Inspirational Catechism

There is a strain within the medieval Catholic commentator community and others that are critical of Elihu, noting that he seems very pompous and even prideful.³⁰⁸ They point to the number verses it takes just to introduce himself and justify why he is speaking. Whether they have been influenced by an ancient book³⁰⁹ called the "Testament of Job" it is hard to say.³¹⁰ Regardless it is very illuminating to understand what the Testament says about Elihu by way of contrast to the inspired Book of Job.³¹¹

The Testament begins where the Book of Job ends, after Job has suffered great adversities at [satan's]³¹² hands and after God has restored Job's livelihood and blessed him with ten more children. The book is in the form of a testimony by 'Testament-Job' or 't-job'³¹³ as he nears the end of his life. He speaks to his second set of children³¹⁴ describing what had happened to him in the past and his advice and gifts for them, thus the name "Testament of Job". His description contains many of the facts found in the Inspired Book of Job, tempting the reader to think that this is a continuation of, or at least an elaboration on, the Book of Job. But what an elaboration! t-Job has thirty tables "spread at all hours" for any and all strangers to come to and eat and, in addition to these, there are "twelve (other) tables for widows". If people come to beg for alms, t-job sets them at the table, feeds them, and then gives them money when they leave. No one ever "goes out his door with empty pockets." The description of t-job's wealth and philanthropy takes seven Chapters. T-job's generosity is so great that it is easy for the reader to become intoxicated with the description of his generosity and thus lulled into missing the stealthy and deadly venom concealed in this Testament.³¹⁵ The Testament is really [satanically]³¹⁶ influenced disinformation designed to poison the Truth found in the inspired Book of Job. Any military leader could use the Testament as an ancient example of disinformation. Ultimately the Testament is a contradiction of the Book of Job.

At the start of the Testament, t-job tells his children how his hardships started, describing the events that occurred. He starts by describing events that occurred before those described in the beginning of the inspired Book of Job. T-job had been concerned about sacrifices and worship being performed at a nearby temple of a venerated idol. T-job prays to be shown whether these sacrifices are being made to 'God Who made Heaven and earth' or not. A "very bright light" comes to t-job in the night to tell t-job that in fact, the temple is for the worship of the t-devil, "by whom human nature is deceived."³¹⁷ T-job asks t-light for permission to destroy this temple. T-light gives permission but quotes t-lord saying it will be a costly battle. T-light describes that t-satan would retaliate and destroy

³⁰⁸ For example, from the Sermons of Saint Gregory the Great in the Liturgy of the Hour, Saint Gregory uses Elihu as an example of an arrogant preacher. It is notable that Saint Gregory does not contradict what Elihu says only the manner in which he states it. Saint Gregory says that this manner fails to correctly convey to others what they "correctly" understand.

³⁰⁹ Possibly between in the first century before or after Jesus Christ.

³¹⁰ The Testament was rejected by both Jews and the Church for being included as part of the canon of the Bible.

³¹¹ Greater detail describing the Testament of Job is provided in the Appendix 6₍₆₆₎

³¹² The Testament is written in Greek and it speaks of satan or the devil.

³¹³ Many of the characters in the Testament have the same name as the individuals in the Book of Job. To distinguish between the same character in the Testament from the person in the Inspired Book of Job, the name of the character in the Testament is preceded by a 't' so Job in the Testament is t-job.

³¹⁴ These are the children that are mentioned at the end of the Book of Job, when the LORD restores Job's health and livelihood and blesses Job with ten more children.

³¹⁵ The same tactic of masking deadly poison within extravagant charity is at work in our times today. Communism promised good for the greatest number of people, yet concealed within this extravagant concern for the masses was the deadly poison of death and a turning from God. Even in America there are those who wrap the deadly poison of their anti-creation acts with a defense of choice and an overflowing compassion for those who kill their babies.

³¹⁶ For greater detail about the assertion that this is [satanic] disinformation see Appendix 6₍₆₆₎

³¹⁷ The Testament was written in Greek and is probably disinformation based on the Septuagint text rather than the Hebrew text.

his wealth and take his children BUT, t-light assures t-job, he will not be killed. Also, t-light quotes t-lord promising t-job that if he patiently suffers through t-satan's retaliation, t-lord would return double his great fortune and restore his family. And if that were not enough t-lord promises t-job that he will be renowned in all generations of the earth and, the frosting on the cake, t-job will be raised up in the resurrection.³¹⁸ t-job recognizes an utterly fantastic business deal when he hears one so he goes forth and destroys the t-satanic temple. t-satan retaliates just as t-light said he would.

Disinformation is designed to poison the Truth. It must not be all lies because the consumer would readily smell the poison and recognize it as disinformation and its [satanic] source. Instead lies are selectively injected into the Truth so as to stealthily conceal their poison. The venom must be injected at strategic places, chosen to have maximum effect and leave the rest of the fruit of Revelation untouched. Then to conceal the taste of the poison, sweetener is added, in this case Job's extravagant generosity to the poor.

The first and by far the most important location for an injection of the Testament's poison is the reason t-job suffers. In the inspired Book of Job, Job suffers because [hasatan] had been allowed to put Job to the test. In the Testament there is no mention of this, NO mention of the assembly before God or the words between the LORD and [hasatan]. Instead, in the Testament, t-job suffers adversities much as a sparring athlete suffers during a contest with an opponent. T-job stands to gain utterly fantastic rewards in this contest.³¹⁹ It is important that T-job attacks t-satan's temple only after being told he stands to make utterly fantastic gains. Thus the Truth in the inspired Book of Job regarding the genesis of Job's loss of his children, servants, livelihood and health, that is clearly the result of [hasatan's] contradiction of the Word of the LORD and [his] vitriol against man, is poisoned in the mind of the Testament reader. In the Testament the loss of t-job's wealth children and servants was simply the expected retaliation by t-satan after t-job destroyed his temple. It is insinuated in the mind of the reader and permeates there that this was a calculated business decision by t-job who stood to make utterly fantastic rewards by destroying t-satan's temple. T-Job was willing to lose his wealth and more importantly his children to get more fame and wealth.

The next poisonous injection point concerns the character of t-devil. t-devil in the Testament is a greatly shriveled and defanged character. He is almost to be pitied. His attacks against t-Job are not only understandable but should even be expected since t-Job had destroyed his temple. t-satan was only retaliating. In contrast to the Truth in the Inspired Book of Job that [hasatan's] contradiction of the LORD's Word was the genesis of Job's adversities, in the Testament t-job's adversities are the result of t-satan retaliating for being attacked. Anyone can understand defending yourself and what is yours if you are attacked. Later in the Testament t-satan will weep while admitting to t-job that he has been defeated. He bewails that t-job has defeated him and he weeps as a result. This portrayal of t-satan is not one that inspires fear, this devil is a weak buffoon, almost to be pitied. t-satan is no [leviathan]. Even t-job can overcome this buffoon.

³¹⁸ Later T-Job has a vision of his first set of T-children in heaven.

³¹⁹ T-Job had wanted to destroy [satan's] temple even before t-light speaks about the rewards. But it is only after t-light reveals the great adversities t-Job will suffer and the fabulous rewards afterwards that t-Job commits to destroying the temple. This reason is reiterated when Sophar asks t-Job whether he wants to be cured by the physicians the three friends brought. T-Job responds, no my restoration comes from God. In other words t-Job relies on the promise by t-light that God will reward him so t-Job has no need for his friends physicians. T-Job can do all that he does because of the promise of fabulous rewards.

A third location for the injection concerns the answer to the question, 'who is the real 'evil one'?' Whereas in the Inspired Book of Job it is [hasatan], the contradictor of the LORD's Word, in the Testament it is t-elihu who is the target of the majority of the Testament's vitriol, surpassing even the criticism of the buffoon t-satan. A whole chapter is devoted to a song reviling t-elihu. In the song t-elihu is called 'the only evil one' who "will have no memorial among the living." "Wrath and anger shall be his tent". t-elihu has "the poison of asps under his tongue". The considerable amount of [satanic] vitriol targeted against t-elihu indicates that Elihu was a very, very ³²⁰ important target, worthy of injecting a great deal of poison. When the reader recognizes the Testament as [satanic] disinformation, this vitriol against t-elihu is cause to reflect on Elihu's character and his importance in the Inspired Book of Job. He is not just an addition to the three friends but distinct and important enough to justify targeting a great deal of [satanic] vitriol in the Testament to poison any uplifting image of Elihu.

The venomous characterization of Elihu in the Testament contrasts with the favorable view of the words of Elihu in the Catechism of the Catholic Church. While the Catechism never quotes any of the three friends, ³²¹ Elihu is quoted ³²² twice in the presentation of Catholic dogma. ³²³ The first time is when presenting the dogma regarding Guardian Angels. ³²⁴ The second time is when the Catechism extols the Praises of God. In effect the Catholic Church is witnessing that the words of Elihu are inspired by the Truth.

There are also Jewish commentators who have a very favorable view of Elihu. They judge him as one who leads Job to God. One of them writes "through Elihu, the book (of Job) points a way. Enough that one Iyov (Job) found his Elihu, and through him, his way to God." ³²⁵ This appellation is totally understandable for after all 'who is like God.'

Job the Prophet

Once the stealthy [spirit of contradiction] is recognized as [hasatan] and the [satanic] influence behind the three friends, some of the statements made by Job that heretofore had been passed over without much consideration now inspire much greater interest because they are very enlightening and confirming. After the last speech of the three friends where Bildad calls man a maggot and the son of Adam a worm, Job responds with a question, "*with whose help have you uttered words, and whose spirit has come forth from you?*" This is really a prophetic question. Job is prophetically questioning whether there is an alien spirit that is behind and influencing the three friends.

³²⁰ *The repeated word is intentional*

³²¹ *The three friends are not quoted in either in the readings of the Mass nor in the Liturgy of the Hours. However as Joseph Hontheim in the Catholic Encyclopedia of 1910, 1913 notes that Saint Paul in 1 Corinthians 3:19 paraphrases from the speech of Eliphaz in Job 5:12. His article includes a note that not everything that the three friends say is wrong. Many of their statements are complimentary of God. Balaam is another example of someone who is wicked saying quotable words about Israel. As the case of Balaam demonstrates, wicked people can often say inspired things, as did the High Priest, when he condemned Jesus. He was inspired by God to say that it was better for one man to die than for the whole nation to die. Hontheim states that the quotes of the three friends share in the Divine authority to the extent that they are either expressly or tacitly approved by the author of the Book of Job and not criticized by God or Elihu. Joseph Hontheim also states that the speeches by Elihu are to be treated with Divine Authority though Joseph Hontheim notes there is disagreement on this issue.*

³²² *Or paraphrased*

³²³ *The Catechism quotes or paraphrases the Book of Job nine times. Two times it refers to verses that were part of the narration, four times it refers to words spoken by Job, one time to words spoken by God and two times to words spoken by Elihu..*

³²⁴ *While not stated in the Catechism, Saint Michael would be a prince among the Sainly guardians.*

³²⁵ *Artscroll IYOV, page 273*

This question is followed by Job's prophetic curse, one that has already been mentioned but one that deserves greater attention. Job says,

"As God lives.. as long as my breath is in me, and the spirit of God is in my nostrils; my lips will not speak falsehood, and my tongue will not utter deceit.. .. I hold fast my righteousness, and will not let it go.. Let my enemy be as the wicked, and let him that rises up against me be as the unrighteous."

There is a lot to unpack in this curse by Job.

First Job states, *"as long as my breath is in me, and the spirit of God is in my nostrils, my lips will not speak falsehood and my tongue will not utter deceit."* Job is saying something very similar to what Elihu will later in the Book say, *"I open my mouth; the tongue in my mouth speaks. My words declare the uprightness of my heart, and what my lips know they speak sincerely. The spirit of God has made me, and the breath of the Almighty gives me life."* In effect both Job and Elihu are speaking of their inspiration from God. In contrast the three friends never said or even implied that they were inspired by God.³²⁶ Then Job defends his righteousness and states he will not let it go. His refusal to admit any prior guilt³²⁷ is near the heart of the Book.

The Book of Job has been about the test of Job, whether Job would curse God to His Face under great adversity or at least renounce his integrity by denying his righteousness for the sake of renewing his blessings. Job does neither, instead he curses his enemy. Many commentators acknowledge that it is not clear in this curse whom Job is referring to as his enemy. Generally, they agree that Job is not referring to God especially since Job had just said he was being inspired by God. The only other option for many if not all these commentators is the three friends because they recognize no one else. But this isn't really an option for a couple of reasons. First Job refers to a singular enemy not to plural enemies. Next Job is not speaking to the three friends but just voicing this curse out loud in front the three friends and presumably Elihu. Who else is there? Once the [stealthy contradictor] is unveiled [he] is an option that makes flawless sense.

The stealthy [spirit of contradiction] is the demonic influence behind the three friends. Job is prophetically inspired to curse this [spirit of contradiction], his stealthy [adversary] who is the genesis of all his undeserved adversities and unjust accusations.³²⁸ This is but another example where recognizing the [lynchpin] of the Book allows the reader to recognize who is being talked about, or in this case, [who] is being cursed. It also allows the reader to appreciate the prophetic inspiration behind Job's words and the Divine irony in these words. [the satan] had been persistently trying to get Job to curse God. Job never cursed God. This is the only 'curse'³²⁹ pronounced by Job was against the [enemy who] had been behind all his adversities. Job is prophetically cursing [hasatan]. It is both Divine Justice and Divine irony that while [hasatan] had been desperate to get Job to curse God, instead Job prophetically curses [hasatan].

³²⁶³²⁶ *The message from the [spirit of contradiction] is not from God, it contradicts the LORD. The message of [the spirit] that agitated Zophar that was beyond his understanding, this stealthy [spirit of contradiction] was not from God.*

³²⁷ *Prior to his adversities*

³²⁸ *Job's statements following this curse seem to acknowledge only men as enemies but [satan] would understand that it had been prophetically addressed to [him].*

³²⁹ *Job also cursed the day of his birth. It is interesting that Job's first curse called upon those who could rouse up [leviathan]. Unknown to Job [leviathan] was the genesis of his all his excruciating adversities. Job had repented of this curse and was now unknowingly but prophetically cursing the [enemy] who was the genesis of his adversities.*

In a following verse 31:29 Job makes an interesting statement, that he has never cursed an enemy, specifically any man who has hated him. Job says, *“If I have rejoiced at the ruin of him that hated me, or exulted when evil overtook him (I have not let my mouth sin by asking for his life with a curse)..”* Two things are notable. Job is disavowing ever having cursed his enemy and it is a prophetic pointing to Jesus’s teaching to love your enemies and not hate them. But Job disavows cursing his enemy just after effectively cursing his [enemy] to be as the wicked and unrighteous.³³⁰ One may make sense of this seeming contradiction by noting that Job is speaking prophetically, not about another man or men, but his words are directed at the genesis of his adversities, [hasatan who] is not a man.

Job also speaks prophetically of [hasatan] when he says *“The shades below tremble.. He (God) has described a circle upon the face of the waters at the boundary between light and darkness. The pillars of heaven tremble and are astounded at His rebuke. By His Understanding He struck [rahab.] By His Wind the heavens were made fair, His hand pierced the [fleeing serpent].”* [hasatan] is [rahab], the fleeing [serpent].³³¹ There is trembling in heaven when God rebukes and pierces the fleeing [serpent satan].

Nowhere in the Book of Job, except here, is there any mention of what happens to [hasatan] as a result of [his] contradiction and complete and spectacular failure to prove that Job (and man) was abominable. This is the only place where we learn what God did as a result of [hasatan’s] contradiction. It is on the prophetic lips of the man whom [hasatan] had accused and attacked. It seems Holy appropriate that Job, the object of [hasatan’s] contradiction, should be the one to prophetically speak of [his] piercing.

God also rebukes the three friends who succumbed to [the spirit of contradiction’s temptation] and unknowingly became adversaries to the LORD and His servant Job. In the LORD’s rebuke of the three friends, [the spirit of contradiction] could not have missed that [he] was being rebuked. Because the three friends had succumbed to [his] alien inspiration, their sin was done without understanding, so God will accept their repentance but only after Job prays for them.

Job acts as an intercessor praying³³² for the three friends just as he had offered sacrifice before for his children. When Job acts as a priest it prophetically foreshadows the sacrifice of Jesus Christ, the only begotten Son of God. Jesus will make the sacrifice that will atone for man. Man will be forgiven but [hasatan] is not forgiven for he never repents, never.

Of course, this is a short list of Job’s prophetic utterances. Even a short list would not be complete without mentioning Job’s lament in Chapter 19, *“O that my words be written in a book..”* Bildad’s words had implicitly but falsely, prophesized of Job, *“(that) remembrance of him (Job) shall perish from the earth.”*³³⁴ Bildad’s word proved to be anti-prophetic. Another remarkable Divine irony is that while Bildad’s words were anti-prophetic, i.e. false, Job’s words proved to be prophetic, i.e. true. The Book of Job itself is the written book with the words of Job that has existed for millennia and attests to the fact that Job’s words are prophetic.

³³⁰ Job 27:7

³³¹ See Appendix 6(66)

³³² This is made clear in the Septuagint translation and somewhat less clear in the Vulgate but is not expressed in the Hebrew version.

³³³ Bildad said this of wicked man but he had implicitly accused Job of being wicked, thus Job needed to repent.

³³⁴ Job 18:17

Job's Discourse on Wisdom

A prominent conundrum in the Book of Job concerns Chapter 28, Job's discourse on Wisdom. This discourse has particularly perplexed many commentators because it seems so unrelated to everything that has happened to Job and especially to the question of evil and suffering. It seems so superfluous that some commentators even question if it rightly belongs to the Book. Others conjecture that the Chapter has wrongly been attributed to Job, saying it should be attributed to Zophar who did not have a third speech following the pattern of the other two friends Eliphaz and Bildad. Once again, the recognition of the [spirit of contradiction] begins a total transformation of the understanding of this Chapter. This understanding also requires the recognition and tracing of an important 'wisdom-thread'³³⁵ that runs through Job Chapter 28 to Ezekiel Chapter 28 to fully appreciate and understand this discourse on Wisdom.

In Ezekiel Chapter 28 Ezekiel is told by the LORD God to raise a lamentation for the king of Tyre. Ezekiel speaks of the LORD God addressing the king as the signet of [perfection], full of wisdom, [perfect] in beauty who had been in the Garden of Eden. Many of the fathers of the Church and others have recognized this to be an allegory of [satan], [the serpent] in the Garden of Eden. The king is described as covered in precious jewels set in gold, a reflection of his wisdom and beauty. [he] was blameless from the day he was created until iniquity was found in [him]. [he] corrupted his wisdom for the sake of [his] splendor so the LORD God cast [him] down from the Mountain of God.

When the [spirit of contradiction] came to Eliphaz before any of the discourses between Job and the three friends, [he] accused man of being a dweller in houses of clay who dies without wisdom. Eliphaz under the influence of the [spirit of contradiction] had challenged Job's wisdom³³⁶ saying, "*you are doing away with the fear of God, and hindering meditation before God*" and that Job is "*answering with windy knowledge.*"³³⁷ Bildad echoed Eliphaz accusation saying the words of Job's mouth were a "*great wind,*" i.e Job was a blowhard.³³⁸ Zophar under the [spirit of contradiction's] influence had told Job that man cannot find wisdom.³³⁹ Now the man Job prophetically addresses his unseen [adversary who] was the [satanic] influence behind all these statements by stating that wisdom cannot be mined like precious metals, it cannot be bought with precious jewels. Job ends his discourse on Wisdom by quoting God, "*the fear of the LORD, that is wisdom; and to depart from evil is understanding.*" Job is saying the same that is said many times throughout the Psalms and the Wisdom Books of Scripture. The fear of God is the beginning of Wisdom and Understanding.

There had been no fear of the LORD in [lucifer's] words "[i] will not serve;" nor was there Wisdom in them. There had been no fear of the LORD in [hasatan's] contradiction of God's Word about the man Job, nor was there Wisdom in them. There had been no fear of the LORD when [the spirit of contradiction] contradicted God's Word accusing all men by saying, "*Can mortal man be righteous before God,*" nor was there Wisdom in them.

³³⁵ *It is God Who inspired the human authors of the Books of Scripture and it was He gave the human authors the Sacred Threads that forms the tapestry of Scripture. It was His Hand that guided the human authors weaving the threads through the books.*

³³⁶ *Job 15:1-16*

³³⁷ *Job 15:4*

³³⁸ *Job 8:1-3*

³³⁹³³⁹ *Job 11:7-12*

Job the prophet states how it should have been, that wisdom is founded on the fear of the LORD. If only [hasatan] had made [his] ear attentive to the Word of the LORD, [he] would have understood that the fear of the LORD is the beginning of wisdom. [he] would never have contradicted the Judgement of the LORD concerning Job or all men. It was a stinging rebuke of [him] who had been the signet of [perfection], full of wisdom, [perfect] in beauty. To make matters even more piercing, this simple path to Wisdom and Understanding was being voiced by a man whom the [spirit of contradiction] had said, like all men, would die without wisdom. It is one of the remarkable Divine ironies in the Book of Job.

It was Moses who first said the man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the LORD. It was the LORD's servant Job who lived these words. Later there would come 'the Man' Jesus who rebuked [hasatan] with this very quote of Moses and Who would defeat [the devil].³⁴⁰ The Man Jesus, Who for a while was made lower than the angels,³⁴¹ knew that life proceeds out of the mouth of the LORD and it is the foundation of wisdom to follow the LORD's Words, no matter what. 'The Man Jesus' proved that man can live with wisdom and be raised from the dust; it is [hasatan] [who] rejects wisdom by contradicting the Word of the Lord.

There is another subtle confirmation in Job's discourse on Wisdom in Chapter 28 that it is [hasatan] who is being addressed, though this is often inadvertently veiled³⁴² by translations. Verse 8 speaks of the path to wisdom. The verse is popularly translated, "*The proud beasts have not trodden it; the lion has not passed over it.*"³⁴³ The verse is speaking of finding precious metals and jewels that in this context is a poetic metaphor for wisdom. Poetically the verse is saying the "proud beasts" cannot find wisdom. The literal translation of this Hebrew phrase is 'sons of pride' cannot find Wisdom. There are only two places in the Hebrew Scripture where this exact phrase appears, both times in the Book of Job. The second time they are spoken by the LORD and it is the last thing that the LORD says in the Poetic chapters. The LORD had been speaking of [leviathan] and He says of [him] "*[he] beholds everything that is high; [he] is king over all the [sons of pride].*"³⁴⁴ [hasatan] is [leviathan] who is the [king] of the [sons of pride], i.e. those spirits that followed [his] lead and refused to serve. The [sons of pride] are demons. In Job's discourse on wisdom, Job is prophetically saying that the demons could not find wisdom, just as their king, [hasatan] could not find wisdom. Job Chapter 28 is a remarkable prophetic rebuke of [hasatan] and all who follow [him]. Isn't it poetically fitting that the rebuke of [hasatan whose] contradiction began the Book occurs here near the end of the Book where it is spoken by a man whom [hasatan] had said would die without Wisdom.

³⁴⁰ Jesus Christ, see Matthew 4:4 and Luke 4:4

³⁴¹ For a time

³⁴² Certainly not intentionally but without the transformation of the Book that occurs when the [spirit of contradiction] is recognized, there is a natural tendency to translate the verse in very understandable terms. Renewed interest in the precise translation and the threads in the Book and throughout Scripture leads the translation to reveal things that hitherto have been veiled.

³⁴³ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 28:8). San Francisco: Ignatius Press.

³⁴⁴ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 41:34). San Francisco: Ignatius Press.

Job – patient or impatient?

The patience and steadfastness of Job is mentioned twice in Scripture outside the Book of Job. First in the Book of Tobit ³⁴⁵ where it says, “*Now this trial the Lord therefore permitted to happen to him (Tobit), that an example might be given to posterity of his patience, as also of holy Job.*” This passage is describing how the loss of Tobit’s sight was permitted by the LORD by way of testing Tobit. The patience in this verse is more associated with the actions taken as a result of excruciating suffering, the type that both Job and Tobit suffered. Both Job and Tobit call upon God to end their lives, the pain is too great. Neither consider suicide. Both are considered patient in the face of their excruciating adversities. The same Latin word for patience is used in the Wisdom of Solomon ³⁴⁶ when speaking of the excruciating outrages and tortures to be undergone by the true Son of God, the righteous Man to see if he maintains his patience and prove his meekness.

In the New Testament letter of Saint James it speaks of, “the endurance” or “steadfastness” of Job. Both of these appellations aptly apply to Job; they reflect the ending of the Prose Introduction where despite all his adversities “*Job did not sin with his lips.*” There is a different picture in the Poetic thirty-nine chapters where Eliphaz accuses Job “*but now it has come to you, and you are impatient.*” Even Job himself admits he is impatient, “*As for me, is my complaint against man? Why should I not be impatient?*”³⁴⁷ Patient or impatient, which is it?

What makes it even harder to answer is that at the end of the Book the LORD tells Eliphaz “*for you have not spoken of Me what is right, as My servant Job has.*” How does God’s Judgement of Job influence the answer to the question whether Job is patient or impatient? It is a conundrum but one that maybe Jesus’s apostle, Thomas ³⁴⁸ can shed light upon.

Saint Thomas was absent when Jesus first appeared to His Apostles after His Resurrection. When Thomas was later told of the appearance he stated “*Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe.*”³⁴⁹ Eight days later, when Jesus next appears, Saint Thomas is there and Jesus tells him, “*Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing.*”³⁵⁰ Saint Thomas answered Him, “*My Lord and my God!*” According to Pope Saint Gregory the Great, “the disbelief of Thomas has done more for our faith than the faith of the other disciples. As he touches Christ and is won over to belief, every doubt is cast aside and our faith is strengthened.”

A sceptic had actually touched Jesus’s wounds and was now certain Jesus had risen in His Body, a body that could actually be touched. Saint Gregory the Great was right, the Apostle Thomas the doubter did more to dispel our doubt than the other eleven did.

³⁴⁵ Our only source for the Book of Tobit was written in Greek. This book was not included in the Jewish Tanakh because it was not written in Hebrew. In most of the translations that include the Book of Tobit, verse 2:12 does not mention Job. The Douay-Rheims Bible, a translation of the Latin Vulgate Bible includes this verse about Job.

³⁴⁶ The Wisdom of Solomon is another Book that is part of the list of Books or canon, in the Roman Catholic Bible that are not in the Hebrew texts and as a consequence not in the Protestant canons of the Scripture.

³⁴⁷ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 21:4). San Francisco: Ignatius Press.

³⁴⁸ also known popularly as ‘doubting Thomas’

³⁴⁹ This response by Saint Thomas’s was the reason Thomas became popularly referred to as ‘doubting Thomas.’

³⁵⁰ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Jn 20:27). San Francisco: Ignatius Press.

The Apostle Thomas should also be known for something else. When Biblical scholars are pressed to identify where in the Gospels it is stated that Jesus is God, besides the Prologue in Saint John's Gospel, it is possible to point to the Apostle Thomas's response before Jesus. Thomas calls Jesus his LORD and God. No one else in the Gospels speaks to Jesus calling Him his LORD and God, only Thomas. Scholars can point to this verse to prove that all the Apostles must have believed Jesus to be LORD and God otherwise Thomas's statement would have been a scandalous, even idolatrous. Jesus Himself would have rebuked Thomas but He didn't because Thomas had spoken the Truth. So, in this sense Saint Thomas helps our faith doubly, both in his initial doubt and subsequent proclamation that Jesus is LORD God.³⁵¹

Does not Job's doubt reassure us that our own doubts are there in Scripture and God's Word overcomes this doubt? Imagine if the Prose Prologue was all that there was to the Book of Job (the Book of Man.) It certainly reveals that even the righteous may suffer and it also reveals the proper response to suffering is to bless the LORD and accept evil from the hand of God. This is the foundational revelation of the Book of Job. This could have been all that was revealed and the Book of Job could have ended here. But the man Job had serious doubts, questions, and misgivings while in the grip of his excruciating adversities. Are we not richer that this Book has revealed these doubts, questions, and misgivings? When Job speaks of his doubts and intense anguish in the midst of his great adversity does it not resonate with many of those who suffer great adversities. Like the Apostle Thomas's doubt, many of our own thoughts are there in Job's words. Yet despite these doubts we can also see that Job remains a steadfast servant of God. He remains patient. So, when Job was patient, it was to our benefit, when he was impatient it was also to our benefit.

[disaster]

In Chapter 9 Job asks a very prophetic and thought-provoking question. Job begins,

"I say, he destroys both the blameless and the wicked. When disaster brings sudden death, he mocks at the calamity of the innocent. The earth is given into the hand of the wicked; he covers the faces of its judges— if it is not he, who then is it?"

Some rabbis ponder whether these words³⁵² of Job are blasphemy. Is Job really accusing God of destroying both the blameless and the wicked; accusing Him of mocking the calamity of the innocent and covering the faces of its judges? What litany of God's praises includes God destroying the blameless and mocking the calamity of the innocent?? Compare these words of Job to Eliphaz's words about God, *"(God) does great things and unsearchable, marvelous things without number: He gives rain upon the earth and sends waters upon the fields; He sets on high those who are lowly, and those who mourn are lifted to safety."*³⁵³ Who would say that Job was speaking rightly about God and that Eliphaz was not? And yet we go to the last Chapter of the Book and the LORD says Job has spoken rightly about Him while Eliphaz and the other friends did not. It is a real conundrum!

³⁵¹ *Maybe a more appropriate title for Thomas would be "Thomas of the LORD God" as it highlights the Gospels proclamation that Jesus was Lord God. But doubting Thomas has its value too.*

³⁵² *As translated*

³⁵³ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 5:9–11). San Francisco: Ignatius Press.*

There are Rabbis, both contemporary and some going all the way back to Abaye in the Talmud,³⁵⁴ who resolve this conundrum and prevent any blasphemy by translating the Hebrew word “sot,” the word that many translate in this verse as disaster,’ as [satan].³⁵⁵ The offensive verse would then read “*when [satan] brings sudden death, [he] mocks the calamity of the innocent.*”³⁵⁶ Thus it is saying that it is [hasatan], not God, [who] brings sudden death and mocks the calamity of the innocent. Thus any basis for accusing Job of blasphemy is avoided.
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So when the Rabbis, including Abaye in the Talmud and Rashi, the highly respected medieval Jewish Rabbinical expositor, interpret the word ‘disaster’ in this verse as the ‘the wicked one, the satan’³⁵⁸ it is hard for me to say whether this is linguistically appropriate but it does reflect the Truth. The genesis of all Job’s adversities, all the disasters that came upon Job were the result of [hasatan’s] contradiction of the Word of the LORD! [his] unjust contradiction mocked the calamity of the innocent!

Who then is it?

At the end of the two verses above concerning ‘disaster’ and ‘covering the faces of the judges’ Job asks a very, very important question, “*if not He, who then is it?*” This question is key to absolving Job of any blasphemy.³⁵⁹ Job is questioning. Job is simply stating facts, that there are times when both the blameless and the wicked are destroyed. Sudden death occurs and there are times when the earth is given into the hand of the wicked and the faces of its judges are covered. The question is who does this? If not God then who is doing this? Job does not know [hasatan] was the genesis of Job’s adversities. Job had been innocent and [hasatan’s] unjust attacks against Job mocked his innocence. Because of [his] contradiction of man, both the blameless and the wicked are destroyed, sudden death occurs and for a while the earth is given into the hand of the wicked and the faces of its judges are covered. In answer to Job’s question, it is [hasatan] [who] mocks the calamity of the innocent.

Job’s Conundrum

How did Job speak right about God? God last words to Eliphaz and the other two friends, and presumably heard by Job and Elihu was Job had spoken right about him? One way that commentators characterize Job’s discourses is Job is making a juridical argument, Job is wanting to bring God to court so He can explain Himself and His actions in regard to Job.

³⁵⁴ That many Jews regard as the Oral Law.

³⁵⁵ This was not done arbitrarily or superficially. It is based on an analysis of how the word ‘sot’ is used in the rest of Scripture. It reflects the conclusion that, in general, just as God had allowed [satan] to bring disaster to Job, other disasters described in Scripture have as their agent [satan], [who] it could be said is the prince of disaster.

³⁵⁶ To those who say that ‘the satan’ refers to an office and that this officer was just doing his job with respect to Job then I would respond that it must be a corrupt office because it is not God’s Will to mock the calamity of the innocent. Only a corrupt officer would mock the calamity of the innocent.

³⁵⁷ This solution flies in the face of other rabbis who hold that [hasatan] was just “doing [his] job” as a heavenly prosecutor. If this verse would be blasphemy against God, why doesn’t attributing it to [hasatan] reflect badly upon [hasatan?]. How could anyone hold that [hasatan] was ‘only doing his job’ and then accuse [him] of having done these unjust and sinful things?

³⁵⁸ There is much more that could be said involving the Hebrew word ‘sot.’ It is the word used for “going back and forth” when [satan] responds to God’s question “from where have [you] come?” and [he] responds saying from” going back and forth on the earth.”

³⁵⁹ Assuming one does not accept the Talmud’s position that disaster is really [hasatan].

The Battle of Life and death ³⁶⁰

Life after death. It is a very important question when speaking of suffering. ³⁶¹ Comparing the momentary pain of something like child birth to a long life with a loving family fails to come close to an apt comparison between the spans of our pains here on earth compared to life ³⁶² in the hereafter for eternity. ³⁶³ The question is, is there life after death? For Christians there can be no doubt. Central to the Good News, the Evangelion concerning Jesus, is His Resurrection; it is part of the Creed. ³⁶⁴ No one can be a Christian and deny life after death for to do so would mean denying Jesus's Resurrection. Belief in Life after death is essential to the Christian framework ³⁶⁵ and it is transformative; ³⁶⁶ it changes everything about our understanding of life, man, and suffering. For example, the intense pain at the loss of a child is transformed by faith, recognizing that it was simply a passing, a going to a better place where eventually parent and child can be reunited for eternity. Hope and Faith in Life after death then battles the temptation to despair at the sufferings of this life.

If the New Testament is unambiguous about Life after death, what about the Old Testament, what does it say about Life after death? Unambiguously the Old Testament Book of Daniel states,

“At that time shall arise Michael, ³⁶⁷ the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time.. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. ³⁶⁸ And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever.” ³⁶⁹

That the resurrection from the dead and life after death were tenets of belief for the Pharisees is attested to by Saint Paul in Acts of the Apostles. ³⁷⁰ In medieval times the highly respected rabbi Maimonides ³⁷¹ included it among his thirteen principles of Jewish faith. However, while many modern Jews recognize these verses from

³⁶⁰ *The Planet of Life and Death*

³⁶¹ *Why focus here on suffering if it is not part of the central question of the Book of Job? The question of life after death effects both the central question of what is man and how we are to speak rightly about God but the implications of life after death are most easily discussed in light of the question of suffering.*

³⁶² *or suffering in Hell*

³⁶³ *2 Co 4:16–18 – “So we do not lose heart. Though our outer man is wasting away, our inner man is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.”*

³⁶⁴ *Saint Paul stated that had there been no Resurrection then our faith would be in vain. 1 Corinthians 5:14*

³⁶⁵ *What Catholic scholars would call the Christian economy.*

³⁶⁶ *The Catholic Catechism states: “Death is transformed by Christ.. The obedience of Jesus has transformed the curse of death into a blessing. Because of Christ, Christian death has a positive meaning: “For to me to live is Christ, and to die is gain.”*

³⁶⁷ *In the battle of life and death, [satan] is the prince of death and Saint Michael battles [satan] for life. The battle between Saint Michael and [satan] is a battle of life and death. Under the [spirit of contradiction's] influence Zophar speaks for death when he states that man will perish forever like his own dung. Elihu, under the inspiration of the spirit who proclaims rhetorically, no one is like God, speaks for life, the life of the righteous who will be seated on a throne about God forever.*

³⁶⁸ *Saint Paul the Apostle, as described in Acts 24:15, witnesses before the governor Felix to both his own and the Pharisees' belief to the resurrection of the just and the unjust.*

³⁶⁹ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Da 12:1–3). San Francisco: Ignatius Press. This statement is very similar to what Elihu had said about the righteous will be seated upon the throne forever.*

³⁷⁰ *Belief in the resurrection of the dead was not universal among Jews, even in Jesus's time. Jesus had to rebuke the Sadducees for their rejection of the resurrection of the dead. See Acts 22:23-33*

³⁷¹ *Moshe ben Maimon a foremost Jewish rabbi from the 12th – 13th centuries*

Daniel as revealing the Resurrection of the dead, many also hold that these verses in Daniel are “the only certain biblical reference to this doctrine.”^{372 373}

In contrast Catholics have a wealth of verses in the canon of Old Testament Books affirming life after death. This is because the Catholic canon of the Bible is taken from both the Hebrew Masoretic text³⁷⁴ and the Greek LXX Septuagint.³⁷⁵ The canonical list of Books, that is the list of Books included in the Bible, is longer for the Catholic Bible than those in the Hebrew version³⁷⁶ because they include books that we have only in the Greek LXX Septuagint; books such as the Wisdom of Solomon, the Book of Sirach, the Book of Judith, and the first and second Book of Maccabees.³⁷⁷ The Wisdom of Solomon clearly speaks of Resurrection and Life after death³⁷⁸ as does the Book of Maccabees.³⁷⁹

Besides these additional³⁸⁰ books there are also additions to the books held in common by the Hebrew Masoretic text and the Greek LXX Septuagint that speak of life after death. One important addition is found in the LXX Septuagint Book of Job in the phrase that ends the Book.³⁸¹ The Hebrew Masoretic text of the Book of Job ends with the phrase “*And Job died an old man, and full of days.*” The LXX Septuagint continues “*and it is written that he will rise again with those who the LORD raises up.*”³⁸²

With this statement the LXX Septuagint makes clear that the Book of Job is to be understood within a framework that recognizes Life after death. Why is this important? Because there are a number of key statements in the Book of Job that are ambiguous or even mystifying until the reader recognizes them within a framework that includes Life after death. One of these key statements is when Elihu states in verse 36:7, “*that God will seat the righteous and sets them forever upon a throne with kings and they are exalted.*”³⁸³ There is disagreement among commentators about whether or not this refers to everlasting Life for the righteous. The case that it does is much, much stronger³⁸⁴ if everlasting life is recognized as part of the framework of the Book. Then there is the opinion that Elihu only reiterates the ‘retribution principle’, the principle that God will always reward the righteous and punish the wicked in this life. This opinion is made much weaker³⁸⁵ if Life after death is part of the framework of the Book.

³⁷² *Jewish Study Bible, commentary on Book of Daniel in the Jewish Study Bible.*

³⁷³ *The stories of Enoch and Elijah witness to the life beyond but ancient Jews were like the apostles when Jesus said he must suffer and die and in three days be raised. The disciples did not understand what rise after 3 days meant. It was only after the Resurrection that they remembered Jesus's words and could understand what He meant. This is true throughout Scripture. Neither Job nor those who lived at the time the Book was written were certain that Job's prophetic words about a Redeemer meant life after death and a resurrection of the dead but in light of the Resurrection of Jesus Christ though they have passed they do now.*

³⁷⁴ *And oral accounts. Saint Jerome had the texts and oral accounts when he made the Latin Vulgate.*

³⁷⁵ *See discussion in the Appendix about the Bible translations and versions.*

³⁷⁶ *used by modern Jews and Protestants*

³⁷⁷ *Protestants call these books 'the Apocrypha.'*

³⁷⁸ *Wisdom of Solomon 3:1-8*

³⁷⁹ *2 Maccabees Chapter 7 and 12:35-49*

³⁸⁰ *How can you have additional books in a translation? Some scholars say that even the current Hebrew text was taken from a longer and older Hebrew text that contained these 'additions.' Thus the current Hebrew text is only a portion of the original text while the Septuagint reflects the more ancient and longer text. It is difficult for our modern minds to think of the ancient times when texts were extremely rare, and the main way of transmission of the Sacred Word was orally. Maybe we will discover the answers to these questions about the additional books or maybe not. Either way we must accept the authority of the Church.*

³⁸¹ *This concludes the Book of Job but there is an addendum that references a Syriac book that is included in the LXX Septuagint Book of Job concerning his previous name Jobab.*

³⁸² *Thus the Hebrew scholars who translated the Hebrew Scripture into Greek made it very clear that there is life after death. (see Appendix "A Word on Sources and Translations" for more background information.*

³⁸³ *The same expressions are used in the Book The Wisdom of Solomon, 5:15-16*

³⁸⁴ *If not conclusive*

³⁸⁵ *If not obliterated completely*

³⁸⁶ Life after death means that the reward of the righteous and the punishment of the wicked will always occur, maybe not in this life but certainly in Eternity. So, when Elihu speaks of the righteous rewarded and punishment of the wicked, just as Daniel spoke of everlasting life (for the righteous) and rising to everlasting contempt (for the wicked), the LXX Septuagint makes clear that his words should be understood within a framework that includes life in the world to come.

One of the most uplifting and well known verses from the Book of Job is in Chapter 19 when Job states, “I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God whom I shall see on my side, and my eyes shall behold..” ³⁸⁷ There are commentators that doubt whether this is a reference to Resurrection after death but within the context of the LXX Septuagint’s affirmation ³⁸⁸ of Life after death the case becomes much, much stronger it is referring to a Resurrection after death. The Fathers of the Catholic Church have held this to be so. ³⁸⁹

When Life after death is understood as part of the framework of the Book of Job it leads to a very important recognition, that the Book of Job is really about a battle between Life and death. The [spirit of contradiction] was on the side for death for man when [he] stated,

“Can a man be pure before his Maker? Even in his servants he puts no trust, and his angels he charges with error; how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth. Between morning and evening they are destroyed; they perish forever without any regarding it. If their tent-cord is plucked up within them, do they not die, and that without wisdom?” ³⁹⁰

Central to the [spirit of contradiction’s] accusation against man is that man does not deserve Life after death, man deserves to perish forever without any regarding it. As [his] agent Zophar contemptuously put it, “*he (wicked man)* ³⁹⁰ *will perish forever like his own dung.*” The [spirit of contradiction] is the [prince of death], [the accuser who] will never concede that man can be righteous or that any man deserves to be seated upon a throne forever. [his] stealthy malice pervades the discourses of the three friends. The three friends do not mention life after death ³⁹¹ they speak only ³⁹² of man’s end, death forever. ³⁹³ For the three friends, man’s life ultimately ends with death, an eternal death.

It is the words of Job’s wife, short as they are, where [hasatan’s] malice toward man and his life is evident. Job’s wife tells Job, “*Do you still hold fast your integrity? Curse God, and die.*” ³⁹⁴ In the first part of her statement she questions ³⁹⁵ Job’s continued defense of his integrity, using the same word for integrity that the LORD had used

³⁸⁶ The principle articulated by the three friends that in this life the good are always rewarded and the wicked are always punished.

³⁸⁷ This is acknowledged by translators as a difficult verse to translate, in part because of words found nowhere else in Scripture.

³⁸⁸ Also the Latin Vulgate translation of the Bible has Job specifically referring to ‘rising on the last day.’

³⁸⁹ The Latin Vulgate also states this.

³⁹⁰ He being the wicked man which was shown earlier to be all men, man was fundamentally wicked, one who would curse God to His Face were it not for God’s hedge about him.

³⁹¹ Zophar does mention Sheol but it is in context that God can see everywhere, even down to Sheol. While Sheol implies existence after death it does not mean Life after death.

³⁹² When they speak of anything good about man, it is within the context of the carrot, trying to get Job to admit he has been wicked.

³⁹³ “The Rabbis recognized that in this world there can be “a tzaddik (righteous person) whose life is bad, and a rasha (wicked person) whose life is good” because they believed that true justice could be obtained only in a truer world in the World to Come (olam ha-ba), the Afterlife. Job’s companions did not profess belief in an afterlife, and so they insisted that God renders good to the good and bad to the bad”. From the Jewish Study Bible, 2nd Ed, p 1494

³⁹⁴ Job 2:9

³⁹⁵ Starting with a question, much as [the serpent] did in the Garden when tempting Adam’s woman, [he] began by questioning her about what God had really said.

when He stated to [hasatan] that Job held fast to integrity. Thus, she is bringing to Job [hasatan's] attack on his integrity as she voices [hasatan's] words that Job should curse God. Fathers and Doctors of the Church have agreed that Job's wife had brought to Job [hasatan's] very words to "curse God."³⁹⁶ But Job's wife statement doesn't end there. It is in the concluding part of her statement to Job where she states "*and die*" that [hasatan's] malice is stated where it had only been implied before.³⁹⁷ After questioning and challenging Job's integrity, Job's wife speaks of one action with two steps. Step one curse God. Step two die! This is truly a battle between life and death for Job and for man, and not just death in this world but death forever.

Job responds saying "*you speak as one of the foolish women.*" In the Hebrew text the root of the adjective 'foolish' that Job's uses to rebuke his wife comes from the same root as the word 'folly' that the LORD uses to rebuke Eliphaz saying that only after Job prays for Eliphaz and the other friends that the LORD will not deal with them according to their 'folly.' This connection between what the three friends said and what Job's wife said points to and confirms the [spirit of contradiction's] influence behind all their words. The [spirit of contradiction, hasatan] is the [spirit of folly].

Opposed to the [prince of death] is the angel of whom Elihu speaks in verse 33:23. This angel,³⁹⁸ "*one of the thousand,*" who mediates for and delivers man from going down into the pit by finding a ransom for man. The righteous man will be set with kings upon the throne forever. This is the battle in the Book of Job,³⁹⁹ over life and death for man, whether there is the light of Life that continues forever in the world to come or whether death is the eternal end for man.

Job for his part is uncertain about existence after death. At one point he questions, "*If a man die, shall he live again??*" Later Job states he is willing to be hidden in sheol, the land of the dead, until God's wrath has past if God would only would "*appoint me a set time, and remember me! .. All the days of my service I would wait, till my release should come.*"⁴⁰⁰ This mention of 'sheol' suggests⁴⁰¹ an existence after a bodily death in a place of darkness and gloom. Job is saying that he is willing to go to this place if only God remembers him and eventually releases him.⁴⁰² Later Job will speak of his hope in a Redeemer who can deliver him by Resurrecting him from the dead. Job recognizes it is a battle of Life and death. Resurrection is Job's hope that the battle will be won by Life.

So can one confidently say that Job believes in life after death? Some of his words suggest no, other suggest yes. Maybe the way to think about it is to compare Job's contradictory thoughts to the experience of someone suffering through a hurricane or a tornado. When the eye of the storm is moving directly at you, the wind comes from one direction, say west to east. After the eye of the storm has passed over and you are on the backside of the storm, the winds come from the opposite direction, east to west. Job is caught in a violent storm of adversity

³⁹⁶ For example Saint Gregory the Great said that the enemy instigated Job's wife to speak this "baneful counsel." Saint Gregory on "Morals in the Book of Job."

³⁹⁷ At this point the three friends had not yet spoken.

³⁹⁸ One cannot but help think of Daniel's words about everlasting life and the mention of Saint Michael.

³⁹⁹ Indeed throughout Scripture

⁴⁰⁰ It is interesting to compare Job's willingness to go to Sheol temporarily and the fact that Jesus descended into Hell for three days. Jesus did that which Job was willing to do.

⁴⁰¹ Though there are those who contend that Sheol does not imply existence after death.

⁴⁰² This hope recalls the words of 1 Samuel 2:6: "The LORD kills and brings to life; He brings down to sheol and raises up."

and excruciating anguish and some things he says at one time are directly the opposite of things he says later.⁴⁰³ But this happens when one suffers in a violent storm.^{404 405}

Job's and man's hope for life after death is fulfilled when Jesus definitely wins the battle upon the Cross and in His Resurrection. Man's Life has been won. Jesus is the definitive answer to the question "what is man" as asked in the Book of Job. The Book of Job begins the Revelation⁴⁰⁶ that man can be righteous and the righteous who will be Resurrected to eternal Life! A Revelation that will be fulfilled and completed in the Resurrection of Jesus Christ.

An additional point, Job's possessions were restored twofold after he repented during the theophany of the LORD. The LORD restored everything double except his children. He received seven more sons and three more daughters at the end (not to mention both his sons' and his daughters' children and their children.) This may be another allusion to life everlasting. In the world to come Job will have double the number of children, those he had before the test and those he had after.

What's Wrong with being a Mercenary?

[hasatan] had wanted to prove what man was - a mercenary at best. What is wrong with being a mercenary? The answer is that a mercenary does not love God, instead a mercenary loves the payments, the reward. Take that away and the mercenary would curse God to His face.

God is Love. Being made in His Image and Likeness means that at the core of our being we are meant to reflect God's Love for us in our love for Him. This is the most important part of what it means to be made in God's Image and Likeness. Of course, we can reject this Love, we can turn from reflecting His Image and Likeness and love other gods such as the work of our hands, pleasure, fame, and/or power. Such selfish love is at the core of the mercenary. A mercenary only serves God so as to obtain payments, something other than God is at the core of what the mercenary loves. A mercenary will not do the one thing that God has done, suffer and die for the sake of love. This is obvious on the Cross, Jesus, the unblemished lamb and the complete innocent suffered for the forgiveness of our sins and so that we can be restored to the image and likeness of God. Both God's Justice and His Mercy finds its roots in His Love but we see it most prominently in His Mercy, His willingness to suffer and consume imperfection, suffering for the sake of His Love. This is at the heart of the Key of Creation - transformative suffering. Suffering in the sense that the PERFECT suffers imperfection out of love. Transformative in the sense that this suffering brings about redemption. It is all for the PERFECT love by the PERFECT One.

Herein lies the answer to the question, the question that arises in everyone's heart who reads the Book of Job, why did the LORD allow Job to be tested and suffer so greatly? There are those who feel that when God allowed [hasatan] to inflict such excruciating suffering upon an innocent man this was a miscarriage of justice. It may seem to be an injustice but this is the assessment of a mercenary. When Job finally sees God in the whirlwind,

⁴⁰³ The same type of opposing thoughts can be seen in Psalm 73 and in Jeremiah Chapter 20.

⁴⁰⁴ Job's inconsistencies are one of those details that make the account of his sufferings and reactions more personal, more human. Most people undergoing adversities, even when they aren't extreme, feel conflicting emotions and thoughts. It is like a storm in their mind. So when Scripture describes these conflicting thoughts within Job it resonates with the readers own experiences.

⁴⁰⁵ Another attractive analogy is from the Book 'Be Patient' by W. W. Wiersbe, "It is significant that Job would go from the depths of despair to the heights of faith, and then back into the depths again. This is often the normal experience of people experiencing great suffering. The skies will be dark and stormy, a ray of light will suddenly shine through, and then the storm will come again."

⁴⁰⁶ A signpost to the Cross Road.

Job rejects this assessment and repents. Job realizes that God is so Great, that we cannot call Him into account even for letting an innocent man be tested, to suffer so excruciatingly. God had called on Job to be like Him, to suffer even though innocent. The test of Job is one of the earliest examples in Scripture of God highlighting His call to His servant to suffer injustice so as to reflect the most important part of God's unconditional Love, His self-sacrifice in the face of imperfection.

After seeing God and repenting, Job embraced and reflected God's Mercy by interceding for his friends who had severely tempted him to renounce his integrity and choose instead to be a mercenary. In praying for his friends Job reflected the Mercy of God, the Mercy that arises out of God's Love. The Love that is willing to suffer for the sake of the beloved. It is an awesome and wonderful Love leading one to sing out loudly in joy Who is like God?!

Rich Food ⁴⁰⁷

When some commentators dismiss Elihu discourses they reason that he is only repeating the things said by the three friends ⁴⁰⁸ one of the things they point to are these words spoken by Elihu,

"For according to the work of a man He (God) will repay him, and according to his ways He will make it befall him" ⁴⁰⁹

and

"God does not keep the wicked alive, but gives the afflicted their right"

and

"(God) does not withdraw his eyes from the righteous, but with kings upon the throne He sets them forever.. If they are caught in the cords of affliction, then He.. commands that they return from iniquity.. and if they listen and serve Him, they complete their days in good ⁴¹⁰.. But if they do not listen, they perish by the sword."

These commentators hear Elihu saying the good are rewarded and the wicked are punished in this life and conclude he is taking the same position that was held by the three friends. But when the focus is widened and the different threads of the story are carefully followed, a different conclusion of what Elihu says presents itself. First Elihu is not using the stick and carrot to accuse Job of any wrongdoing before Job suffered his adversities at the hands of [hasatan]. Elihu is speaking about what God does for men. He is saying the same thing that is said many times in Scripture. ⁴¹¹ For example,

Psalm 145:7-9 *"the LORD loves the righteous.. but the way of the wicked He brings to ruin."*

⁴⁰⁷ *The Planet of 'Rich Food.'*

⁴⁰⁸ *Though many of the same commentators acknowledge that Elihu praises God more than the three friends.*

⁴⁰⁹ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 34:11). San Francisco: Ignatius Press.*

⁴¹⁰ *Popularly translated as 'prosperity'*

⁴¹¹ *Saying this means that this thread runs throughout Scripture. It is a very important thread and in a discussion of the Justice of God vis-à-vis the suffering of the righteous and the prosperity of the wicked it is one that will provide a high yield of understanding. However as noted earlier, while the question of suffering is a very important one, in this book the central questions are what are being studied and analyzed.*

Psalm 3:33 *“The LORD’S curse is on the house of the wicked, but He blesses the abode of the righteous.”*

Proverbs 2:21, *“For the upright will inhabit the land.. but the wicked will be cut off from the land.”*

Secondly in verse 36:16 Elihu says,

“He (God) has allured you (Job) out of the mouth of the adversary into a broad place where there was no cramping and what was set on your table was rich food.”

Job had just lost all his children and all of his servants were either killed or left him; he lost his health and was covered with hideous boils and he was using broken pottery to scrape his skin off. He was sitting on a hill of ashes and basically has nothing left but his painful life.⁴¹² What rich food is Elihu speaking about when he speaks to Job in his horrific condition?? Would Job even care about eating rich food in his condition? Elihu had said earlier that when man is chastened upon his bed with pain that he loathes bread and his appetite dainty food (v33:19). So why would Elihu try and console Job by telling him his table is set with rich food? Elihu’s words are really a Head scratcher and not only for the reader but it must have caused Job and the three friends to do so as well.⁴¹³ How do all of these agonizing adversities relate to rich food? This verse is so condensed and weighty that it takes a lot to unpack and it requires a very close look at the weave, i.e. tracing the threads through Scripture, to understand.

First, when Elihu says that God has lured Job out the “mouth of [the adversary]”⁴¹⁴ it expresses what has been written earlier in this chapter, that [hasatan] is not just a vehicle to introduce the story but [his] influence is throughout the Book of Job. [hasatan] doesn’t fade away at the end of the Prose Introduction but is stealthily, stealthily⁴¹⁵ there throughout the Poetic chapters, influencing the three friends to say that man is abominable and tempting Job to admit he has been wicked. Elihu is saying that God has lured Job out of [hasatan’s] mouth, out of the temptation to renounce his integrity for the sake of gain. Despite the constant temptations by the three friends, Job did not renounce his integrity.

When Elihu tells Job that God has allured him into a broad place, the Hebrew word translated as ‘broad’⁴¹⁶ is a thread that can be followed to other books in Scripture. Following this thread⁴¹⁷ the same Hebrew word is also translated as ‘breadth,’ a dimension of measurement, as in the breadth, length, and height of an object. It was in

⁴¹² Job still had his wife but she found him repulsive. Job 19:17

⁴¹³ One could say it left them speechless.

⁴¹⁴ This is not the most popular way to translate this phrase. More typically it is translated “allured you out of distress.” Literally the Hebrew reads ‘mi pi sar.’ ‘Mi pi’ is translated ‘out of the mouth of’ and the Hebrew word ‘sar’ can be translated either as distress or adversary. Adversary was chosen here just as ‘sar’ was translated as adversary in Esther 7:6 when Esther calls Haman an adversary. Also the word ‘sar’ is used elsewhere in Scripture and there it is three times more likely to be translated as enemy or adversary.

⁴¹⁵ The repeated word was intentional

⁴¹⁶ Written in Biblical Hebrew as “rçhb” (remember that Biblical Hebrew only has consonants, the vowels must be provided by the reader based on the understanding the context.) As it is pronounced in Hebrew it occurs only twice in Scripture both times in the Book of Job. As it is written in Hebrew it occurs over 20 times. In these occurrences the word still has the same general meaning as broad. It is also the same spelling but a different pronunciation as ‘rahah or rachab’ the prostitute from Jericho who was an ancestor of Jesus.

⁴¹⁷ This thread tracing process is similar to the tracing of the thread that runs through the Exodus story of Moses and Israel being saved when the water of the Red Sea closed upon Egyptians and tracing this thread to the Baptism by the Lord Jesus. The miracle at the Red Sea serves as an allegory informing and deepening our understanding of the Baptism by Jesus that in turn deepens our understanding of what happened at the Red Sea.

this sense that it was used to describe the measurement of the Noah's Ark, and used to describe the measurements of the Ark of the Covenant and both the Temple built by Solomon and the Heavenly Temple described prophetically by Ezekiel. It is found in Genesis 13:17 when God Promised the land to Abram, "*Arise, walk through the length and the breadth of the land.*" In Exodus 3:8 God describes to Moses the Promised land as a broad land, "*I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey..*"

In each of these passages there is an undertone of the Protoevangelium Promise. The LORD had spoken that the Seed of the woman would crush the head of [the serpent]. Throughout the Old Testament the LORD was at work to bring this Promise to fulfillment. The Ark of Noah and the Ark of the Covenant, the Temples, and the Promised Land were all the visible signs of God's work to bring about the fulfillment of the Promise. It is Holy appropriate that the broad land spoken of by Elihu should be woven with the same thread that leads to the Arks, the Temples and back to the Promise. After all it was [hasatan], that [ancient serpent], [who] caused all Job's adversities and it was God Who had brought Job out of the mouth of the [adversary] into that broad land.

The 'broad' thread can also be translated as broad place.⁴¹⁸ Twice in the Book of Psalms⁴¹⁹ David speaks of the LORD delivering him from his enemies and bringing him forth into a broad⁴²⁰ place. This 'broad place' is a good place where there is no cramping. The Hebrew word for cramping⁴²¹ is used only a few times in Scripture. Besides being used by Elihu, it is used in Isaiah 9:1 where it is translated as anguish. Isaiah 9 prophesizes that will be no gloom for "*her that was in anguish*" because the people in Galilee "*have seen a great light..*" Christians recognize Isaiah 9 as prophesizing the coming of Jesus the Messiah Who was the great Light to those in Galilee and later to the world.⁴²²

In this broad place where there is no cramping, God has set a table before Job with rich food. In the well-known Psalm 23 David sings, "*Even though I walk through the valley of the shadow of death, I fear no evil; for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies..*"⁴²³ Note the similarity between the table set before David and the one set before Job. Both tables are prepared by God. Both are set in the midst of adversity, for David it is in the presence of his enemies, for Job it is after being allured from the mouth of the [adversary] and in front of the three friends who have acted as Job's enemies, falsely accusing him of wickedness.

Job's table has been set with rich food. This is another important thread to trace. The Hebrew word that is generally translated as rich food⁴²⁴ literally means "fatty food."⁴²⁵ In ancient times because there was often a

⁴¹⁸ "Rchb" is the root of the word "mrchb" which is formed simply by adding an 'm' to "rchb."

⁴¹⁹ Psalm 18 and 31. Also note that 2 Samuel 22 is almost a duplicate of Psalm 18.

⁴²⁰ mrchb

⁴²¹ musaq

⁴²² This passage is quoted by Matthew 4:15-16 in the New Testament and paraphrased by Zechariah (Luke 1:78-79), the father of John the Baptist in Saint Luke's Gospel.

⁴²³ *The Holy Bible*. (2006). (Revised Standard Version; Second Catholic Edition, Ps 23:4-5). San Francisco: Ignatius Press.

⁴²⁴ Hebrew - dashen

⁴²⁵ *The ancients knew nothing of our modern squeamishness about fatty food.*

scarcity of food, fatty food was good food.⁴²⁶ It came from healthy animals, not animals that were emaciated and sickly. This rich food was used for sacrifice, it was the best food people had to offer. David sings of rich food,

“O God, you are my God, I seek you, my soul thirsts for you; my flesh faints for you, as in a dry and weary land where no water is.. Because your merciful love is better than life, my lips will praise you.. My soul is feasted (with fatty foods)⁴²⁷ as with marrow and fat, and my mouth praises you with joyful lip.. for you have been my help, and in the shadow of your wings I sing for joy.”

When David sings of his soul feasting as with marrow and fat, he sings using the language of physical food but the primary dimension of his song is not physical but the mystical food that God provides his soul. When Elihu speaks of rich food it is hard to imagine that he is speaking about physical food, it makes no sense within the context.⁴²⁸ Rather the rich food is an allegory for the mystical food that God is providing Job in the midst of his adversities. ‘Rich food’ is no longer to be understood solely with regard to the physical but there is a mystical dimension to what Elihu says.⁴²⁹ The mystical dimension in this verse has the potential to transform our understanding of everything that Elihu has said.

Thus one must consider the mystical dimension of everything that Elihu says, not just the physical.⁴³⁰ For example, when Elihu says that God will set the righteous upon thrones with kings forever a Christian’s thoughts may be drawn to the Book of Revelation Chapter 4.⁴³¹ There twenty-four elders wearing crowns and seated upon thrones like kings, sit round the One seated on the Throne Who lives forever and ever. Before the throne of the One, there burn the seven spirits of God.⁴³² The elders cast their crowns before the throne and sing, *“Worthy are You, our Lord and God, to receive glory and honor and power, for You created all things, and by Your will they existed and were created.”* When Elihu speaks of ‘forever’ he is speaking of eternity and of everlasting life. It is part of the response to the question ‘what is man.’ The righteous man’s life is not one that will end in death forever, as the [spirit of contradiction] had stated, but is destined to be set upon a throne with kings forever, he will have life everlasting.

Only by following the threads through Scripture were we able to realize that when Elihu speaks of rich food in a broad place that the Book of Job is speaking allegorically referring to the Promise by the LORD God in the Garden. These threads trace through the Old Testament to the New Testament where the Promise is fulfilled. The rich food set before Job and David is the prophetic allegory for the Protoevangelium Promise that is fulfilled in the food that will be provided by the LORD Jesus; feeding His people with His own Body, the Eucharist, the rich food of sacrifice. It is He, the Seed of the woman, the Son of David, the Son of Man and the only begotten Son of God Who would be God’s definitive answer to the question “what is man” and how to “speak rightly about God.” Of

⁴²⁶ Even though *deshen* is literally fatty food, rich food is the concession used here due to the harsh sound of fatty foods in modern ears.

⁴²⁷ Spelled the same as *dashen* and from the same root.

⁴²⁸ A rich meal served on top of an ash heap is going to make everything better??

⁴²⁹ So, in tracing the broad place and the rich food threads in Scripture we come to an awareness that what Elihu is telling Job is inimical to what has been called here the stick and the carrot and what others have called the retribution principle. Job has been saved from the mouth of the adversary by God Who has brought Job to the broad place of the Promise, protected from the adversary where God provides the rich food, the food of sacrifice that leads to songs of joy.

⁴³⁰ For example, when Elihu speaks of the righteous are seated upon thrones forever and the wicked are cast down, our understanding of these words should not be constrained to physical prosperity as we know it. There is a mystical dimension to these words that touch upon the eternal.

⁴³¹ Re 4:10–11

⁴³² Could Saint Michael be one of the seven burning spirits?

course, this was probably not understood by the human author(s) who wrote the Book of Job nor the people of the time who received this Book ⁴³³ but it was the intention of the Divine Author. How do we know this? Because that is what happened!

For the Rod, for the Land, for Love - The Pointed Pointing Answer to the Mystery of Suffering ⁴³⁴

The meaning of suffering is a burning question in the heart of many. The common desire or expectation by countless generations of readers ⁴³⁵ is that the Book of Job would provide the answer to this mystery of suffering. The Book is forty-two Chapters long and has always been considered as centered on the question of the suffering. The common expectation is that it will explain why it is that some good people suffer and at least some wicked people prosper. These two questions are a problem of justice; if there is justice in this world then neither of these two situations should happen. ⁴³⁶ To date, no one has recognized a definitive answer to these questions in the Book of Job. It is generally agreed that the only response the Book seems to provide is that God is so great that it is not right that we should ever call Him to court and demand an answer to these questions, so to speak. This response is a very important part of Elihu's response to Job. It is a true and right response. But this conclusion still leaves hope for more, for a deeper understanding. The Book of Job provides more. When one looks for a faint star in the night sky with unaided eyes, it is more likely seen when we don't look directly at it. ⁴³⁷ It is when we no longer look directly on suffering and focus elsewhere that our eye is able to see the faint star, in this case an answer to the question of suffering. ⁴³⁸ It is Elihu who pithily provides it.

Elihu does not provide a lengthy and detailed explanation of the answer but he provides a pointed and pointing answer. ⁴³⁹ It is found in his words, after earlier he had revealed he had been inspired by God, ⁴⁴⁰ he says:

He (God) loads the thick cloud with moisture; the clouds scatter His lightning. They turn round and round by His guidance, to accomplish all that He commands them on the face of the habitable world. Whether for rod, or for His land, or for love, He causes it to happen. ⁴⁴¹

It is a mysterious statement. It is not surprising that God controls the weather after all God is the Creator. But what is truly unexpected and astounding is that He controls the weather for moral and spiritual reasons. God can use the weather to instruct and to call man back to Him. It is a pointed answer in that it is the tip of the spear. It is a 'pointing answer' in that it points to three reasons for God's control of the weather. It is also pointing because the answer cannot be understood or even recognized without following the threads pointing ⁴⁴² to other parts of Scripture.

Before explaining, it is important to recognize that Elihu's statement about the clouds is not constrained to God causing it to rain. When God controls the clouds He causes it to either rain or not to rain. One can think of withholding rain, as one commentator put it, as causing the rain laden clouds to go elsewhere. This is important

⁴³³ Or when they transmitted it orally.

⁴³⁴ The Planet of Theodicy

⁴³⁵ Or hearers

⁴³⁶ and have been grouped under the subject heading called Theodicy

⁴³⁷ This is due to the construction of the eye, the sensitivity of the rods and the cones in the eyes.

⁴³⁸ Like looking at a star using the rods, not the cones of the eye.

⁴³⁹ And pithy.

⁴⁴⁰ In his commentary on the Book of Job, Saint Thomas Aquinas mentions that Elihu was saying he was inspired by God.

⁴⁴¹ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 37:11–13). San Francisco: Ignatius Press.

⁴⁴² [hyperlink](#)

because, by comparison, Scripture often speaks about God withholding rain as a rod of punishment but only on rare occasions does Scripture speak of God sending rain as punishment. Rain is more often spoken of as a blessing.

The first reason Elihu gives for God controlling the weather is as a rod. Job had mentioned a rod twice. The first time is when he requests that God take His rod away so that Job, the righteous man, might not be terrified of Him.⁴⁴³ The second time is when Job asks why God's rod is not upon the wicked. Both times a rod is associated with pain and suffering.⁴⁴⁴ A 'rod' is a stick that is used elsewhere in Scripture to describe striking someone as punishment for moral wrongdoing. Proverbs states⁴⁴⁵ it is wisdom to use the 'rod' to beat one's (errant) son because *"if you beat him with the rod (sebet) you will save his life from Sheol."* Again, in Proverbs it states,⁴⁴⁶ *"He who spares the rod (sebet) hates his son, but he who loves him is diligent to discipline him."* In Proverbs 10:13 *"a rod (sebet) is for the back of him who lacks sense."*

When God uses the weather as a 'rod' it is to punish Israel for turning from His Word and following other gods. This 'rod-thread' continues on to 1 Kings 8:35 and 2 Chronicles 6:26. Both begin *"When heaven is shut up and there is no rain because they (Israel) have sinned against You (God..)"* In Leviticus 26:3 God says *"if you walk in my statutes and observe my commandments and do them, then I will give you your rains in their season."* Shortly after⁴⁴⁷ it is stated *"if in spite of this you will not listen to Me, then I will chastise you again sevenfold for your sins, and I will break the pride of your power, and I will make your heavens like iron and your earth like brass."* So Elihu's statement that God uses the weather as a rod against a rebellious Israel resonates with these and other verses in Scripture saying that God will use the weather to discipline men causing them to suffer so as to turn them back to Him and away from idolatry.

Next Elihu says that God controls the weather for the sake of "His land." Following this thread we are led to Jeremiah 3:2-3 *"You (Israel) have polluted the land with your vile harlotry. Therefore the showers have been withheld, and the spring rain has not come.."* Moses says in Deuteronomy 11:17 *"Take heed lest your heart be deceived, and you turn aside and serve other gods and worship them, and the anger of the LORD be kindled against you, and He shut up the heavens, so that there be no rain, and the land yield no fruit, and you perish quickly off the good land which the LORD gives you."* So, the fact that God will send no rain upon the land if Israel plays the harlot and worships other gods resonates elsewhere in Scripture, but that sounds like just another way of saying God uses the weather as a rod for correction. So, what if anything, does the mention of His, i.e. God's 'land', add to what has already been said by 'rod?' Actually, a lot! It helps to answer a popular conundrum associated with the 'retribution principle' in Scripture.

To understand we follow the thread to the prophet Ezekiel who relates the LORD's words,

"Son of Adam, set your face toward Jerusalem and preach against the sanctuaries; prophesy against the land of Israel and say to the land of Israel, thus says the LORD: Behold, I am against you, and will draw

⁴⁴³ Here is the righteous man suffering the rod of God.

⁴⁴⁴ In this first reason for controlling the weather, the Divine Author highlights that the previous description was not limited to bringing rain as a blessing but includes withholding rain as a punishment.

⁴⁴⁵ Proverbs 23:13-14

⁴⁴⁶ Proverbs 13:24

⁴⁴⁷ Leviticus 26:18-19

forth my sword out of its sheath, and will cut off from you both righteous and wicked. Because I will cut off from you both righteous and wicked, therefore my sword shall go out of its sheath against all flesh from south to north; and all flesh shall know that I the LORD have drawn my sword out of its sheath; it shall not be sheathed again.”

The LORD will cut off both the righteous and the wicked from the land. If the rod was used as punishment to turn idolaters from their wickedness, the prophesy against the land stands distinct because it states that not only the wicked but the righteous will suffer. Why would the LORD cut off both the wicked and the righteous from the land?

In Deuteronomy 11:12 Moses speaks of the land *“which the LORD your (Israel’s) God cares for; the eyes of the LORD your God are always upon it, from the beginning of the year to the end of the year.”* In Deuteronomy 9:4–6 Moses tells Israel,

“Do not say in your heart .. ‘It is because of my righteousness that the LORD has brought me in to possess this land; whereas it is because of the wickedness of these nations that the LORD is driving them out before you. Not because of your righteousness or the uprightness of your heart are you going in to possess their land but because of the wickedness of these nations the LORD your God is driving them out from before you, and that He may confirm the word which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob. “Know therefore, that the LORD your God is not giving you this good land to possess because of your righteousness; for you are a stubborn people.”

The prophet Joel states that *“the LORD became jealous for His land.”* Such jealousy reflects the words of Moses in Leviticus 18:24-27 when he speaks for the LORD God,

“Do not defile yourselves by any of these things, for by all these the nations I am casting out before you defiled themselves; and the land became defiled, so that I punished its iniquity, and the land vomited out its inhabitants. But you shall keep my statutes and my ordinances and do none of these abominations, for all of these abominations the men of the land did, who were before you, so that the land became defiled; lest the land vomit you out, when you defile it, as it vomited out the nation that was before you.”

The focus of these words is on the land, a land that the LORD cares for, always watches, and is jealous for. It is His land. A land that will vomit out inhabitants who defile it. A land that was not given to Israel because they were righteous, as Moses tells them. What is it about this land that God so cares for it?

It is the Promised Land! It is for the sake of the Promise that God cares for this land. A Promise made to Abraham, Isaac, and Jacob but one that had its roots in the Promise made in the Garden of Eden, the Protoevangelium. There God had promised that the Seed of the woman would crush the head of the [serpent]. Many believe that the Garden of Eden was actually somewhere in the land of Israel. Nonetheless, God certainly cares for this land and He promised it to Abraham, Isaac, and Jacob. The Promise transforms the way in which we see these references to the land of Israel. It is the land of Promise, it is the Promised Land. God’s redemption of man is the Promise and it is why God is jealous for the land. God is jealous for the Promise, for His Word to be fulfilled. Regardless of whether Israel’s eyes are on Him or they are turned away, they are the people of the Promise

from whom the fulfilment of the Promise of Salvation would come about. As Jesus, both a Jew and the King of the Jews, had said *“salvation is from the Jews.”*

Often times when the people of the land of Promise suffer it is because God is jealous for the Promise. Both the righteous and the wicked will suffer for the sake of the land, for the sake of the Promise. The Promise will come about; it is God’s Will and nothing will prevent it from being fulfilled, even if it means the righteous will suffer along with the wicked. ⁴⁴⁸

A good example of the suffering of the righteous for the sake of the Promise is found in the Book of Tobit. ⁴⁴⁹ Tobit, a righteous man, acknowledges that he has been exiled because his tribe, Naphtali, had joined in apostasy, sacrificing to Baal. Tobit acknowledges that God’s judgement was true in giving them over to plunder, captivity and death because *“we did not keep Your Commandments.”* Tobit’s exile resonates with this second reason for the just suffering along with the wicked.

Scripture is not limited to the punishments that are associated with the Land of Promise, there are also blessings. God sends rain for the sake of the land of Promise. The Prophet Joel says, *“Be glad, O sons of Zion, and rejoice in the LORD, your God; for He has given the early rain for your vindication, He has poured down for you abundant rain, the early and the latter rain, as before.”* And Ezekiel 36:22-36 states,

“It is not for your sake, O house of Israel, that I am about to act, but for the sake of My holy name, for I will take you from the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.. You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God. And I will deliver you from all your uncleannesses; and I will summon the grain and make it abundant and lay no famine upon you.. Then you will remember your evil ways, and your deeds that were not good; and you will loathe yourselves for your iniquities and your abominable deeds. It is not for your sake that I will act, says the Lord God; let that be known to you. Be ashamed and confounded for your ways, O house of Israel. “Thus says the Lord God: On the day that I cleanse you from all your iniquities,.. the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. And they will say, ‘This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities are now inhabited and fortified.’ Then the nations that are left round about you shall know that I, the LORD, have rebuilt the ruined places, and replanted that which was desolate; I, the LORD, have spoken, and I will do it..”

When Elihu speaks of controlling the rain because of the land, this thread connects to the Promise. When Israel, the nation of the Promise, turns from God and the Promise seems to slip away, God casts them off the land only to bring them back to it through suffering. This restoration comes for the sake of fulfilling the Promise and not for the sake of Israel. He brings them back to the land and gives them rain so that the land will yield its increase. He does this for the sake of His Name and His Promise. His Promise will be fulfilled.

⁴⁴⁸ The third reason Elihu gives for God controlling the weather is at the heart of the suffering of the righteous when the people are vomited out of the land for the sake of the Promise.

⁴⁴⁹ Part of the Catholic canon but not include in the Jewish or Protestant canons.

There is another point about the Promised Land that needs to be highlighted. As previously stated, for the sake of the Promised Land the LORD will cause suffering that will affect both the righteous and the wicked. The converse is also true, as Jesus said *"God sends rain on the just and the unjust."* For the sake of the Promise God will do what it takes to bring the fulfilment of the Promise whether it be punish those on the land who defile it or bring those vomited out of the land back and wash them clean and give them rain in due season for the sake of the Promise. These actions of God effect both the wicked and the righteous. The righteous suffer along with the wicked when they are cast out of the land and conversely the wicked will be washed clean and brought back with the righteous to the land all for the sake of the Promise.

This is why Israel is unique. God chose Israel to bring about the Promise. This is why the focus of the blessings and curses is upon the land, it is focused on the Promise. Some say that the Book of Job is antithetical to the Torah (the first five books of Scripture) in that the Torah speaks of the 'retribution principle,' that is, righteous behavior is rewarded while idolatry is punished. These commentators then point to the Book of Job and say it's a story about a righteous man who undergoes excruciating suffering such that it refutes the 'retribution principle.' Thus they conclude there is a fundamental incompatibility between the Books. This is a conundrum.

This conundrum is false for it fails to account for the Promise and the Promised Land. The first five books of Scripture describe the Promise and God's actions to bring about the fulfilment of the Promise through Israel. The blessings and curses are for Israel and the purpose of bringing about the fulfilment of the Promise. On the other hand the Book of Job is not about the Promised Land. Job is not described as an Israelite or Jew. Job's suffering is not about punishment or the Promised land. Job's suffering is about an earlier part of the battle between the LORD and [hasatan] over the question "what is man?" Job's suffering is pointed to by the third part of Elihu's revelation, controlling the weather for love (or loving kindness.)

The third reason that the inspired Elihu gives for God controlling the weather is Love, the Hebrew word is 'hesed' which is also translated as loving kindness. It is easy to understand why God would send rain because of love but why would God withhold rain because of love? Here we have to follow the loving-kindness-thread to the Book of Jeremiah. Jeremiah says,

*"I am the man who has seen affliction under the rod of His (the LORD's) wrath.. surely against me He turns His hand again and again the whole day long.. But this I call to mind, and therefore I have hope: the steadfast love (hesed) of the LORD never ceases, His mercies never come to an end; they are new every morning; great is your faithfulness. The LORD is my portion," says my soul, "therefore I will hope in him."
.. It is good that one should wait quietly for the salvation of the LORD."*

Jeremiah was a man chosen by God from the womb. Jeremiah was God's prophet; he saw affliction under the rod of the LORD's wrath but it was not for his own sins but for love. In the depths of his pain, it is God's love that Jeremiah recalls, the steadfast Love (Hesed) of the LORD.

Isaiah speaks of the Salvation of the LORD through His Suffering Servant. The Servant of the LORD, the Righteous One, was

"a Man of sorrows, and acquainted with grief.. it was the will of the LORD to bruise Him; He has put Him to grief.. But He was wounded for our transgressions, He was bruised for our iniquities; upon Him was

the chastisement that made us whole, and with His stripes we are healed.. Yet it was the will of the LORD to bruise Him; He has put Him to grief; when He makes himself an offering for sin, He shall see His offspring, He shall prolong His days; the will of the LORD shall prosper in His hand; He shall see the fruit of the travail of His soul and be satisfied; by His knowledge shall the righteous one, My Servant, make many to be accounted righteous; and He shall bear their iniquities.”

Here the LORD’s Love leads the Righteous and Suffering Servant of the LORD being bruised and wounded for our iniquities. This highlights that a just and righteous man may suffer, not for any sins of his own or taken from the land with the wicked, but God will bruise Him out of Love to bear our iniquities. No greater love is this than to give one’s life for another. This Love is seen in Jesus on the Cross. Saint Peter extolled us to *“rejoice in so far as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed.”*⁴⁵⁰ Saint John Paul the Great states, “Love is also the richest source of the meaning of suffering.” This is where this thread-of-loving-kindness that Elihu speaks of leads. This is the thread that points to the Cross and the Key of Creation.

At this point suffering is transformed. Jesus won Salvation on the Cross, now Saint Paul the Apostle can say, *“we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit Who has been given to us.. (for) while we were yet helpless, at the right time Christ died for the ungodly.”*

Job suffered as a servant of the LORD. He was a servant who waived under excruciating agony yet he kept his eyes fixed on the LORD. It is for the LORD’s Love of man that Job suffered. The LORD’s Love of man is at center of the Book of Job, about which everything in the Book orbits. This is reflected in the structure of the Book of Job, it is the LORD, the God of Mercy, that begins the Book and it is the LORD, the God of Mercy, that ends the Book. It is the God of Mercy that loves man and battles with [hasatan] over the question ‘what is man?’ It points to the LORD Jesus Christ Who will redeem man so man will be seated higher than the angels and spirits with everything in Heaven and on earth subject to Him and His Authority. This is what the Book of Job points us to.

And here is another thread that points to the Book of Tobit. Tobit had been a righteous man in exile because of the Promise but even there Tobit adhered to God’s Law and performed good works of Mercy. Even though righteous Tobit was tested. He lost his sight. His sight was lost due to the birds of heaven; he lost his sight because an angel had been sent to test the innocent and righteous man. Tobit was tested by a spirit just at Job had been tested by a [spirit]. In Job’s case, this spirit was a malevolent spirit who stole and murdered. In Tobit’s case it was an angel Saint Raphael sent by the LORD who caused the loss of Tobit’s sight but who was also sent to heal him. Both men are examples of being tested because of God’s Love, to reveal a love that carries on through suffering. It is a love of God and it reflects the LORD God’s PERFECTION.

So in these three words, rod, land, and love Elihu pithily points us to the reasons for suffering. It is not just one reason but all three. God uses suffering to punish idolaters, to bring about the fulfilment of the Promise, and the righteous suffer for love, to be like God, God on the Cross. The God Man Who gave His life so that man may live. Following these threads leads to a transformation of the understanding of suffering, an understanding that

⁴⁵⁰ *The Holy Bible*. (2006). (Revised Standard Version; Second Catholic Edition, 1 Pe 4:13–14). San Francisco: Ignatius Press.

points to Jesus on the Cross and is only completely revealed in His Passion. This is Elihu's pointed and pointing response to the question of suffering. Something pointing us to rejoicing in our LORD, just as Elihu pointed us to trust and hope in God for Who is like God?!

Finally, it should be noted that Elihu also spoke of Job's suffering as God's way of turning Job away from pride. Job had been a righteous man but there was a pride in him, a dormant pride, that would surface under intense distress. This pride was the seed in Job that expressed itself in Job's call for God to appear in court to explain why he had suffered so horribly. This pride had also been the root of Job calling upon anti-Creation to wipe the day of his birth from Creation.⁴⁵¹ It was sinful response, but it was a blessing for us. Job's expression of his suffering and the loss of his hope in God was instructive to us all. It resonated with how we can sometimes feel when undergoing great suffering. We are blessed to hear this resonance of our feelings in Scripture and learn the instruction that it is wrong and rooted in pride. Good servants of the LORD, servants who are not mercenaries, must never accuse God of injustice or call God to court. God is supremely just and merciful for after all Who is like God?!

Who is Talking, Who is Being Talked About? ⁴⁵²

The questions "what is man" and "how to speak rightly about God" are the central questions about which all other questions in the Book of Job, like planets, revolve around. One of those planets is the fiery planet of evil and suffering also called Theodicy that was formed by the questions concerning suffering. There is another planet, one that is so easily seen that it is taken for granted. But looking closely there is a mist about the planet that requires careful study to pierce. This planet is called 'who' for it is formed by the three very important questions 'who is talking,' 'who is being talked about', and 'who is the enemy?' Upon looking closely, the mist conceals the true features of the planet. Surprisingly these hidden features are essential to understanding the Book and the sun system as a whole.

The genesis of the events of the book of Job began with [hasatan's] contradiction of the God's judgement about man, specifically about the man Job. The first question is, 'who is [hasatan] accusing?' The answer seems obvious, of course, it is the man Job. "*Does Job fear God for nothing?*" But is this who [hasatan] is really accusing? There seems no other choice until [hasatan] contradicts God's judgement the second time. [he] begins [his] second contradiction by stating, "*skin for skin, all that a man has he will give for his life.*" [hasatan] is not only speaking of Job, [he] is speaking about man. [hasatan] had gone back and forth and up and down upon the earth and has confirmed [his] judgement of man, a judgement that was the basis for [his] refusal to serve. Man only serves God because God has put a hedge about him and his house protecting his life. Remove that hedge and threaten his life and man, any and all men, will reveal the 'true' nature of man, he will curse God. That is who [hasatan] is really speaking about. [hasatan] is speaking of man, all men, and Job only serves as an instance of man.

Now there is the question 'who is talking?' Again, it generally seems obvious but careful examination under the light of Truth will reveal that it is not always what it at first appears. For example, many commentators and readers alike consider the [spirit] that speaks to Eliphaz in the beginning of the Poetic chapters, the [spirit] that sets

⁴⁵¹ Again it should be noted that Job had immediately repented of calling upon a force of anti-Creation.

⁴⁵² The Planet Who.

the foundation for the subsequent discourses by the three friends, was a messenger (a Holy angel) from God.⁴⁵³ The question is who is really speaking?' Looking at his message, the first part seems pious and the second part seems a little harsh but unworthy of further consideration since it did not address the questions of suffering. But this message states that man cannot be righteous before God. In the light of understanding that the first part of the central question is 'what is man' this statement that man cannot be righteous fluoresces and calls for a closer look.

This message about man's fundamental unrighteousness is based on the same judgement of man that undergirds [hasatan's] contradiction of God's Word at the beginning of the Book. This [spirit] is the [spirit of contradiction]. Just as [hasatan] had influenced the Sabeans and Chaldeans to kill Job's servants and take his livestock, this [spirit] was the demonic influence behind the accusations against Job by the three friends. The [spirit of contradiction's] message against man grows and further reveals itself in the discourses of the three friends. It is a poisonous message reflecting the true malevolence of the [spirit of contradiction's] message against man.

When the three friends talk about wicked men, who are they talking about? Again, it seems obvious, wicked men are men who have chosen to turn from God, follow their own desires, and do abominable things. But there is stealth accusation behind their words. First consider the early discourses when each of the three friends speak about wicked men. Who are they speaking about? They seem to be speaking about wicked men but it should be obvious they are really speaking about Job. Job recognizes and calls them out for this. The three friends are saying that Job is a wicked man because God is punishing him and God only punishes wicked men. While the three friends speak in generalized terms, Job realizes they are accusing him and he calls them out for being terrible friends because they are attacking him. But is it just Job who the three friends are speaking about when they speak of wicked men? Earlier when [hasatan] had spoken of Job, the foundation of [his] contradiction was [his] judgement against man. Now when the three friends speak about wicked men, are they in fact speaking not only about Job but all men? Consider three things that support responding 'yes' to this question.

First, two of the three friends, Eliphaz and Bildad did not conceal their vitriol against man. They call man abominable, a worm, and a maggot. It is man they are accusing. It is hard to imagine they would accuse man since they are men as well and it reflects just as badly upon themselves as it does every other man. The only way to account for their vitriol is to understand that they were under a stealthy demonic influence. Second consider the third and last, most enigmatic speeches given by Eliphaz. Eliphaz is no longer polite and speaking generally of wicked men, he gets down to specifics, accusing Job himself. He accuses Job saying that his wickedness is great. He goes on to list all the abominable things that Job has done. Job refutes Eliphaz's accusation by detailing all the good things he has done. The table below shows Eliphaz's accusation and Job's response.

⁴⁵³ In a sense one could say this [spirit] is a messenger from God, in the same way that [satan] was given power by God to take all that Job has and Job's health. But this messenger is one in whom God puts no trust, for the message of this [spirit] is not a message from God but contradicts God's judgement of Job.

Eliphaz accusations - Job 22:6-9	Job defends - Job 29:11-17
For you have exacted pledges of your brothers for nothing, and stripped the naked of their clothing.	I delivered the poor who cried I was a father to the poor
You have given no water to the weary to drink, and you have withheld bread from the hungry.	I searched out the cause of him whom I did not know. I was eyes to the blind, and feet to the lame.
The man with power possessed the land, and the favored man dwelt in it.	I broke the fangs of the unrighteous, and made him drop his prey from his teeth.
You have sent widows away empty and the arms of the fatherless were crushed.	I caused the widow's heart to sing for joy. and the fatherless who had none to help him.

If we knew nothing else about the Book and were trying to decide who was right about Job, Eliphaz or Job, we would be left with concluding that this was a case of 'he said - he said.' That is, we could not tell whether Eliphaz or Job was speaking the Truth. However, in the beginning of the Book the LORD had twice stated that Job was a blameless and upright man who fears God and avoids evil. At the end of the Book the LORD says that Job spoke right about Him and referred to Job as His servant. With the LORD as his witness and judge, Job states that he has not done the things he is accused of by Eliphaz. How could Eliphaz had been so detailed in his accusation and yet so obviously wrong? And early in the Book, when Eliphaz first started speaking he spoke in glowing terms about Job, that he strengthened the weak hand, upheld those who were stumbling, and made firm feeble knees. Now Eliphaz is accusing Job of great and ubiquitous evil. How can he be so contradictory of himself? The only way to make sense of Eliphaz's speech is to say that, as [hasatan] had done, while Eliphaz was speaking directly about Job, he was really stealthily accusing all men. Eliphaz is saying all men are wicked, consider all the wicked things man has done. Eliphaz is simply listing those evil actions proving man is abominable.

There is a Divine irony in this conclusion. When Eliphaz first started to speak to Job about wicked men, Job understood he was speaking about him. That is, Eliphaz was speaking in general about wicked men but it was meant for a specific man, Job. Later when Eliphaz directly accuses Job, it is a mirror image of his original accusation, Eliphaz is accusing Job but he is actually accusing all men.

Zophar also accuses Job. In his first speech Zophar specifically addresses Job when he calls upon Job "to know then that God exacts of you less than your guilt deserves."⁴⁵⁴ Soon after Zophar says to Job that God "knows worthless men; when He sees iniquity." Job recognizes that Zophar is accusing him. Zophar's accusations make no more sense than Eliphaz's accusations against Job. It was shown earlier in this chapter then Zophar's entire second speech is an accusation against Adam, i.e. all mankind.

The only way to make sense of these speeches by Eliphaz and Zophar who specifically accuse Job, man, and wicked men is to recognize that, just as Job had been the occasion for [hasatan] to speak his contradictory accusation against all men, when the three friends speak about Job and wicked men they are really accusing all men. When they list all those evil things that wicked men (or Job) have done, they are speaking about what mankind has done. They are saying mankind is wicked and no man is blameless and upright, fearing God and avoiding evil. A man may only appear to be good because God has put a protecting hedge around him. Remove that hedge and man, any and all men, will prove who they are, wicked men.⁴⁵⁵

⁴⁵⁴ Job 11:6

⁴⁵⁵ What about the good things that the three friends say about righteous men? Aren't they acknowledging that there are righteous men? The context of their discussion concerning righteous men is that if men admit that they have not been upright and blameless and they turn to God then God will bless

Job also speaks of wicked men. Does his reference to wicked men mean that he speaking in general about all men, as did the three friends? Here is an occasion for seeing the genius of the Book of Job. Job cannot be speaking that all men are wicked because Job maintains he has not been wicked. If Job is not wicked then it cannot be said that he is saying all men are wicked. The person of Job himself stands in opposition to the accusation that all men are wicked and this is attested to by God.

The mist around the planet 'who' also concealed Elihu. Many commentators choose not to acknowledge Elihu for who he says he is. He says that he has been inspired by God and is there to speak on God's behalf. Elihu acknowledges his Divine inspiration saying he is a messenger from God and is there to justify Job. He speaks joyously about God and you can almost hear him trumpeting 'Who is like God?'

Another conundrum in the Book is when God speaks about [leviathan.] [who] is being talked about? Obscured by the mist, the question for some is whether [leviathan] is a crocodile or some extinct dinosaur. Piercing the mist is God's statement at the end of the Poetic chapters that [leviathan] is the '[king] of the sons of pride.' The Christian realizes that there are a number of names in Scripture, both in Hebrew and Greek texts that refer to the [evil one]. An important verse that sheds light on this matter is in the Book of Revelation 12:9 "*And the [great dragon] was thrown down, that [ancient serpent,] who is called the [devil] and [satan], [the deceiver of the whole world]—[he] was thrown down to the earth, and [his] angels were thrown down with [him].*" This verse in Revelation is part of the key, ⁴⁵⁶ like a ⁴⁵⁷ Rosetta stone, that reveals that the [ancient serpent], [the great dragon], the [devil] and the [deceiver of the whole world] all refer to one spirit, to [hasatan]. ⁴⁵⁸

Jesus Christ reveals another part of the key when He responds to some Pharisees telling them that [satan's] kingdom cannot stand if it is divided against itself. In this statement Jesus reveals that [satan] is a king, the king of demons. In the Book of Job there was [one who] was so haughty and so arrogant as to contradict God. [he] was powerful enough to cause the Chaldeans and Sabeans to kill Job's servants and take Job's livestock. He was haughty enough to kill Job's children and take his health. [he] was both powerful, stealthy, and crafty enough to influence the three friends to accuse Job and attack Job's righteousness. [he] hated man and [his] singular purpose throughout the Book was to prove that man was fundamentally wicked and that man was unworthy to be served by those who were [perfect]. When God speaks of [leviathan] He is speaking about the [king] of the sons of pride. He is speaking about [hasatan].

Once the light pierces and dispels the mist around the planet 'who' the enigmas and conundrum's concerning 'who is talking' and 'who is being talked about' become clear, leading further to the recognition that the Book itself is integrated, coherent, and understandable. Who is talking? - God, His servant Job, and His Messenger Elihu are talking. Who else is talking? [hasatan] is talking and [he] is talking through [his] messengers the three friends and Job's wife. Who is being talked about by God, and by His servant Job, by [satan], and the three friends? They are all speaking about man.

them. It is what has been called here the carrot. It is also the hedge that [satan] accused God of putting around man and allowing man to conceal his true nature.

⁴⁵⁶ The are other verses as well but this one reveals more names than the others.

⁴⁵⁷ another

⁴⁵⁸ Mathematically it would be expressed, [the great dragon] = [the ancient serpent] = the [devil] = [the satan] = [the deceiver of the whole world.]

The Book of Job is all about man. It is the Book of Man. It is part of the revelation of the Book concerning “what is man” and [hasatan’s] accusation against man. [hasatan] accuses man of being wicked, despite the LORD saying that Job, a man, was blameless. In accusing man [hasatan] is revealing that [he] is the enemy of man and God. It is [he] [who] can cause disaster and mock the calamity of the innocent.

What of Man’s Hope? ⁴⁵⁹

[hasatan] had said that Job would curse God to His face if God removed the hedge of His protection from around Job. [hasatan] was proven spectacularly wrong, Job did not curse God despite Job’s enormous adversities. But early in his discourse Job cursed, he cursed the day of his birth. He had lost hope.

One of the planets orbiting the central question of the Book of Job is the question, ‘what of man’s hope?’ The Hebrew word for hope in the Book of Job, ⁴⁶⁰ ‘tikvah’ is used more often in the Book of Job than in any other Book of the Old Testament. The Book can be seen as a serious battle over the question of man’s hope, just as it was over Life and death. Eliphaz’s first words are an attack on the basis for Job’s hope,

“Is not your fear of God your confidence, and the integrity of your ways your hope? Think now, who that was innocent ever perished? Or where were the upright cut off? As I have seen, those who plow iniquity and sow trouble reap the same. By the breath of God they perish, and by the blast of His anger they are consumed.” ⁴⁶¹

According to Eliphaz, man has no hope unless he renounces his integrity and prove himself a mercenary. ⁴⁶² In his attack on Job’s hope Eliphaz uses the same words to accuse Job that the LORD had used to commend Job. When Eliphaz says that Job cannot be upright he uses the same Hebrew word translated ‘upright’ to accuse Job that the LORD had used in describing Job as an ‘upright’ man. ⁴⁶³ When Eliphaz contradicts Job’s confidence in his fear of God, he is using the very words the LORD had used to describe Job as God-fearing. ⁴⁶⁴ When Eliphaz contests Job’s integrity he is using the same word that the LORD had used when He rebuked [hasatan] saying that Job had maintained his integrity even after the onslaught of all the adversities [hasatan] had inflicted upon him. The context for all of Eliphaz’s accusations was the [satanic] attempt to undermine and destroy Job’s hope. Without hope, Job would be much more susceptible to their accusations against him and more likely to renounce his integrity so as to reach out for a little hope that God would restore him.

This was only the beginning of the attacks on Job’s hope. Eliphaz quotes a seemingly heavenly authority as his source for saying that man cannot be righteous or pure before God. Thus, Eliphaz makes it seem that even heaven says that man has no hope of being righteous or pure before God. This message is amplified throughout the discourses of the three friends; man is abominable and corrupt who drinks iniquity like water, ⁴⁶⁵ he is a maggot and a worm. ⁴⁶⁶ The goal is to get Job to admit that his hope is an illusion, man really has no hope. ⁴⁶⁷

⁴⁵⁹ *The planet Hope.*

⁴⁶⁰ *There are other Hebrew words that are translated as ‘hope’ but Tikvah is the one most often translated as ‘hope.’*

⁴⁶¹ *Job 4:2–9*

⁴⁶² *See appendix on Job and Sin*

⁴⁶³ *Thereby unknowingly contradicting the LORD.*

⁴⁶⁴ *And again unknowingly contracting God.*

⁴⁶⁵ *Job 15:16*

⁴⁶⁶ *Job 25:6*

⁴⁶⁷ *Unless of course Job renounces his integrity, then good will come to Job and light will shine on him (Job 22:23 & 28). As if to say God will rebuild His hedge around Job to protect him, only if Job first admits his wickedness before God. Thus proving [satan’s] contradiction of the LORD’s Word that Job*

When Bildad attacks Job's hope he appeals to the wisdom of the fathers and holds out a tempting carrot, "Can papyrus grow where there is no marsh? Can reeds flourish where there is no water? While yet in flower and not cut down, they wither before any other plant. Such are the paths of all who forget God; the hope of the godless man shall perish.. ⁴⁶⁸ Behold, God will not reject a blameless man, nor take the hand of evildoers. He will yet fill your mouth with laughter, and your lips with shouting." ⁴⁶⁹ Again, one must consider the context, God will fill Job's mouth with laughter only if Job "seek(s) God and make(s) supplication to the Almighty." Left unstated, but what Job certainly understands is implied, ⁴⁷⁰ is that Job would have to admit he has been sinful and repent in order to have any hope of acquiring this carrot.

While Job maintains his integrity despite these pernicious attacks and temptations, he lost his hope. Instead of having hope in God and His justice, now Job's hope is that God would "cut me off." ⁴⁷¹ These words of Job in Chapter 6 actually tone down his initial complaint in Chapter 3 cursing the day of his birth.

Job considers the source of his hopelessness to be God. ⁴⁷²

"Has not man a hard service upon earth, and are not his days like the days of a hireling? .. so I am allotted months of emptiness, and nights of misery are apportioned to me.. My days are swifter than a weaver's shuttle, and come to their end without hope.. Therefore I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.. What is man that You make so much of him, and that You set Your mind upon him, visit him every morning, and test him every moment?.. Though I am innocent,, though I am blameless, He (God) would prove me perverse. I am blameless, I regard not myself; I loathe my life... It is all one; therefore I say He (God) destroys both the blameless and the wicked. When disaster brings sudden death, he mocks at the calamity of the innocent. The earth is given into the hand of the wicked; he covers the faces of its judges— if it is not he, who then is it?.. I know You will not hold me innocent. I shall be condemned; why then do I labor in vain?.. Does it seem good to You to oppress, to despise the work of Your hands and favor the designs of the wicked? .. although you know that I am not guilty, and there is none to deliver out of Your hand? Your hands fashioned and made me; and now You turn about and destroy me."

would give anything to save his skin. The hope that Eliphaz is speaking of could be said to be: man's hope is, after admitting he is wicked, God will reward him. Man does not deserve this reward and God is being unjust to give man a reward. [satan] has been the only champion of [justice] in refusing to serve abominable man. Of course, this was also Divinely proven wrong by Jesus Christ.

⁴⁶⁸ Job 8:11–13

⁴⁶⁹ Job 8:20–21

⁴⁷⁰ Bildad had just told Job that God does not pervert justice or the right. Using Job's children as an example, they must have transgressed otherwise He would not have delivered them into their transgression. So too Job must make supplications to the Almighty, if Job does so He will restore Job so his latter days will be great.

⁴⁷¹ Some have said this is blasphemy against God but notice he wishes God would cut him off. His wish is far from saying he will take his own life. It is a plea to God, not blasphemy.

⁴⁷² Another interesting fact is that Job had cursed the day of his birth at the very beginning of Chapter 3, the beginning of the Poetic section. And near the end of Chapter 2, the prose introduction, just before the three friends are introduced, Job had stated "Shall we receive good at the hand of God, and shall we not receive evil?" There is an abrupt change in tone from this statement of trust in the prose section to the curse in the beginning of the poetic discourse. Some have speculated that this is proof of different authors. But the same abrupt transition occurs in the Book of Jeremiah. In Jeremiah 20:14–17 Jeremiah, like Job, curses the day of his birth. Yet the preceding verse 13 states: "Sing to the LORD; praise the LORD! For he has delivered the life of the needy from the hand of evildoers." There is the same abrupt transition in tone from Jeremiah verse 13 to verse 14, just as there is in Job. It seems that the Author (God) is not only OK with the abrupt transition but has a reason for doing so, one that at present eludes widespread understanding.

What is there to hope for if God will not hold him, Job, innocent? ⁴⁷³ What hope is there if God destroys both the blameless and the wicked? Job states he has no hope, God will slay him. ⁴⁷⁴ Job's hope is lost and not only his hope in this life but in the life to come. He laments that while there is hope for a tree if it be cut down that it will sprout again, when *"man lies down he will not rise again; till the heavens are no more he will not awake, or be roused out of his sleep."* ⁴⁷⁵ Job laments God destroys man's hope. ⁴⁷⁶ God has put him in the wrong so Job cries out 'violence,' and there is no justice. ⁴⁷⁷ And yet, as happens with those in intense pain, Job has conflicting feelings. ⁴⁷⁸ In the same Chapter where Job cries out there is no justice, he expresses hope in a Redeemer. ⁴⁷⁹ *"For I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side, and my eyes shall behold.."* ⁴⁸⁰

Even with this hope, Job continues to lament about the injustice of it all. There are wicked who prosper. Is this justice? Is the God Who allows the righteous to suffer and the wicked to prosper truly Just?

Though Job had lamented *"For there is hope for a tree, if it be cut down, that it will sprout again, and that its shoots will not cease"* ⁴⁸¹ he later says *"He (God) breaks me down on every side, and I am gone, and my hope has He pulled up like a tree."* ⁴⁸² Some trees do in fact regrow from the roots after they have been cut down but they never grow back if their roots are pulled up. In this lament there is an allusion to Resurrection. Cutting down the tree alludes to man's death, growing back from the roots is an allusion to Resurrection. But when a tree is pulled up from its roots, it cannot grow back, this alludes to the loss of hope in any Resurrection. ⁴⁸³ As the [spirit of contradiction] had said, *"Between morning and evening they (men) are destroyed; they perish forever without any regarding it. If their tent-cord is plucked up within them, ⁴⁸⁴ do they not die, and that without wisdom?"* ⁴⁸⁵ This is the hopelessness that [hasatan] had wanted for man. It gets to the root of [his] contradiction. Man has no hope, he deserves no hope because man is abominable and hopeless, that is just what man is. Elihu had said that Job's adversities were rich food, but [hasatan] had used these adversities to prove that man has no hope.

Job makes a key entreaty when he says, *"Let my [enemy] be as the wicked, and let [him] that rises up against me be as the unrighteous."* ⁴⁸⁶ It is a prophetic curse similar to the prophetic question he had asked earlier

⁴⁷³ Job has no hope because he believes God will not hold him innocent but unknown to Job God had already judged Job blameless and upright.

⁴⁷⁴ Job 13:15

⁴⁷⁵ Job 14:12; yet even then Job will defend his ways to His face.

⁴⁷⁶ Job 14:19

⁴⁷⁷ Job 19:7

⁴⁷⁸ The same type of conflict occurs when Job talks about the wicked who prosper. In verses 23:13-23 Job speaks of the children of the evil man not having enough to eat and destined for the sword. Yet in earlier verses 21:7-13 the children of the wicked are established, they dance, sing and rejoice, and their houses of the wicked man is established.

⁴⁷⁹ In the face of such inconsistencies some may ask: 'but since this is Scripture, not someone saying things in the middle of the moment, shouldn't there be consistency?' Why should there be conflicting ideas? Yet the conflicting thoughts resonate with reality. We ourselves have conflicting thoughts when we experience intense suffering. One can almost hear one's own conflicting thoughts in Job's words.

⁴⁸⁰ Job 19:25

⁴⁸¹ Job 14:7

⁴⁸² Job 19:10

⁴⁸³ But would there be any hope in the grave? Could Job take his hope with him to Sheol? Paul answers the question: "If in this life only we have hope in Christ, we are of all men the most pitiable. But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep" (1 Cor. 15:19-20). Our hope does not die, nor is it buried and left to decay; for our hope is a "living hope" because Christ has won the victory over death and the grave! Christians sorrow, but they must not sorrow "as others who have no hope" (1 Thes. 4:13) quoted from Wiersbe, W. W. (1996). *Be Patient* (p. ??). Wheaton, IL: Victor Books.

⁴⁸⁴ Like roots of trees being pulled from the ground.

⁴⁸⁵ Job 4:20-21

⁴⁸⁶ Job 27:7

of the three friends, when Job asked “*whose [spirit] has come forth from you?*” At this point Job is not only speaking as a prophet; he is also speaking as a prosecutor. Job had no knowledge of the [spirit] behind the genesis of his adversities but he now prophetically curses [him] to be as the wicked and the unrighteous.⁴⁸⁷

It is as if Job were in a court of law and prosecuting a countersuit ⁴⁸⁸ against his [enemy]. The heart of Job’s case is that man has no hope if God destroys both the righteous and the wicked. The genesis of Job’s unjustified sufferings was the [accuser’s] contradiction of the LORD’s Word that resulted in the unjust persecution of Job. The LORD’s Word was not unjust; rather it was the contradiction of the LORD’s Word that resulted in the injustices inflicted upon Job. The [adversary] had unjustly accused Job and man. To an impartial judge these unjust persecutions, that rested upon the unjust accusations and unjust contradictions, had undermined and destroyed Job’s hope. Justice demands that the unjust [accuser] be ‘pierced’ by the Word of the LORD for his [unjust] accusations, actions, and persecutions. Justice required that hope for Job and for man be restored. God is always a God of Justice but also the God of Mercy, one in Whom man can put his hope. By the end the Book Job has listened to Elihu,⁴⁸⁹ and has seen and heard the LORD. Job’s hope is restored. Job’s hope is restored when he sees God, not because of any explanation of justice in this world. This points us to the foundational message of the Book of Job that we should serve and love God not for obtain payments from the LORD but because He is the LORD God, the Creator of Creation.

The Divine irony is that [hasatan] had been a defender of [strict justice] but now proved [himself] to be unjust. [his] contradiction had been not only been proven spectacularly wrong it had resulted in an injustice as attested to by the LORD. [hasatan] was also wrong to say that God did not put trust in His servants. God had in fact had put His trust in His servant Job.⁴⁹⁰ The only thing [hasatan]⁴⁹¹ said that was right was that God charges His angels with error. The angels that [hasatan] is speaking of are [himself] and [his] sons of pride that try to destroy man’s hope. It is these whom God charges with error.

The LORD Speaks of the Cornerstone - the PERFECT Response

The transition between Elihu’s discourse and the LORD’s discourse is very simple. The narrator introduces God’s discourse with one verse “*Then the LORD answered Job out of the whirlwind..*”⁴⁹² ⁴⁹³ God’s discourse is four Chapters long, and is basically a long list of rhetorical questions challenging Job’s understanding of Creation. God speaks of the earth, the clouds and rain, the dwelling of light and the place of darkness. He speaks of all kinds of creatures such as the mountain goat, wild donkey, ostrich, horse, and eagle. It appears that there are a lot of metaphorical images in God’s discourse that as yet have not been widely recognized or understood. There is one image that is key to understanding God’s PERFECT Answer. It is in the beginning of God’s response when He rhetorically asks Job where was Job when He laid the foundation of the earth? Who determined its measurements..

⁴⁸⁷ *Inspirationally ironic since it had been [satan] who had accused man saying he was not righteous.*

⁴⁸⁸ *See the Planet of Trials subchapter for more explication.*

⁴⁸⁹ *the one who speaks for God*

⁴⁹⁰⁴⁹⁰ *And Elihu, who was not rebuked by the LORD.*

⁴⁹¹ *Speaking as the [spirit of contradiction] in Eliphaz*

⁴⁹² *Catholic Biblical Association (Great Britain). (1994). The Holy Bible: Revised Standard Version, Catholic edition (Job 38:1). New York: National Council of Churches of Christ in the USA.*

⁴⁹³ *Note that this was shortly after Elihu had trumpeted the coming of the LORD.*

on what were its bases sunk? Then comes the key part of the question ⁴⁹⁴, “*who laid its Cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?*” ⁴⁹⁵ The Cornerstone is the key.

The sons of God in the heavenly assembly recognized that the Cornerstone was key. They knew the Cornerstone, they had shouted for joy when the Cornerstone was laid. The Cornerstone was and is Adam, ⁴⁹⁶ the One Whom God had told all the spirits to serve. The One Whom [Lucifer] had refused to serve. The Psalms ⁴⁹⁷ sing of the Cornerstone. Both Isaiah ⁴⁹⁸ and Zechariah ⁴⁹⁹ speak of the Cornerstone. Jesus revealed that He was the Cornerstone; ⁵⁰⁰ and Saint Peter witnessed that Jesus was the Cornerstone. ⁵⁰¹ It was when God first revealed the Cornerstone that all of His Holy Angels sang for joy. This song was sung in the Beginning and was sung again at the birth of Jesus, “*there was with the angel a multitude of the heavenly host praising God and saying, ‘Glory to God in the highest, and on earth peace among men with whom He is pleased!’*” ⁵⁰² It was this Cornerstone upon which [Lucifer] had stumbled and fallen.

So, it was with these words of God to His servant, the man Job, that the sons of God in the Heavenly assembly understood that God was rebuking [hasatan’s] first contradiction of God’s Word back in the Beginning. [hasatan] could not have missed the rebuke. God was revealing that the Cornerstone ⁵⁰³ is His answer to the central question “what is man” the gate through which we must go to understand Who God is and how we are to speak rightly of Him. Jesus is the PERFECT answer, Jesus is the Cornerstone.

The LORD gently rebukes Job

In his great agony Job had called upon those who could rouse up [leviathan] to curse the day of his birth. [leviathan, the satan] is a force of anti-Creation. The Word of the LORD creates but [the satan] stands against the LORD’s Word, [he] would not serve, [he] opposed what the LORD was creating, [he] opposed the Creator.

In saying [he] opposed the Creator it is not as if [he] was an opposing god who stood against the Creator. [hasatan] is not a god, [he] was created by God, just as everything that exists was created by God. The Book of Job makes it clear [hasatan] was not a god. [hasatan] only assaulted Job after being given permission by the LORD. The LORD also set boundaries beyond which [hasatan] could not go regarding Job’s life. But when [the satan] contradicted the LORD’s Word and would not serve, [the satan] established a kingdom to which many spirits in their pride followed. [he] was their king.

The Book of Job stands as part of the revelation as to why [hasatan] refused to serve. Zophar’s second and last discourse in Chapter 20 expresses [hasatan’s] judgement of man. [he] had proven in the garden that man was weak and would reach out to be like God, and his children would be wicked. [the satan] was too [perfect] to

⁴⁹⁴ For our purposes

⁴⁹⁵ Catholic Biblical Association (Great Britain). (1994). *The Holy Bible: Revised Standard Version, Catholic edition (Job 38:4–7)*. New York: National Council of Churches of Christ in the USA.

⁴⁹⁶ Jesus was the new and True Adam.

⁴⁹⁷ Psalm 118:22-24

⁴⁹⁸ Isaiah 38:16

⁴⁹⁹ Zechariah 10:4

⁵⁰⁰ Matthew 21:42

⁵⁰¹ 1 Peter 2:4-8

⁵⁰² Catholic Biblical Association (Great Britain). (1994). *The Holy Bible: Revised Standard Version, Catholic edition (Lk 2:13–14)*. New York: National Council of Churches of Christ in the USA.

⁵⁰³ Jesus the New Adam

tolerate and serve so weak and imperfect being who could so quickly descend into wickedness. Unfortunately [hasatan's] contention against man is very powerful. One need only look at the history of mankind to see the evil the resulted from man turning from God's Word and reaching out to choose for himself what was good and evil.

When Job called for [leviathan] to be roused, as if to destroy the creation of Job himself, Job didn't realize the full extent of the wickedness of this act. If Job had not immediately repented the Book of Job might have ended differently. It is ironic that the very [spirit] that Job was calling to be roused, is the same [spirit] that had caused Job's adversities, [hasatan]. God would not let Job's ignorance continue. That is why the LORD's last words in the Poetic portion of the Book of Job was to impress upon Job how ignorant and wrong it was to call upon this [leviathan], this force for anti-Creation.

God could have directly rebuked Job as He rebuked Eliphaz and the three friends, but Job had immediately repented and he had an intercessory angel who had called Job back to revering God, showing Job the Light of Life. Instead, God spoke of [leviathan] and how powerful [he] was. The LORD tells Job that no one is so fierce that he dare rouse up [leviathan]. The LORD uses the same word ⁵⁰⁴ translated 'rouse' as Job used in calling upon those who could rouse [leviathan]. This is a gentle rebuke of Job's earlier call for those who can rouse up [leviathan] to curse the day of his birth. Job had done something, even if it was only momentary, that he should never have done and the LORD was gently rebuking Job for doing so. ⁵⁰⁵

Consider this allegory. A family has a young child who is fond of the family pet cats. The family goes to a country and out on a safari where the young child sees a wild lion. The child points to the lion and says kitty and begins to walk toward it. Immediately the parent restrains the toddler and explains that a lion is not the same as their pet cats. A lion in the wild is very very dangerous and should not be approached.

[leviathan] – [king] of the sons of pride

In His last words about [leviathan], the very last thing the LORD says to Job, ⁵⁰⁶ is that [leviathan] is the king of the sons of pride. This is a revelation. This is the first time in Scripture that [hasatan] has been revealed as a king. Jesus the Messiah ⁵⁰⁷ will speak of [the devil] and [his] kingdom when He is accused of casting out demons by the power of Beelzebul, the prince of demons. His reply is recounted in all three synoptic Gospels. Jesus replies, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if [the satan] casts out [the satan], [he] is divided against [himself]; how then will [his] kingdom stand? .. "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." ⁵⁰⁸ The kingdom of [the satan] is not divided but is under a [king], a [king who] opposes the Kingdom of God. Jesus's phrase "if [the satan] casts out [the satan]" highlights the description in Psalm 74:14 that [leviathan] is many headed.

⁵⁰⁴ That is the same Hebrew word. Oftentimes translators use a different English word when translating Job's call to 'rouse' up [leviathan] from the LORD's Word that no one is so fierce as to rouse up [leviathan]. This unintentionally obscures the connection between Job's use of the word and the LORD's rebuke.

⁵⁰⁵ Here again we are able to see the integration and cohesiveness of the Book of Job. So many have questioned what does this discussion of [leviathan] have to do with the central question of the Book. But in asking this question the questioner sees 'suffering' and 'theodicy' as the central question. When the focus was widened it allowed one to see the integration and cohesiveness of the Book, in this case that the LORD's discourse concerning [leviathan] was in fact an integral and understandable part of the Book.

⁵⁰⁶ The LORD will still rebuke Eliphaz.

⁵⁰⁷ The Jews believed that the Messiah will reveal great but hidden knowledge. This is what Jesus did. He revealed another head of [the satan], Beelzebul, and He revealed [the satan] as a king and that a divided kingdom cannot stand.

⁵⁰⁸ Luke 11:17-20.

There are commentators who conclude that the LORD's description of [leviathan] is simply a description of one of God's impressive creations that Job cannot understand. There are other commentators who say that [leviathan] is simply an allegory for the chaos that God must overcome in His Creation. The confinements around each of these one-dimensional understandings of [leviathan] are washed away with these words of the LORD that [leviathan] is a king, a king over the sons of pride. A king is a being, in this case a spirit, and not simply a primordial force acting against Creation. The words 'sons of pride' break down the confinement of the understanding of [leviathan] to being simply an animal, like other animals. [leviathan, hasatan] is not an animal but a king [who] is over the demonic sons of pride.

Finally there are some commentators who opine the LORD almost speaks affectionately of [leviathan]. This is not the case. The LORD's tone is one that warns of the power in [hasatan's] accusation against man. One need only consider all the evil man has done to man to recognize that the judgement that man is abominable and corrupt is an extremely strong accusation. An accusation that men cannot refute only God can refute and answer the question what is man? God did this in His Son, the Son of God and man. He was the answer to the question what is man? He is God and all those Who draw close to Him become part of His Body and share in His Divinity. It is He Who reveals what is man!

The Test of Job – Leading Job from [perfection] to PERFECTION

If the recognition that "what is man?" is the first part of the central question that is the key to opening up the right understanding of the Book of Job, then the Hebrew word 'tam' and its variants are a key that opens a window into this same understanding, or if you prefer, serves as a confirmation to this same understanding. The specific word 'tam' occurs more in the Book of Job ⁵⁰⁹ than in all the rest of the Books of Scripture combined. ⁵¹⁰ The word 'tam' is in the very first verse of the Book of Job. After the narrator describes Job as a man in the land of Uz, the next word that describes Job is that he is a man who is 'tam.' The description continues *"and upright, one who feared God ⁵¹¹ and turns away from evil."* This is the exact same description of Job that is spoken by the LORD twice. Job was a man ⁵¹² who was 'tam' and upright, fearing God and turns away from evil.

'Tam' is an adjective from the primitive Hebrew root word 'tamam,' a verb. The root word gives rise to various forms, as an adjective (tam and tamim), a masculine noun (tom), and a feminine noun (tummah). In this it is similar to the way 'just' is the root for the words 'justly,' 'justice,' 'justify, etc. In the many English translations of the Book of Job, 'tamam' is variously translated 'perfect,' 'complete,' 'without flaw,' 'blameless.' Even within a single translation the word 'tam' may be variously translated as 'perfect', 'blameless,' 'guiltless,' 'complete' depending on how the word 'tam' is used in the verse.

What makes this word ⁵¹³ so illuminating is where and how the word is used in the Book of Job. For our purposes the word will be consistently translated as 'perfect.' So the Book begins with an emphasis that Job was 'perfect.' This emphasis is highlighted by the LORD Who repeats this description twice, each time beginning Job's

⁵⁰⁹ seven times

⁵¹⁰ six times

⁵¹¹ The Hebrew word for God in this verse is Elohim, the name of God that highlights His Justice.

⁵¹² Hebrew 'ish'

⁵¹³ And its variants

description as a man who was 'perfect' and as one who holds fast to his 'perfection.'⁵¹⁴ The only other person besides Job in Scripture that is specifically described as 'tam' is the Patriarch Jacob in Genesis 25:27 when Esau is described as a hunter and Jacob is a 'tam.'⁵¹⁵ In the other forms of the word Abraham had been told to be a 'tamim,' Noah was said to be a 'tamim,' and David was praised by Asaph in the Psalms⁵¹⁶ as having a 'tom' heart. Jesus was said to be a lamb without blemish (tamim.)⁵¹⁷ Job, as a 'tam,' is among the Patriarchs⁵¹⁸ of the Old Testament that point to Jesus in the New.⁵¹⁹

It was Job's wife, speaking in [hasatan's] words, who told Job to renounce his perfection (tumah) and "curse God and die." Then Eliphaz begins his attack on Job's perfection by questioning Job's hope that Eliphaz claims is founded in Job's perfection (tom). Eliphaz is attempting to convince Job that he is suffering because he has sinned; that Job is justly being punished by God. Bildad continues this attack on Job's perfection when he tries to convince Job that he must have sinned because God would never reject a man who was perfect (tam.) Job complains that while he is perfect (tam) God would prove him perverse. Job continues saying that God destroys the perfect (tam) along with the wicked⁵²⁰ yet Job ends by saying that despite all this he will not renounce his perfection (tumah.)

In this book it has been proposed that perfection, this would include 'tam' and its variants, can be understood as one of two forms of perfection.⁵²¹ One form is '[perfection]', a word expressing a flawlessness enclosed within a boundary separating it, or fencing it away, from imperfection. This form of perfection refuses to suffer imperfection by consuming it. The other form of perfection is 'PERFECTION' a word indicating that one can be flawless but nevertheless will consume imperfection for the sake of the LORD's Word. In this sense we can understand that Job had his hope in his own [perfection]. When suffering came upon Job, he would not accept that this could be reconciled with justice (or it could be said that he would not consume this imperfect suffering.)⁵²² Job judged it unjust and he blamed God for the injustice. In this sense Job was like [satan who] was 'perfect' (tamim) until unrighteousness was found in [him].⁵²³ But unlike [hasatan who] could contradict God to His Face, upon seeing the LORD, Job repented in dust and ashes. Job no longer maintained his [perfection] but admitted that he uttered things he did not understand, things too wonderful for him and therefore he despised himself. Upon seeing the LORD, the Lord of Mercy, Job accepted to consume the imperfection of his suffering without any explanation. The test of Job had brought Job to renounce his [perfection] and embrace PERFECTION.

⁵¹⁴ Here the word is 'tummah' the feminine form of the noun that is most often translated as 'integrity' in Job 2:3, 9; 27:5, and 31:6.

⁵¹⁵

⁵¹⁶ Psalm 78:72

⁵¹⁷⁵¹⁷ Our New Testament is translated from the original Greek manuscripts so the Hebrew word 'tamim' does not appear. However the New Testament comparison of Jesus to a lamb with blemish has its roots in, or we might say is hyperlinked to, the phrase in the Old Testament where a lamb without blemish (tamim) must be used for a sacrifice to God.

⁵¹⁸ And king

⁵¹⁹ It should also be noted that the Urim and Thumin, that is the breast plate the Jewish high priest wore that contained twelve jewels, are Hebrew words that are translated 'lights and perfections.'

⁵²⁰ The context of this verse is only understood to be in the form of a question in expressed in Job 9:24, 'if not He, who then is it. This was discussed earlier in this chapter.

⁵²¹ Actually three if you consider the mundane use of the word that has no theological or moral resonance, such as a perfect triangle.

⁵²² Even though 'imperfect seems a weak word to encompass Job's great suffering, it is used none-the-less.

⁵²³ Ezekiel 28:13-15 that is discussed in the Appendix.

Hope can stand firm on PERFECTION, but intense suffering undermines and can severely test [perfection]. Thus Job had proven not only that he was not a mercenary, but as a result of the test had turned to PERFECTION upon seeing the LORD and once again served the Word of the LORD.

There is a very prominent Divine Irony in this test, [hasatan] was the [prince of perfection who] accused man of being an imperfect mercenary at best. The LORD used [hasatan] not only to prove that Job was not a mercenary but also to lead Job away from Job's earthly [perfection] to heavenly PERFECTION. It was a PERFECT test that both used and refuted a [perfect] prince.

Cross Road

As has been noted Scripture can be compared to a tapestry woven of threads. Individual threads surface in different parts of the tapestry. Tracing these threads can be instrumental to understanding the tapestry. Early in this commentary a very important, really a key thread, was traced “what is man?” It was part of the central question in the Book of Job that connected the question in the Book of Job to the same question in the Book of Psalms. The contrast between the answers to this question in these two books served to bring into relief the battle over the answer to question “what is man?”

Switching metaphors, we can think of this question as a road sign, one that points to the Cross Road. It is at the Cross Road where eyes will be opened ⁵²⁴ and we will see God's answer. The question itself ‘what is man’ is one of the many road signs in the Book of Job pointing to the Cross Road. It is on the Cross that the question will be answered.

Another road sign is “*witness*” and “*advocate*” that Job speaks of in verse 16:19, “*Even now, behold, my Witness is in heaven, and He that vouches for me is on high.*” ⁵²⁵ The witness that vouches for Job is an advocate. This is an important thread that leads to 1 John 2:1 where it is stated “.. *we have an Advocate with the Father, Jesus Christ the righteous.*” It is the Son of God, the LORD God Who has existed for all time, Who is the Advocate for man, including Job, in heaven. ⁵²⁶

Another road sign is the phrase “son of man.” It is a phrase that is used three times in the Book of Job (though the reader would be hard pressed to find a translation that includes all three.) ⁵²⁷ The first time “Son of Man” occurs in the Book of Job it is spoken by Job and it is the one that is generally hidden in most translations. The typical and politically correct translation of verse 16:19-21 reads, “*Even now, behold, my witness is in heaven, and he that vouches for me is on high. My friends scorn me; my eye pours out tears to God, that he would maintain the right of a man with God, like that of a person with his neighbor.*” ⁵²⁸ The literal translation of the Hebrew of the

⁵²⁴ The Hebrew phrase that is translated as Cross Road is “the place where ones eyes are opened.” That is, one comes to a road where roads meet and one needs to look to see and then decide in what direction to go.

⁵²⁵ This sentence is quoted as two lines as it was written in the Hebrew text. The importance of writing it this way is because of the nature of Hebrew poetry. The second line is both a parallel to the first line and an elaboration. Thus the witness in the first line is he who vouches for me in the second line. In a legal context one who vouches for another can be aptly described as an advocate.

⁵²⁶ This statement can be made even if one thinks Job may be referring to God Who is LORD as his witness and advocate. Since Jesus is LORD the statement holds, Jesus, the LORD, is Job's advocate. As to how can we say that Jesus, Who lived well after Job, can be Job's advocate, we have the dogma of the Immaculate Conception as a template for a response. Mary was born Immaculate on the merits of her Son. The LORD has existed for all time, and it is because of the LORD that Mary was conceived Immaculately. So too Job, Enoch, Elijah, and the Patriarchs were blessed because of the Promise that was fulfilled in Jesus Who is LORD. The Promise was not imprisoned by time.

⁵²⁷ And some translations are so politically correct that the reader will not find any mention of the Son of Man.

⁵²⁸ (Job 16:19–21)

last part of this quote is “*and a Son of Man* ⁵²⁹ *does with his neighbor.*” The Greek LXX Septuagint is very similar and reads “*and the Son of man to his neighbor.*” Later, as if responding to Job’s mention of the Son of Man, Bildad calls the Son of Man ⁵³⁰ a worm. ⁵³¹ Bildad’s accusation against the Son of man in turn sets up a response by Elihu who states that Job’s righteousness concerns a Son of Man. ⁵³² These references to the ‘Son of Man’ is a thread that runs through the prophets, especially Ezekiel, that leads to Jesus. When Jesus was speaking of Himself, He most often referred to Himself as the “*Son of Man.*” Jesus is the Son of Man to Whom all the Son-of-man-threads lead to. Thus, we can think of this phrase “*Son of Man*” in the Book of Job as another of the road signs leading to Jesus.

Another important road sign in the Book of Job requires looking closely at Scripture. It is the phrase “*man born of a woman.*” Job is the first one to mention the phrase when he laments, “*Man (literally Adam) that is born of a woman is of few days, and full of trouble.*” ⁵³³ Eliphaz does not let this reference to a man born of woman stand without an accusation. Eliphaz states, “*What is man,* ⁵³⁴ *that he can be clean? Or he that is born of a woman, that he can be righteous?*” ⁵³⁵ Then as if to emphasize the accusation, Bildad accuses man born of a woman in his last discourse, “*How then can man be righteous before God? How can he who is born of woman be clean?*” ⁵³⁶ ⁵³⁷

This thread ‘man-born-of-a-woman’ goes all the way back to the Beginning in the Garden where [the serpent] tempted the woman, the same [hasatan] that is the genesis of the agonizing adversities suffered by Job. After having seduced the woman, who in turn tempts Adam and after they eat the forbidden fruit, the LORD God comes to them and addresses all three of them. He addresses [the serpent] first by cursing [him] saying that the ‘the woman’s Seed’ will bruise/crush [his] head. The Seed of the woman is an unusual phrase and image, ⁵³⁸ one that is certainly unexpected by the reader of Genesis. This is the same thread that runs through the Book of Job in the phrase “*born of a woman.*” ⁵³⁹ When Job laments that man born of a woman is of few days and full of trouble, he expresses the pain that was the consequence of man’s fall in the Garden.

After noticing the close relationship between the Book of Job and Psalms regarding the question “what is man” it prompts the question whether this phrase ‘man born of a woman’ is also in the Book of Psalms. A quick word search will conclude that the answer is no. Neither ‘man born of a woman’ nor ‘the woman’s seed’ is mentioned in the Psalms. But there is another phrase, while not identical, expresses a similar relationship. It is the unexpected

⁵²⁹ Actually the word is Adam which is a name for man but also the proper name of the first man in Genesis. There are a number of words translated as man, Adam being one.

⁵³⁰ Here again it is the son of Adam.

⁵³¹ [satan] could not let this mention of the Son of Man go without contradiction

⁵³² Again it is son of Adam.

⁵³³ Catholic Biblical Association (Great Britain). (1994). *The Holy Bible: Revised Standard Version, Catholic edition (Job 13:28–14:1)*. New York: National Council of Churches of Christ in the USA.

⁵³⁴ The Hebrew word ‘enos’ is used for man by Eliphaz and Bildad in these quotes concerning man born of woman, not Adam as Job used.

⁵³⁵ Catholic Biblical Association (Great Britain). (1994). *The Holy Bible: Revised Standard Version, Catholic edition (Job 15:14)*. New York: National Council of Churches of Christ in the USA.

⁵³⁶ Catholic Biblical Association (Great Britain). (1994). *The Holy Bible: Revised Standard Version, Catholic edition (Job 25:4)*. New York: National Council of Churches of Christ in the USA.

⁵³⁷ Notice that Bildad reverses ‘clean’ and ‘righteousness’ from Eliphaz’s statement. Bildad accuses man of unrighteousness and man born of woman of uncleanness while it was reversed for Eliphaz who accused man of uncleanness and he born of a woman of uncleanness. We saw the same type of reversal earlier in the words for ‘man’ in the question ‘what is man’ in the Psalms which means that there is more going on here than a top-level analysis identifies.”

⁵³⁸ In most cases the seed is used in reference to a man, it is the seed of man.

⁵³⁹ The uniqueness of the phrase is a subtle indicator that there is more to these words than simply stating “man.” What man was there (excepting Adam) that was not born of a woman?

phrase “Son of Your handmaid.”⁵⁴⁰ David uses it twice to refer to himself, once in Psalm 86 and then again in Psalm 116.⁵⁴¹ What makes this so unusual and unexpected is that nowhere in Scripture is David’s mother ever mentioned.⁵⁴² Scripture doesn’t tell us her name, or say anything about her. So who is this handmaid of the Lord?

We may find the answer by tracing still another thread, the servant-thread. Six times God refers to the Job as His servant,⁵⁴³ twice when speaking to [hasatan] and four times to Eliphaz. Every time God refers to Job He calls him “My servant Job.” There can be no doubt that God is emphasizing that Job is His servant.⁵⁴⁴ God also speaks of David as His servant and David refers to himself as God’s servant. There are two times when David refers to himself as God’s servant that he qualifies the description with the words ‘*the son of Your handmaid.*’ These are the only two times in the Old Testament that the phrase “*son of Your*⁵⁴⁵ *handmaid*” occurs.

The first time David says “*Give strength to Your servant, and save the son of Your handmaid.*”⁵⁴⁶ The second time David emphasizes he is the LORD’s servant by stating, “*O LORD, I am Your servant, I am Your servant,*⁵⁴⁷ *the son of Your handmaid..*” So the servant and the handmaid threads run very close together in these two verses in the Psalms. Is it possible that the man born of a woman and the son of Your handmaid are actually the same thread? If so where does this lead to? Who is the handmaid of the LORD?

Just as the phrase ‘*man born of a woman*’ looks back to “*seed of the woman*” in Genesis,⁵⁴⁸ ‘*Son of Your handmaid*’ prophetically looks ahead. Saint Augustine tells us the handmaid is Mary.⁵⁴⁹ He refers to the first Chapter of Saint Luke where we hear Mary accepting to be the mother of Jesus, the Son of the Most High, when she says “*I am the handmaid of the LORD...*” Jesus will be referred to as God’s Servant and Mary is the handmaid of the LORD.⁵⁵⁰ Saint Matthew applies Isaiah’s prophesy⁵⁵¹ to Jesus, when he says, “*Behold, My Servant whom I have chosen, My beloved with whom My Soul is well pleased.*” Saint Michael prophetically refers to Jesus when speaking for God in Zechariah 3:8 he says, “*I will bring My Servant the Branch.*”⁵⁵² In Jesus we find Him Who is the Son of the LORD’s handmaid Who takes the form of a servant.⁵⁵³ So, the description of ‘servant’ and ‘man born of woman’ in the Book of Job point ahead to God’s servant David in the Psalms that in turn points us to David’s son, Jesus Who is The Servant of God and the Son of the Lord’s handmaid.

Did the Divine Inspirer of Scripture make these connections for us? Was there an intent for the Book of Job to point us back to the Protoevangelium in Genesis by referring to man born of a woman? Was it the Divine

⁵⁴⁰ Again translation may obscure the phrase translating it to say something like ‘as my mother served’.

⁵⁴¹ While Psalm 116 is not specifically attributed to David the way Psalm 86 is, it is almost universally attributed to David.

⁵⁴² The oral ‘law’/commentary of the Jews i.e. the Talmud, notes David’s mother’s name was Nitzevet.

⁵⁴³ In fact every time God mentions Job He describes Job as His servant.

⁵⁴⁴ One might imagine how piercing it must be to the prince of [i] will not serve to hear God refer to Job as His servant every time God speaks Job’s name.

⁵⁴⁵ Where the ‘Your’ refers to God.

⁵⁴⁶ Psalm 86:16.

⁵⁴⁷ By stating the phrase “I am Your Servant” twice it adds emphasis to this description.

⁵⁴⁸ One note about the Scriptural reference to Genesis 2:5. Man was created ‘to till’ the Garden. The word to ‘till’ is spelled the same in Biblical Hebrew as ‘servant.’ While it is written the same way it is pronounced differently using different vowels because written Biblical Hebrew only contains consonants, the vowels are assumed from the context. It is included here as part of the road sign pointing us back to the genesis of man. Man was created to serve from the very beginning because in that way man becomes like God for the LORD Jesus serves.

⁵⁴⁹ Augustine of Hippo. (1888). *Expositions on the Book of Psalms*. In P. Schaff (Ed.), A. C. Coxe (Trans.), *Saint Augustin: Expositions on the Book of Psalms* (Vol. 8, pp. 417–418). New York: Christian Literature Company.

⁵⁵⁰ see Acts 3:11; Acts 4:27 and 30; Phillipians 2:5-11

⁵⁵¹ Isaiah Chapter 42

⁵⁵² See also John 1:45-48 and Scott Hahn’s discussion about the root of Nazareth being ‘branch.’

⁵⁵³ Phillipians 2:7

Author's intent in the Psalms to point forward to Mary, the handmaid of the LORD and to her Son Jesus, the Son of David? Are these two threads, *"man born of a woman"* and *"the Son of Your Handmaid"* really the same thread?

There is another road sign that helps to support the conclusion that it does. The phrase the *"Light of Life"* is spoken by Elihu in Job 33:30. It also appears in the Psalms. In each book it appears only once. When Elihu mentions the Light of Life He is recalling Job's plea for relief from his intense suffering, longing that he had never been born. Elihu calls upon Job to look to God Who will bring man's soul back from the pit that he may see the 'Light of Life.' In Psalm 56 David also speaks about his soul being delivered from death that he might see the 'Light of Life.' Both of these signs point forward to Jesus Who is *"the Light of the world,"*⁵⁵⁴ Who stated that anyone who follows Him will have the 'Light of Life.'⁵⁵⁵

Of course, one of the most prominent road signs in the Book of Job pointing to the Cross Road are Job's words *"my Redeemer lives, and at last He will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side and my eyes shall behold, and not another..."*⁵⁵⁶ While this verse is one of the verses in the Book of Job that is difficult to translate, Catholics have the Official Latin Vulgate text that includes the additional words, *"in the last day I shall rise up.."* These words not only tie this verse to Life after Death and the Resurrection, but they also shed light upon the words *"my Redeemer."* This Redeemer not only lives but He will stand upon the earth in the last days. For Christians this is an unmistakable reference to Jesus Who will redeem all of mankind, including Job, on the Cross. This is the same Jesus Who was raised from the dead, the first fruits of those who will return again to stand upon the earth in the last days.

A diagram is provided below that highlights the road signs for the Cross Road.⁵⁵⁷ At the heart of the meeting at the Cross is the road signs *"God's Suffering Servant* and *"My Servant"* and the *"Light of Life."* At the left hand of the Cross *"man born of the woman"* that points back to the *"seed of the woman."*⁵⁵⁸ On the right-hand side of the Cross is *"Son of Your Handmaid"* pointing to the Psalms where the road continues onward to Mary, the Handmaid of the Lord and to her Son Jesus. The sign at the bottom says, *"What is man?"* This phrase occurs in the Psalms and in Job and that points ahead to the words of Pilate at the trial of Jesus when Pilate says *"behold The Man."* The sign at the top says, *"Son of Man"* pointing to a number of books in the Old Testament, especially Ezekiel, then through them on to the New Testament where Jesus refers to Himself as the *"Son of Man."*

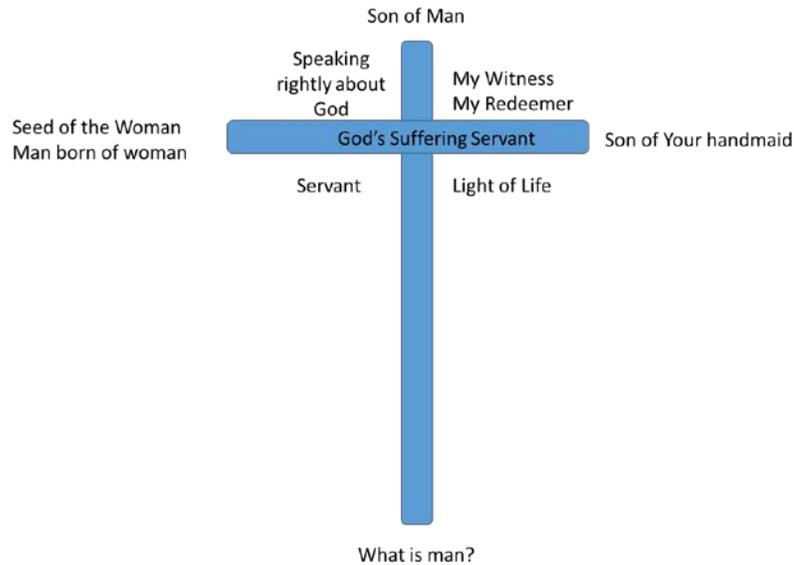
⁵⁵⁴ John 8:12

⁵⁵⁵ John 8:12

⁵⁵⁶ Job 19:25–27

⁵⁵⁷ There are other road signs not mentioned here. Saint Gregory the Great notes that when Job sacrificed for his children, in case they had cursed God in their hearts when they were feasting, Job would rise the next morning after the days of the feast had run their course. This would be the eighth day, which points ahead to Jesus's Resurrection.

⁵⁵⁸ While he (the woman's seed) will bruise the serpent's head, the serpent will bruise his heel. In the Book of Job, Job's heel is certainly bruised.



It is upon the Cross that God's answer to the question of evil and suffering is revealed. The LORD Jesus accepts suffering and death even though He is innocent. The LORD Jesus overcomes evil by consuming it and letting it kill Him. In so doing Jesus reveals the Key of Creation. Through His Passion and death on the Cross the LORD overcomes evil and proves that [satan], at [his] core, is the [evil one] who brings disasters upon men and mocks the calamity of the innocent. So, while the Book of Job does not completely and definitively answer the question why does God allow evil, it contains a number of road signs that point to the answer, to the Cross Road to Jesus where eyes will be opened.

Answering Both Parts of the Central Question

The Book of Job's most obvious answer to the first part of the central question, 'what is man,' is that the LORD's judgement is right, there was a man who ⁵⁵⁹ can be righteous and upright, fearing God, and avoiding evil and, very importantly, one who will serve God even without a hedge about him protecting and rewarding him. Job proved he was not a mercenary. Even in the midst of severe adversity there can be a man who will not curse God and remain a servant of the LORD. ⁵⁶⁰ This was the repudiation of [hasatan's] first accusation against man in the Book of Job, that no man can be blameless and righteous. While this is an important answer, it is only a partial answer to what is man. Yet the Book contains many road signs that point to the complete and definitive answer at the Cross Road, Jesus Christ, man's advocate, LORD, and Redeemer.

The second part of the central question is more challenging to answer. How does one speak rightly about God? How did Job speak rightly about God? The first thing that can be said is that if Job had been a mercenary who only served God in order to be paid then he would have spoken and cursed God to His face thereby proving, as [hasatan] had predicted, that God's judgement of Job had been wrong. Secondly if Job proved himself a mercenary by renouncing his integrity in order to be paid and thus contradict, however unknowingly, God's

⁵⁵⁹ with the grace of the LORD, as indicated by the name YAHWEH.

⁵⁶⁰ though some will question and grumble

judgement of Job, then Job would have proven God's judgement of Job had been wrong. In either of these cases Job would in effect be saying that God was at best a paymaster for mercenaries. It would be one proof that man God did not know what He was talking about and God would have to accept that all men are either wicked or at best mercenaries. But [hasatan's] contradiction was proven wrong, Job did not curse God to His Face. Since Job was not a mercenary then God's judgement and test of Job proved that He was not a paymaster who would pay out blessings so that Job would worship Him.

While defending his blamelessness Job was faced with the conundrum that God had caused the blameless to suffer. So Job questioned God as to how He could do this. This is a question that the three friends could never have asked because man could never be innocent, this was the point of their echo of the [spirit of contradiction's] message. God was the paymaster and king of mercenaries who through His payments would assure man would act righteously. Thus while the three friends spoke of God as a paymaster, Job expressed bewilderment that as far as he was concerned God was not acting justly. Job was innocent and didn't deserve suffering and yet God had allowed him to suffer. This conundrum was the reason for his loss of hope ⁵⁶¹

It is important to note that the sword that cuts both ways. If Job were a mercenary, then God was the paymaster of mercenaries and He was the king of mercenaries. If God were the paymaster of mercenaries, then there is no righteous man, at best man is a mercenary.

The two parts of the central question in the Book of Job cut both ways. Testing to see if one man was not a mercenary also reflects on God that He is not the paymaster of mercenaries. If God had been the paymaster He would be doing so because at best man was a mercenary. The two questions are intrinsically fused in the Book of Job thus making them two parts of the central question of the Book. The answer is that Job was not a mercenary nor was the LORD the paymaster or god of mercenaries.

(See the Addendum, "Speaking Rightly About God" for a deeper discussion detailing the reasons for these conclusions.)

The Central Question and the Key of Creation

It is important to look closely at the last words that are spoken by the LORD in the Book of Job that are addressed to Eliphaz. ⁵⁶² The [spirit of contradiction] had begun the Poetic portion of the Book by speaking to Eliphaz, ⁵⁶³ now the LORD ends the Book by speaking to Eliphaz. Twice the LORD tells Eliphaz that he and his two friends have not spoken rightly about Him. ⁵⁶⁴ Then the LORD speaks of repentance, sacrifice, atonement, intercession, and forgiveness less the LORD deal with the three friends according to their "folly". ⁵⁶⁵

⁵⁶¹ *Loss of hope but not faith. Job never rejected faith in God, he wanted God to explain to him why he suffered and to resolve the conundrum that had been the occasion for his hopelessness.*

⁵⁶² *Presumably the other two friends and Job heard as well.*

⁵⁶³ *thus continuing [his] stealthy [contradiction] that had been spoken clearly before the LORD and the heavenly assembly.*

⁵⁶⁴ *Saying this twice about Eliphaz and the other two friends emphasizes its importance; just as when Jesus says Amen, Amen I say to you.. The repetition is an alert that what is being said is important; just as when the horn is blown to call Israel to alert, it is blown twice.*

⁵⁶⁵ *The Hebrew word translated as 'folly' is from the same word that Job used when rebuking his wife for speaking as a 'foolish' woman. Job's wife, however unwittingly, had tempted Job by echoing [satan's] words "curse God and die." The three friends, however unwittingly, were under the influence of the [spirit of contradiction], they tempted Job to renounce his integrity. This 'folly-foolish' thread is but another thread supporting the conclusion that three friends had, however unwittingly, succumbed to [the satan's] contradiction concerning not only man but God.*

The three friends did not profess any life beyond the here and now.⁵⁶⁶ Their focus was God was [just], this meant for them that the righteous must be rewarded in this life while the wicked must be punished.⁵⁶⁷ Under the influence of the [spirit of contradiction] the three friends spoke of a God that was bound within the confines of [strict justice]. Within the walls of [strict justice] God would not allow an innocent man to suffer disasters, therefore the three friends concluded that Job must be guilty. These walls of [strict justice] would imprison God, but the LORD's Mercy cannot be confined within the walls of this prison. The LORD's Mercy breaks through the wall of [strict justice] and this is life for man and part of the Key of Creation.

Going further, had there been [strict justice] the LORD would never have allowed [hasatan] to persecute Job. If Job had been innocent [strict justice] would not have allowed his persecution. This in turn is instructive because it points back to Elihu's explanation of the cause of suffering. The righteous may suffer for the sake of love.

One could also say that if God had been confined by [strict justice] God would never have allowed [hasatan] to continue to exist, for by the [spirit of contradiction's] own words, *"even His angels He charges with error."* [strict justice] would eliminate all error including [hasatan] for refusing to serve. Job himself would have been eliminated because he was the son of Adam, the first man who had rebelled against God's Word. Ultimately, if God had been bound within [strict justice] Creation could never have existed because there would be no Key to open Creation.

When God speaks to Eliphaz His very Name alludes to the Key of Creation. He speaks as LORD (YAHWEH) the God of Mercy to Eliphaz. It is Holy appropriate that the LORD, the God of Mercy, speaks of repentance, sacrifice, atonement, intercession, and forgiveness. Forgiveness is outside the bounds of [strict justice]. The repentant turns to the LORD of Mercy, Who holds the Key of Creation in His hand, the Key that unlocks forgiveness. [strict justice] cannot imprison the Key of the Creation, if it could there would be no Creation. So, if this is how the three friends did not speak right about the LORD by imprisoning Him within [strict justice], how did Job speak rightly about Him?

Scripture will sometimes present things in understandable terms, like allegories, that present the Truth in terms that man can readily relate to. For example, Scripture speaks of God's hands and His face while it is known that the Father does not have hands or a face the way man does. Another example is in Genesis 18:17-19 when the LORD speaks to Himself as if trying to decide whether to tell Abraham what He is about to do to Sodom and Gomorrah. *"The LORD said, "Shall I hide from Abraham what I am about to do, seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall bless themselves by him? No, for I have chosen him..."* This description makes it seem that the LORD is talking to Himself trying to decide whether to tell Abraham about what He is about to do. But the LORD is omniscient, He not only knows what He will say to Abraham but He has known it for all time, since before the Beginning and forever. This phrasing conveys the LORD's intent in human terms so that is readily assessable to man while retaining the fullness of the Truth.

⁵⁶⁶ *"Job's companions did not profess belief in an afterlife and so they insisted that God renders good to the good and bad to the bad." Jewish Study Bible, 2nd Edition, p. 1494*

⁵⁶⁷ *What has been called the Retribution principle.*

Returning to the Book of Job, one of Job's harshest questions concerning God is when he had said that God condemns the innocent and the guilty and laughs at the calamities of the innocent. He concludes this conundrum with the question, "if not He then who?" Job is providing a very important function as far as the heavenly assembly was concerned. He is prosecuting a counter-suite against [hasatan.] [hasatan] had in fact condemned the innocent with the guilty and had laughed at the calamities of the innocent. [hasatan's] actions had called God into question. Job's counter-suite against his accuser points to the injustices that would occur if God were imprisoned within [strict justice]. Man's hope would be lost. There could be no hope for man if God laughs at the calamities of the innocent. There would be no life if the LORD were imprisoned within [strict justice]. These were all things that must be spoken so that everyone, including the heavenly assembly, will understand that it is an injustice to imprison the LORD within [strict justice]. It is an injustice to the LORD and to man. It would break the Key of Creation and would abort Creation. The LORD is justified in taking action against [hasatan], piercing the [fleeing serpent].

There is another conundrum in the LORD's words to Job compared to what He said about Job to Eliphaz. The LORD began speaking to Job saying "Who is this that darkens counsel by words without knowledge?" ⁵⁶⁸ Later the LORD will tell Eliphaz the Job has spoken right about Him. Which statement is right? Job speaks without knowledge or Job has spoken rightly. It is a conundrum. The resolution of this conundrum may begin in Job's response to Zophar in Chapter 13. Job says,

"Will you speak falsely for God, and speak deceitfully for him? Will you show partiality toward Him, will you plead the case for God? Will it be well with you when He searches you out? Or can you deceive Him, as one deceives a man? He will surely rebuke you if in secret you show partiality. Will not His majesty terrify you, and the dread of Him fall upon you?" ⁵⁶⁹ Your maxims are proverbs of ashes, your defenses are defenses of clay." ⁵⁷⁰

The partiality that Job speaks of, would conclude that Job must be guilty because God would never allow the innocent to suffer such adversities. So the three friends speak falsely for God by saying the Job suffers because he is guilty. But Job knows he is not guilty so Job shows no such partiality to God when he questions how God can inflict upon him such disasters when he did not deserve it. As a prosecutor Job wants to bring God to trial but due to his lack of knowledge, he fails to realize that he is actually prosecuting his persecutor and accuser, [hasatan]. Job has been in the dark concerning [hasatan's] accusation against himself and man. So, while some think Job is accusing God, the LORD is using Job to rebuke the [prince of strict justice]. So too the heavenly court hears this as rebuke of the [prince of strict justice] who had been the genesis of Job's persecutions. The reader also should recognize that Job, while he does not know that he is prosecuting [hasatan], he is prophetically rebuking the [prince of strict justice]. This is how Job speaks rightly about the LORD. [hasatan's] case to convince men that the Merciful LORD can imprisoned within [strict justice] results in injustice. Job speaks rightly about the Truth when he refuses to renounce his integrity thus proving he, a man and servant of the Lord, is not a mercenary.

⁵⁶⁸ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 38:2). San Francisco: Ignatius Press.

⁵⁶⁹ This is exactly what happens when the LORD rebukes Eliphaz and the two friends.

⁵⁷⁰ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 13:7-12). San Francisco: Ignatius Press.

Why Serve?

The two parts of the Central Question in the Book of Job can be fused together and expressed differently and wonderfully as ‘Why serve God?’ [hasatan’s] contradiction, at its stone heart, is that man served God defectively; man only served to get payments from the God that man saw as the paymaster. A test of Job would lead to exposing the true nature of man, that man was a mercenary who would only serve because he was paid.

The two most stirring and uplifting discourses on ‘why we should serve God’ in the Book of Job were spoken by Elihu and the LORD Himself. We need only look at all of Creation to see its wonder and to feel the life within us to prompt a song of joy at serving God - God the Creator. For after all, Who is like God?!

Thus the Book of Job calls each and everyone who serves the LORD to reflect upon why we serve the LORD?

Let all God’s Angels Worship Him

In his letter to the Hebrews, Saint Paul proclaims the wonder of God and His Son, the man Jesus Christ. It is the only time the question ‘what is man’ appears in the New Testament. Quoting the key question in Psalm 8, *“What is man that you are mindful of him, or the son of man, that you care for him? You made him for a little while lower than the angels, you have crowned him with glory and honor, putting everything in subjection under his feet”*⁵⁷¹ Saint Paul proclaims the answer to both parts of the central question in the Book of Job “what is man” and ‘how do we speak rightly about God.’ Jesus Christ is the answer. He is the man Who was made for a little while lower than the angels. It is of Him that it was said *“when He brings the first-born into the world, He says, “Let all God’s angels worship him.”*”⁵⁷² [hasatan] had refused to worship the man Jesus Christ, as did all the demons who followed [him]. After His death and Resurrection, the Son, the man Jesus Christ would be told *“sit at My right Hand, till I make Your enemies a stool for your feet.”*⁵⁷³ [hasatan] and [his] minions would be the enemies that would be the stool at the feet of the man Jesus Christ for they had been sent to serve but had refused because they held man was beneath them, that man was wicked or at best a mercenary who would curse God to His Face if he wasn’t paid. So the conclusion to the Book of Job, the answer to the central questions and the consequence of [hasatan’s] refusal to serve is all described in Saint Paul’s letter with only the Book of Revelation to describe the ultimate end of [hasatan], [the devil] [the deceiver] [who] was thrown into the lake of fire and brimstone to be tormented day and night for ever and ever.⁵⁷⁴

AfterWord – The Son System

All the discourses, poetic allegories, and the questions from the Book of Job were like lights that moved through the dark night sky. While they had been identified and their movements could be seen they were not understood. When the questions ‘what is man’ and ‘how to speak rightly about God’ were seen as the central question of the Book it opened up and highlighted the Book so to see everything in the Book revolved around this central question. This began the recognition that the Book was completely integrated and understandable. The

⁵⁷¹ Heb 2:6–8.

⁵⁷² Heb 1:6

⁵⁷³ Heb 1:13

⁵⁷⁴ Revelation 20:10

central question was like the sun and the fusion of these two questions into one question fueled the light of this sun system. Yet the Book only showed partial answers to these questions.

Shifting the metaphor from a sun system to a road. The Book of Job is like a road that had road signs pointing to the Crossroad where the eyes are opened. It is at the Cross that we behold the full answers to these central questions. It is in the Light of the Son on the Cross that these central questions find their definitive and ultimate answer. It is the Son on the Cross about which all questions, teachings, prayers, history, and meaning of Scripture revolve around. It is the Son on the Cross that reveals the Key of Creation. We are now able to look upon the Son and see all of Creation as a system that revolves around the Son. The Sun system was the alpha metaphor, the Son System is the Omega metaphor to which the Book of Job points us.

Finally, it should be mentioned: In the beginning of the Book of Job [hasatan] came before the LORD with the sons of God where [he] spoke [his] contradiction of God's Judgement of man, a man named Job. The [accuser] suffered a counter-suit by the accused who not only proved the [accuser] wrong but the heavens were made fair by God's wind and judgement was executed when the accusing fleeing serpent [rahab] was pierced by God's understanding. The Book of Job highlights that the [adversary], who had refused to suffer, suffered piercing because of the upright and blameless man [he] that had unjustly accused and stolen from. It was a blessing that Job was not [perfect] because in Job's protestations, and the three friends accusations, we come to see our own feelings of the injustice of suffering. But we learn that the LORD is not the king of mercenaries and sometimes the righteous suffer for love. Finally, we are thankful for the signposts in the Book of Job that point forward to the definitive answer to what is man and how are we to speak rightly about God and answer the problem of suffering. The signs all point to the Cross Road where the Son in His Passion was lifted up for man and for PERFECTION. ⁵⁷⁵

⁵⁷⁵ AfterNote – The recognition of the central questions, 'what is man' and 'how to speak rightly of God', begins the unveiling of the meaning of the Book of Job. As noted in the beginning of this commentary, the Book of Job is one of the most difficult Books in Scripture to translate. As noted by some Jewish scholars the translations of the Book today are at best tentative. Now using the key of the central questions and the recognition that Scripture is abundantly hyperlinked much study of the Book needs to be done and the translations need to be updated to reflect all that is unveiled.

ADDENDUM TO JOB

Historical or Not

There is no consensus among scholars today about the historical nature of the Book of Job. Is it an historical account that relates things exactly as they happened to a man named Job or is it a parable or as the Jewish rabbis say a 'mashal' and Job never existed? In a similar case the Catholic Encyclopedia ⁵⁷⁶ notes that the Book of Tobit has been held as historical in Church Tradition. It quotes a decree by the Biblical Commission (23 June, 1905) "by this Decree Catholics are forbidden to hold that a book of the Holy Writ, which has generally been looked upon as historical, is either entirely or in part not history properly so called, unless it be proven by solid arguments that the sacred writer did not wish to write history; and the solidity of the arguments against the historicity of an historical book of the Bible we are not to admit either readily or rashly."

Saint Thomas Aquinas in his commentary on the Book of Job states "one must believe that the man Job was a man in the nature of things." He bases his position on Ezekiel 14:14 "the Lord is represented as saying, *"If there were three just men in our midst, Noah, Daniel, and Job, these would free your souls by their justice."* Clearly Noah and Daniel really were men in the nature of things and so there should be no doubt about Job who is the third man numbered with them." ⁵⁷⁷

I know of no solid argument proving that the Book of Job is not historical though many opine reasons to say it is not. But ultimately this commentary presents no information to resolve this question and therefore, in accordance with direction of the Biblical commission, holds that the Book is historical.

Regarding the identity of the human author of the Book of Job this Addendum will highlight reasons to say it was Moses but ultimately it is ambivalent to this question. Christians and Jews hold that Scripture is the work of the Divine Author Who inspires the human authors to write the Truth. Saint Gregory the Great had said, ⁵⁷⁸ "it is very superfluous to enquire who was the writer; since.. the Holy Spirit is confidently believed to have been the Author.. in stirring a question about the author, what else do we than in reading a letter enquire about the pen?" ⁵⁷⁹ The Catechism of the Catholic Church puts it this way,

"God is the author of Sacred Scripture.. In the sacred books, the Father Who is in heaven comes lovingly to meet His children, and talks with them.. God inspired the human authors of the sacred books to compose the sacred books so that, though He acted in them and by them, it was as true authors that they consigned to writing whatever He wanted written, and no more.. The inspired books teach the Truth." ⁵⁸⁰

⁵⁷⁶ *An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church, 1913*

⁵⁷⁷ *Saint Thomas also quotes Saint James' mention of Job in the New Testament.*

⁵⁷⁸ *Book VIII Saint Gregory the Great's Book on "Morals on the Book of Job."*

⁵⁷⁹ *OK but there are people who like pens. At the signing of historic state documents multiple pens are used that are distributed to select museums and individuals.*

⁵⁸⁰ *How are we to think of God guiding the human authors of Scripture? One way is to think of God as the ultimate teacher of the vocabulary used by the human authors. Then God inspired sacred music within them such that the authors, like lyricists, choose words that fit the music and reject words or phrases that do not fit the music.*

Historical Miracles

There is something to be said about the miracles that are described in Sacred Scripture. Atheists do not accept miracles. For the atheist any miracle in Scripture proves that Scripture is false. There must be a natural explanation or it is simply a lie since atheists believe there is no supernatural dimension.⁵⁸¹ Saint Fulton Sheen had pointed out that for most people, the problem traces back to a rejection of the authority of God. If there is a God, as countless generations have attested to, then this means that one must orient their life to this belief and this means that their freedom is restricted, something that they refuse to consent to. Thus unless the evidence for God's existence is incontrovertible they refuse to believe in Him.⁵⁸² It can be said of atheists that they cannot be gods if the True God exists. Thus the rejection of anyone but themselves as god is the foundation, for most, upon which they build their intellectual refusal to believe in God.

Another thing that should be noted concerning miracles when researching the historicity of the Book of Job. In common literature (i.e. purely natural literature as opposed to Sacred Scripture which concerns the supernatural) any mention of a supernatural event is an indicator that the literature is fiction. I propose the theory that if there is a miracle contained in a Book of Scripture that this is one of the factors⁵⁸³ that generally points to the historicity of the book. This seems counter intuitive in that miracles would seem to point to a metaphorical' allegorical meaning rather than to a description of a historical event. The logic behind this theory is that miracles, that is events that seem to go beyond natural boundaries such as resurrecting the dead, do occur. Belief in Jesus's Resurrection, which defies the natural law,⁵⁸⁴ is essential to the Christian faith. Once it is believed (or conceded) that miracles can occur then any claim that a miracle occurred cannot be ruled out automatically simply by saying that miracles do not occur. So when a credible person or group of people claim that a miracle has occurred the evidence must be examined and analyzed to see if their testimony is credible.

There are descriptions of miracles in Sacred Scripture and there are many claims for miraculous happenings throughout the generations down to our own. Miracles such as the events at Fatima when Our Lady appeared to a small group of children are attested to by thousands of people who were there. There are supernatural events attested to by competent and authorized exorcists. Even those events termed 'near death' experiences that go far beyond any natural explanation can point to the miraculous. So the miraculous events that occur today stand as witnesses to the fact that miracles can occur and support the belief that the miraculous events described in Scripture could and probably did occur.

So how does this apply to question of the historicity of the Book of Job? Was a miracle described in the Book? I would propose yes, the Book of Job describes a miracle. God comes and speaks to Job and to Eliphaz. This is

⁵⁸¹ While atheists do not acknowledge that they have faith, in fact they do. Cardinal Joseph Ratzinger pointed this fact out. They believe there is no God. Most atheists will concede that they cannot absolutely prove there is no God. Instead their position is founded on the belief that until there is incontrovertible evidence that proves there is a God, they will not accept the testimony given by countless generations for the existence of God. They stand on this belief.

⁵⁸² This has some similarity to the position of John Paul Satre who said that the mere existence of other people restricts the total freedom of an individual. A conclusion he expressed in his book *No Exit* where he concludes other people are hell because they restrict the absolute freedom of an individual. This is the same implication, but amplified for atheists concerning the existence of God. If God exists their absolute freedom is called into question.

⁵⁸³ though not a conclusive factor and other factors must be considered

⁵⁸⁴ that once a living thing is dead, in Jesus's case for three days, it cannot be resurrected and live

certainly outside the boundary of the natural; it is supernatural. While not conclusive, this miracle, as described in the Book of Job, makes it more rather than less likely that the Book is historical.

My own position concerning the author is that the Book was recorded by Moses. The reasoning begins with the ancient passage in the GREEK LXX Septuagint account that describes the name change from Jobab to Job. It clearly states Job's ancestry that is consistent with Jobab in the Book of Genesis. Moses was born a generation after Jobab (see diagram below) and thus part of a generation that would have close to the time of Job and one well suited to record the events in the Book.

Then there are textual clues in the Book of Job that seem to support this conclusion.

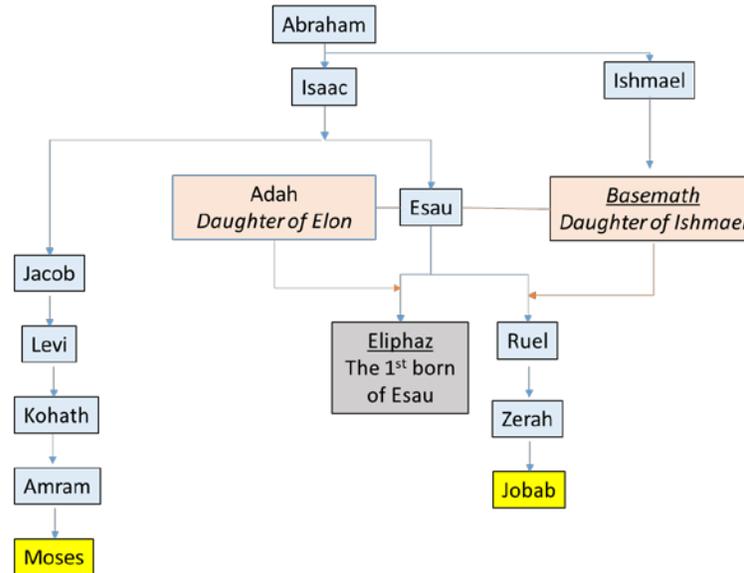
1. Moses was well acquainted with recording the LORD's miracles. He also had spoken with the LORD. Both the Prologue and the Epilog speak of supernatural events that no one could know unless inspired by God. So from this perspective Moses is a good fit as the author for the Book as we know Moses saw God face to face.
2. In Genesis and 1 Chronicles, Eliphaz was the first born of Esau. Ruel, the grandfather of Jobab, was Eliphaz's younger brother. In Job verse 15:10 Eliphaz ⁵⁸⁵ states "*There are with us also aged and ancient men, much elder than thy fathers.*" As the first born of Esau, Eliphaz would have held prominent position in the extended family. Practically all commentators agree that Eliphaz, the first of the three friends to speak held the prominent position among the three friends. And Esau's son Eliphaz would have been able to state to Jobab that he was older than both Jobab's father Zerah and older than Ruel, Jobab's grandfather.
3. Both Genesis 36:34 and 1 Chronicles 1:45 state, "*When Jobab was dead, Husam of the land of the Themanites reigned in his stead.*" What is unique about this description is this is part of a list of men who were descendants of Esau and throughout this listing the pattern is 'so-and-so' were the sons of 'so-and-so.' So Jobab was the son of Zerah. But Husam who reigned after Jobab, is not listed as a son of Jobab. The significance of this is that the Hebrew text states that Job lived 140 years after these things (all the events described in the Book of Job) and he saw his descendants down to the fourth generation. Nowhere is it stated how old Job was when the events in the Book took place. So, it is not clear from the Hebrew text how old Job was when he died. The Greek LXX Septuagint text concludes stating that Job lived till he was 240 years old. The natural successor of Job would have been Job's first son. ⁵⁸⁶ But if Job lived so long it is quite possible that his oldest son and some or all of his brothers could have died before Job. This leaves the possibility for someone like Husam, not a son of Job but related to Job, to reign after Job.

These reasons are not conclusive and there is no historical, linguistic, literary evidence presented in this analysis. It is truly speculative but regardless of whether the Book of Job can be shown to be historical or not and regardless of whether the author was Moses, the ultimate stance of this commentary is that the Book of Job was ultimately inspired by One Author, One Divine Author. This is the teaching of the Catholic Church and many others

⁵⁸⁵ Teman, presumably the patriarch of the Temanites, was Esau's son. This relationship seems to throw cold water on the conclusion that Eliphaz the son of Esau was the same Eliphaz in the Book of Job. It would seem unlikely that Esau's son Eliphaz would be identified as a Temanite since Teman was his son. But there may be some explanation that removes this impediment.

⁵⁸⁶ Of course, this would be his second set of sons since all his other sons died in the house collapse.

as well. What was written in the Book has been intended since before Creation itself. The Book teaches us the Truth. The Father is speaking to us through the Book. This we can believe.



Quotable yet contradictory

There is an important lesson in the Book of Job that can be easily missed. Something that the long history of man has taught us and yet deserves to be constantly recalled. Errant people can say good things for bad reasons. They can use elevating words to make a case for evil. The three friends are examples of this. Many of their words are laudable and quotable. For example, Eliphaz states, *“(God) does great things and unsearchable, marvelous things without number.. He frustrates the devices of the crafty, so that their hands achieve no success. He takes the wise in their own craftiness; and the schemes of the wily are brought to a quick end..”* Saint Paul refers to these words when he says in 1 Corinthians, ⁵⁸⁷ *“For the wisdom of this world is folly with God. For it is written, “He catches the wise in their craftiness..”* While these quotable words of Eliphaz are elevating, in context they are contradictory. These words were preceded by Eliphaz saying, *“Call now; is there anyone who will answer you? To which of the holy ones will you turn? Surely vexation kills the fool, and jealousy slays the simple.”* Eliphaz was accusing Job just before he speaks these elevating words about God. Job understands that Eliphaz is reproving him and responds, *“But what does reproof from you reprove?”* ⁵⁸⁸

Bildad states, “Yes, the light of the wicked is put out, and the flame of his fire does not shine. The light is dark in his tent, and his lamp above him is put out.. he is cast into a net by his own feet, and he walks on a pitfall.” Bildad’s words are very similar to what is said in Proverbs, *“The way of the wicked is like deep darkness; they do not know over what they stumble”* ⁵⁸⁹ and *“The iniquities of the wicked ensnare him, and he is caught in the toils of his sin.”* ⁵⁹⁰ Yet in context, Job understands that Bildad is trying to convince him to renounce his integrity so Job responds, *“How long will you torment me, and break me in pieces with words?”*

⁵⁸⁷ 3:19

⁵⁸⁸ Job 6:25

⁵⁸⁹ Proverbs 4:19

⁵⁹⁰ Proverbs 5:22

Zophar states *“If iniquity is in your hand, put it far away, and let not wickedness dwell in your tents. Surely then you will lift up your face without blemish; you will be secure, and will not fear.”* Job replies, *“Who does not know such things as these?.. As for you, you whitewash with lies; worthless physicians are you all.”* Job recognizes the bottom line of the three friends, that they are accusing him of having been a sinner who needs to repent so that his fortunes can be restored.

All three friends said things that were quotable and elevating and even find parallels elsewhere in Scripture but all were said within a context to contradict the integrity of Job and thereby to impugn God. In this, one of the earliest books in Scripture, an important lesson is that errant people can say good things for evil purposes.

In past times the Nazis had spoken for the good of the country and its citizens. With these elevating goals they deemed justified to murder well over six million people, mostly Jews. The communists held that the good of the majority justified torturing and killing over 100 million people. Over 1.7 billion women throughout the world have said that the relief of their pain and control over their bodies justified the abortion of over 1.7 billion children. Evil can be done for its own sake but more often it is cloaked in what seems elevating reasons.

Job stands as victim to such reasoning. In him the vast numbers of victims of the nazis, the enormous number of victims of communism, and the gargantuan number of victims of abortion all have their deaths prefigured in one of the earliest Books of Scripture. Their murders echoed the [spirit of contradiction's] response to the question 'what is man' in the Book of Job, that both the victims and their murderers needed to perish forever like their own dung. They are all wicked man. Ultimately, they are all victims of the [murderer], [who] in the beginning set [his] throne on level with God with elevating words that [he] was too [perfect] to serve, that [he] would not serve, for all men need to perish forever like their own dung.

Elihu Corrects Job

⁵⁹¹ Job had called upon God to hear him. Elihu begins explicitly stating that he has listened to Job and proves this by quoting Job many times. ⁵⁹² Elihu states he is there to declare to Job *“what is right for him.”* ⁵⁹³ Elihu states he was inspired of God and speaking on God's behalf so it is important to consider his corrections of Job. He begins,

- Job had said that God is not a man like himself that he might answer Him. Elihu responds telling Job that if he has anything to say, to say it to him.
- Job had said that he would be terrified in God's presence and that he would remind God that he has been made by Him from clay. Elihu tells Job that (after earlier saying he has been inspired by God) there was no need to fear him for he too was formed from a piece of clay.
- Job had wanted God to teach him how he had erred and he will be silent. Elihu tells Job to listen to him and he will teach Job wisdom.
- Job had stated that wisdom is with the aged, Elihu corrects him trumpeting that it is not age but the Spirit of God that makes man understand.

⁵⁹¹ *The following is a very abbreviated discussion listing Job's errors and Elihu's corrections. This list is not comprehensive, but covers many of the errors that Elihu corrected and/or addressed. Each of these errors and corrections could take a whole chapter to discuss but this is left for another book.*

⁵⁹² *as in verses 33:9-11; 33:13; 34:5; 34:9; 35:2; and 35:14.*

⁵⁹³ *See Job 33:23*

- Job had rhetorically asked, “*does not the ear try words as the palate tastes food.*” Elihu replies using the same expression when he calls upon wise men to listen to him for ears tests words as the palate tastes food.
- Job had longed for the night, that he had never been born or had died early in birth. Elihu tells Job not to long for the night, to do so is to choose iniquity in the face of affliction. Elihu then trumpets that God is exalted; who is teacher like Him?
- Job had called upon those skilled at rousing [leviathan]⁵⁹⁴ to curse the day of his birth. Elihu responds by chastising Job for going into company with evildoers. (Elihu’s rebuke is not unlike Elijah the Tishbite rebuking Ahaziah, the king of Judah, for inquiring of his future from [baalzebub], the god of Ekron. It had been be a capital offense for king Ahaziah⁵⁹⁵ and one might question if it would have been for Job except that Job had immediately repented and Job had an advocate intercessor of whom Elihu will speak.
- Job complains that the dying groan and the soul of the wounded cry for help but God pays no attention. Elihu tells Job that many cry out but God does not answer, because of the pride of evil men. Surely God does not hear an empty cry, nor does God regard it.
- Job complains that God knows he is innocent yet God is against him. Elihu corrects Job trumpeting God is greater than man.⁵⁹⁶ The LORD will say the same thing when He questions Job, “*Will you condemn Me that you may be justified?*”⁵⁹⁷
- Job complains that God has taken away his right and has made his soul bitter. After repeating Job’s accusation, Elihu corrects Job trumpeting “*far be it from God that He should do wickedness, and from the Almighty that He should do wrong.*”
- Job quotes wicked men who say “*what is the Almighty that we should serve him?*” *What profit do we get if we pray to Him?*” Then Job disassociates himself from these thoughts saying, “*the counsel of the wicked is far from me.*” But in fact, Job had come dangerously close⁵⁹⁸ to following this wicked counsel when Job questions God calling on Him to explain why He afflicts righteous men like him while many of the wicked are not afflicted. Why does he suffer while some of the wicked prosper? Elihu reproaches Job by saying that he is in fact speaking like wicked men. Elihu goes on to trumpet that according to the work of a man God will repay him, and according to his ways He will make it befall him.⁵⁹⁹
- After claiming that God has cast him into the mire Job complains that he cries to God but God does not answer him. Elihu corrects Job trumpeting that God speaks to man, though man may not perceive it.⁶⁰⁰

⁵⁹⁴ [leviathan] was a Poetic metaphor for [satan.]

⁵⁹⁵ See 2 Kings 1:1-17

⁵⁹⁶ Here Elihu calls for faith much like Saint Michael did in the face of satan’s rejection of God’s Word. God is greater than all, so far above us that we can never call Him into question, contradict, or refuse to serve His Word.

⁵⁹⁷ Job 40:8

⁵⁹⁸ Close but not entirely. Job complains that the righteous sometime suffer and the wicked sometimes prosper both of which certainly resonates with this wicked counsel. However, Job is saying this within the context of stating his case that he would bring before God. Job wants explanations. He has not, nor is there any indication that he would live according to this counsel. Wicked men however live on the foundation that God will not punish, that even if they ignore Him they can still prosper for they see no profit in serving God.

⁵⁹⁹ Which sounds like the retribution principle but as will be discussed later, God’s repayment spans both the here and now and eternity.

⁶⁰⁰ Maybe, just maybe, God sends a Holy angel to inspire a man to talk to Job without Job acknowledging that it is the Almighty’s inspirational words that are being spoken to him.

- Job questions whether God has eyes of flesh to see as man sees. Elihu responds to Job trumpeting that God's eyes are upon the ways of man and that he sees all his steps. There is no gloom or deep darkness where evildoers may hide themselves.
- Job pleads to God not to condemn him and to let him know why He contends against him and has turned on him to destroy him. Elihu challenges Job asking why he contends against God saying *"He will answer none of my words?"* Elihu trumpets that God speaks and He opens the ears of men and terrifies them with warnings, that He may turn man aside from his deed, and cut off pride from man. ⁶⁰¹
- Job states that the beasts and birds of the air will tell you that robbers dwell in peace and even those who provoke God are secure. Elihu corrects Job trumpeting that God teaches us more than the beasts and makes us wiser than the birds of the air. Job is wrong to question God when He does not seem to punish or greatly heed transgressions.
- Job protests that God terrifies him with dreams and visions such that he would prefer death. Elihu instructs Job that God speaks in dreams and visions to cut off pride from man.
- Job complains that he wants to be left alone and have a little comfort before he goes to the land of darkness. Elihu corrects Job trumpeting that God chastens man with suffering and allows his soul to draw near to the Pit so that man may acknowledge that it is God Who saves him. Then God brings him back from the Pit that he may see the *"Light of Life."*
- Job asks God to make known to him his sins and transgressions. Elihu makes known to Job that he is scoffing when he goes in with evildoers and wicked men while saying it profits man nothing that he should take delight in God.
- Job complains that God destroys both the blameless and the wicked. Elihu corrects Job trumpeting that God does not do wicked things, He repays man according to his works and according to his ways He will make it befall him. ⁶⁰²
- Job complains that God gives the earth into the hands of the wicked and allows the wicked to live and grow in power and no one repays them for what they have done. Elihu chastises Job for condemning God Who is Righteous and Mighty. The wicked die and are taken away at midnight by no human hand. ⁶⁰³ God shatters, overturns, and crushes them in the night. He strikes them for their wickedness. Elihu trumpets that when God is quiet, who can condemn Him??
- Job complains that God makes nations great and He destroys them. He takes away understanding from the chiefs of the people and makes them wander in pathless waste. Elihu asks Job *"shall one who hates justice govern? Will you condemn God Who says to a king, 'worthless one' and to nobles 'wicked man?' God shows no partiality to princes.."*

⁶⁰¹ While Job had been a good and faithful servant of the LORD, Job was also proud in heart such that when the LORD did things that he did not understand, things that had caused him great suffering, Job challenged God to explain Himself.

⁶⁰² Here some commentators hear an echo of the words of the three friends regarding the retribution principle that God protects the good and punishes evil which is why they tell Job to admit his guilt. Elihu is not referring to the [perfect] retribution principle but referring to the PERFECT actions of God. It is for the Son of God to reveal that this means it is in PERFECTION that the good suffer and come to reflect the Image and Likeness of God. The blessing of the righteous and the punishment of the wicked are not limited to this life alone, but extend into the hereafter.

⁶⁰³ More will be said about this in the upcoming paragraphs on The Battle of Life and death.

- Job complains that God has terrified him and hemmed ⁶⁰⁴ him in by darkness. Elihu responds to Job trumpeting that God has brought him into a broad place where He has set a table with rich food.
- Job says that God pays no attention to the cry of the poor. Elihu trumpets that God strikes wicked men because they have turned from Him and He has heard the cry of the poor.
- Job complained that God kept silent. Elihu defends God's right to speak to man as well as His right to be silent.
- Job had questioned God's justice. Elihu defends God's justice.
- Job complains about his nights of misery. Elihu trumpets that because of a multitude of oppressions people call out but none says *"Where is God my Maker, Who gives songs in the night."*
- Job complains that the Almighty does not keep the times of Judgement for man. ⁶⁰⁵ Elihu trumpets that this is not how God responds. ⁶⁰⁶
- Job complains that God has counted him as his enemy and his sighing becomes his bread. Elihu quotes Job saying that God has counted him as His enemy but then corrects him saying that Job is not right. Elihu responds that he will answer Job, then he trumpets that God is greater than man.
- Job bemoans that God's troops cast up siege works against him. Elihu replies that not all, there is one in a thousand of God's angels who can declare to man what is right for him (just as Elihu is doing for Job) and can deliver him from going into the Pit by finding a ransom.
- Job, sitting on the ash heap, complains that *"He (God) has stripped from me my glory, and taken the crown from my head."* ⁶⁰⁷ Elihu trumpets, *"He (God Who is Mighty) does not withdraw his eyes from the righteous, but with kings upon the throne he sets them forever, and they are exalted."* ⁶⁰⁸
- Job complains that his skin hardens, clings to his bones, turns black and falls from him. Elihu responds saying that after the angel finds the ransom and the LORD delivers man that his flesh will become fresh with youth and he will have youthful vigor. (This is just what happens to Job. After Elihu's discourse is completed and the LORD speaks to Job then the LORD delivers Job from his adversities and restores his health to youthful vigor, enough to have ten more children and to see their children!)
- Job complains that he would have God turn away from looking at him (since it only brings him suffering.) Elihu trumpets that God does not withdraw His eyes from the righteous but with kings upon the throne He sets them forever.
- Job complains that God destroys the hope of man. Elihu trumpets that God is mighty, but He does not despise men; He is mighty and firm in His purpose. (A purpose that goes back to the Beginning, where God creates man in His Own Image and Likeness and even after man rejects His Word, God still promises that the Seed of the woman will crush the [serpent's] head.)

⁶⁰⁴ It is noteworthy that [satan] had accused God of putting a hedge around Job protecting him.

⁶⁰⁵ This is the expectation that when a wicked man does evil God would call him to Judgement right then and there so that men could witness His Judgement.

⁶⁰⁶ God judges all men but He does not judge them by some arbitrary schedule to accommodate man's expectations.

⁶⁰⁷ Job 19:9

⁶⁰⁸ Job 36:7

- Job complains saying no one can bring a clean thing out of the unclean. Elihu admonishes Job for being full of judgement on the wicked letting justice and judgement seize him and his wrath entice him into scoffing. He corrects Job warning him not to let the greatness of the ransom turn him aside. (The Father so loved man that in the fullness of time He willed to send His only begotten Son to redeem us from our sins. There can be no greater ransom for our sins.)
- Job questions how does his sin affect God? Elihu answers that Job's sins affects a son of Adam. (It is Jesus, Who is both the Son of Man and the Son of God, Who as man will reveal that God will go to the Cross to ransom man from his sins.)

When Job declares that he has a witness in heaven, one whom Job wants to “*maintain a man's right with God as one does with his neighbor/friend,*” the reader may miss the connection to Elihu's response. One reason is that many translations, for political or other reasons, veil the key words that suggest a linkage between Job's declaration and Elihu's response. The literal translations of Job's words in verse 16:21 are ⁶⁰⁹ “*maintain/decide man with God and a son of Adam with his neighbor.*” ⁶¹⁰ Elihu's literal response is “*your wickedness concerns a man like yourself and your righteousness a son of Adam.*” The parallel use of “man” and “son of Adam” suggests a connection.

What does Job want of this witness in heaven? He states he wants him to maintain and/or decide a man's right with God. The Hebrew word ‘yokah’ translated here as ‘maintain’ is used almost sixty times in the Old Testament. It is variously translated as reprove, rebuke, correct, decide, and maintain. In all of the instances it has a juridical association. In this case it can also serve as a hyperlink to other passages in Scripture such as Isaiah where the same word is used. Isaiah 11:1-5 speaks of the Branch that grows from the stump of Jesse. “*The Spirit of the Lord will rest upon Him*” and “*He shall not judge by what His Eyes see or decide (yokah) by what His ears hear, but with righteousness He shall judge the poor and decide (yokah) with equity the meek of the earth.*” Christians recognize the Branch as a prophetic name for Jesus, who is the son of man.

So, what is Elihu saying when he refers to a “*Son of Adam*” and how does it relate to Job's use of the term? Job had used the term when speaking of his “*witness in heaven.*” Three Chapters later Job declares, “*my redeemer lives*” and that “*he will stand upon the earth*” so that from his flesh Job will see God. So, who is this witness and who is this Redeemer? Again we must follow the Divine Thread ⁶¹¹ in the Divine Tapestry that is Scripture.

We know that the Son of God was the Word with the Father before and through all time. It is He Who is the Witness ⁶¹² in heaven and that in the fullness of time He would come down and stand upon the earth as the Son of Man.⁶¹³ It is the Son of Man Who ultimately is the Witness and the Redeemer of man. The Son of Man is the Son

⁶⁰⁹ Thus a key pointer connecting Job's reference to Elihu's (and Bildad's) reference is hidden by the translators for the sake of [perfect] political correctness. One might say that the Truth is crucified for the sake of [perfect] political correctness.

⁶¹⁰ As noted earlier, both the Hebrew and Greek texts read “the son of man” or to be even more accurate as the “son of Adam.”

⁶¹¹ or hyperlink

⁶¹² How does this relate to Elihu stating that it is an angel who is the witness and the angel who saves man's soul from the Pit after finding the ransom? Once again we can learn from the angel's response in Zechariah 3:1-2. There it is said, “And the LORD said to [satan,] “The LORD rebuke you, O [satan!]” From the context it is clear that it is the angel of the Lord saying these words yet Scripture says that the “Lord said to [satan.]” When the angel speaks in the name of the Lord, it is attributed to the Lord. It is appropriate to say “The Lord said to [satan.]” So too when the angel witnesses and finds the ransom he is acting for the Son of God Who is the witness and the ransom for man.

⁶¹³ One of the phrases Jesus most often uses to refer to Himself is the Son of Man. The New Testament is written in Greek, not Hebrew and the word that is recorded in the New Testament is “man,” not Adam. It is the same word that the Septuagint, the Old Testament in Greek, uses for son of man.

of God and in Him man would see God just as Job desired. When Elihu speaks of the ransom that the angel finds, he speaks prophetically of the Son of Adam “*Who gives His Life as ransom for the many.*”⁶¹⁴ It is the Blood of the Son, the Lamb of God, which is the ransom for man through which Saint Michael and his angels will defeat [the dragon] [who] is [the devil].⁶¹⁵ So how does this ransom apply to God’s servant Job since it is paid well after Job lived and died? Just as Enoch and Elijah were taken into heaven on the merits of the Son of God, just as Mary was born Immaculate on the merits of her Son,⁶¹⁶ so too Jesus, the Son of Man, is the ransom for Job, pointing to the Redemption that was affected by the Son of Man in the fullness of time.

More could be said about how Elihu corrects Job’s errors to turn Job back to God. Elihu’s heart is ready to burst and leap out of its place⁶¹⁷ as he cannot contain his praise for God as he trumpets to have faith in God. He ends his discourse to Job by speaking⁶¹⁸ of the lightning and the thundering of God for “*out of the north comes golden splendor; God is clothed with awesome majesty.*”⁶¹⁹ Elihu’s trumpeting prepares Job for the LORD’s coming for ‘who is like God?!’⁶²⁰

Job and Sin

Christians may experience some unease concerning Job and sin. Recalling Jesus’s parable in Luke 18:9-14 where Jesus compares a proud Pharisee to a tax collector, there may be unease with Job’s adhering to what seems to be his sinlessness that is the basis for his complaint God has punished him. In Jesus’s parable the Pharisee thanks God that he is not a sinner while the tax collector prays that God have mercy on him a sinner. Jesus then reveals “*everyone who exalts himself will be humbled, but he who humbles himself will be exalted.*” It may seem Job, in holding fast to his integrity, is more like the Pharisee and has exalted himself.

For a Catholic this uneasiness may be amplified in the light of the Church’s dogma on Original Sin. This dogma reveals every man has contracted⁶²¹ Original Sin from the first man Adam. Thus Job would have the stain of Original sin from his conception even if he hadn’t sinned in his life. Also the verse 13:26 “*For you (God) write bitter things against me (Job), and make me inherit the iniquities of my youth*” has been interpreted by many to mean Job is not saying he is sinless. Job is admitting he committed sins in his youth but nothing to justify the excruciating adversities that have happened to him. If Job has Original Sin and has committed sins in his youth how can Job say, as he does a number of times, that He is innocent, blameless, and not guilty?⁶²² So it is somewhat of a conundrum. How can Job say he is innocent and blameless while not being completely sinless?

A response can be formed using the very important principle that is highlighted in the Catholic Church’s dogma of Mary’s Immaculate Conception. The Grace of the Redemption effected by Jesus Christ is timeless. In

⁶¹⁴ Mark 10:45 and 1 Timothy 2:5-6

⁶¹⁵ Rev 12:7-11

⁶¹⁶ Another example of this anticipation is the Immaculate Conception where Mary was conceived without sin even before her Son was born and suffered and died on the Cross.

⁶¹⁷ He speaks very much like God’s messenger the prophet Jeremiah, whose heart burned and could not be restrained from speaking in the name of the Lord. Jer 20:9

⁶¹⁸ Job 36:30

⁶¹⁹ Job 37:22

⁶²⁰ This thought is reminiscent of the theophany of God upon Mount Sinai when He came to speak to the Israelites. Elihu speaks of God’s thunder and lightning and the trumpet blasts. Exodus 20:19

⁶²¹ The dogma on Original sin tells us Original Sin is not committed by a person but is contracted from the moment of their conception. See CCC 402. The only exceptions are Jesus and His Mother Mary. (dogma of the Immaculate Conception CCC 491)

⁶²² Saint Paul in Romans states that all men are under the power of sin and 2 Chronicles 6:36 states “no man is sinless.”

Mary's case this means she was conceived Immaculate through the Redemption by her Son, even though her birth is obviously before the Birth of her Son. We can also see this principle at work in the ascension of Enoch and Elijah into heaven well before Jesus was born. The Son has existed from the Beginning and for all Eternity. For a brief time, two thousand years ago, the Son was incarnate in a body, lived and was crucified then Resurrected in His Glorified Body. The Son as LORD and God can apply the Grace of His Crucifixion and Resurrection to whomever whenever. He chose to bestow His Grace on Mary, on Elijah, Enoch, and Job.⁶²³ In the recognition of the bestowal of the Son's Grace even before He was Incarnate, we can see how the LORD can say of Job he was blameless and upright, fearing God and avoiding evil. It was through the Grace of the LORD.

As for Job stating he was innocent and blameless we know Job speaks the Truth because the LORD said he was. Job's words concerning his blamelessness is another example of Job speaking prophetically. In the context of the temptation to renounce his integrity for the sake of renewed blessings, Job is right in refusing to renounce his integrity; to state that he is innocent and blameless. Thus the uneasiness that is felt concerning Job's statements of his innocence and blamelessness is soothed and answered by the LORD in His judgement of Job and His restoration of His blessings on Job.

The Integrity of Job, an Awesome Revelation to the Angels

The Catechism of the Catholic Church teaches that it is a truth of faith that spiritual, non-corporeal beings exist. It quotes Saint Augustine that the word 'angel' is the 'office' describing 'what they do' while the word 'spirit' is what they are.⁶²⁴ The Church teaches that a spirit has intelligence and free will but is not omnipotent, i.e. all powerful, or omniscient, i.e. all knowing. The Catechism goes on to say that "Christ is the center of the angelic world. They are His angels.. they belong to Him because they were created through and for Him.. Angels have been present since creation and throughout the history of salvation. They closed the earthly paradise after Adam's sin; protected Lot from the destruction of Sodom and Gomorrah; saved Abraham's concubine Hagar and her child; stayed Abraham's hand before he would sacrifice Isaac and supported the prophets, just to cite a few examples.

"The spirits surpass in perfection all visible creatures."⁶²⁵ They surpass man in intelligence. What they experience, they know and know without forgetting and they realize the implications and ramifications of what they know immediately. But like all sentient beings their knowledge is limited. They learn. And what they learn is integrated within the structure of what they 'believe,' that is, how they have freely chosen to act and to be. Thus when God told the spirits to serve Adam⁶²⁶ they freely chose whether to follow the Word of God to serve or not to serve. [hasatan] chose not to serve. [hasatan] chose immediately, realizing all of the ramifications of his decision. Not only did [hasatan] refuse to serve but [he] voiced [his] contradiction of the LORD's Word to all the other spirits. A third of those spirits agreed with the contradiction and thus chose to become followers of [hasatan] and become unholy rebellious spirits that we call devils or demons.

⁶²³ This is not to say that Job was ascended into heaven like Elijah and Enoch. The Book clearly states the Job died. The application of the Son's Grace to each of the individuals was to a different measure, with Mary being the application most generously.

⁶²⁴ The Hebrew word in the Old Testament for angel means messenger.

⁶²⁵ CCC paragraph 330

⁶²⁶ The LORD Jesus.

Spirits 'learn' both from communication by God, as when God sends them as a messenger, and by experience by what they 'see' and 'hear.' For example, the spirits heard of God's intent to redeem man when the LORD spoke to [the serpent] that the seed of the woman would crush [his] head. They saw the result of Adam's rebellion in the descent of man into evil from the time of Adam to Noah. The heavenly assembly, described in the beginning of the Book of Job, was another occasion for the spirits, both holy and unholy, to learn about the ramifications of [hasatan's] rebellion. It was a very, very important revelation that for the holy angels was awesome but for the unholy spirits was terrifying.

The events described in the Book of Job began with [hasatan's] contradiction of the LORD's Word concerning Job. Responding to the LORD's judgement that there was *"none like Job on the earth, blameless, upright, and a man who feared God and turned from evil"* [hasatan] contradicted the LORD's Word, saying that Job was only blameless because God had put a hedge around him protecting him. Remove that hedge and Job would show the true nature of man, that man would curse God. No spirit in the heavenly assembly knew for certain what would happen if Job were thrust into adversity. The holy spirits had faith in the LORD's Word but still of their own accord, they could not know for certain whether Job would curse God. The LORD, Who is omniscient, knew. Job would not curse God. Job would refuse to renounce his integrity for the sake of relief from his sufferings and to obtain subsequent blessings.

The result of the events described in the Book of Job was a revelation to all of the spirits in the heavenly assembly. They learned that there was a servant of the LORD, the man Job, who would not curse God in the midst of excruciating adversity and who would defend his integrity in the face of temptation. Very, very importantly, this was the second time when the heavenly assembly saw what happened to [the spirit] that had contradicted God's Word. [he who] considered [himself] the champion of [strict justice] had proven that [his] contradiction resulted in a great injustice to the man Job. They heard Job prosecute the case that man had no hope if God punished the righteous and blessed the wicked. Unlike man however, the holy angels knew that man's life on earth was not the entirety of his existence, they had no doubt that there was existence after death. But the Redemption of man by Jesus Christ, the Adam they had all been told to serve, had yet to be accomplished. They heard the promises and had faith in the promises but even the wise Saint Michael did not yet have the knowledge to thrust [hasatan] from Heaven until the LORD's Word was fulfilled in Jesus Christ's birth, life, crucifixion, and Resurrection.

What transpired in the events in the Book of Job revealed to the holy angels that [hasatan's] contradiction resulted in a great injustice. The unholy spirits learned that the contradiction of the LORD's Word resulted in a righteous piercing of their leader, the primo [contradictor]. The understanding of the Holy angels in God's Redemptive plan was deepened as a result of what had happened to Job. As a result, the sons of God in the heavenly court had another reason to sing in praise of God's Awesome Redemptive plan.

The piercing of [rahab] the king of the sons of pride as a result of [his] contradiction of God made the demons tremble. They would all remember this piercing in their dealings with man. They would be very careful never to go beyond the boundaries that God had set for them.

In This You are not Right – Expanded

Elihu is speaking of Job's curse that Job has chosen to go in the company of wicked men who reject God under adversity. Job had called upon those who could rouse up [leviathan], ironically the very being that had been the genesis of Job's adversities. Simply put, Job had sinned.

God had chosen the man Job, to be the focal point of this battle over 'what is man.' All the Holy Ones in Heaven realized that God's choice of Job was key to the LORD's victory over the contradiction of [hasatan]. They realized this because the LORD had chosen Job for this battle and they had faith that everything that the LORD does is PERFECT, so Job must be key. Elihu was there to turn Job back from challenging God's actions to accepting God's Will, proclaiming God's greatness, turning from his sin, and going back to serving the LORD well.

⁶²⁷ Job had called upon God to hear him. Elihu begins explicitly stating that he has listened to Job and proves this by quoting Job many times. ⁶²⁸ Elihu states he is there to declare to Job "*what is right for him.*" ⁶²⁹ Elihu states he was inspired of God and speaking on God's behalf so it is important to consider his corrections of Job. He begins,

- Job had said that God is not a man like himself that he might answer Him. Elihu responds telling Job that if he has anything to say, to say it to him.
- Job had said that he would be terrified in God's presence and that he would remind God that he has been made by Him from clay. Elihu tells Job that (after earlier saying he has been inspired by God) there was no need to fear him for he too was formed from a piece of clay.
- Job had wanted God to teach him how he had erred and he will be silent. Elihu tells Job to listen to him and he will teach Job wisdom.
- Job had stated that wisdom is with the aged, Elihu corrects him trumpeting that it is not age but the Spirit of God that makes man understand.
- Job had rhetorically asked, "*does not the ear try words as the palate tastes food.*" Elihu replies using the same expression when he calls upon wise men to listen to him for ears tests words as the palate tastes food.
- Job had longed for the night, that he had never been born or had died early in birth. Elihu tells Job not to long for the night, to do so is to choose iniquity in the face of affliction. Elihu then trumpets that God is exalted; who is teacher like Him?
- Job had called upon those skilled at rousing [leviathan] ⁶³⁰ to curse the day of his birth. Elihu responds by chastising Job for going into company with evildoers. (Elihu's rebuke is not unlike Elijah the Tishbite rebuking Ahaziah, the king of Judah, for inquiring of his future from [baalzebub], the god of Ekron. It had been be a capital offense for king Ahaziah ⁶³¹ and one might question if it would have been for Job except that Job had immediately repented and Job had an advocate intercessor of whom Elihu will speak.

⁶²⁷ *The following is a very abbreviated discussion listing Job's errors and Elihu's corrections. This list is not comprehensive, but covers many of the errors that Elihu corrected and/or addressed. Each of these errors and corrections could take a whole chapter to discuss but this is left for another book.*

⁶²⁸ *as in verses 33:9-11; 33:13; 34:5; 34:9; 35:2; and 35:14.*

⁶²⁹ *See Job 33:23*

⁶³⁰ *[leviathan] was a Poetic metaphor for [satan.]*

⁶³¹ *See 2 Kings 1:1-17*

- Job complains that the dying groan and the soul of the wounded cry for help but God pays no attention. Elihu tells Job that many cry out but God does not answer, because of the pride of evil men. Surely God does not hear an empty cry, nor does God regard it.
- Job complains that God knows he is innocent yet God is against him. Elihu corrects Job trumpeting God is greater than man. ⁶³² The LORD will say the same thing when He questions Job, *“Will you condemn Me that you may be justified?”* ⁶³³
- Job complains that God has taken away his right and has made his soul bitter. After repeating Job’s accusation, Elihu corrects Job trumpeting *“far be it from God that He should do wickedness, and from the Almighty that He should do wrong.”*
- Job quotes wicked men who say *“what is the Almighty that we should serve him?” What profit do we get if we pray to Him?”* Then Job disassociates himself from these thoughts saying, *“the counsel of the wicked is far from me.”* But in fact, Job had come dangerously close ⁶³⁴ to following this wicked counsel when Job questions God calling on Him to explain why He afflicts righteous men like him while many of the wicked are not afflicted. Why does he suffer while some of the wicked prosper? Elihu reproaches Job by saying that he is in fact speaking like wicked men. Elihu goes on to trumpet that according to the work of a man God will repay him, and according to his ways He will make it befall him. ⁶³⁵
- After claiming that God has cast him into the mire Job complains that he cries to God but God does not answer him. Elihu corrects Job trumpeting that God speaks to man, though man may not perceive it. ⁶³⁶
- Job questions whether God has eyes of flesh to see as man sees. Elihu responds to Job trumpeting that God’s eyes are upon the ways of man and that he sees all his steps. There is no gloom or deep darkness where evildoers may hide themselves.
- Job pleads to God not to condemn him and to let him know why He contends against him and has turned on him to destroy him. Elihu challenges Job asking why he contends against God saying *“He will answer none of my words?”* Elihu trumpets that God speaks and He opens the ears of men and terrifies them with warnings, that He may turn man aside from his deed, and cut off pride from man. ⁶³⁷
- Job states that the beasts and birds of the air will tell you that robbers dwell in peace and even those who provoke God are secure. Elihu corrects Job trumpeting that God teaches us more than the beasts and makes us wiser than the birds of the air. Job is wrong to question God when He does not seem to punish or greatly heed transgressions.

⁶³² Here Elihu calls for faith much like Saint Michael did in the face of satan’s rejection of God’s Word. God is greater than all, so far above us that we can never call Him into question, contradict, or refuse to serve His Word.

⁶³³ Job 40:8

⁶³⁴ Close but not entirely. Job complains that the righteous sometime suffer and the wicked sometimes prosper both of which certainly resonates with this wicked counsel. However, Job is saying this within the context of stating his case that he would bring before God. Job wants explanations. He has not, nor is there any indication that he would live according to this counsel. Wicked men however live on the foundation that God will not punish, that even if they ignore Him they can still prosper for they see no profit in serving God.

⁶³⁵ Which sounds like the retribution principle but as will be discussed later, God’s repayment spans both the here and now and eternity.

⁶³⁶ Maybe, just maybe, God sends a Holy angel to inspire a man to talk to Job without Job acknowledging that it is the Almighty’s inspirational words that are being spoken to him.

⁶³⁷ While Job had been a good and faithful servant of the LORD, Job was also proud in heart such that when the LORD did things that he did not understand, things that had caused him great suffering, Job challenged God to explain Himself.

- Job protests that God terrifies him with dreams and visions such that he would prefer death. Elihu instructs Job that God speaks in dreams and visions to cut off pride from man.
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Job complains that God makes nations great and He destroys them. He takes away understanding from the chiefs of the people

- and makes them wander in pathless waste. Elihu asks Job *“shall one who hates justice govern? Will you condemn God Who says to a king, ‘worthless one’ and to nobles ‘wicked man?’ God shows no partiality to princes..”*
- Job complains that God has terrified him and hemmed ⁶⁴⁰ him in by darkness. Elihu responds to Job trumpeting that God has brought him into a broad place where He has set a table with rich food.
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- Job complains about his nights of misery. Elihu trumpets that because of a multitude of oppressions people call out but none says *“Where is God my Maker, Who gives songs in the night.”*

⁶³⁸ Here some commentators hear an echo of the words of the three friends regarding the retribution principle that God protects the good and punishes evil which is why they tell Job to admit his guilt. Elihu is not referring to the [perfect] retribution principle but referring to the PERFECT actions of God. It is for the Son of God to reveal that this means it is in PERFECTION that the good suffer and come to reflect the Image and Likeness of God. The blessing of the righteous and the punishment of the wicked are not limited to this life alone, but extend into the hereafter.

⁶³⁹ More will be said about this in the upcoming paragraphs on The Battle of Life and death.

⁶⁴⁰ It is noteworthy that [satan] had accused God of putting a hedge around Job protecting him.

- Job complains that the Almighty does not keep the times of Judgement for man.⁶⁴¹ Elihu trumpets that this is not how God responds.⁶⁴²
- Job complains that God has counted him as his enemy and his sighing becomes his bread. Elihu quotes Job saying that God has counted him as His enemy but then corrects him saying that Job is not right. Elihu responds that he will answer Job, then he trumpets that God is greater than man.
- Job bemoans that God's troops cast up siege works against him. Elihu replies that not all, there is one in a thousand of God's angels who can declare to man what is right for him (just as Elihu is doing for Job) and can deliver him from going into the Pit by finding a ransom.
- Job, sitting on the ash heap, complains that *"He (God) has stripped from me my glory, and taken the crown from my head."*⁶⁴³ Elihu trumpets, *"He (God Who is Mighty) does not withdraw his eyes from the righteous, but with kings upon the throne he sets them forever, and they are exalted."*⁶⁴⁴
- Job complains that his skin hardens, clings to his bones, turns black and falls from him. Elihu responds saying that after the angel finds the ransom and the LORD delivers man that his flesh will become fresh with youth and he will have youthful vigor. (This is just what happens to Job. After Elihu's discourse is completed and the LORD speaks to Job then the LORD delivers Job from his adversities and restores his health to youthful vigor, enough to have ten more children and to see their children!)
- Job complains that he would have God turn away from looking at him (since it only brings him suffering.) Elihu trumpets that God does not withdraw His eyes from the righteous but with kings upon the throne He sets them forever.
- Job complains that God destroys the hope of man. Elihu trumpets that God is mighty, but He does not despise men; He is mighty and firm in His purpose. (A purpose that goes back to the Beginning, where God creates man in His Own Image and Likeness and even after man rejects His Word, God still promises that the Seed of the woman will crush the [serpent's] head.)
- Job complains saying no one can bring a clean thing out of the unclean. Elihu admonishes Job for being full of judgement on the wicked letting justice and judgement seize him and his wrath entice him into scoffing. He corrects Job warning him not to let the greatness of the ransom turn him aside. (The Father so loved man that in the fullness of time He willed to send His only begotten Son to redeem us from our sins. There can be no greater ransom for our sins.)
- Job questions how does his sin affect God? Elihu answers that Job's sins affects a son of Adam. (It is Jesus, Who is both the Son of Man and the Son of God, Who as man will reveal that God will go to the Cross to ransom man from his sins.)

When Job declares that he has a witness in heaven, one whom Job wants to *"maintain a man's right with God as one does with his neighbor/friend,"* the reader may miss the connection to Elihu's response. One reason is

⁶⁴¹ *This is the expectation that when a wicked man does evil God would call him to Judgement right then and there so that men could witness His Judgement.*

⁶⁴² *God judges all men but He does not judge them by some arbitrary schedule to accommodate man's expectations.*

⁶⁴³ *Job 19:9*

⁶⁴⁴ *Job 36:7*

that many translations, for political or other reasons, veil the key words that suggest a linkage between Job's declaration and Elihu's response. The literal translations of Job's words in verse 16:21 are ⁶⁴⁵ "maintain/decide man with God and a son of Adam with his neighbor." ⁶⁴⁶ Elihu's literal response is "your wickedness concerns a man like yourself and your righteousness a son of Adam." The parallel use of "man" and "son of Adam" suggests a connection.

What does Job want of this witness in heaven? He states he wants him to maintain and/or decide a man's right with God. The Hebrew word 'yokah' translated here as 'maintain' is used almost sixty times in the Old Testament. It is variously translated as reprove, rebuke, correct, decide, and maintain. In all of the instances it has a juridical association. In this case it can also serve as a hyperlink to other passages in Scripture such as Isaiah where the same word is used. Isaiah 11:1-5 speaks of the Branch that grows from the stump of Jesse. "*The Spirit of the Lord will rest upon Him*" and "*He shall not judge by what His Eyes see or decide (yokah) by what His ears hear, but with righteousness He shall judge the poor and decide (yokah) with equity the meek of the earth.*" Christians recognize the Branch as a prophetic name for Jesus, who is the son of man.

So, what is Elihu saying when he refers to a "Son of Adam" and how does it relate to Job's use of the term? Job had used the term when speaking of his "witness in heaven." Three Chapters later Job declares, "my redeemer lives" and that "he will stand upon the earth" so that from his flesh Job will see God. So, who is this witness and who is this Redeemer? Again we must follow the Divine Thread ⁶⁴⁷ in the Divine Tapestry that is Scripture.

We know that the Son of God was the Word with the Father before and through all time. It is He Who is the Witness ⁶⁴⁸ in heaven and that in the fullness of time He would come down and stand upon the earth as the Son of Man.⁶⁴⁹ It is the Son of Man Who ultimately is the Witness and the Redeemer of man. The Son of Man is the Son of God and in Him man would see God just as Job desired. When Elihu speaks of the ransom that the angel finds, he speaks prophetically of the Son of Adam "*Who gives His Life as ransom for the many.*" ⁶⁵⁰ It is the Blood of the Son, the Lamb of God, which is the ransom for man through which Saint Michael and his angels will defeat [the dragon] [who] is [the devil]. ⁶⁵¹ So how does this ransom apply to God's servant Job since it is paid well after Job lived and died? Just as Enoch and Elijah were taken into heaven on the merits of the Son of God, just as Mary was born Immaculate on the merits of her Son, ⁶⁵² so too Jesus, the Son of Man, is the ransom for Job, pointing to the Redemption that was affected by the Son of Man in the fullness of time.

⁶⁴⁵ Thus a key pointer connecting Job's reference to Elihu's (and Bildad's) reference is hidden by the translators for the sake of [perfect] political correctness. One might say that the Truth is crucified for the sake of [perfect] political correctness.

⁶⁴⁶ As noted earlier, both the Hebrew and Greek texts read "the son of man" or to be even more accurate as the "son of Adam."

⁶⁴⁷ or hyperlink

⁶⁴⁸ How does this relate to Elihu stating that it is an angel who is the witness and the angel who saves man's soul from the Pit after finding the ransom? Once again we can learn from the angel's response in Zechariah 3:1-2. There it is said, "And the LORD said to [satan,] "The LORD rebuke you, O [satan!]" From the context it is clear that it is the angel of the Lord saying these words yet Scripture says that the "Lord said to [satan.]" When the angel speaks in the name of the Lord, it is attributed to the Lord. It is appropriate to say "The Lord said to [satan.]" So too when the angel witnesses and finds the ransom he is acting for the Son of God Who is the witness and the ransom for man.

⁶⁴⁹ One of the phrases Jesus most often uses to refer to Himself is the Son of Man. The New Testament is written in Greek, not Hebrew and the word that is recorded in the New Testament is "man," not Adam. It is the same word that the Septuagint, the Old Testament in Greek, uses for son of man.

⁶⁵⁰ Mark 10:45 and 1 Timothy 2:5-6

⁶⁵¹ Rev 12:7-11

⁶⁵² Another example of this anticipation is the Immaculate Conception where Mary was conceived without sin even before her Son was born and suffered and died on the Cross.

More could be said about how Elihu corrects Job's errors to turn Job back to God. Elihu's heart is ready to burst and leap out of its place ⁶⁵³ as he cannot contain his praise for God as he trumpets to have faith in God. He ends his discourse to Job by speaking ⁶⁵⁴ of the lightning and the thundering of God for *"out of the north comes golden splendor; God is clothed with awesome majesty."* ⁶⁵⁵ Elihu's trumpeting prepares Job for the LORD's coming for 'who is like God?!' ⁶⁵⁶

Elihu defender against [hasatan] - Expanded

Elihu not only turns Job from his errors but Elihu speaks in defense of Job and man by defending against the accusations of [hasatan] spoken in both the prose introduction and as the [spirit of contradiction] spoken in the poetic chapters through [his] agents the three friends. The list includes,

- [hasatan] had told the LORD. *"..touch all that he (Job) has, and he will curse You to Your Face."* In Job's defense Elihu calls upon Job to *"remember to extol His (God's) work, of which men have sung."* Elihu trumpets this counsel just before Job sees the LORD in the whirlwind.
- [hasatan] had said *"..touch his bone and his flesh and he will curse You to Your face."* Elihu trumpets that God *"delivers the afflicted by their affliction and opens their ears by adversity.. take heed, do not turn to iniquity, for this you have chosen rather than affliction."*
- [hasatan] had said *"Skin for skin! All that man has he will give for his life."* Elihu speaks to Job of hope in God despite his suffering. This leads to joy, for while *"Man is also chastened with pain upon his bed, and with continual strife in his bones so that his life and his soul draws near the Pit, and his life to those ⁶⁵⁷ who bring death. If there be for him an angel to declare to man what is right for him and says, 'Deliver him from going down into the Pit, I have found a ransom let his flesh become fresh with youth; let him return to the days of his youthful vigor'; then man prays to God, and He accepts him, he comes into His Presence with joy."* ⁶⁵⁸
- The [spirit of contradiction] is described by Eliphaz as 'stealthy.' This spirit does not identify [himself] or on whose authority [his] words stand. In contrast Elihu openly trumpets it is the Spirit of God that makes him understand and that it is God who gives him life and breath.
- Eliphaz goes on to say that the [message of contradiction] was brought to him *"Amid thoughts from visions of the night, when deep sleep falls on men.."* While the [spirit of contradiction] stealthily speaks lies in the night, Elihu trumpets the Truth during the day.
- There is no mention that the [spirit of contradiction] had listened to Job or the three friends before [he] spoke [his] message of contradiction. [his] message was not responding to what Job said rather it is a continuation of the [contradiction] of man spoken by [hasatan] in the first two chapters. It is the demonic foundation for

⁶⁵³ He speaks very much like God's messenger the prophet Jeremiah, whose heart burned and could not be restrained from speaking in the name of the Lord. Jer 20:9

⁶⁵⁴ Job 36:30

⁶⁵⁵ Job 37:22

⁶⁵⁶ This thought is reminiscent of the theophany of God upon Mount Sinai when He came to speak to the Israelites. Elihu speaks of God's thunder and lightning and the trumpet blasts. Exodus 20:19

⁶⁵⁷ The angel of death – In verse 33:18 similar words are found *"he keeps back his soul from the Pit, his life from perishing by the sword."* The words *"perishing by the sword"* is a Hebrew phrase that is associated with angels who bring death. Elihu is saying there angel that saves the man from the angels of death.

⁶⁵⁸ The kind of joy that sings the words *"Who is like God"*

the discourses of the three friends. There had been no need to listen to Job, the [spirit of contradiction] was working based on judgements that [he] had already made. In contrast Elihu states that he has listened to Job and has listened to the three friends. Elihu responds trumpeting the Truth to what he has heard and calling on all to consider 'who is like God.'

- The [spirit of contradiction] speaks early in the Book shortly after [hasatan] had spoken. It can be said that [he] speaks first in the Poetic portion for [he] spoke to Eliphaz on a night before Eliphaz replied to Job's first discourse. This is part of the close link connecting the [spirit of contradiction's] stealthy message to [hasatan's] contradiction in the Prose Introduction. In contrast Elihu speaks last, after Job and the three friends but before the appearance of the LORD. The transition between Elihu's trumpeting and the LORD's discourse begins, "*then the LORD answered out of the whirlwind.*" The word 'then' connects the appearance of the LORD to what had been said (written) immediately before it. Elihu had just stated that the Almighty is great in power and justice and men fear Him. And the last thing Elihu says to Job before the LORD appears in the whirlwind is to warn Job that the Almighty does not regard any who are wise in their own conceit.⁶⁵⁹ Job took this to heart for when Job responds to God's questioning he does so in humble repentance.
- Elihu is like a trumpet announcing the LORD for the LORD comes in the whirlwind shortly after Elihu trumpets "*Out of the north comes golden splendor; God is clothed with awesome majesty.*"⁶⁶⁰ One critic put the relationship between Elihu's trumpeting and the LORD's appearance this way "the anticipation of the rhetoric of the divine speeches at the close of Elihu's seems to align him opportunistically with the voice of God."
- When the [spirit of contradiction] came to Eliphaz, dread and trembling came upon him which made all his bones shake. Elihu in contrast reassures Job and the three friends, "*Behold, no fear of me need terrify you; my pressure will not be heavy upon you.*"
- The [spirit of contradiction] comes as a spirit whose appearance cannot be discerned. Elihu in contrast reassures Job and the three friends, "*Behold, I am toward God as you are; I too was formed from a piece of clay.*"
- The words of the [spirit of contradiction] insinuates the arguments of the three friends. In contrast Elihu rejects the arguments of the three friends which "*are discomfited, they answer no more; they have not a word to say.*" Instead, Elihu speaks on "*God's behalf. I will fetch my knowledge from afar.. For truly my words are not false; one who is perfect in knowledge is with you.*"
- The three friends, under the [spirit of contradiction's] influence, state that suffering is the result of God's punishment of the evil doer. One of the things Elihu says is that sometimes God causes suffering to turn man from pride, to keep man from sinning.

⁶⁵⁹ This could also be said of [hasatan] i.e. that the Almighty does not regard [him] who is wise in [his] own conceit. [hasatan] is an angel [whom] God charges with error and puts no trust in [him].

⁶⁶⁰ Elihu could also be compared to John the Baptist who prepared the way of the Lord.

- The [spirit of contradiction] accuses God's angels saying that God charges His angels with error.⁶⁶¹ Elihu can state of himself that *"one who is perfect in knowledge is with you"* because he is speaking on God's behalf and since *"the Spirit of God has made me, and the breath of the Almighty gives me life."* Elihu is speaking as God's messenger.
- The [spirit of contradiction] rhetorically asks, *"Can mortal man be righteous before God?"* It is the question echoed by [his] agents when Eliphaz asks whether he born of a woman can be righteous, and when Bildad rhetorically asks, *"How then can man be righteous before God?"* In contrast Elihu trumpets that God *"does not withdraw His Eyes from the righteous, but with kings upon the throne He sets them forever, and they are exalted."*
- The [spirit of contradiction] rhetorically asks, *"Can a man be pure before his Maker?"* It is a question echoed by [his] agents when Eliphaz asks, *"What is man, that he can be clean?"* and Bildad asks *"How can he who is born of woman be clean?"* Elihu in contrast speaks of the redeemed man rejoicing, *"(God) has redeemed my soul from going down into the Pit, and my life shall see the light of life."*
- The [spirit of contradiction's] message is a judgment of man, that man cannot be righteous or pure. It is a dreadful message igniting and enflaming despair. In contrast Elihu states that God may terrify man in a vision of the night in order to warn man and turn *"man aside from his deed, and cut off pride from man."* God corrects man that man may see the light of life. The [spirit of contradiction] condemns man saying man will perish forever without any regarding it while Elihu speaks of man and life.
- The [spirit of contradiction] accuses God's angels, *"Even in his servants he puts no trust, and his angels he charges with error."* [his] agents echo [his] words when Eliphaz states *"Behold, God puts no trust in his holy ones, and the heavens are not clean in his sight "* and Bildad says, *"Behold, even the moon is not bright and the stars are not clean in his sight."* Elihu by contrast speaks well of *"an angel, a mediator.. to declare to man what is right for him; and he is gracious to him, and says, 'Deliver him from going down into the Pit, I have found a ransom.. then man prays to God.. and says He has redeemed my soul from going down into the pit."*
- The [spirit of contradiction] states a message of despair through his agents that man *" abominable and corrupt."* In contrast Elihu tells Job, *"I desire to justify you."* Justification is available to man, even after he contends with God. Just as Elihu speaks of justification to Job, justification occurred in Zechariah Chapter 3 when Joshua the High Priest appears in filthy garments (an allegory for iniquity) yet is clothed in rich apparel at the word of the Angel of the LORD (who it has already been said was Saint Michael.)
- The [spirit of contradiction] had said, *"between morning and evening they (man) are destroyed."* Bildad had echoes this message saying *"for we are but of yesterday, and know nothing, for our days on earth are a shadow."* Elihu says (God) opens the ears of those bound in fetters to return them from iniquity and if they listen *"they complete their days in prosperity and their years in pleasantness."*

⁶⁶¹ Though one could say that [hasatan] was an angel of God when [he] inflicted great adversity upon Job because [hasatan] was doing something that God had allowed. Then it is true, God charges some of His 'angels' with error, [hasatan] and [his] sons of pride.

- The [spirit of contradiction] had said, *“they (man) would perish forever without any regarding it.”* Elihu trumpets that God *“does not withdraw His eyes from the righteous but with kings upon the throne He sets them forever, and they are exalted.”*
- The [spirit of contradiction] had said, *“if their (man’s) tent cord is plucked up within them, do they not die, and that without wisdom?”* Elihu tells Job *“I will teach you wisdom.. God delivers the afflicted by their affliction and opens their ears by adversity. Therefore men fear Him; He does not regard any who are wise in the own conceit.”*
- Zophar as an agent of the [spirit of contradiction] had said to Job, *“For you say my doctrine is pure and I am clean in His eyes.. But God exacts of you less than your guilt deserves.”* Elihu tells Job, *“You say I am clean, I am pure, and there is no iniquity in me. Behold He (God) counts me as His enemy. Behold in this you are not right.. Why do you contend against Him saying, ‘He will answer none of my words?’ For God speaks.. that He may.. cut off pride from man.”*
- Job had said the three friends whitewash with lies ⁶⁶² and are worthless physicians. The LORD had said that the three friends had not spoken rightly about him. In contrast Elihu states *“Truly my words are not false.. One who is perfect in knowledge is with you.”*
- The three friends had said that God’s only purpose in suffering is to punish the wicked. Elihu had said that there is another purpose for suffering to turn man from iniquity and pride. ⁶⁶³
- Eliphaz, Bildad, and Zophar, as agents of the [spirit of contradiction,] frame Job as a sinner. Eliphaz had said to Job *“is not your fear of God your confidence, and the integrity of your ways your hope? “Think now, who that was innocent ever perished? Or where were the upright cut off? As I have seen, those who plow iniquity and sow trouble reap the same. By the breath of God they perish, and by the blast of his anger they are consumed.”* Bildad echoes this framing of Job and not only Job but Job’s children, *“Does God pervert justice? Or does the Almighty pervert the right? If your children have sinned against Him, He has delivered them into the power of their transgression.”* Zophar echoes by saying *“For you say, ‘My doctrine is pure, and I am clean in (God’s) eyes.’ .. Know then that God exacts of you less than your guilt deserves.”* All three of the friends tried to undermine Job’s integrity by telling Job that God is just and He punishes the wicked. Job understands that they are saying that he is suffering adversity because he has plowed iniquity. You must abandon all hope in your integrity for you have not been pure or clean. In contrast Elihu tells Job *“You say, ‘I am clean, without transgression; I am pure, and there is no iniquity in me. Behold, He finds occasions against me, He counts me as His enemy’.. “Behold, in this you are not right. I will answer you. God is greater than man. Why do you contend against Him, saying, ‘He will answer none of my words’?.. For God speaks.. that He may turn man aside from his deed, and cut off pride from man.”*

Elihu objects that Job has spoken words that call God into question. In the Book of Lamentations Jeremiah is under great adversity when he says *“I am the man who has seen affliction under the rod of His (God’s) wrath; He has driven and brought me into darkness without any light.. But this I call to mind, and therefore I have*

⁶⁶² The Hebrew word for lies has the same root as the Hebrew word that Elihu uses when he says *“my words are not lies.”*

⁶⁶³ There is still another reason that will be discussed in subchapter *“For the rod, for the Land, for Love.”*

hope: The steadfast love of the LORD never ceases, His Mercies never come to an end; they are new every morning; great is Your Faithfulness. "The LORD is my portion," says my soul, "therefore I will hope in him."

There was pride within Job that led him to call God into question. One may say that pride was also a temptation for Jeremiah but one that he rejected. Elihu wants to call Job to Jeremiah's type of faith by telling Job to have faith in God despite all adversities. God is allowing this test to cut off pride, a pride that has led Job to call God into question. Elihu is telling Job to turn from his pride, not his integrity. Elihu is the only one to state the case for why all should serve God, for God is greater than man. Even in the midst of severe adversity, man should not curse God rather he should always serve God for God is greater than man.

- The three friends attacked not only Job but man, following the influence of the [spirit of contradiction] [who] spoke [his] contradiction that man could ever be righteous. Elihu spoke of the reward of the righteous man who is seated forever with kings upon the throne.
- Finally, but most importantly Elihu answers part of the foundation of the accusation against man. [hasatan] had stated, put simply, that man would serve God only if he were paid. Remove that payment and man would curse God to His Face. The three friends, [hasatan's] minions, also presented a God Who was a strict paymaster. One Who would pay those who were righteous and punish those that were not. The unstated foundation for [hasatan's] accusation is that there is a higher reason for man to honor God than mere payment. This reason is never stated by [hasatan.] Only Elihu describes the reasons why man should honor and serve God and never call God into question. These reasons can be summed up with the phrase, "Who is like God?!"

In the last trumpet blast by Elihu he states, "*Out of the north comes golden splendor; God is clothed with awesome majesty.*" One could almost say at this point, 'as the sound of the trumpet of Elihu grew louder and louder Job had spoken and God answered him.'

Job's call to Bless the Name of YAHWEH is Remarkable ⁶⁶⁴

Job was a most remarkable man. In the first verse of the Book, the narrator describes Job as "*blameless and upright, one who feared God and turned away from evil*" and continuing the narrator states "*this man was the greatest of all the sons of the east.*" In each of the first two Chapters of the Book the LORD (YAHWEH) describes Job as "*blameless and upright, one who feared God (Elohim) and turned away from evil.*" The second time the LORD adds "*that there is none like him on the earth.*" These descriptions are unprecedented in the Old Testament. Job was truly a remarkable man.

There is another remarkable fact about Job, one that many a reader may miss. Job is the only person in the book, ⁶⁶⁵ to refer to God by the Name YAHWEH (here translated as LORD.) A Name that today Jews substitute "Hashem" translated 'the name' so as not to speak the name out of reverence.

⁶⁶⁴ Part of the Remarkable planet.

⁶⁶⁵ Except for the narrator.

Two times Job speaks the Name LORD, ⁶⁶⁶ once in the Prose Narrative and once in the Poetic Chapters. The first time ⁶⁶⁷ is in Chapter 1 when Job calls upon those within hearing to bless the LORD. This is after his children and servants have been murdered and all his property had been stolen from him by [hasatan]. Job states, “..the LORD gave and the LORD has taken away, blessed be the name of the LORD.” In this one verse Job speaks the Name of YAHWEH three times. Then in Chapter 12 when Job complains that the tents of robbers are at peace and those who provoke God are secure, he asks, “who does not know that the hand of the LORD has done this?”

There are a number of names for God in Scripture just as there are for ‘man’ in the Book of Job. ⁶⁶⁸ The first time a Name for God appears in Scripture is in the Beginning, in Genesis. In the first verse of Genesis it states, “In the Beginning God created..” The Hebrew Name for God in this verse is Elohim. Throughout the first Creation account the Name of God that is used is Elohim. In Genesis verse 4 of Chapter 2, the verse that begins the second account of Creation, the Name used for God is YAHWEH Elohim, translated as LORD God. From then on in Genesis either Elohim or YAHWEH Elohim is used until Chapter 4, in the story of Cain and Abel where the name YAHWEH is used exclusively.

We have seen the many names of man bring to the fore an additional dimension of understanding to the study of Scripture. Jewish rabbis have studied those passages in Scripture that mention God and have concluded that the Name Elohim highlights the Just God. The Name YAHWEH highlights the Merciful God. It is as YAHWEH, the Name that highlights God’s Mercy, Who asks [hasatan] why has [he] set [his] heart against Job. When [hasatan] replies [he] only refers to God as Elohim, never as YAHWEH. Job is the only person in the Book of Job ⁶⁶⁹ who speaks the Name YAHWEH and calls upon those within hearing to Bless the Name of the LORD. This is truly remarkable.

It is important for the reader to keep in mind that in the Book of Job God is referred to by many names but it is as the Name of the LORD Who begins the Book of Job by questioning [hasatan]. It is the LORD that allows [hasatan] to test Job. It is the LORD Who concludes the Book of Job, speaking to Job and Eliphaz and restoring twice to Job what he had before. The Book of Job is about the Mercy of the LORD, and we should proclaim as Job did, blessed be the Name of the LORD, for after all “Who is like God?!”

The Heart Reveals ⁶⁷⁰

It is the heart that is revealing and brings some clarity to the battle over the question “what is man” in the Book of Job. It is the LORD Who first speaks of the heart. Twice He asks [hasatan] whether [he] has considered His servant Job. ⁶⁷¹ Literally the LORD’s words in Hebrew are: “set [your] heart against ⁶⁷² My servant Job.” The

⁶⁶⁶ Recalling Exodus 34:6-7 – ““The LORD (YAHWEH), the LORD (YAHWEH), a God (El) merciful and gracious, slow to anger, and abounding in mercy and faithfulness, keeping merciful love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty”

⁶⁶⁷ Job says the Name three times in Job verse 1:21 and once in the Poetic meat of Book in verse 12:9.

⁶⁶⁸ El (God), Shaddai (Almighty), Addonai (Lord without all Capitals), El Shaddai (God Almighty), Eloha (God), Yah (God) and, after the LORD reveals it to Moses, YAHWEH (LORD). In the Book of Job the Names of God are, Elohim (God), Eloha (God), Shaddai (Almighty), Asah (Maker), Pa’al (Maker), Adonai (Lord) and Qados (Holy One). Though there are many Names of God they all refer to One God.

⁶⁶⁹ Not counting the narrator

⁶⁷⁰ The planet of heart.

⁶⁷¹ Job 2:3 and 1:8

⁶⁷² See Young’s Literal Translation of the Bible. The verse is typically translated “have [you] considered My servant.”

word ‘against’⁶⁷³ here is the same Hebrew word used in Genesis when Cain rose up ‘against’ Abel and killed him⁶⁷⁴ and is a thread that connects [hasatan’s] assault on Job to Cain rising up against and killing his brother Abel. Job himself will make a plaintive cry “O earth, cover not my blood, and let my cry find no resting place.”⁶⁷⁵ Job’s cry harkens back to Genesis Chapter 4 where the LORD tells Cain who had murdered Abel, “The voice of your brother’s blood is crying to me from the ground.” Both murderers, Cain and [hasatan], had jealous hearts. This is traced in the thread found in 1 John 3:12 “Cain who was of the [evil one] and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother’s righteous.” Cain had risen up against his brother and killed him out of jealousy. [hasatan] rose up against⁶⁷⁶ Job because [he] was jealous of Job. The LORD had judged Job righteous and it was [hasatan]⁶⁷⁷ whose deeds were evil. [his] jealousy flared so much that [he] did not fear contradicting the LORD when He accused Job. [he] did not fear the LORD when [he] murdered⁶⁷⁸ Job’s children and servants⁶⁷⁹ “for no good reason.” Murder is in [hasatan’s] heart⁶⁸⁰ for [he] is “a murderer from the beginning.”⁶⁸¹ Job too would have been murdered had it not been for the LORD telling [hasatan] not to kill Job.⁶⁸²

As the first heart spoken of in the Book of Job is [hasatan’s] the last heart to be mentioned in the Book is [leviathan’s whose] heart the LORD describes as “hard as stone.”⁶⁸³ The second heart to be mentioned is God’s. This occurs when Job speaks of God’s Heart when he asks the central question,⁶⁸⁴ “What is man that You make so much of him, and that You set Your Heart against⁶⁸⁵ him?” Orbiting, if you will, the central question ‘what is man’ is a very important question that is alluded to in the second half of Job’s question. Who is the enemy? Job questions whether God has set His Heart against man, again using the same word for ‘against’ that was used in Genesis to say that Cain rose up against his brother Abel. But it is clear⁶⁸⁶ from the first two Chapters of the Book of Job that [hasatan] is Job’s enemy, [he] was the genesis of the effort to destroy Job’s hope. It is [hasatan who] had set [his] heart against Job and man, not the LORD. So there is confusion, a knotting if you will, in the thoughts of Job. Job has attributed to God’s Heart what is really in the stone hard heart of [hasatan.] It seems to Job that his enemy is God but really it is [hasatan who] is Job’s enemy.

⁶⁷³ There is a difference between the first and second time the LORD asks [hasatan] about Job. The Hebrew phrase that is used is identical except for the Hebrew word that is translated here as against. The first time the LORD asks the question, the word used is ‘al’ while the second time it is ‘el.’ (some may recognize that ‘el’ is also another name for ‘God’. ‘El’ can be translated variously as ‘with,’ ‘against,’ ‘toward’ and more and of course as God. This is another sign post warning the reader to consider the context.) A possible translation for both ‘al’ and ‘el’ is against and that is what is used in the commentary on the two verses. A deeper analysis will not be presented in this book.

⁶⁷⁴ Genesis 4:8

⁶⁷⁵ Job 16:18

⁶⁷⁶ When [he] contradicted the Word of the LORD.

⁶⁷⁷ See Appendix 6(66) concerning [hasatan] and [his] various names.

⁶⁷⁸ For both stealing and killing

⁶⁷⁹ And had [he] not been prevented, would have murdered Job. Discerned from but not directly stated in the text. Otherwise, why would the Omniscient God Who sees into hearts have had to hedge off Job’s life?

⁶⁸⁰ Job 41:24. It is another thread that connects the beginning of the Book to the end.

⁶⁸¹ John 8:4

⁶⁸² Otherwise why would the All-knowing LORD have told [hasatan] to spare Job’s life.

⁶⁸³ Job 41:24

⁶⁸⁴ The first time the central question is asked.

⁶⁸⁵ Job uses the same word ‘el’ that was translated ‘against’ and was the same word used to describe Cain rising up against his brother Abel. It is part of Job’s confusion that he attributes his adversities to God when it is clear to the reader that Job’s adversities are at [hasatan’s] hands. It is not God’s heart that is set against Job and man, it is [hasatan’s.] This is a major theme of the Book, Job’s confusion that God appears to be Job’s enemy but his real enemy is [hasatan.]

⁶⁸⁶ Even to a simple child

In verse 9:4 Job praises God's heart saying "(God) is Wise in Heart, and Mighty in strength." In distinction from the three friends, who never mentioned God's heart, Elihu, like Job, also speaks of God's Mighty Heart when he trumpets his praises, ⁶⁸⁷ "God is Mighty and does not despise any, (He Is) Mighty in Strength of Heart." ⁶⁸⁸ It is against the Mighty and Wise Heart of God that [hasatan] set [himself] up against when [he] contradicted the LORD. [hasatan] had set [his] murderous heart against the LORD's servant Job.

The heart that is most frequently spoken of in the Book of Job is Job's heart. It is first spoken of by Zophar then by Eliphaz. It is the context of their words that is revealing and gets to the heart of the matter. Zophar speaks to Job of setting his heart aright. Zophar states this just after saying God knows worthless men' and sees their iniquity. So the context for Zophar's words is his attempt to get Job to admit his guilt and abandon his integrity. Later Eliphaz asks Job why does his heart carry him away that he turns his spirit against God. Again, it is the context of Eliphaz's question that is revealing. Immediately after asking Job why does his heart carry him away, he states the central question and reiterates the [spirit of contradiction's] accusation, "What is man that he can be clean?" Later Eliphaz will speak again of Job's heart trying to get Job to deny his integrity when he tells Job, "Agree with God, and be at peace; thereby good will come to you. Receive instruction from His mouth, and lay up His words in your heart." The Divine irony in Eliphaz's words is that the LORD will later tell Eliphaz that Job has spoken right about Him while Eliphaz and the others have not.

Job speaks of his heart when he says that his heart is faint within him ⁶⁸⁹ and that God has made his heart faint. ⁶⁹⁰ He speaks of the desires of his heart when he laments to his three friends, "I shall not find a wise man among you. My days are past, my plans are broken off, the desires of my heart." Then at the pinnacle of the Poetic chapters, where Job maintains his integrity, he states "(my) heart does not reproach me for any of my days." These words are immediately and prophetically followed by Job cursing his [enemy], an [enemy] that Job does not know is [hasatan.]

The three friends do not speak of their own hearts, the only time their hearts are mentioned it is by Job who speaks of them as mocking him and how understanding has been hidden from their hearts. ⁶⁹¹ While the three friends never speak of their hearts, Elihu is distinct from them as he speaks of his heart. Like Job he speaks of his own heart when he says, "My words declare the uprightness of my heart" using the same Hebrew word for "upright" that the LORD used when describing Job to [hasatan.] The context for this declaration by Elihu is found in his words immediately following this. He says "The spirit of God has made me, and the breath of the Almighty gives me life." ⁶⁹² The breadth that gives Elihu life inspires the words that declare the uprightness of his heart. Later he will trumpet of the ecstatic joy in his heart when he says, "At this also my heart trembles, and leaps out of its place, listen to the thunder of His Voice.."

⁶⁸⁷ Verse 36:5

⁶⁸⁸ The Hebrew word translated here as 'heart' is from the same root word 'leb' as the word used by the LORD when He asked [hasatan] has [he] "placed [his] heart against" Job. This Hebrew word can also be translated as 'understanding,' as done in many translations.

⁶⁸⁹ Job 19:27

⁶⁹⁰ Job 23:16.

⁶⁹¹ Many translators translate as 'mind' but the Hebrew, Greek and Latin word is heart.

⁶⁹² Job 31:4

Elihu also speaks of God's Mighty heart, "*Behold, God is Mighty, and does not despise any; He is Mighty in strength of heart.*" It is the Mighty Heart of God that inspires Elihu to trumpet His praises. Elihu will also speak of godless hearts, "the godless in heart cherish anger" and later he will speak for God saying "*God does not regard any who are wise in their own hearts.*"

It is revealing that the last heart ⁶⁹³ to spoken of in the Book of Job, is spoken of by the LORD. He speaks of [leviathan's] heart, "*His ([leviathan's]) heart is as a stone, hard as the nether millstone.*" Later in this chapter ⁶⁹⁴ the conclusion will be presented that [leviathan] is [hasatan.] This conclusion arises from studying the Book of Job together with Books of Isaiah, Zechariah, the New Testament Gospels and the Book of Revelation. This conclusion resonates with the very structure of the Book of Job. It was the LORD Who questioned [hasatan's] heart that was the genesis of the test of Job. It is the LORD speaking of the same heart that concludes the test. So the heart brings some clarity to the Book of Job, it can be viewed as a battle between the Mighty and Wise Heart of God and [hasatan's] murderous heart of stone that rejected the foundation of wisdom. In this battle it is the righteous heart of Elihu who trumpets the praises of the Almighty's Heart. Job also speaks of God's Mighty Heart but who is also confused in heart until he sees the LORD. It is the heart that brings some clarity to the battle over 'what is man' in the Book of Job.

Four Great Ironies of the Book of Job

The design of the human eye is such that at night one can notice a very faint star only if one does not look directly at it. This is true because the center of the eye is not as sensitive to the low night light as is the area that surrounds the center. ⁶⁹⁵ The same holds true about the Book of Job. Four great ironies can be seen when one doesn't focus directly on theodicy and suffering. The first is that [hasatan] had been the [champion of strict-justice] but in refusing to serve, [his] contradiction of God's Word resulted in the unjust persecution of Job. This was brought into relief when Job's possessions were doubly compensated. ⁶⁹⁶ This double restoration emphasizes that the stealing of Job's children, servants and possessions was truly unjust. Not only were Job's possessions doubly restored, but it was just that [hasatan], the [champion of strict-justice,] was pierced by the LORD as a result of [his] injustice. ⁶⁹⁷

Second, [hasatan] had refused to suffer ⁶⁹⁸ yet this is what led to 1) [his] unjust persecution of Job and 2) to great unjust suffering by Job, and 3) to [hasatan's] great suffering for [his] injustices done to Job. Not only would [hasatan] suffer for [his] contradiction that led to Job's unjust suffering but [his] original refusal to serve led to [his] suffering for all eternity in Hell. Herein is a lesson for all those who refuse to serve the Word of the LORD and who turn from God in their suffering, it results in great injustice and much worse suffering, not only for ourselves but for others as well.

⁶⁹³ [leviathan's]

⁶⁹⁴ And the Appendix

⁶⁹⁵ It is the property of the rods and cones in the eye.

⁶⁹⁶ The Book of Leviticus states that if someone unjustly takes something from neighbor, it must be doubly restored.

⁶⁹⁷ Job 26:12.

⁶⁹⁸ That is suffering [his] dignity being lowered by serving man, who was lower than the spirits.

Third it is ironic that we learn more about suffering in the Book of Job by not focusing on suffering and following the threads (that otherwise we would not have followed)⁶⁹⁹ than we do when we focus intently on suffering.

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A fourth great irony in the Book of Job concerns Wisdom. Job and the three friends would have been recognized by the early listeners of the Book of Job to come from an area known for its wisdom. There is a whole chapter in the Book of Job devoted to Job's discourse on Wisdom.⁷⁰¹ At the end of Chapter 28 Job states "*the fear of the LORD, that is wisdom..*" Just as the king of Tyre was described by Ezekiel as "*full of wisdom*" so too Tradition has considered that in the beginning [Lucifer] had been full of wisdom. Had [Lucifer], [the prince of wisdom], not rejected the foundation of True Wisdom [he] would have feared the LORD and served and never contradicted the Judgment of the LORD. So just as the prince of [strict-justice] was the instigator of a great injustice in Job's persecution, so too [hasatan who] was considered full of wisdom, had unwisely contradicted the LORD's Word. [hasatan] made his stand upon an unwise foundation, a foundation of folly.⁷⁰² [hasatan's] wisdom was founded on his beauty and pride. [satan's] wisdom was a lie, a lie that [he] was so magnificent that [he] stood as a judge of the Word of the LORD.⁷⁰³ And Job, whom [hasatan] had said was a man like all men who would die without wisdom, was the one to speak of the True foundation of Wisdom, the only foundation for wisdom. That is the fear of the LORD.

*El Shaddai – God Almighty*⁷⁰⁴

It has already been noted that the word 'tikvah,' the Hebrew word for hope, is used more often in the Book of Job than in any other Book of the Old Testament. It is found almost twice as often as in the next book where it is found frequently, the Book of Proverbs. By comparison the Divine name Shaddai translated 'Almighty,'⁷⁰⁵ occurs in the Book of Job five times more than in Genesis, the next book with the most frequent use of the Name. Shaddai or El Shaddai appears in the Old Testament a total of forty-eight times, thirty-one of these are in the Book of Job.⁷⁰⁶ This Name is spoken by almost everyone in the Poetic 'meat' of the Book of Job's sandwich. It is spoken of by Job, by each of the three friends, Elihu, and God. The only one [who] does not speak of the Almighty in either the Prose or Poetic sections is [hasatan, the spirit of contradiction]. Each of the three friends speak of Shaddai. The context of their use of the name is in trying to get Job to renounce his integrity. Job uses this name most often. Job speaks of Shaddai thirteen times, Eliphaz speaks the Name seven times and Elihu speaks the Name six times.

⁶⁹⁹ since they seemed peripheral to the problem of suffering

⁷⁰⁰ There is also the irony that those commentators who consider [satan] merely as literary vehicle that begins the substantive discussion of suffering in the Book of Job completely miss these great ironies.

⁷⁰¹ The Book of Job is grouped with six other Books in Scripture that is considered the Wisdom Books. This includes the Psalms, Proverbs, the Song of Songs (Song of Solomon), Ecclesiastes, and Sirach (Ecclesiasticus.)

⁷⁰² In the domain of time, wisdom is to understanding what hope is to faith. Both faith and understanding are built on the past. One has faith because of a grace has been given and accepted in the past. Understanding is a grace that has been given to make sense of what has occurred in the past. On the other hand both hope and wisdom look to the future. Hope is the virtue to have confidence in the future even in the face of uncertainty. Wisdom looks to the future, it is the application of the grace received to direct future actions to be right actions.

⁷⁰³ [satan] was [perfect] but not PERFECT.

⁷⁰⁴ The Planet of the Almighty, His Battle, and His Laughter

⁷⁰⁵ also appearing as El Shaddai and translated as God Almighty

⁷⁰⁶ This is not to say that 'Shaddai' is the Divine name that is used most in the Book of Job. Yahweh (LORD) is used thirty-two times and the most used Divine Name is 'El' is used even more. Others such as 'Elohim' and 'Eloha' are also used.

⁷⁰⁷ Bildad and Zophar also speak the Name. In the concluding chapters of the Book God refers to Himself by this name.

Very prominent Jewish scholars ⁷⁰⁸ have noted that this particular Divine name “designates God as the Master Who triumphs over all adversaries.” This is reflected in the translation ‘Almighty.’ Now [who] is the adversary in the Book of Job [who] proved [himself] both the [adversary] to God and to His Word? [who] was the [adversary] to Job, [who] tried to rob Job of his hope? It was [hasatan]. The Book of Job can be seen as a battle between the Almighty and the [adversary] over the question “what is man?” (Guess Who wins.)

Job complains that the Almighty has terrified him and made his soul bitter. Job questions the Almighty, why has He sunk His arrows in him, treating him as the enemy? Job is questioning the Justice of the Mighty God. Then in the final chapters God responds saying, “*Shall a faultfinder contend with the Almighty? He who argues with God, let him answer it.*” There is a Divine irony in this question. Job had called God into question but he never cursed Him or contradicted God to His Face. There is [another fault finder] [who] argued with God to His Face as recorded in the Book of Job. The same [fault finder] [who] found fault with Job and with man. [he] is the same [spirit who] then stated [his] contradiction of the LORD’s Word to God’s Face. God is not only calling on Job to respond but also calling on the [contradictory fault finder] to respond. But this [fault finder] is [the leviathan who] was fleeing, just as Job had prophesized, when LORD pierces [him] with His Understanding. It is the Almighty that wins this battle.

It should also be noted that when Elihu states that he is inspired of God he twice refers to the Almighty. “*But it is the spirit in a man, the breath of the Almighty, that makes him (man) understand*” ⁷⁰⁹ and “*The spirit of God has made me, and the breath of the Almighty gives me life.*” ⁷¹⁰ When Elihu speaks of his own life and understanding he refers to the Almighty. It is the Almighty that gave Elihu life and understanding so as to lead Job back to the LORD. Elihu is inspired to serve as the messenger and warrior of the Almighty in this epic battle against the [enemy], the [evil one], [hasatan] ⁷¹¹ over the central question “what is man.”

Another Divine irony in the Book of Job is the first person to mention of the Name, Almighty ⁷¹² is Eliphaz who says, “*happy is the man whom God reproves; therefore despise not the chastening of the Almighty.*” Hopefully Eliphaz took these words to heart and was happy when the LORD spoke of His wrath against Eliphaz and his two friends and did not despise the chastening of the Almighty. ⁷¹³

There is another Hebrew word that is translated as ‘might’ or ‘mighty’ in the Book of Job and its use is revealing. It is the word ‘kabbir.’ It is another word that is used almost exclusively in the Book of Job. ⁷¹⁴ Elihu uses this word more than anyone in the Book of Job. He uses ‘kabbir’ when he speaks of God, saying “Will you condemn

⁷⁰⁷ But Elihu also speaks of the Might of God, that effectively is equivalent to the Almighty. Elihu describes the Might of God three times.

⁷⁰⁸ Such as Ibn Ezra and Radak

⁷⁰⁹ Job 32:8

⁷¹⁰ Job 33:4

⁷¹¹ So Elihu proves to be a strategic point for the satanically inspired Testament of Job to inject poison so as to kill any recognition of Elihu as serving as an angel from the Almighty.

⁷¹² in the Book in Chapter 5

⁷¹³ The Book of Job also invokes Divine irony when Zophar tells Job in Job 11:5, “But oh, that God would speak and open His lips to you and that He would tell you the secrets of wisdom!” The LORD did open His lips to Job and He rebuked Zophar when He rebuked Eliphaz. The LORD exacted less of Zophar than his guilt deserved.

⁷¹⁴ The only other Book where it is used is the Book of Isaiah. The Book of Job uses it almost three times the number in the Book of Isaiah.

Him (God) Who is righteous and mighty?” He uses it twice in verse 36:5 “Behold, God is mighty, and does not despise any; he is mighty in strength of heart (understanding).”

By contrast Eliphaz uses this word when he speaks that the three friends are older than Job’s father. Literally in the Hebrew text he says among the three friends, Job, and Elihu that there are those ‘mighty(ier) in days’ than Job’s father. Thus Eliphaz is referring to himself as mighty in days. In contrast Elihu does not speak of himself as mighty but of God being mighty. Bildad too uses the word when he rebukes Job saying “*How long will you say these things, and the words of your mouth be a mighty wind?”* Another Divine irony, Bildad is using the word ‘mighty’ to rebuke Job but it is the LORD Who will later say that Bildad and the other two friends have not spoken rightly as has “My servant Job.” Job’s mouth was, in Truth, a mighty wind, for he had spoken right about God.

The Book of Job is about a battle over the question ‘what is man.’ As in any battle there is pain and suffering but the final outcome is that the Word of the LORD prevailed over the [hasatan’s] contradiction. Job’s suffering was part of the battle that led to this victory. When one rereads the Book of Job with this victory in mind, more ironies fluoresce in the Book of Job. So much so that one wonders, given all the Divine ironies, if the LORD ⁷¹⁵ doesn’t consider the Book of Job to be the most humorous of all the Books of the Bible, the one that stirs His Almighty laughter. ⁷¹⁶

Without Cause

Looking closely at the use of the Hebrew word ‘hinnam’ highlights some interesting facts that resonate with the integrated structure of the Book of Job and its integration with the Book of Psalms that unfortunately can be obscured in English translations where ‘hinnam’ is translated differently in different verses. The first time ‘hinnam’ occurs in the Book of Job is when [hasatan] speaks to the LORD during the heavenly assembly. There it is translated ‘for nothing.’ [hasatan] accuses Job, “*Does Job fear God for nothing (hinnam)? Have You not put a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But put forth Your hand now, and touch all that he has, and he will curse You to your face.*” ⁷¹⁷ The same word appears again when the LORD speaks to [hasatan] a second time after [hasatan] had spectacularly failed to prove that Job would curse God. The LORD says, “*Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you moved me against him, to destroy him without cause (hinnam).*” ⁷¹⁸ Instead of translating ‘hinnam’ as ‘for nothing’ it is here translated ‘without cause.’

The word ‘hinnam’ occurs on the lips of Job when he states that “*for He (God) crushes me with a tempest, and multiplies my wounds without cause (hinnam); He will not let me get my breath, but fills me with bitterness.*” ⁷¹⁹ These words of Job are a prophetic echo of God’s judgement spoken to [hasatan] that Job was destroyed without cause. Except that Job does not know that his real adversary and the genesis of his adversities is [hasatan]. ⁷²⁰

⁷¹⁵ and the sons of God’

⁷¹⁶ Psalm 37:12, 2:4

⁷¹⁷ Job 1:9–11

⁷¹⁸ Job 2:3

⁷¹⁹ Job 9:17–18

⁷²⁰ The same word ‘hinnam’ will appear a fourth time in Job 22:6 when Eliphaz, under the [spirit of contradictions] influence accuses Job “For you have exacted pledges of your brothers for nothing, and stripped the naked of their clothing..” In this verse ‘hinnam’ was translated ‘for nothing.’

The word 'hinnam' is also on the lips of Eliphaz when he accuses Job *"Is not your wickedness great? There is no end to your iniquities. For you have exacted pledges of your brothers for nothing (hinnam), and stripped the naked of their clothing."* So, in the Book of Job there is a parallel between the use of the word 'hinnam' by both the LORD and Job compared to its use by [hasatan] and Eliphaz. [hasatan] and Eliphaz use the word in their accusations against Job, while the LORD and Job use the word to speak of the injustice that has occurred as a result of [hasatan's] contradictions.

The word 'hinnam' is used elsewhere in Scripture. It is used thirty-two times. Of particular interest and one highlighting another thread linking the Book of Job to the Book of Psalms occurs when 'hinnam' is used three times in Psalm 35.⁷²¹ In this Psalm the LORD's servant David is praying to the LORD to deliver him from his enemies. David calls on the LORD to send His angel deliver him from his enemies who have hid their net for him without cause (hinnam), and without cause (hinnam) they dug pits for his life. David prays, *"All my bones shall say, "O LORD, who is like You,*⁷²²*You who deliver the weak from him who is too strong for him, the weak and needy from him who despoils him."* Just as Job was in the grip of an [adversary] that was too strong and despoiled him, David, another servant of the LORD, prays a Psalm petitioning the LORD to deliver him from those too strong for him. When David continues saying *"Malicious witnesses rise up; they ask me of things that I do not know. They repay me evil for good; my soul is forlorn"* it calls to mind the three 'friends' of Job who also rose up and accused Job of being wicked. The entire Psalm prayed by God's servant David would have been an appropriate response for God's servant Job. It would also have been appropriate for Job to pray from David's Psalm *"Vindicate me, O LORD, my God, according to your righteousness; and let them (my enemies) not rejoice over me."* One can imagine that Job could have also have continued 'let them not mock my innocence by destroying me 'hinnam,' without cause.'

The LORD's Suffering Servant

Throughout history people have recognized the painful mystery addressed in the Book of Job, why does God not always bless the righteous in this life and put a hedge about them so that they do not suffer. Also why does God not always punish the wicked in their earthly life for transgressing His Commandments.⁷²³ Or, as put pithily in the popular expression, 'why do bad things happen to good people?'⁷²⁴ The common understanding of the Book of Job's response to this question is that God is so far above us that we should not even question Him.⁷²⁵ This conclusion is very true and it has been recognizable from the time the Book was written. It is a part of the fundamental revelation in the Book of Job.

This mystery is also evoked by the phrase 'God's suffering servant.' The LORD never referred to Job simply as 'Job' but always as "My servant Job." The LORD twice states that His servant Job is a *'blameless and upright man who fears God and turns away from evil?'* Why should God allow any of His good servants to suffer? The Book of Job may be the very first Book in Scripture⁷²⁶ to introduce and highlight a good servant of God who

⁷²¹ Psalm 34 in the Protestant & Jewish canons.

⁷²² David's phrase "who is like You (LORD)" recalls to mind the angel who joyously sings out "Who is like God?!"

⁷²³ In this life.

⁷²⁴ And the obvious continuation why do good things happen to wicked people?

⁷²⁵ The case has been made in this commentary that this response could be summarized with the phrase "Who is like God?!"

⁷²⁶ Depending upon when the Book of Job was 'written.' (It seems safe to assume that the Book was orally transmitted before being written.) The date is unknown and there are indications it could very well be one of the first books if not the first of the Bible. There are other indications that it was 'written' later.

suffers severely despite having done nothing wrong. No one who is familiar with the Inspired Book of Job ⁷²⁷ can ever state that the righteous are always rewarded and always protected by God from suffering in this life. No one can accuse a righteous man who undergoes severe adversities as obviously being wicked. No one ever can say, as did Eliphaz, Bildad, and Zophar, *“Think now, who that was innocent ever perished? Or where were the upright cut off?”* Job himself stands as the response to this unwise, injudicious, and erroneous question. Job had been righteous, as judged and attested to by God, yet he underwent severe adversities. Besides the conclusion that the ways of God should never be questioned, this revelation that God may allow the righteous to suffer is another very important revelation from the Book of Job that has been evident to all since the Book was written. ⁷²⁸

Ultimately, we can say that the Book of Job shows us that Job, the blameless servant of the LORD, suffered for good reasons. First Job suffered terrifying dreams ⁷²⁹ to cut off his pride. ⁷³⁰ A pride that had driven him to even consider bringing a legal case against God. This pride serves as a warning for us, never to give into the temptation to consider bringing a case against God when we suffer.

Job was also a servant of the LORD. The LORD had allowed His servant to go into battle, a battle against [hasatan]. The warrior Job had been wounded but he had not been killed in this battle. The battle was won by the Almighty. ⁷³¹ Then as the warrior Job had petitioned God that his [enemy] be as the wicked and as the unrighteous, this petition was granted by the Almighty who pierced the fleeing [serpent leviathan] with His understanding. While [hasatan] had meant Job's suffering for evil, to prove [his] contradiction of the Judgement of God, the LORD had meant it for good. The LORD allowed [hasatan] to test Job to lead Job from [perfection] to PERFECTION. He also meant it to reveal to men and to both the Holy and evil spirits, that [hasatan] was unrighteous, that [he] was wicked and that [his] contradiction was not only wrong but resulted in an enormous injustice. Upon seeing the Face of the Almighty, Job never complained of his sufferings again.

The suffering servant of God is also a very important thread tying the Book of Job to the suffering servant in Isaiah and to Jeremiah, whose own suffering can be seen as a precursor to God's suffering servant Jesus Christ. Jesus Christ Who was the Messiah, the King of the Jews and King of kings, the only begotten Son of God and the Son of Man, Who was crucified on the Cross even though He was completely sinless. Ultimately it is the Face of God, the Face of Jesus Christ Resurrected, this same Face of God that had been on the Cross, that is the answer to the mystery of the Suffering Servant.

Trials ⁷³²

There are a number of trials in the Book of Job. The first and most obvious is the trial of Job, in the sense of a test. [hasatan] had accused Job and God allowed [him] to put Job to the test. Job passes this test; he did not curse God. Consider two more trials where in both of them God is the defendant. Like the Book of Job itself these

⁷²⁷ Who believes it to be the inspired Word of the LORD.

⁷²⁸ Or spoken, since it probably began as an oral account.

⁷²⁹ Job 7:14

⁷³⁰ As described by Elihu in Job 33:15-17

⁷³¹ What about Job's children and his servants that were killed? Was this an injustice? Yes, [hasatan] meant these murders for evil but God allowed these murders for good. Would anyone consider that Job's children and his servants would be alive today if not for [hasatan] murdering them? Of course not! All people die. It is God Who determines when they die. God allows murders but ultimately for good reasons, to highlight the murderous thoughts of those who murder. And there is the life after death. Even if one could judge, the judgement must include not only what happens here on earth but in the life to come. Even if we could judge, we must not, for God is the only True Judge. This is another fundamental part of the Revelation in the Book of Job.

⁷³² The Planet of Trials

two trials are arranged like a sandwich. In the first trial God is the defendant. This trial begins first but ends last. It sandwiches the second trial of God, the meat of the sandwich.

Getting to the meat of the two trials, the second trial has Job as the prosecutor. As he prepares his case against the defendant, God, he discusses his case with his three friends. The three friends are no help because they are under a [contradictory] influence. When the Defendant appears and Job can finally speak to God face to Face,⁷³³ Job immediately drops his case. Job repents and expresses his regret for even considering the case. Job will never mention the case again.

God is also the defendant in the first trial that begins in the Prose Prologue of the Book. [hasatan] accuses God to His Face of not knowing what man is. To bring the matter into relief, consider this hypothetical conversation between the LORD and the [prosecutor] [hasatan].

The LORD questions [hasatan] *"have [you] set [your heart] against My servant Job, though there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?"* [hasatan] replies, *"[i] have been going back and forth on the earth, and walking up and down on it."* [i] know what man is. Can mortal man be righteous before You? Can a man be pure before You, his Maker? Even in Your servants You put no trust, and Your angels You charge with error; how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth. Between morning and evening man is destroyed; he perishes forever without any regarding it. If his tent-cord is plucked up within him, does he not die, and that without wisdom?"

"So what is man, that he can be clean? Or he who is born of a woman, that he can be righteous? Behold, You put no trust in Your holy ones, and the heavens are not clean in Your sight; how much less one who is abominable and corrupt, a man who drinks iniquity like water!" Though man's height mount up to the heavens, and his head reach to the clouds, he will perish forever like his own dung."

"How then can man be righteous before You? How can he who is born of woman be clean? Behold, even the moon is not bright and the stars are not clean in Your sight; how much less man, who is a maggot, and the son of man, who is a worm." [hasatan] continues, "No, in this You are wrong! [i] know what man is. Job will curse You to Your Face if You remove Your hedge about him. That is just who man is."

From the prophesies of Job, the words of Elihu and God, and the conclusion of the Book, it is possible to construct a conclusion to this case brought by [hasatan] against God. The conclusion can be thought of as a countersuit where the accused is [hasatan who] contradicted God and it is brought by Job's advocate. This trial begins on day when the sons of God came to present themselves before the LORD, after the LORD had spoken to and forgiven Job and after Job had in turn forgiven and interceded for his three friends. [hasatan] and [his] sons of pride also came among them. Job's saintly advocate begins,

"Faithful servants of the Word of the LORD and [you] others, we have witnessed a very great injustice. Job was a servant of the LORD. He was a blameless and upright man who feared God and avoided evil. After [hasatan's] contradiction of the LORD and [his] unjust accusation of Job, and really all men, [he] stole all of Job's possessions. [he] stole from him who had delivered the poor who cried and the fatherless who had none to help; [he] stole from him who had caused the widow's heart to sing for joy; [he] stole from him who had been eyes to the

⁷³³ So to speak

blind, and feet to the lame; [he] stole from him who had been a father to the poor, and who had searched out the cause of him whom he did not know; [he] stole from him who had broken the fangs of the unrighteous, and had made him drop his prey from his teeth. [hasatan] stole from blameless Job and then cruelly murdered all of his children and his servants. Finally [he] was the cause of Job's boils that were so hideous that men abhorred him. Job was reduced to sitting on the dung heap in despair." ⁷³⁴

"So it was that [hasatan's] unjust and untrue contradiction of the LORD's judgement was the genesis of Job's agonizing adversities. We know it to be unjust because these were inflicted on Job, as the LORD Himself we have heard in His judgement when He stated "*without cause.*" ⁷³⁵ Of this we sons of God and you others have all witnessed. And what was the result? Job's hope in God was all but destroyed. His hope had been severely shaken because of the unjust attacks against him that were rooted in the untrue and unjust contradiction by [hasatan.] Is it just to destroy the hope of a blameless and upright man for no good reason??" ⁷³⁶

"These unjust adversities were at the root of Job calling God into question. We all heard Job question, "*When disaster brings sudden death, he mocks at the calamity of the innocent. The earth is given into the hand of the wicked; he covers the faces of its judges— if it is not He, who then is it?*" Job is questioning whether the LORD brought sudden death and then mocked the calamity of the innocent!"

"Now there are those [who] will accuse Job by saying that this statement alone proves [hasatan's] contention that Job would curse God under excruciating adversities. But Job was questioning, not cursing. Job did not curse God, instead Job wanted to call God into court. ⁷³⁷ Job was preparing the case that he would present so that God could explain the reason for all the adversities inflicted upon him. We all know that a trial is pre-decisional until it concludes with a verdict. There would have been no need for a trial if Job had already decided to curse God. Job didn't curse God, he wanted God to respond to his questions."

"Job was wrong to call the LORD into question. But when Job saw the LORD in the whirlwind, Job immediately repented and despised himself for questioning the LORD and for even considering bringing a case before the LORD. Instead of cursing God to His Face, Job repented and worshiped the LORD. And the LORD was merciful to Job, forgiving his transgression. And having been forgiven, Job in turn forgave his three friends. Job not only forgave his three friends but he showed mercy upon them by interceding with the LORD so that the LORD would not deal with them according to their [satanically inspired] folly. Job had been dealt with mercifully by the LORD and he, in turn, showed mercy to his accusers."

"Now we know the LORD does not mock the calamity of the innocent. We sons of God know the answer to Job's question "if not He then [who] is it?" It is the wicked [hasatan who] mocks the calamity of the innocent in his unjust contradiction of the LORD's Word and [his] persecution of Job. As an advocate for Job, I call upon the

⁷³⁴ At first glance Job's advocate may seem to be making a reviling judgement of [hasatan.] This is not the case. This judgement of which he speaks is simply a repeating and unfolding of the Judgement made and spoken by the LORD.

⁷³⁵ At first glance Job's advocate may seem to be making a reviling judgement of [hasatan.] This is not the case. This judgement of which he speaks is simply a repeating and unfolding of the Judgement made and spoken by the LORD.

⁷³⁶ But what about other righteous people who suffer, not at the hands of [hasatan] but of God? Is this also unjust? By no means! If the righteous suffer at the hands of God it is for a good reason. This will be discussed in the next subchapter "The LORD's suffering servant."

⁷³⁷ There are a number of words in the Hebrew text that applied to juridical proceedings. The Jewish Study Bible puts it this way "Job would like to take God to court and sue Him for treating him unjustly. ... Forensic, or law-court, imagery typifies this speech, and much of the rest of the book. The Jewish Study Bible (p. 1516).

LORD to rebuke [hasatan]. Pierce, O LORD with Your Understanding the fleeing [serpent leviathan]. I will say it again, May the LORD rebuke [hasatan]! For [hasatan] accused and contradicted the LORD to His Face, something [he] should never have done because Who is like God?!”

Finally, it should be noted that all that happened, all of these trials, in the Book of Job were not only to be recorded for the benefit of man, but it happened for the benefit of the spirits. For those spirits that are the sons of God, they witnessed a piercing defeat of one of the most powerful spirits in Creation, [hasatan, the serpent, the leviathan] by the Almighty. They also saw their faith validated, at least in part, in serving God’s Word by serving Adam. Though they had witnessed the depravity of man in the generations leading to Noah, now in this battle or trial, they witnessed the triumph of the Word of the LORD concerning man and the piercing of the [leviathan]. As for the sons of pride, the demons, they had witnessed their [king’s] defeat by the Word of the LORD over the integrity of man. It had been a piercing defeat that would forever impact their dealings with man. One could say, that Job was a partial revelation of the manifold wisdom of God made known to the principalities and powers in the heavenly places, a revelation that reaches its fulfilment in Jesus Christ. ⁷³⁸

Reservations about this Commentary

This commentary is unique, different from any other commentary on the Book of Job.⁷³⁹ Unique is not generally desired in the realm of interpreting Sacred Scripture due to the potential for error. Error means a mistaken understanding of the Truth leading one away from, not towards God and the Divine meaning of Scripture. The stakes are very high. Generally accepted interpretations / commentaries are seen as preferred, especially when they are from revered members of the Church such as the Saints and/or the Fathers and Doctors of the Church. Commentaries that seem to agree with this respected historical current represent a common understanding, a group think, even inspired, with a greater likelihood of accurately interpreting, explaining, and reflecting the Truth. Thus any analysis that seems far from the historical exegete stream requires that the reader “activate the shields”, i.e. ‘approach with caution.’ ⁷⁴⁰ I myself would have taken this initial position if I were a reader who was just beginning to read this commentary for the first time.

But the generally accepted interpretations of the Book of Job leave much to be desired. One of the first things that the reader may question is that the first two Prose Poetic Chapters make it perfectly clear why Job suffered. [hasatan] has contradicted the LORD’s judgement of Job. In response the LORD allows [hasatan] to test Job. The stealing and killing that results are the choices that [hasatan] uses to test Job. Few if any commentators have expounded upon the reason why the next 39 Poetic Chapters are even needed. They are just there. The apparent focus on the question why sometimes the blameless suffer and the wicked prosper hardly seems connected to the test of Job spoken in the first 2 Chapters. Some analysts have even suggested the Prose Introduction and the Poetic discourses were written by different authors writing at different times and simply combined together but a subsequent editor. A reader would be very right to question, how exactly does the Prose Introduction fit with the Poetic discourses?

⁷³⁸ See Ephesians 3:7–10

⁷³⁹ I have read and listened to many commentaries on the Book of Job and there are none that express the ideas expressed in this commentary.

⁷⁴⁰ Star Trek fans will recognize this phrase. It is used here as a metaphor for saying that the reader must be cautious and critical concerning the thoughts expressed in a book.

Then there are statements made in the Book of Job, such as man is a maggot and a worm, that are very troubling. Most if not all commentaries fall far short of providing satisfactory explanations for these accusations. Nor do they explain the connection between these vitriolic statements about man by the three friends to the accusation made by [the spirit of contradiction]. A connection that hopefully now seems obvious. No commentator explains the significance of this vitriol being made at the beginning, middle, and end of the discourses of the three friends. Most fail to adequately explain Chapter 28 when Job speaks of Wisdom. For them this chapter seems so out of place and so off-topic from the generally accepted focus of the book that many question if it properly belongs to the Book of Job. There are other chapters, or parts of chapters, that find the commentators figuratively scratching their heads unable to adequately explain why they are there, such as the discussion of [leviathan].

Very importantly the current commentaries lack a cohesive central understanding of the Book that illuminates and ties together all of the parts of the Book. Thus, the historical analyses leave the Truth seeker wanting more, something that will help make sense of these conundrums and seeming lack of integrated cohesion in the Book of Job. Something that will illuminate all the parts of the Book of Job within a coherent understanding of the Book.

Then, there is the unsettling conclusion of the Book of Job. Most commentators could agree with the conclusion that the questions of suffering presented by the Book of Job could be summarized by: don't ask, Trust in God. It took forty-two Chapters of a literary masterpiece to present this simple conclusion, something that was simply stated at the end of the Prose Prologue. Why and why, at the conclusion of the Book, where the reader wants answers, does God (so it seems), speak so off-topic, discussing behemoth and [leviathan]? What is up with that? It leaves almost all readers with a thirst for more. Why 42 Chapters? How does it all fit together? How can we better understand the Book of Job?

This commentary hopefully has a very appealing ⁷⁴¹ cohesiveness and coherence regarding the interpretation and the meaning of the Book of Job. It begins by widening the focus of the reader beyond the narrow confines of the questions of theodicy and suffering and posits that these are not the central questions in the Book of Job. It also makes use of a principle that is just now coming back to be popularly appreciated, ⁷⁴² that Scripture is a massively hyperlinked document. That is, the human authors of Scripture were inspired by the Divine Author such that there are links between the Scriptural Books written by these different authors in different times that illuminate each other and reveal the deeper meaning behind what otherwise seem mystifying passages. Links that go far beyond what the human authors ever intended. ⁷⁴³

The recognition of hyperlinks that connect the books of Scripture, books written in different time periods, authored by different people, is a dimension that is orthogonal ⁷⁴⁴ to the dimension of historical-critical method. But

⁷⁴¹ At least to this author.

⁷⁴² For example as Jordan Peterson refers to in his psychological-sociological analysis of the stories in Scripture.

⁷⁴³ This realization that Scripture is massively hyperlinked was a dimension that received little regard in the recently popular Scriptural analytical technique of historical-criticism. The historical-critical technique studied the interpretation and meaning of the individual books as understood in the time that the individual Books were written. They attempt to understand what the human author was communicating? The historical-critical method analyzed the form and character of the text to help discover what the human author was saying. While this method has its merits it is a one-dimensional approach. Cardinal Ratzinger provides an overview discussion of the limitations of this method in his 1988 Erasmus lecture.

⁷⁴⁴ Or perpendicular. Put another way, historical-criticism method is one dimensional and can be thought of metaphorically as either left or right. The Thread analysis or hyperlinks methodology can be thought of as up and down which are completely perpendicular to left and right. While these two

it is not a dimension unknown to the Church. When Christ speaks of the Old Testament prophecies that refer to Himself, He is articulating the very technique spoken of here as 'thread analysis' that is, threads run through and connect different parts of Scripture such that the Old Testament speaks of Him. Pope Benedict had used the phrase "Word in waiting" to describe passages, such as the suffering servant in Isaiah, that were not completely understood until they found their fulfillment in Jesus Christ. After all, all of Sacred Scripture is but One Book and it is centered on Jesus Christ the Son of God and Man.

Saint Peter uses these threads in his discussion of Baptism.⁷⁴⁵ Archbishop Fulton Sheen used this technique when he commented on the agony Mary felt at her separation from Jesus for three days when he was twelve and remained in the Temple after the family had left for home.⁷⁴⁶ For the modern culture these connections can be likened to hyperlinks. These links are only now being popularly appreciated and accepted as evidence that the meaning of Scripture goes far beyond the human authors intentions and is the result of the inspiration by the Divine Author of Scripture. This is a principle that has been appreciated since ancient times but one which relegated to the back of the bus in these modern times. The principle that Scripture is a very hyperlinked collection of Books is essential to the analysis in this commentary. These hyperlinks are not just acknowledged but many are fundamental to the development of this analysis.

So while this commentary stands unique, it presents a coherent and cohesive interpretation of the Book. And very importantly it brings to light many things that reader may have failed to notice or consider when reading the Book of Job. If the reader remains skeptical of the analysis in this commentary, it can still be valuable by highlighting those parts of Job that readers had previously tended to gloss over. Many of the verses that had hitherto seemed unimportant and not worthy of further exploration have been highlighted in this analysis and stand ripe for further study. If this commentary does nothing else it will be a success if it inspires a greater interest in studying the Book of Job or should it be said the Book of Man,⁷⁴⁷ subtitled "Trumpeting Who is like God?!"

APPENDIX 6₍₆₆₎ - who is [satan]?

See no [satan]

It has been said that one of the devil's great deceptions is in getting man to believe that [he] does not exist.⁷⁴⁸ Since the time of Christ Christians have acknowledged and recognized [satan] as an evil spirit that rebelled against God and has hated man and been man's [adversary]. Even before the time of Christ many, if not most,⁷⁴⁹ Jews recognized and acknowledged [satan] as the king of demons and the adversary of mankind.⁷⁵⁰ In these

dimensions are completely independent of one another both can be used to as part of a three dimensional (or many-dimensional) understanding of Scripture

⁷⁴⁵ *When he compares Baptism to Noah's ark, 2 Peter 3:20-21.*

⁷⁴⁶ *He points to the same word used when Mary describes her anguish at missing Jesus in the three days when He was 12 and remained in the Temple to the account of the agony felt by the rich man after dying and petitioning Abraham.*

⁷⁴⁷ *The Book of Job*

⁷⁴⁸ *Or, as will be soon discussed, that [he] is not the evil being that [he] is made out to be in Scripture.*

⁷⁴⁹ *But not all Jews. For example, the Sadducees were fiercely opposed to the Pharisees over the belief that angels exist. For the Sadducees that did not believe in angels, we can safely assume they would not have recognized the existence of the evil spirit [satan.]*

⁷⁵⁰ *The basis for this statement is the New Testament and the LXX Septuagint, the Greek Old Testament Scripture used by the Hellenistic Jews. This will be explained later in this Appendix.*

modern times doubt has arisen among some who refuse to believe in a spirit that is evil and consider any mention in Scripture of [satan] as just a metaphor for evil. The teachings of the Catholic Church, formed on the foundation of both the Old and the New Testaments, has been constant. As the Catechism states ⁷⁵¹ “[satan] or [the devil] and the other demons are fallen angels who have freely refused to serve God.” It goes on to state, “the power of [satan] is, nonetheless, not infinite. [he] is only a creature, powerful from the fact that [he] is pure spirit, but still a creature.”

There is also opposition to the Church's teaching, going back to the time shortly after Jesus Christ was crucified and Resurrected, around the time of the destruction of the Jerusalem Temple in 70 AD, that opines that [hasatan] ⁷⁵² exists but not the [satan] as Christians ⁷⁵³ understand [him]. This opinion is common among a number of Jewish commentators and others today. ⁷⁵⁴ They opine that hasatan exists but he is simply part of the heavenly assembly. He is an angel that, like any other angel, is just doing God's Will. Some even opine that hasatan does not act on his own and in essence has no free will or at least has committed to doing only what God has directed him to do. This 'hasatan' cannot do evil, rather he is just doing his 'job' and his job is to test men. The opinion continues, man cannot claim to be good if he has never been tested. So, God allows man to be tested by hasatan in order to prove man's righteousness. They claim that Christians misunderstand [hasatan] in the Book of Job because Christians believe there is a personal being, a spirit, [satan who] is evil and had unjustly and viciously brought disaster to Job.

The purpose of this discussion will be to examine what can be said about [hasatan] from the Book of Job and then to relate this to other revelation found elsewhere in Scripture, both Old and New Testaments. A surprising, even astounding, case will be made that so much more can be known about [hasatan] from the Book of Job than anywhere else in Scripture, so much more than has been recognized to date.

[HAsatan]

The Hebrew word 'satan' occurs ⁷⁵⁵ twenty-seven times in the Hebrew Old Testament. The Hebrew word 'satan', without the definite article 'the' can refer to men, as in 1 Samuel 29:4 where David is being pursued by Saul and offers to go to battle with the Philistines against Israel. The Philistine commanders refuse to allow David to go to battle with them because they fear David may turn and become a "satan' to them, i.e. an adversary. 'Satan' without 'the' can also refer to supernatural spirits, as in as in the Book of Numbers. In Numbers 22:22 an Angel of the LORD confronts Balaam as he goes to curse Israel. The verse states that the Angel of the LORD stood in Balaam's way as a 'satan' (adversary) to Balaam. In neither of these cases, or anywhere in Scripture where the word 'satan' without the 'ha' is used, is the word referring to the supernatural adversary of mankind.

Of the twenty-seven times that the word 'satan' is used in Scripture, thirteen of them occur in the Book of Job, all in the first and second chapters. The important distinction between its occurrence in the Book of Job ⁷⁵⁶ and elsewhere in Scripture is that every time 'satan' occurs in the Book of Job it is preceded by 'ha,' thus it is

⁷⁵¹ (2nd Ed., p. 104)

⁷⁵² 'hasatan' is the Hebrew word for [the satan].

⁷⁵³ And many of the Jews at that time.

⁷⁵⁴ There are a number of videos on Youtube by well-respected rabbis contesting the Christian understanding of [satan.]

⁷⁵⁵ This is approximate because it does not include all compound word that 'satan.' For example the Hebrew word 'sitnah' is translated 'adversaries' and is spelled with the letter 'he' at the end of satan. This was not counted because of the context of the word. Consider it similar to counting the verb 'read' in a book. If the book contains the word 'ready' the counter must decide whether to count it as 'read' or to ignore it in the count.

⁷⁵⁶ and the Book of Zechariah

[hasatan], ⁷⁵⁷ and is translated as [the satan]. The only other book in the Old Testament that refers to [hasatan] is the Book of Zechariah where it is used three times. Thus Job and Zechariah are the only two books in the Old Testament where the name [hasatan] appears.

When a Hebrew word is preceded with the definite article 'ha' it "is called in Hebrew 'hay hayiddiah.'" ⁷⁵⁸ This means that "the noun is known to both the speaker and the listener." For example, the Hebrew word 'torah' is often translated as 'law.' This can refer to any lawful instruction but when the 'ha' proceeds the word in Scripture it is translated 'the Torah' and is recognized by Jews as the first five books of Scripture. ⁷⁵⁹ So [who] does [hasatan] refer to? According to general Hebrew grammatical rules, 'hasatan' is not a proper name and yet the use of the definite article before the name means that the human writers and their contemporary readers would have had a common understanding of whom the name referred to. The problem is the lack of historical records going back to the time the Book of Job was written. We simply don't have any records confirming what [hasatan] meant at that time. ⁷⁶⁰ One must be also be careful to keep in mind that the intent of the Divine Author of Scripture does not require that the human authors or their contemporaries understand the fulness of the meaning and implications of the words that the human authors chose under the inspiration of the Divine Author. The unfolding revelation of the meaning can continue long after the human authors and their contemporaries have passed.

To understand who [hasatan] refers to, this discussion will begin with the text in the Book of Job. ⁷⁶¹ First there is the ambiguity regarding whether [hasatan] should be included among the sons of God or not. When the sons of God presented themselves before the LORD the text says that [hasatan] also came among them. The verse is ambiguous as to whether [hasatan] should be included among the sons of God or not. ⁷⁶²

The second and very important thing that the Book of Job reveals about [hasatan] is that [he] stands opposed to any man being judged as righteous. [his] objection is not just about Job, but all men. When [hasatan] states *that "all a man has he will give for his life"* [he] is speaking of each and every man, saying that all men will curse God if their life were threatened. According to [hasatan] this is what man is! Man is at best mercenary. We saw an earlier hint of this position when [hasatan] responded to God about *"going back and forth on the earth and walking up and down on it."* [hasatan] had looked everywhere confirming [his] judgement of man, that all men would curse God if God stopped 'paying' them and threatened their life.

A third thing that the Book of Job reveals that is very is that [hasatan] is rebuked. After [hasatan] contradicted the LORD's judgement of Job and had murdered all of Job's children and stolen his possessions the LORD again asks [hasatan] why [he] has set [his] heart against Job since [he] had been wrong and Job did not curse God. In asking the question the LORD reveals that all of this was done *"without cause."* This statement

⁷⁵⁷ The Book of Job is where 'hasatan' is used for the first time. 'satan' without the definite article 'the' is used earlier in Scripture but this earlier use does not refer to one who is rebuked. These earlier times, 'satan' can refer to a man or a spirit, either way the being is not rebuked.

⁷⁵⁸ From 'Let's get Biblical' by Rabbi Tovia Singer.

⁷⁵⁹ Greek and Latin also have definite articles that are translated as 'the' but there are significant differences. Unlike Hebrew and English, the Greek the definite article is written gender and number specific so it is written differently depending upon whether the noun is written in masculine or feminine and whether singular or plural.

⁷⁶⁰ As stated earlier in this book but is reiterated here, 'written' is used in this case but the Book was promulgated orally before it was written.

⁷⁶¹ Following the suggestion by a prominent Jewish rabbi (Tzadok ha-Kohen Rabinowitz of Lublin) that if one wants to understand a word in the Bible, one should look at the first time it is used in Scripture, we begin by looking at the Book of Job for the word [hasatan]. There in the Book of Job we learn, among many things, that the spirit [hasatan] is rebuked.

⁷⁶² The same ambiguity is in the GREEK LXX Septuagint and the Latin Vulgate texts.

certainly constitutes a rebuke of [hasatan]. The LORD did not specify how [hasatan] should test Job; the murders and the stealing were all [hasatan's] own choice of how to test Job. But the LORD states that all this was done "without cause." [hasatan] responds, not by admitting [his] error and repenting that all that [he] had done was done without cause but instead [he] continues [his] contradiction of God by replying that Job would reveal his was a best a mercenary if Job's life were threatened. [hasatan] is proven spectacularly wrong again when Job does not curse God even after his life is threatened and after losing so much. While the Book does not repeat God's rebuke after Job's health was taken and his life was threatened, the conclusion that this also was done 'without cause,' is an obvious judgement. Even without subsequent signs in the Book speaking about [hasatan] being pierced, it is obvious that [hasatan's] actions against Job were all done "without cause" and were all done based on [hasatan's] contradiction of the Word of the LORD concerning a man, Job.

The understanding of [hasatan] that is revealed in the Book of Job is amplified in the Book of Zechariah. There [hasatan] also appears.⁷⁶³ Again, while the human author and the contemporary reader understands [who] is being referred to by the name [hasatan], there is little to no historical record⁷⁶⁴ that has been found that details this understanding. The Book of Zechariah is considered written after the Book of Job, so the same [hasatan] referred to in the Book of Job should be considered to be the same [one] being referred to in the Book of Zechariah. Put another way, all of the things that were revealed about [hasatan] in the Book of Job should be part of the understanding of who [hasatan] was to the author(s) and contemporaries of the Book of Zechariah.

The Book of Zechariah begins with the LORD returning Israel to the land of the Promise to prepare for the resumption of temple worship. Joshua the high priest was chosen by the LORD⁷⁶⁵ and Joshua would be key⁷⁶⁶ to rebuilding the Temple and resuming the Temple worship. [hasatan] stood opposed to Joshua the high priest, accusing him of iniquity and effectively opposing the resumption of the Temple worship. Joshua was wearing filthy garments, a metaphor for some iniquity of Joshua and this is the basis for the accusation that Joshua is unfit for performing Temple worship. The opposition of [hasatan] is very similar to [his] opposition to Job. [hasatan] stood opposed to both men on account of what [he] judged was their unworthiness. Standing for Joshua and defending him against [hasatan] is an unnamed Angel of the LORD.⁷⁶⁷

Just as in the Book of Job, in [hasatan's] opposition to Joshua [hasatan] stands in contradiction to the Word of the LORD. The LORD had chosen Joshua and would have known of Joshua's iniquity. But the LORD was 'jealous for the Promise' and so He had plucked Joshua from the fire like a brand. It was the LORD's Will that this be done and it was the LORD's Will that [hasatan] opposed.⁷⁶⁸ Just as in the Book of Job, the issue concerns the cleanliness, the righteousness of man, in this case the man Joshua. [hasatan] stands opposed to anyone, even God, judging any man as righteous. Just as in the Book of Job, [hasatan] is rebuked. The Angel of the LORD twice calls upon the LORD to rebuke [hasatan]. This is an echo of the two rebukes of [hasatan] in the Book of Job⁷⁶⁹ for

⁷⁶³ the only other place is Scripture where the name [hasatan] appears

⁷⁶⁴ currently

⁷⁶⁵ Mentioned in the Book of Hagai.

⁷⁶⁶ Along with Zerubbabel

⁷⁶⁷ As it is discussed elsewhere in this Book, the fathers of the Catholic Church understand that this unnamed angel is Saint Michael.

⁷⁶⁸ Acts 10:15 – "What God has made clean you must not call profane."

⁷⁶⁹ The first rebuke was stated when [hasatan] appeared before the LORD the second time. The second rebuke is revealed in the piercing of [rahab]. Though it can be said that even without this revelation concerning [rahab], Job's health was afflicted without cause and would have been met with another

having afflicted Job without cause. So, both the contradictions of the LORD's Word and the subsequent rebukes are threads that confirm the same understanding of [hasatan] between the Books of Job and Zechariah.

The Book of Zechariah clearly resolves the ambiguity in the Book of Job whether [hasatan] should be included among the sons of God. Joshua is defended by the Angel of the LORD. It is the LORD Who has sent His messenger to defend Joshua against [hasatan]. [hasatan] is not acting as an angel of the LORD but as an adversary contradicting the Word of the LORD concerning Joshua. Many consider the name 'sons of God' as those spirits who serve the LORD and synonymous with the name 'angel of the LORD.' So, in standing in opposition to Joshua and the Angel of the LORD, [hasatan] does not stand with but against one of the sons of God. This clearly separates and distinguishes [him] from the Sons of God.

The rebuke of [hasatan] in both books brings to mind the question, how can anyone think that [hasatan] is only doing [his] job if the LORD rebukes [him]? It recalls to mind the ridiculous picture of [the devil] in the "Testament of Job." In the Testament [the devil] is pictured as a weak buffoon [who] can be overcome if a man is resolute. This picture of [hasatan] is no [leviathan], and it contradicts the LORD's Word that warns that man ⁷⁷⁰ cannot overcome [leviathan]. Holding that [hasatan] is really just doing [his] job but occasionally missing the mark is also no picture of [leviathan].

There are also those who contend that [hasatan], while doing [his] job of tempting and accusing man, secretly wishes that man would resist his blandishments. But how can this be said if [hasatan] states that man, that is any and all men, would curse God if man's health were threatened? This is clearly an unfavorable judgement of man, a judgment that is behind [hasatan's] contradiction of the LORD's Word concerning Job and behind [his] contradiction of the LORD's Will concerning Joshua in the Book of Zechariah.

How is the opinion of a benevolent prosecutor consistent with the renowned Rabbi Abaye who translated Job 9:23 in the Talmud (Bava Basra) ⁷⁷¹ substituting the word [satan] for 'disaster.' His translation of the verse reads "*when satan* ⁷⁷² (*vice disaster*) *brings sudden death he mocks at the calamity of the innocent.*" The highly respected medieval Jewish rabbi referred to as Rashi, followed Abaye's lead. For them the subject of the verse is not God but ["the wicked one"], [the satan]. Their translation attempts to clearly indicate that it is not the LORD Who mocks the calamity of the innocent but [the satan], who is the 'wicked one.' But if [hasatan] is only doing the Will of the LORD and in essence has no free will then what is the point of translating the verse as 'satan brings??' Does mocking the calamity of the innocent seem congruent with one who secretly wishes that man would prevail over temptation?? Is describing [hasatan] as "the evil one" consistent with a faithful servant of the LORD only doing [his] job??

Some also say that in performing [his] duty, [hasatan] is only doing the Will of the LORD and has no free will in the matter? If this is the case, how could the LORD rebuke [hasatan]? If someone is only doing what they are told and is not following their own will, then how can they be rebuked much less pierced? If [hasatan] had no

rebuke. There was no need to state a second rebuke since the verse concerning the piercing of [rahab] is a revelation that [hasatan's] contradiction was met with an even greater rebuke, a piercing.

⁷⁷⁰ Only The Man, the Son of God, Jesus Christ can overcome [him].

⁷⁷¹ See Artscroll Tanach, Iyob, A New Translation with Commentary by Rabbi Moshe Eisemann with Rabbi Menachem Scherman.

⁷⁷² And in commentaries state that this specifically refers to [the satan.] See Artscroll New Translation with Commentary on the Book of Job (Iyob). Specifically the commentary on verse 9:21-24, p. 99 and following.

free will in the matter of testing Job, why would the LORD state His Judgement of Job before the test? Instead, why didn't the LORD simply ask a question, does Job serve the LORD only because considers himself as being paid by God or does Job serve God because God is the LORD? By stating His Judgement of Job before [hasatan] expresses [his] contradiction, does this indicates that the LORD was telling [hasatan] to prove Him wrong, that His Judgement of Job was flawed. Of course not!! The LORD was not commissioning [hasatan] to prove that He was wrong, but was asking [hasatan] why [he] had set [his] heart against Job even though Job was righteous. [hasatan] exercised [his] free will in deciding to contradict the LORD's judgement. [he] did so twice.

One can also consider the prohibition the LORD raised for [hasatan] when He allowed [hasatan] to afflict Job's health. While the LORD gave permission to [hasatan] to test Job the LORD simultaneously constrained this power saying, "*only spare his life.*" Would such a prohibition be necessary for a benevolent being who only desires that those tested pass the test? Or does it sound more like a murderer who has to be constrained, less [he] use the permission of the LORD to fulfil [his] desire for the death of a man?

It is also extremely important to consider [hasatan's] response to the LORD's rebuke. [he] does not say, 'sorry, bad on [me], [i] will do better next time' as if [he] had made some casual mistake. Rather [he] stands firm in [his] contradiction of the LORD's judgement by saying "*Skin for skin all that a man has he will give for his life. Touch his bone and his flesh and he will curse You to Your face.*" [hasatan] is revealing the foundation of his false and poisonous judgement of Job - Job is a man, and any and all men, will curse God to His face if his bone and his flesh were touched. In this response ⁷⁷³ we learn something very important about [hasatan.] [hasatan] judges man as abominable, as one who will curse God to His Face if his bone and his flesh were touched.

This goes beyond, far beyond, testing and accusing man, [hasatan] hates man. How can anyone say that hating man is the job that God has given to [hasatan]?? How can anyone believe that God hates man, or that He has assigned one of His angels to hate man?? How can anyone contend that God would assign His angel to be unjust and mock the calamity of the innocent?? In Job 4:18 it is stated that "*even in His servants He puts no trust, and His angels He charges with error..*" If [hasatan] has no free will, then why would God charge [him] or any other angels with error?? No, ever since [hasatan] freely rebelled against God's Word, [he] has hated man and [he] will forever hate man. God never assigned [him] the job to hate man and thus the LORD can and does rebuke [him], charging [hasatan] with error.

Hate is a strong word. Going from [hasatan's] statement about man cursing God to saying [hasatan] hates man might seem a stretch. This is one of the astounding revelations in the Book of Job and why a careful analysis of the Book of Job is revealing. As was done in this book's Chapter 6, [hasatan] does not disappear after Job Chapter 2 but [he] is still there, only stealthily, as any thief would desire to be. [hasatan] is [the spirit] that comes to Eliphaz to stealthily bring word that "*man cannot be righteous or pure. Man dies without wisdom.*" [this spirit] contradicts the LORD's word concerning Job that he is blameless and upright. This [spirit] is the [spirit of contradiction] and it is [his] word that [he] brings stealthily to Eliphaz (and to Zophar ⁷⁷⁴) that is the foundation upon which the three friends say that man is "*abominable,*" "*a worm,*" and "*the son of man is a maggot.*" It is in these

⁷⁷³ That is elaborated on under the disguise of the [spirit of contradiction.]

⁷⁷⁴ And influences Bildad.

words where the hatred of man can be clearly recognized. Thus, the poisonous weed that grew from the seed planted in Eliphaz (and Zophar) by [hasatan] as the [spirit of contradiction] reveals [hasatan's] hatred for mankind.

If a spirit that is rebuked is a sign of [hasatan] then we can go back to Genesis when the 'ha nahas,'⁷⁷⁵ translated 'the serpent,' is rebuked. There [hanahas], [the serpent], exercised [his] freewill and tempted the woman. Wisdom 2:24 ⁷⁷⁶ describes the genesis of [the serpent's] temptation, "*through the devil's envy death entered the world, and those who belong to his party experience it.*" [the serpent] [who] is [the devil] was envious of Adam. This envy was the foundation for [his] temptation of Adam's woman. [his] temptation succeeded and both Adam's woman and Adam reached out to be like god.

[the serpent] was cursed as a result of [his] envious temptation. A curse is a very piercing rebuke. How can anyone say that God sent [hanahas] to tempt the woman while at the same time acknowledging the [hanahas] was cursed by the LORD God for doing this very evil thing?? How can anyone say that [hanahas] had no free will but was only doing the job God had directed and then hear that [he] did it out of envy and that the LORD God cursed [hanahas]?? [hanahas] is [hasatan] [who] has a free will and chose to contradict the Word of the LORD God. This is why [he] was cursed in the Garden.

Saints Thomas, Gregory, and the undiscerned spirit

"A spirit glided past my face.. It stood still, but I could not discern its appearance. A form was before my eyes; there was silence, then I heard a voice.." ⁷⁷⁷

The [lynchpin] in this analysis is the identity of the spirit whose "*appearance could not be discerned*" as stated by Eliphaz. The case has been made herein this is [hasatan]. Many exegetes including Saints Gregory the Great and Thomas Aquinas came to a different conclusion. ⁷⁷⁸ In commenting on this passage Saint Thomas notes "apparitions of this kind are sometimes made from a good spirit, sometimes from an evil spirit.." Then Saint Thomas describes the reason for his conclusion that the spirit was good.

"In both kinds (apparitions), man suffers fear in the beginning because of the unusual character of the vision. But when the apparition proceeds from a good spirit, the fear ends in consolation ... An evil spirit however leaves a man disturbed. The fact that he (Eliphaz) says, "I heard a voice like a gentle breeze," demonstrates a consolation which put his former fear to rest. By this statement the vision is proven to be from a good spirit and not from a wicked spirit by whose lying visions are often shown."

The basis for Saint Thomas's conclusion is the translation of the verse "*I heard a voice like a gentle breeze..*" Saint Gregory makes the same conclusion quoting the same verse. Both Saints are using the Book of Job as translated in the Latin Vulgate. The Latin Vulgate translation of this phrase is markedly different from the Hebrew text. Compare:

there was silence, then I heard a voice.. (Hebrew)

⁷⁷⁵ Again it is spelled 'hanahas,' i.e. all one word.

⁷⁷⁶ This is one of those books in the Catholic canon that we have only in the Greek form. There is no extant copy in Hebrew thus it is not included in the Jewish canon of Scripture.

⁷⁷⁷ Job 4:15-16

⁷⁷⁸ Saint Gregory wrote his commentary well before Saint Thomas. Saint Gregory lived in the 6th century while Saint Thomas lived in the 13th century.

to

I heard a voice like a gentle breeze.. (Latin)

The almost tender description of the voice as a “gentle breeze” causes Saint Thomas to conclude that the spirit is good. He compares this description to Elijah’s theophany at the mountain when Elijah hears the LORD’s voice in a “still small voice.”⁷⁷⁹ Saint Gregory made the same comparison and concluded the message signified “the knowledge of the Holy Spirit.” One wonders whether if both Saints had known of the Hebrew version of this text they would have drawn the same conclusion. There is no adjective in the Hebrew text nor is there in the Greek Septuagint⁷⁸⁰ characterizing the voice of the spirit as in the Latin Vulgate. So what can be said about the conclusion drawn by Saints Gregory and Thomas?

First the Latin Vulgate description of the voice of the spirit speaking to Eliphaz as a “gentle breeze” is not identical to the description of the LORD’s voice in the Elijah theophany as ‘still small voice.’ The descriptions use different Hebrew words thus the linkage between the two is not as strong as it would have been if the same words had been used and thus it is not above questioning.

Second it is legitimate to question the conclusion of both Saints based on Hebrew text. There is nothing to suggest in the Hebrew text that the spirit spoke like a ‘gentle breeze.’ Since this is the key to the conclusion of both Saints the difference between the Hebrew and Latin text supports the need for further investigation and analysis.

Next, as discussed in the subchapter ‘Context,’ any analysis of this verse must include the context of the verse. To begin,

Concerning ‘form’ - Eliphaz states he saw a ‘form’ before his eyes though he could not discern its appearance. The Hebrew word for ‘form’ (‘tamwnah’) used in this verse is found ten times in Scripture. It is predominantly found in Deuteronomy and is an important thread that casts light on the identity of the spirit.

In the 4th Chapter of Deuteronomy, the word ‘form’ is used twice when describing the LORD’s appearance to Israel. There it is used in a negative context, Israel heard His voice but did not see God’s Form. It is used five more times to warn Israel not to make graven images of the likeness of a ‘form’ in heaven or earth. This same prohibition against graven images (using the word ‘form’) in Exodus 20:4. There is no mention in Elijah’s theophany that he saw the LORD or the LORD’s form. So, when Eliphaz sees a form before his eyes and hears a voice, Eliphaz is describing something that neither Israel nor Elijah saw when they heard the LORD.⁷⁸¹

Saint Gregory stated that “Eliphaz is called in the Latin tongue, ‘contempt of the Lord,’ and what else do heretics, than in entertaining false notions of God, contemn Him by their proud conceits.” Certainly, the fact Eliphaz saw the ‘form’ speaking to him that neither Israel or Elijah saw, bolsters doubt that he was speaking to a ‘good spirit.’ Eliphaz is more in alignment with heretics who make graven images than Elijah who did not see the LORD’s form.

⁷⁷⁹ 1 Kings 19:12-18

⁷⁸⁰ The Greek Septuagint seems to fall in between the Hebrew and Latin text. “I heard only ‘auran’ and a voice. ‘Auran’ can be translated as ‘air in motion’, ‘a breeze’, or a ‘breath.’ Even if translated as ‘breath’ there is no adjective describing the ‘breath’ as there was in the Latin text.

⁷⁸¹ Moses did however see the form of the LORD and hear His voice. See Numbers 12:8. However, given that Eliphaz will later be rebuked by the LORD, the association of Eliphaz seeing and hearing is not to be made with Moses, but rather compared to the warnings to Israel concerning the making of graven images.

Concerning the spirit's message – Much has already been said concerning the meaning of the 'spirit's message.' As described earlier in this commentary, it contradicts the LORD's judgement of Job. If no man can be righteous then how can Job be blameless and upright? In looking later in the Book the message reveals its true malevolence in the discourses of Eliphaz and Bildad.⁷⁸² The message itself is the most compelling witness available to discern the nature of the otherwise undiscernible spirit.

Eliphaz's 'indiscernible spirit' and Zophar's 'spirit beyond my understanding' – Eliphaz could not discern the 'spirit' that caused him to tremble. Zophar's second discourse is rooted in the agitation (NEED TO MENTION 'THOUGHTS' STR 5587 - Job's censure of the arguments of the three friends⁷⁸³ is an answer provided by "a spirit beyond my understanding". Zophar feels agitation stems from "a spirit beyond his understanding and recalls the agitation and dread that Eliphaz felt in the presence of the 'indiscernible spirit'. There is a parallel between the terror of Eliphaz and the agitation of Zophar. Zophar goes into great detail describing the wickedness of 'wicked men' which we have seen earlier is in fact all men. Thus the [spirit of contradictions] message that is the foundation of Eliphaz and Bildad's accusations against Job and the accusation against man are all an echo of [hasatan's] contradiction that man at best is a mercenary.

Timing – The message from the 'indiscernible spirit' came to Eliphaz before Job began to lament after sitting seven days on the ash heap. The message is a critical part of the foundation for Eliphaz and Bildad's response to Job and yet it was not in response to Job's laments since Eliphaz's vision occurred before Job began lamenting. The spirit's message would be untethered to anything in the Book unless it is linked as a lynchpin to [hasatan's] accusation against man in the first two chapters.

In contrast Zophar's critical reply to Job's censure of the three friends because of their assessment concerning the cause of Job's suffering, is an answer provided to Zophar by a 'spirit beyond my (his) understanding." Zophar mentions the agitation he feels⁷⁸⁴ in response to Job's censure of the arguments of the three friends. Zophar's response is a tirade against 'wicked man' whom as discussed earlier, refers to all men, i.e. all men are wicked. Thus there is a linkage to the tirade against wicked man by Zophar and the [spirit of contradiction's] message that no man can be pure or righteous.

Beauty - Many commentators have noted the disjunction between the first two chapters describing [hasatan's] contradiction of the LORD's judgement⁷⁸⁵ and the rest of the Book where, it seems to them, [hasatan] is nowhere mentioned. It leaves an uneasiness, almost a longing for a connection between the two parts of the Book. The recognition of the true central question highlights interest in studying the meaning, linkage, and importance of the [spirit's] contradiction and its relationship to the contradiction of the LORD's Word by [hasatan]. As this linkage is recognized the two parts of the Book are seen as a coherent and cohesive whole. This cohesiveness is a thing of

⁷⁸² And less directly of Zophar.

⁷⁸³ As described in Chapter 20

⁷⁸⁴ As described in chapter 20

⁷⁸⁵ and the test of Job

beauty, satisfaction and awe.⁷⁸⁶ This is not so much a proof as to of the nature of the spirit but a reason for researching and contemplating the identification to further delve into the beauty of the Book of Job.

This contrast can lead one to surmise that when Eliphaz saw a form and heard a still voice it was not the LORD's voice but the still voice of a deceiving [spirit], a stealthy [spirit] that was evil. As Saint Paul would later warn, [satan] can come disguised as an angel of light.

This is not, as they say, proof positive but this conclusion becomes much stronger in the light of the LORD's rebuke of Eliphaz at the end of the Book. Eliphaz is rebuked for not speaking right about the LORD.⁷⁸⁷ Since the spirit's message is the foundation of Eliphaz's accusations against Job and undergirds his rationalization of how God acts, the LORD's rebuke of Eliphaz at the end of the book constitutes a rebuke of the [spirit's] words and the [spirit himself]. A [spirit] that spoke in a still voice but also showed [his] form, though [his] appearance [he] kept stealthily concealed.

Another way to say [hasatan] is not a benevolent prosecutor

Here is another response to those who opine that hasatan is simply a heavenly prosecutor [who] has been given the job of testing men so as to reveal their true motives. That inwardly this tester is benevolent and wants man to pass the test. He is only testing people to prove the truth about them and their motives. Another way to bring into relief the distinctions between [hasatan] described in the Book of Job and the opinion that hasatan is an implicitly benevolent prosecutor is the following hypothetical conversation. It first expresses this opinion into the words of a hasatan the benevolent prosecutor and then to compares this expression to what is written in the Book of Job.

Now there was a day when hasatan the benevolent prosecutor⁷⁸⁸ and the other sons of God came to present themselves before God. God said to hasatan the benevolent prosecutor "from where have you come?" Hasatan the benevolent prosecutor responded, "from going back and forth on the earth, and from walking up and down on it." And God said to hasatan the benevolent prosecutor, "didn't you notice My servant Job, that there is none like him on the earth, he appears to be a blameless and upright man, who fears God and turns away from evil? Maybe if you had tested him you would have proven whether he truly is blameless and upright. You need to go do your job and test him. [hasatan] replied, "I will test him." So hasatan the benevolent prosecutor went forth from the presence of God to do his job.

Again there was a day when hasatan the benevolent prosecutor together with the other sons of God came to present themselves before God. This was after hasatan had tested Job and Job had stated, "God gave and God has taken away; blessed be God."⁷⁸⁹ And God said to hasatan, "From where have you come?" Hasatan the benevolent prosecutor answered God, "from going back and forth on the earth, and from walking up and down on it." And God said to hasatan the benevolent prosecutor, "Job did not sin with

⁷⁸⁶ *This is not to say that we should interpret Scripture to accord with our sense of beauty but rather that Scripture has an awesome beauty that can be hidden and our desire for beauty can fuel our efforts to discover this beauty.*

⁷⁸⁷ *To be fair, Eliphaz states that he could not discern the spirits appearance but he uses the spirit's message as the foundation of his accusations against Job.*

⁷⁸⁸ *This scenario imagines a different hasatan, one that completely serves the LORD, thus though the same name is used, there are no brackets around the name.*

⁷⁸⁹ *In the Book of Job, Job states that the LORD gave and the LORD has taken away..*

his lips. He remained a blameless and upright man, who fears God and turns away from evil. He still holds fast to his integrity.” Hasatan the benevolent prosecutor replied, “I did my job, but as You warned me, I did not touch his bone and his flesh.” And God replied, “maybe I was wrong in putting that hedge about him, behold, he is in your power.” So hasatan the benevolent prosecutor went forth from the presence of God and afflicted Job with loathsome sores from the sole of his foot to the crown of his head.

The first distinction in this hypothetical conversation is that hasatan the benevolent prosecutor is identified as being included among the sons of God. In the Book of Job, the description is ambiguous as to whether [he] was included as a son of God.

Second, this account exclusively uses the name of God, Elohim,⁷⁹⁰ and does not use the name YAHWEH (translated LORD.) This hypothetical story is exclusively about God’s Justice not His Mercy. The juridical question in this hypothetical story is whether it is just to say that Job is blameless, upright, fearing God and avoiding evil. Maybe Job only appears this way because he has prospered and adversity would reveal his true nature. This is a question of Justice so nowhere is used the name of YAHWEH, the Name of God that emphasizes mercy. In contrast the name YAHWEH (the LORD) is used in the Book of Job. It is the LORD Who questions [hasatan] and begins the battle over the question ‘what is man.’

This battle is part of the LORD’s plan of for Salvation. It is a battle that confirms the faith of those spirits that rejected [Lucifer’s] contradiction of the Word of the LORD. It is a battle that results in the revelation of the true nature of [hasatan]. [hasatan] is [the enemy who] hates man and is the cause of much of man’s extreme suffering. [hasatan] is the [leviathan who] is impervious to the spears and arrows of man. It is only the Word of the LORD Who can pierce [leviathan] and it is the Word of the LORD that rebukes [hasatan]. Opposing [hasatan] stands an advocate, spoken of by Elihu, that is part of the rich food that is provided by the LORD to support and defend the LORD’s suffering servant. Thus the Book of Job is about the LORD of Mercy, man, [the enemy] of man, man’s advocate, and man’s salvation. In contrast this hypothetical story is about the Justice, the God of Justice, and a benevolent prosecutor. Thus the name that highlights the Mercy of God was not used in this hypothetical story and the name highlighting God’s Justice is used exclusively.

Third, this story does not include the LORD’s exact question from the Book of Job where He says, “have [you] set [your] heart against My servant Job..?” If hasatan was just doing his job and testing people; if he really was a benevolent prosecutor who had wanted Job to pass the test, then this question by the LORD in the Book of Job had to be changed, otherwise it accuses hasatan of setting his heart against Job. This would contradict the assertion of hasatan’s inner benevolence so it cannot be included in this hypothetical story.

Fourth, in the Book of Job the LORD expresses His judgement of Job. He clearly states that Job is blameless and upright, fearing God and avoiding evil. In this hypothetical story this judgement must be turned into a question because if God states His Judgement of Job, then anything but acceptance of God’s Judgement is contradictory. But if the LORD questions whether Job is really blameless then it invites testing. This is why, according to the benevolent prosecutor opinion, God gave hasatan the job to test men in the first place. To test them so as to reveal the truth about men and their motives. Thus, in this hypothetical story, when God points out

⁷⁹⁰ Or another name for God such as Eloha, and El but not YAHWEH.

Job, He says Job only 'appears' to be blameless. Job needs to be tested because things may not be as they appear. Thus the contradiction of the LORD's judgement in [hasatan's] words in the Book of Job cannot be included in this hypothetical story about the benevolent prosecutor.

Fifth if hasatan the benevolent prosecutor has the job of testing people there should not have been need to tell hasatan to test Job. It's already part of his job. In this story God is in effect rebuking hasatan for not testing Job, for not doing his job. God wants hasatan to do his job and prove whether or not Job is a good man.

Sixth and very importantly, in this story hasatan does not accuse Job. He doesn't say "*does Job fear God for nothing. Have You not put a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But put forth Your hand now, and touch all the he has, and he will curse you to Your Face.*" A prosecuting attorney whose job it was to test people would not accuse Job before the test. He must be an impartial tester. (Even if he really wanted people to pass the test.) The accusation that [hasatan] makes in the Book of Job is a not a revelation of hasatan's inner benevolence rather it reveals [hasatan's] hatred of Job. One cannot include this accusation by [hasatan] in the hypothetical story because it contradicts hasatan's hypothetical inner benevolence.

Along the same lines, in the Book of Job the conclusive revelation of [hasatan's] hatred of man occurs when [he] speaks the second time after Job has been tested and [he] says, "*skin for skin all that a man has he will for his life.*" These words accuse all men. If the focus is on Job and testing Job then why accuse all men? How can a spirit be inwardly benevolent toward man if he believes that all men will curse God if their lives were threatened? There is no impartiality in these words, no hidden benevolence. These words reveal a judgement of man that is full of hatred. A judgement that has already been made and will continue even after Job proves [him] spectacularly wrong. Thus [hasatan's] words accusing man cannot be included in the hypothetical story of the conversation between God and hasatan the benevolent prosecutor. They must be excluded.

Seventh. In this hypothetical story God cannot, cannot rebuke hasatan the benevolent prosecutor by saying that hasatan moved Him against Job without cause. If hasatan's job is to test people, then hasatan was only doing his job by testing Job! No one would rebuke hasatan for simply doing his job, the job that his defenders say was assigned to him by God.

Eighth. Not only is the hasatan the benevolent prosecutor in the hypothetical story different from the [hasatan] in the Book of Job so too is God. The God in this hypothetical story is not omniscient, i.e. all knowing. If God were all knowing why would He restrict hasatan the benevolent prosecutor from touching Job during the first round of adversities? Why restrict someone who is benevolent? In the Book of Job it is because of [hasatan's] continued accusation of Job that the LORD allows [hasatan] to touch Job's health but hedges off his life. In this hypothetical story it is God's intent to test Job and so He instructs hasatan the benevolent prosecutor to do his job. But His instructions are faulty and He must revise them so that a complete test of Job can be done by hasatan, the benevolent prosecutor. A god whose instructions are faulty, who must subsequently revise his instructions is not omniscient and is not the God in the Book of Job. In the Book of Job God is the LORD. The victory at the end is proof of His Judgement of Job and the piercing of the [contradictor] highlights that the LORD is Almighty and All knowing.

Consistent picture of [the adversary]

It is very interesting and confirming to note that when the Jewish scribes⁷⁹¹ translated Scripture⁷⁹² into the Greek LXX Septuagint,⁷⁹³ there was faithful attention to the definite article, 'the,' in those passages from the Books of Job and Zechariah that spoke of [hasatan]. The Greek translation for [hasatan] in these passages is [ho diablos]⁷⁹⁴ that is translated in English as [the devil]. When [hasatan] appears in the text it is translated in Greek as [the devil]. When the word 'satan' without the definite article appears in the Hebrew text, the Greek text reads 'devil' without the definite article. This faithful reproduction regarding the use of the definite article confirms the important distinction between those passages that refer to 'devil' and those that refer to [the devil].

There is no clear date for the date of composition of the Greek LXX Septuagint. Best estimates range from almost 200 years before Christ to shortly after Christ. The LXX Septuagint existed in some part, at least orally, before Christ since there are a number of quotes of Scripture in the New Testament that are obviously reflective of the Greek LXX Septuagint. For purposes here the significance of this fact is that there is a consistent picture of [hasatan] among Jews up to and through the time of Christ concerning the understanding of [hasatan] [the devil].

Then there are the witness of other literature of approximately the same time period variously called by some Apocrypha or Pseudepigrapha. Examples include the Life of Adam and Eve; the Book of Enoch; the Book of Jubilees and even the [satanically] influenced Testament of Job.⁷⁹⁵ In none of these books is there any attempt to correct any impression that [hasatan/ho diablos] was anything but evil. There was no attempt to make the case that [hasatan] was simply a loyal servant of the LORD, simply doing the job that had been assigned to [him]. In fact, in many of these books there is even greater detail concerning the malevolence of [hasatan/ho diablos]. Even in the satanically influenced "Testament of Job" [ho diablos] is presented as evil, albeit a buffoon that the t-job⁷⁹⁶ easily overcomes. Then of course, there is the New Testament. Saint Michael had called upon the LORD to rebuke [hasatan, the devil]. In the New Testament Jesus does more than rebuke [the devil], He soundly defeats [the devil] such that all authority on earth and in heaven is conferred on Jesus. In so doing the New Testament reveals a number of things about [satan] that had been veiled in the Old Testament. Before discussing this it is necessary to recognize the many names of [hasatan], names that are found in the Old Testament but are not clearly and unambiguously identified as [hasatan].

⁷⁹¹ Jewish rabbis are the presumed authors of the LXX Septuagint though some may contend this statement.

⁷⁹² This is not necessarily the written Hebrew texts that we have today, but could have been earlier oral versions or even written versions that have been lost over time and reconstructed after the time of Jesus Christ.

⁷⁹³ For those Jews who spoke Greek. This included Jews in diaspora, i.e. those Jews that were living outside the land of Israel who spoke Greek and even Jews within Israel that spoke Greek rather than Aramaic or Hebrew.

⁷⁹⁴ Or a version of this name depending upon the Greek grammatical rules.

⁷⁹⁵ described later in this Appendices

⁷⁹⁶ Job of the Testament

[hasatan], the Talmud, and Eliphaz's contradictory words

In the Talmud, a collection of ancient rabbinical teachings many Jews revere as the Oral Torah,⁷⁹⁷ the early tempting words of Eliphaz from the Book of Job are put into [satan's]⁷⁹⁸ mouth.⁷⁹⁹ It occurs within a discussion concerning true and false prophets. An allegory is presented of God's test of Abraham, when he is told by God to sacrifice his son Isaac. The passage begins with [satan] pointing out to God that after the miracle of the birth of Isaac, Abraham had not sacrificed anything to God in thankfulness. God responds by testing Abraham, telling him to sacrifice Isaac. Abraham takes Isaac and they travel three days to Mount Moriah.⁸⁰⁰ On the third day as they near the mount, [satan] comes to tempt Abraham, tempting him not to sacrifice Isaac. [satan] begins [his] temptation with a question. The question is the exact same question that began Eliphaz's temptation of Job.

[satan's] temptation begins "*If one ventures a word with you, will you be offended?*" *Behold, you have instructed many, and you have strengthened the weak hands. Your words have upheld him who was stumbling, and you have made firm the feeble knees. But now it has come to you, and you.*" Abraham rejects [satan's] temptation and [satan] replies "*(Should) not your fear of God your confidence*"..⁸⁰¹ and [he] continues "*should not thy fear by thy confidence*"? Again [satan] is using the words of Eliphaz.⁸⁰² [satan] continues still using Eliphaz's words "*now a (thing) was brought to me ([satan] stealthily).*" [satan] describes what was stealthily brought to [him], that a lamb was meant for the burnt offering and not Isaac. Abraham refuses to give in to [satan's] temptation stating [he] is a liar and the penalty of lying is even if a liar tell the truth, he will not be listened to.

The entire allegory is similar to [hasatan's] contradiction of God in the Book of Job. [satan] questions Abraham's piety⁸⁰³ to which God responds by testing Abraham. Unlike the Book of Job, this account does not have God pronounce a judgement of Abraham such that [satan] is overtly contradicting God's judgment. [satan] begins this allegory with [his] accusation of Abraham.

A number of things can be said about this Talmudic discussion. First and most importantly for this book, [satan's] quotes the same words to test Abraham that Eliphaz spoke as he began tempting Job.⁸⁰⁴ This comparison greatly weakens those who maintain that Eliphaz had been correctly counselling Job to renounce his integrity.

Secondly this association between [satan] and Eliphaz's words strengthen the position that the [spirit of contradiction] who was the [satanic] influence behind Eliphaz's arguments, is [hasatan]. (It should be noted that

⁷⁹⁷ *The Talmud is not like the 'written' Scripture in that there are stories in the Talmud, such as this discussion concerning God, Abraham, and [satan] that are not meant to be actual or historical. Rather the intent of the Talmud is to present rabbinical teachings using analogies, metaphors, even fictional accounts that guide the listener to better understand how to understand and apply the law. In this case how to discern actions regarding the pronouncements of prophets, both true and false prophets.*

⁷⁹⁸ *This discussion in the Talmud uses "satan" not "hasatan" however the revered commentator Rashi discusses this same passage and he uses "hasatan".* *Midrash Tanchuma, Vayera 22:10*

⁷⁹⁹ *This is in tractate (a group of essays) Sanhedrin 89b.*

⁸⁰⁰ *Josephus testifies to the Jewish belief of his time, that Mount Moriah was the Mount upon which Solomon (some copies say erroneously say David) built the Temple.*

⁸⁰¹ *Job 4:2-6*

⁸⁰² *The Talmud has Abraham responding also using Eliphaz's words, "who ever perished being innocent". In this case the context of the words are not an undercutting of Abraham's piety, but are Abraham's response rejecting [satan's] temptation.*

⁸⁰³ *Unlike in the Book of Job, God does not speak of Abraham's piety. Rather than outright contradict God, [satan] statement to God implies God has overlooked Abraham's foundation for his piety, namely Abraham is a mercenary who has been paid by God. Test Abraham and he will prove that Abraham loves his son more than conforming to the will of God.*

⁸⁰⁴ *Part of the reason, apparently, for using these words is to evoke in the reader a comparison between the test of Abraham and the test of Job.*

the Talmud speaks of [satan] not [hasatan] yet the revered medieval commentator Rashi while retelling the temptation of Abraham ⁸⁰⁵ uses [hasatan] thus supporting the connection between [satan] in the Talmud and [hasatan].)

The use of [satan] for God because the action of asking Abraham to sacrifice Isaac was more than rabbis could stomach.

The many names of [hasatan]

There are many Hebrew names for God in the Book of Job, as there is throughout the Old and New Testaments. Sometimes these different names even occur in the same verse. Some of them have already been mentioned: YAHWEH, the Almighty, Elohim, Eloah to name a few. As yet there is only limited understanding for the reason for these different names. As has been discussed the name YAHWEH appears to highlight the Mercy of God while Elohim appears to highlight God's Justice. There is much yet to be revealed with regard to these different names. There are also many Hebrew names for man in Scripture, there is Adam, ish, geber, and more. Again, there is much left to be revealed about the characteristics and meaning of these different names. Therefore, does it seem incomprehensible that there may be many names for [hasatan] in Scripture, names that emphasize different aspects of [hasatan]?

The easiest place to confirm some of the various names for [the satan] occurs in the last Book of Scripture. ⁸⁰⁶ In chapter 12 of the Book of Revelation it speaks twice about the many names of [hasatan], first in Rev 12:7-9. This reads,

“Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.”

This verse acts as a Rosetta stone that reveals that [the great dragon], [the ancient serpent], [the devil], [the deceiver of the whole world] are all names for [the satan]. ⁸⁰⁷ With this confirmation one can look back to the Old Testament to unveil some of the references to [satan]. For purposes here this can begin with [the serpent].

Isaiah 27:1 states that *“in that day the LORD will His hard and great and strong sword will punish [leviathan the fleeing serpent], [leviathan the twisting serpent].”* The Hebrew word ‘nahas,’ translated as ‘serpent’ that is used twice is the same word that is used in Genesis for the name of the serpent that tempted Adam's woman. Certainly, this is consistent with the description of [the serpent] in Isaiah as being ‘ancient.’ There is also confirmation of this association in the Wisdom of Solomon, ⁸⁰⁸ a Book that is part of the Catholic canon of inspired Scripture. There it

⁸⁰⁵ Midrash Tanchuma, Vayera 22:10

⁸⁰⁶ There are those who contend that the notion of [satan] evolved throughout the period before and during the time of Christ. Some of this evolution was the result of influence from other religions such as Zarathustrianism. This opinion emphasizes the human authorship of Scripture, that ideas about God, man, and the cosmos evolved over time. It deemphasizes the Divine Authorship of Scripture. The human authors were inspired by the Divine Author to write about what truly exists, in this case [satan]. There is no human development in the characterization of [satan] but rather a progressive revelation by the Divine Author of what was real. Whether the human author understood everything about the being [hasatan] is not a basis to doubt the continuing revelation of the understanding of [hasatan] or a limiting of the understanding of [hasatan] either to the human authors or the contemporaries who received the inspired Word. If Sacred Scripture is Divinely inspired and in errant then what is found explicit in the last Book of Scripture sheds revelatory and in errant light on the earlier parts of Scripture.

⁸⁰⁷ This identification is repeated in verse 20:2.

⁸⁰⁸ A Book that is found only in the Greek LXX Septuagint. It is not found in the Hebrew codices.

is stated, “.. for God created man for incorruption and made him in the image of His Own eternity, but through the devil’s envy death entered the world, and those who belong to his party experience it.” This verse speaks of the [the devil] as being the cause for death entering the world, a more or less clear reference to the story of the deception of Adam’s woman in Genesis 3 by [the serpent].⁸⁰⁹ Thus the [ancient serpent] is identified as the [serpent] in the Garden of Eden [who] deceived Adam’s woman. It also serves to identify that this [ancient serpent] is the [fleeing serpent] and the [twisting serpent] [leviathan]. These are all names for [hasatan].

Another name for [hasatan] is [rahab].⁸¹⁰ The veil over this name is a bit harder to lift. In Isaiah 30:7 it reads, “*For Egypt’s help is worthless and empty, therefore I have called her “Rahab who sits still.”*” Isaiah is clearly identifying Egypt as [rahab]. Later in Isaiah 51:9-10 this identification is more or less reiterated as the verses speak of [rahab] being cut into pieces and pierced by Lord in the obvious context of a description of Israel crossing the Red Sea. Yet the Book of Job mentions [rahab] twice. The first time in Job 9:13 Job speaks of the God’s anger and beneath Him bow the ‘helpers of [rahab].’ Then in Job Chapter 26 it speaks of God stilling the sea and by His understanding He struck [rahab] and His Hand piercing the [fleeing serpent]. There is no known association between Job and Egypt. If Job was indeed Jobab, that would make Job the great, great, great grandson of Abraham while Moses according to 1 Chronicles 6 was the great, great, great, great grandson of Abraham. Thus Moses was one generation after Jobab.⁸¹¹ In this case the events that happened in the Book of Job occurred before the crossing of the Red Sea by Israel. There is no known reference for the ‘helpers’ of [rahab] in the crossing of the Red Sea nor anywhere in the Book of Exodus. What must be considered it that, just as the king of Tyre is a metaphor for [hasatan] in Ezekiel Chapter 28, [rahab]⁸¹² stands metaphorically for [hasatan]. [leviathan] and [rahab] are both described as the ‘[fleeing serpent]’. This points to the conclusion that they are both names for the same being, [hasatan].

One of the mysteries concerning the Book of Job is that [hasatan] plays a leading role in the genesis of the story and yet appears nowhere else thereafter. [he] is in the first two chapters but then seems to disappear. What happened to [hasatan]? From a literary perspective it would be satisfying if there was mention of [hasatan] and what happened to [him] later in the Book. When [leviathan] is recognized as a metaphor for [hasatan] there is an awesome symmetry to the Book. [hasatan] is part of the beginning of the Book and [he] is there at the end. But the end of the Book does not describe what happened to [hasatan] as a result of the spectacular failure of [his] contradiction. It is when [rahab] is recognized as a metaphor for [hasatan] that we learned what happened to [hasatan] as a result of [his] double contradiction of the LORD. It is in the prophesy of Job in Chapter 26 that reveals that [rahab] i.e. [hasatan] was pierced.

If this is revealed in Chapter 26 why does the LORD describe [leviathan] at the end of the Book? Why does the LORD describe the power of [leviathan]? Here it is good to consider the ending from a theological perspective. The story of Job came about as the result of [hasatan’s] contradiction of the LORD’s judgement of Job that was

⁸⁰⁹ Confirmation for Christians is found in Hebrews 2:14 that speaks of the devil as having the power of death.

⁸¹⁰ This name is also found in the Book of Job along with [leviathan].

⁸¹¹ It lends support to those who say that the author of the Book of Job, who is non-attributable, was Moses. It would certainly be the appropriate time period to record the story of Job. But there are some who believe the Book may have been written by Solomon. There is no clear consensus as to the identity of the author to date.

⁸¹² as a sea monster

based on [hasatan's] judgement of man, any and all men. This was the point that was the genesis of [his] temptation of Adam's woman in the Garden. Man was lower than the spirits. Man was not worthy of being served by beings that are more [perfect]. Throughout the history of mankind there has been ample evidence to support this position. [hasatan] really has a powerful argument. This is what the LORD is describing in poetic and metaphorical terms when He describes the imperviousness of [leviathan]. [hasatan's] argument had been so powerful against man that none of the spirits in the primordial assembly at the beginning of Creation could refute it. Those spirits that chose to follow Saint Michael relied on faith not strength of argument to make their decision. Yes, man was lower than the spirits and this could lead to man doing despicable things, but faith in God meant that these spirits must rely on their faith in the Almighty and serve the Man. The Almighty would refute [hasatan's] contradiction.

When the LORD speaks about [leviathan] He is warning man that man cannot overpower [satan's] argument. In fact, the history of man seems to prove [hasatan] right. But the LORD would defeat [hasatan]. The LORD had laid the Cornerstone upon which [hasatan] would fall. The Cornerstone was Jesus Christ, the Son of God and the Son of Man. It would be on the Cross that the Son of God would defeat [hasatan]. Jesus's death on the Cross is also a thread that goes back to the Book of Job. The LORD had allowed [hasatan] to test Job and to threaten Job's health but the LORD would not allow [hasatan] to kill Job. The LORD did not create this fence around His only begotten Son Jesus. [hasatan] was allowed to bring about the death of the Son of God and in so doing this brought about [his] defeat.

The chronicle of the test of Job is a waypoint along the path to the LORD's overcoming [hasatan's] contradiction by the Cross. It is very important waypoint. Consider all spirits engaged in the world since the time of Job but before the time of Christ. They all had to rely on faith to respond to the conundrum that [lucifer] had posed. There was the curse of [the serpent] in Genesis that would inform all spirits, holy and unholy, that the LORD God had a promise for man. [hasatan's] piercing, as revealed in the Book of Job, would serve as another sign that man was not eternally despicable, that man was redeemable and that the LORD was ever pursuing His Promise to crush [hasatan's] head. The chronicle of Job is not only a revelation for man but it is one especially for all spirits, i.e. God's servants and the demons. For demons this meant that while they had been allowed into the world to work their will there was constraint, they could be pierced if they went outside of anything that they had been allowed to do by God. And the Book of Job was also prophetic for the demons (and angels alike) that served as an ever present reminder that LORD will overcome all contradictions.

Following the Threads

Now the focus on the central question can be expanded, following the threads in the Book of Job to the rest of Scripture. This wider focus confirms this understanding of what is [hasatan], and therefore the [spirit of contradiction]. Beginning with Zophar's second discourse on 'wicked Adam,' this thread leads back to the Garden in Genesis. There [the serpent] tempted Adam ⁸¹³ to prove what the man Adam was. ⁸¹⁴ The man Adam succumbed to temptation proving that he was not the faithful servant of the LORD but a man who would reach out to be like God. As a result, according to [hasatan], he was the wicked Adam from whom all men descend.

⁸¹³ By tempting Adam's woman who in turn tempted Adam.

⁸¹⁴ Adam and man is redundant but is used anyway for poetic license.

This effort by [the serpent], i.e. ‘to-prove-what-Adam-was,’ is another thread that traces back to the Book of Job. There [hasatan] attempted to prove what man was through [his] assault on Job. Job was the man whom the LORD had twice stated was blameless and upright, fearing God and avoiding evil. [hasatan] said, after going back and forth and walking up and down on the earth, [he] knew otherwise. Job was a mercenary who would curse God to His Face if payments were not received. But [hasatan] did not know the ways of the LORD and [his] contradiction failed spectacularly.

Following the ‘[hasatan]-thread’ to the Book of Zechariah, there [hasatan] stood again contradicting the Word of the LORD concerning what man was. In this case it concerned Joshua the High Priest. The LORD had chosen Joshua as the man who would restore Temple worship. [hasatan] contradicted the LORD’s Word, underscoring that Joshua was a man of iniquity who was not worthy to restore Temple worship. In this case the Angel of the LORD combatted [hasatan’s] contradiction calling upon the LORD to rebuke [hasatan]. This same angel led effort to cleanse of Joshua and clothe him in rich apparel. This ‘angel-thread’ leads back to the angel in the Book of Job, one in a thousand, that would deliver Job from going down into the pit and cleansing him with fresh youth and leading Job back to the light of life.

Tracing the ‘contradiction-of-the-LORD’s-Word-against-man-thread’ leads forward to the Son of Man, Jesus Christ. Instead of a garden, [the devil satan] tempted the Son of Man in the wilderness to prove what man was. These temptations were to turn Jesus, Who was in the Form of God, away from emptying Himself and instead to reach out and grasp equality with God.⁸¹⁵ In so doing Jesus would prove Himself to be like first Adam, reaching out to be like God. According to [the devil-satan] this is what man was. But [the devil-satan] did not know the ways of God and did not recognize that Jesus, the Son of Man, was also the only begotten Son of God.

‘The-Son-of-Man-thread’ leads back to the Book of Job. Job’s *“wickedness concerned a man like himself and his righteousness a Son of Man.”* It would be through the Blood of Jesus, the Son of Man, that man’s wickedness would be cleansed and his righteousness restored. This thread leads forward to the Book of Revelation. There, as Saint Augustine stated,⁸¹⁶ the New Testament makes clear what was hidden in the Old Testament. In this case the Book of Revelation, a book inspired by the same Divine Author Who inspired the Book of Job, makes clear in Revelation Chapter 12 that [satan] is [the devil who] is the [great dragon], the [ancient serpent] in the Garden of Eden, the [deceiver] of the whole world. While the [ancient serpent] is a thread leading back to the Garden of Eden, [the devil-satan] leads back to [hasatan] in the Book of Job. Then the [great dragon] thread leads through Isaiah 27:1 to [leviathan]⁸¹⁷ in the Book of Job. It also reveals [the devil-satan] was [the accuser who] night and day accused man before God, just as [hasatan] accused Job day and night.⁸¹⁸ [hasatan] was also the accuser of Joshua the High Priest. [the devil-satan] was [the serpent] that had deceived Adam’s woman in the Garden who in turn led Adam to follow the deception. This [deceiver] of the whole world then tried to deceive the Son of Man, Jesus, but there [his] deception was overcome and [his serpent’s] head was crushed by the Seed of the Woman.

⁸¹⁵ *Philippians 2:5-6*

⁸¹⁶ *“The New Testament lies hidden in the Old Testament while the New reveals the Old.”*

⁸¹⁷ *And [rahab]*

⁸¹⁸ *Day in the Heavenly court, and night as the [spirit of contradiction] speaking to Eliphaz in the night.*

All these threads run throughout Scripture, both the Old and New Testaments, and all come together in Jesus Christ. The Books of Genesis, Zechariah, Isaiah, Job and the Gospels and Epistles, the Judges and Prophets (and more) are all woven with threads that find their locus in Jesus, especially Jesus on the Cross where His Foot crushes the head of the [ancient serpent]. It is this tapestry that informs and confirms the identification of [hasatan] and the [spirit of contradiction], that [ancient serpent], the [leviathan], [rahab], and [the devil satan].

Looking back on [hasatan] in the Light of the New Testament

In the New Testament Jesus personally and through His Evangelists reveals and highlights things about [the devil] that were present but veiled in the Old Testament. When Jesus had been curing people and casting out demons there were some Pharisees who said that He did this by the power of [beelzebul], [the prince of demons.]⁸¹⁹ Jesus responds and His response confirms that [beelzebul] is another name for [the satan] and that [he] is [king of demons]. *“Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if [(the) ⁸²⁰ satan] casts out [(the) satan], [he] is divided against [himself]; how then will [his] kingdom stand?”*⁸²¹ Nowhere in the Old Testament is it clearly stated that [hasatan] is the king of demons. Yet the Book of Job twice speaks about the ‘[king] over all the sons of pride’. At the end of the LORD’s description of [leviathan] the LORD states that [leviathan] is the *“[king] of all the sons of pride.”* For those who confine this statement to a description of the crocodile this mention of kingship is problematic. For those who recognize [leviathan] as [hasatan] then this states the [hasatan] is [king] over all the sons of pride, i.e. the demons.

There is another revelation in Christ’s response concerning the spiritual realm. Part of Jesus’s proof that He is not casting out demons by the [king] of demons is that it is obvious that a divided kingdom cannot stand. That is [the satan] would never cast out a demon because this would divide [his] kingdom and no kingdom could not withstand such division. Jesus states this as a proof that He is not [beelzebul] and His proof is not contested by the Pharisees. Jesus’s words states that is preposterous to think that [the satan’s] kingdom is divided. This is a thread that leads back to the account of [hasatan] in the Book of Zechariah. The Angel of the LORD calls upon the LORD to rebuke [hasatan]. The Angel of the LORD and [hasatan] are not of the same kingdom, for the LORD would not have sent His messenger to protect Joshua and call for a rebuke of [hasatan] if both were of the same kingdom. Also [hasatan] cannot be a faithful servant of the LORD because the LORD’s Angel calls for the LORD to rebuke [hasatan]. Thus the veil is lifted and it is highlighted that [hasatan] is not of the same kingdom as the Angel of the LORD.⁸²²

The second place ‘the sons of pride’⁸²³ are mentioned in the Book of Job is in Job’s discourse on Wisdom, Chapter 28. Job states *“The sons of pride have not trodden it (the place of Wisdom); the lion has not passed over it.”*⁸²⁴ From the thread in the LORD’s discussion of [leviathan] combined with what is found in the New Testament it is confirmed and highlighted that the ‘sons of pride’ are demons and the [lion] is their [king], i.e. [hasatan]. This

⁸¹⁹ Mt 12:24

⁸²⁰ The Greek uses the definite article ‘the’ but this is not generally translated.

⁸²¹ Mt 12:25–26

⁸²² This distinction too is found veiled in the Book of Job. There Elihu speaks about an angel who will defend a man like Job, against a thousand others that accuse him. So the Books of Job and Zechariah both speak about angels that defend man against [hasatan].

⁸²³ Often translated as ‘proud beasts’

⁸²⁴ Job 28:8

sheds a confirming light on the reason for Job's discourse on Wisdom. Job is speaking that [hasatan] and the sons of pride in [his] kingdom did not know the path to Wisdom for it begins with fear of the LORD. Something that the [spirit of contradiction] had ridiculed since this statement was coming from a man that, like all men, would die without wisdom.

Finally, why were all those spirits who remained faithful to God in the face of the conundrum expressed by [Lucifer] unable to refute [Lucifer's] contradiction? The Book of Job revealed that [hasatan] still appeared before God's heavenly assembly even though [he] had refused to serve. The answer to this question is found in the Book of Revelation, specifically verses 12:7-11. There it states that Saint Michael and his angels cast [the dragon], [the devil and satan] out of heaven by the *"by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death."* The phrase *"they loved not their lives even unto death"* strikes a particular resonance with the Book of Job. [hasatan's] contradiction that any and all men would curse God to His Face if their life were threatened is definitively proven wrong in the death of Jesus Christ and His followers.

But before the time of Jesus, the faithful angels had not yet had the Blood of the Lamb or the word of testimony by Jesus's followers that would refute [hasatan's] accusation against man. The Cornerstone had yet to be laid on earth. Only after the Cross and the word of testimony by His disciples was there the justification for the faithful angels to cast [hasatan] from heaven made clear. It was upon Jesus the Cornerstone that [hasatan] and [his] angels would stumble and fall.

Job, Abraham, and [satan]

In the Talmud, a collection of rabbinic Jewish texts that record the oral tradition of the early rabbis, there is a tractate,⁸²⁵ Sanhedrin 89b, discussing the Akedah, translated 'binding.' The Akedah is God's test of Abraham where God requests Abraham to sacrifice his beloved and only son Isaac. This Talmudic discussion of the Akedah is part of a larger discourse concerning the discernment of prophets, i.e. distinguishing true prophets of God from false prophets.

The Talmudic discussion is in the form of an allegory whose departure point is the beginning of the Akedah story in Genesis 22:1 where it states *"After these things God tested Abraham.."* Rabbi Jonahan in the Talmud states that 'the things' referred to in this verse is a conversation between [satan]⁸²⁶ and God. Addressing the "Master of the Universe", [satan] accuses Abraham of ingratitude. Though Isaac had been miraculously born⁸²⁷ [satan] accuses Abraham of never having offered any sacrifice in gratitude for the miracle. God replies saying if He were to say to Abraham, sacrifice thy son Isaac, Abraham would do so without hesitation. God then proceeds to ask Abraham to do just that.

This discussion between [satan] and God is very similar to the beginning of the Book of Job where [hasatan] accuses Job of being a mercenary and the LORD allows Job to be tested.⁸²⁸ In fact, most of this Talmudic allegory is woven from the words of Eliphaz from the Book of Job.

⁸²⁵ *treatise*

⁸²⁶ *This allegory does not use the words [ha satan] but simply [satan], though this has not prevented other respected, even contemporary Jewish rabbis from referring to [ha satan] when commenting on this Talmudic discussion.*

⁸²⁷ *Abraham had been 100 years old and Sarah, Isaac's mother, was well past her child bearing age*

⁸²⁸ *Notable differences between the Scriptural story of Job and the Talmudic allegory includes it is the LORD Who begins the discussion with [hasatan] in the Book of Job, whereas in this Talmudic allegory [satan] initiates the discussion. [satan] addresses God as 'Master of the Universe', and later will refer to Him*

[satan] goes and tempts Abraham to turn him from fulfilling God's request. Most of [satan's] temptation is expressed in words that are quotes from the Book of Job, specifically the words of Eliphaz. [satan] begins with a question, *"If one ventures a word with you, will you be offended? Yet who can keep from speaking?"* These are first words spoken by Eliphaz in the Book of Job to convince Job to admit his suffering was the result of his sins. The [satan] of the Talmudic allegory has the same 'tell' as [hasatan] in Scripture, [he] begins with a question. [satan] continues saying *"Behold, you have instructed many, and you have strengthened the weak hands. Your words have upheld him who was stumbling, and you have made firm the feeble knees. But now it has come to you and thou faintest."*⁸²⁹ Everything [satan] has just said is a quote from Eliphaz in the Book of Job. [satan] continues asking Abraham *"Is not your fear of God your foolishness?"*⁸³⁰ [satan] is saying Abraham's fear of God will result in him killing Isaac, his beloved son. Abraham respond by rejecting [satan's] temptation.⁸³¹ Undeterred [satan] continues trying to convince Abraham to turn from what God has requested saying, *"Now a word was brought to me stealthily.."*⁸³² These words are a quote of the words Eliphaz uses when he describes the message from the [spirit of contradiction]. [satan] continues saying [he] has heard from behind the curtain that a sheep not Isaac is to be sacrificed. Abraham responds calling [satan] a liar and the punishment of a liar is even when he speaks the truth⁸³³ others do not listen to him. The Talmudic allegory ends here. The point within the larger context of the tractate is even when a proven liar, such as [satan], speaks the truth, he should not be listened to.

This point reflects an important truth from the Book of Job, context matters. In the Book of Job, the three friends, under the influence of the [spirit of contradiction], often said laudable things, such as praising God, speaking of the punishment of sinners, and the need for sinners to repent. While these words express truth they are spoken within a specific context where the three friends are trying to get Job to admit that he was being punished for earlier evils he had committed. Thus, they were doing the work of [hasatan] accusing God of being a mercenary paymaster and tempting Job to abandon his integrity. Job rejected their temptations, just as the Talmud teaches the words of the liar [satan] are to be rejected, even when [he] makes a statement that is truthful.

Amalek son of Eliphaz

There is the potential jewel in the recognition that Job is really Jobab the descendent of Esau and that the first of the three friends, Eliphaz, is the first born son of Esau. This jewel is related to Eliphaz's descendants from his son Amalek. These descendants referred to either as Amalekites, or simply as Amalek, are the tribe that attacked Israel during their return from Egypt and the oppression of the Pharaoh. Amalek attacked Israel from the rear and as recounted in Deuteronomy 25:17-18, *"Remember what Amalek did to you on the way as you came out of Egypt, how he attacked you on the way, when you were faint and weary, and cut off at your rear all who lagged behind you; and he did not fear God.."* Amalek attacked Israel at its weakest and did not fear God.

as 'God' whereas in Job [hasatan] never addresses or speaks of the 'LORD' but does speak of Him as 'God'. Neither [hasatan] in the Book of Job or [satan] in the Talmudic allegory ever address or speak the name YAHWEH translated "LORD."

⁸²⁹ Job 4:2-5

⁸³⁰ Another quote from the Book of Job.

⁸³¹ Abraham responds in a quote of Eliphaz's words "Who is it that was innocent that ever perished?"

⁸³² As stated in Chapter 6 the word 'stealthily' is a sign pointing to a thief.

⁸³³ The Talmudic reader is assumed to be well acquainted with the Scriptural story of the Akedah, recognizing in fact, the angel of the LORD at the last minute tells Abraham not to sacrifice Isaac but instead to sacrifice a ram. Thus [satan] is speaking the truth but as a liar [he] has lost any right to be listened to.

In Exodus 17:14-16 the LORD instructs Moses, *“Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven.”* And Moses built an altar and called the name of it, *The LORD is my banner, saying, “A hand upon the banner of the LORD! The LORD will have war with Amalek from generation to generation.”*

Eminent Jewish Rabbis have recognized that there is more to this battle than simply blotting out the remembrance of a tribe that attacked Israel. There is a spiritual dimension to these accounts of Amalek. After a very careful study of Scripture these Rabbis concluded Amalek represents the fierce pride that holds that history is determined by the power of the sword and rejects God has anything to do with events in history. Part of this conclusion comes from Amalek’s lack of fear of God. It is not a denial of God’s existence or a turning to other gods as in idolatry but rather they did not fear God, believing it is the power of their sword that determines history not God. Recognizing this spiritual dimension is key to resolving the apparent conundrum in Exodus, if the LORD blots out remembrance of Amalek how can He wage war with Amalek from generation to generation?

The very existence of Israel and its history highlights the fact that God determines events in this world, not the power of the sword. This is highlighted in the first attack of Israel by Amalek in the wilderness at Rephidim as recounted in Exodus. Joshua wages the battle with Amalek but the outcome of the battle is determined by Moses entreaty to the LORD. When Moses raises his hands to the LORD Israel prevails, when he lowers his hands, Amalek prevails. It is the LORD Who determines the outcome of the battle. This is why Exodus 17 proclaims ‘the LORD is my banner’ and ‘the LORD will have war with Amalek.’

Amalek had no fear of God and relied only on their sword. Their rejection of the LORD’s hand in the affairs of man is what is repudiated in their defeat. Amalek sees in Israel a challenge to their fundamental pride that believes in the power of the sword. Thus Amalek considers the Jews, the people of the Promise, as their enemy. It is Haman in the Book of Esther, that is a descendant of Amalek’s descendant Agag, the king of the Amalekites, that tries to eradicate the Jews, the people who will not bow down to the power of the sword of Haman. Israel relied on the LORD to protect them.

So what jewel is revealed in this understanding? The Amalekites’ ancestor Eliphaz had tried to convince Job that God rewarded those who followed His commands and punished those who did not. But at the end of the Book the LORD tells Eliphaz that he and the other two friends did not *“speak right about Me.”* It would be understandable Eliphaz’s descendants could have pondered on these words from God and succumbed to the temptation that since God is not the paymaster of mercenaries that God was not active in the world. If God was not active in the world, then one is tempted to fill in the power vacuum by turning to the power of the sword to determine the course of history.

This is why the LORD wages war on Amalek from generation to generation. Every generation is tempted to think that God is not active in the world, that it is only the power of the sword that determines the course of history. But God is active in the world. He is active in every generation for the sake of Israel and His Church.⁸³⁴ Thus there is an ongoing battle between faith in an active God and faith the power of the sword. There can be no doubt that it is the LORD Who will prevail.

⁸³⁴ *Of course the Church has been grafted onto the vine of Israel so it is somewhat redundant to list them both.*

There are powerful people in this generation as in every generation who hold that the power of the sword will determine the course of history and overcome God's people. It was Saint John Paul the Great who responded to this threat by telling the people of God "be not afraid!" It is the LORD who is king over earth and heaven Who determines the course of history.

Zophar's accusation

Near the end of the Subchapter titled "[the lynchpin]" the point is made that Zophar had accused man, any and all men, of being wicked. One of the keys leading to this conclusion was Zophar's speech in the Book of Job Chapter 20 that begins speaking of Adam of old, i.e. the Adam in the Garden in Genesis, and ends with 'the wicked Adam.' Attention was also called to Zophar speaking about an outside spiritual influence that has similar features with the [spirit of contradiction] that spoke to Eliphaz.

Zophar's discourse in Chapter 20 is really a remarkable speech against man. It is as if [hasatan himself] had said it. It resonates with and amplifies the [spirit of contradiction's] accusation against man. In verse 20:11 Zophar says, "*his (wicked man's i.e. wicked Adam's) bones are full of youthful vigor, but it will lie down with him in the dust.*" The word 'dust' is the same word used in the [spirit of contradiction's] message to Eliphaz, "*those who dwell in houses of clay, whose foundation is in the dust. Between morning and evening they are destroyed; they perish forever without any regarding it.*" It is the same malice toward man who was formed from the dust and who eventually goes back to dust that is in both the [spirit of contradiction's] vitriol against man and Zophar's vitriol against wicked man.

In Zophar's second speech he replies to Job saying "*Pay attention! My thoughts urge me to answer, because of the agitation within me. I hear censure that insults me, and a spirit beyond my understanding answers me.*"⁸³⁵ Notice the similarity between Zophar's words here and Eliphaz's description of the appearance of the [spirit of contradiction]. Both refer to 'thoughts,'⁸³⁶ both refer to dread or agitation. Zophar's agitation recalls the dread that Eliphaz felt at the presence of the [spirit of contradiction] and Zophar's statement about '*a spirit beyond his understanding answers*' him is an allusion to the [spirit of contradiction].

Immediately after this allusion to the [spirit of contradiction] Zophar says, "*Do you not know this from of old, since Adam⁸³⁷ was placed upon earth, that the exulting of the wicked is short, and the joy of the godless but for a moment? Though his height mount up to the heavens, and his head reach to the clouds, he will perish forever like his own dung..*" The [spirit of contradiction's] message to Eliphaz was about man. Now Zophar also speaks about man, his reference to Adam calls to mind Adam in Genesis, the ancestor of all men. At the end of this, his

⁸³⁵ The translations of Zophar's response to Job are remarkably varied. The translation provided here is from the New Revised Standard Version that has key similarities regarding the translation of this passage to the Lexham English Bible. Other translations read it is "a spirit out of his understanding answers" him. Some translations leave the impression that it is Zophar's spirit that answers his indignation, as if to say 'out of my understanding my spirit answers me.' But the Hebrew text speaks of 'a spirit' not 'my spirit.' So which translation is right? Is Zophar's own spirit answering him or is it 'a spirit beyond my understanding' that answers him? Remember that the [spirit of contradiction] is stealthy. The reader should acknowledge the ambiguity and realize that both translations leave room for the [spirit of contradiction] as the source or influence answering Zophar.

⁸³⁶ The Hebrew word that Zophar uses here for 'thoughts' comes from the same root as the word Eliphaz uses when he describes the [spirit of contradiction] coming to him, "amid thoughts from the visions of the night."

⁸³⁷ While the Hebrew word is actually Adam, (or Adam, both are spelled the same way but are pronounced differently and have slightly different meanings) the word is translated as man in most translations.

second and last speech, Zophar concludes saying, “*This is the wicked Adam’s portion from God, the heritage decreed for him by God.*”⁸³⁸ Adam is like brackets around Zophar’s last discourse about wicked men.

When Zophar is speaking of the “*wicked Adam*”⁸³⁹ he is referring generally to man. Zophar is saying that man is wicked, that is, all men are wicked. This seems shocking since it means Zophar is accusing not only men but himself but this is exactly what Eliphaz and Bildad said about man. The same poison that flows through the statements by Eliphaz and Bildad that man is abominable, a maggot, and a worm flows through Zophar’s statement that man will “*perish forever like his own dung.*”⁸⁴⁰

Verse 20:16 speaks that the tongue of the viper will kill him. It was through the temptation of [the serpent] that death entered the world. Verse 12 speaks that wickedness is sweet in his mouth that echoes Adam eating the fruit in order to reach out to be like God. Verse 26 states that “*utter darkness is laid up for his treasures, a fire not blow upon will devour him.*” It is as if Zophar is speaking of hell as man’s ultimate end, there an unquenchable fire will devour wicked Adam. This is all the vitriol of [hasatan] against man.

Of course, no mention is made in Zophar’s discourse of God’s Promise in the Garden. After all, it is a Promise that ends well for Adam but does not end well for [hasatan].

What about satan?

While [hasatan] appears in only two books of the Old Testament, Job and Zechariah, the word ‘satan’ without the definite article appears in other Books of Scripture and is mentioned almost as many times as [hasatan]. What is the relationship between the use of ‘satan’ in these verses and [hasatan] in Job and Zechariah? As already noted [hasatan] refers exclusively to the evil spirit that hates man and is rebuked by the LORD. ‘satan’ however can be either men or spirits. An example of a man being a ‘satan’ is in 1 Kings 11:14 where it states, “*And the LORD raised up an adversary, (literally ‘satan’ in Hebrew) against Solomon, Hadad the Edomite.*” Six times in Scripture the word ‘satan’ is used to refer to a man or men.⁸⁴¹

Three times in Scripture, in the Book of Numbers and 1 Chronicles, the word ‘satan’ clearly indicates a supernatural spirit. It is instructive to look at these to better understand the difference between [hasatan] and ‘satan’. First, we look in the Book of Numbers. Chapter 22 is the story of Balaam and his attempt to curse Israel.

“*So Balaam rose in the morning, and saddled his donkey, and went with the princes of Moab. But God’s anger was kindled because he went; and the angel of the LORD took his stand in the way as his adversary (literally satan) ... And the angel of the LORD said to him, “Why have you struck your donkey these three times? Behold, I have come forth to withstand (literally satan) you, because your way is perverse before me; and the donkey saw me, and turned aside before me these three times. If she had not turned aside from me, surely just now I would have slain you and let her live.”*”

⁸³⁸ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 20:29). San Francisco: Ignatius Press.*

⁸³⁹ *This statement will be justified later in this chapter and in the Appendix.*

⁸⁴⁰ *Zophar’s second speech is but another example of how recognizing the central questions leads to an appreciation for the wonderfully awesome integration and cohesiveness of the Book. If one views the speech within the context of explaining why Job suffers, as one commentator put it, “every statement that (Zophar) makes (in this chapter) is completely irrelevant to the case at hand.” (need citation here) i.e. to Job. But in the light of the central question, “what is man” it is very relevant. Zophar ends his discourses just as Bildad ended his discourses, by viciously accusing man (Adam and his descendants.) This discourse is a reflection of what [hasatan] judges man to be. The very judgement that was part of the genesis of the Book.*

⁸⁴¹ *Psalm 109/(108) states “In return for my love they accuse me..” The Hebrew word translated here as ‘accuse’ is ‘yistenu’ that has as its roots ‘satan’. Words such as these makes counting ‘satan’ problematic. When counting the word ‘satan’ in Scripture, should ‘yistenu’ be counted or not?*

It is not completely clear whether this angel of the LORD is a Holy angel or an evil angel ⁸⁴²but he is sent by the LORD as a satan or adversary against Balaam. Thus, this angel of the LORD is an adversary, or satan, not to Israel but to one who would curse Israel. The curse of all of Israel would be a contradiction of Israel's role in fulfilling the Promise. ⁸⁴³ The result of this angel acting as a 'satan' to Balaam is that Balaam does not curse Israel but goes on to bless Israel. Blessing Israel is not something [hasatan] would want. If the LORD had tried to send [hasatan] to turn Balaam from cursing Israel to blessing Israel, it would be consistent with [hasatan's] character for [him] to reply '[i] will not serve.' This is true especially considering Balaam's prophesy *"I see him, but not now; I behold him, but not near: a star shall come forth out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab, and break down all the sons of Sheth. Edom shall be dispossessed, Seir also, his enemies, shall be dispossessed, while Israel does valiantly.."* ⁸⁴⁴ Would [hasatan] influence a prophet to speak of a star rising, one that would crush the head of [the serpent]??

There is another place in Scripture where 'satan' refers to a spirit. In 1 Chronicles 21:1 it is stated, *"satan stood up against Israel, and incited David to number Israel."* It has been noted that this passage is repeated in 2 Samuel 24:1 but there it reads *"Again the anger of the LORD was kindled against Israel, and He incited David against them, saying, "Go, number Israel and Judah."* So, which is it, did the LORD incite David to number Israel or did 'satan'? If the LORD sent this spirit to incite David then we would be correct either way. We could say the LORD incited David or we could say that 'satan' rose as the messenger of the LORD and incited David.

This type of seemingly apparent, but resolvable, ambiguity is not unknown in Scripture. Consider Zechariah 3:1, *"Then he showed me Joshua the high priest standing before the angel of the LORD, and [hasatan] standing at his right hand to accuse him. And the LORD said to [hasatan], "The LORD rebuke you, O [hasatan!] The LORD who has chosen Jerusalem rebuke you!"* The verse literally reads that the LORD called upon the LORD to rebuke [the satan.] Yet this verse clearly began by stating that it is said by the angel of the LORD before whom Joshua was standing. So, who is calling upon the LORD to rebuke [hasatan?]? Is it the LORD who is calling upon the LORD to rebuke [hasatan] or is it the angel of the LORD who is calling upon the LORD to rebuke [hasatan?]? I know of no one who seriously doubts that it is the angel of the LORD who is calling upon the LORD to rebuke [hasatan.]

So where does the mention of 'satan' in Numbers and Chronicles lead us concerning the relationship between 'satan', used to refer to a spirit, and [hasatan?]

The following observations can be stated.

1. It is clear that satan in Numbers and Chronicles is unquestionably doing the Will of the LORD.
2. The actions of satan in Numbers and Chronicles are not rebuked as [hasatan's] are.
3. In Numbers and Chronicles satan is called 'the angel of the LORD' while [hasatan] is never called an angel of the LORD and in Zechariah [hasatan] stands opposed by the Angel of the LORD.

So when Scripture refers to a spirit as [satan] it is not the same as referring to the rebukeable [hasatan.]

⁸⁴² Most probably a Holy angel.

⁸⁴³ As Jesus would say, "Salvation if from the Jews."

⁸⁴⁴ Nu 24:17-18

More on [who] is the [spirit of contradiction]

As was presented in Chapter 6 of this book, it was crucial to understand and recognize the first speaker in the Poetic Chapters. This speaker is the [spirit] that spoke to Eliphaz the night before Eliphaz first replied to Job. An abbreviated case was made that [this spirit] was the [lynchpin] in the Book of Job that ties [hasatan's] contradiction in the prose introduction to its continuation in the poetic thirty-nine Chapters. A more extensive explication that provides additional support for this conclusion was too detailed and lengthy for the Chapter so it has been included in this Appendix. Following the sign that cautions the imperative of context, this explication begins with the context of the [spirit's] words.

Eliphaz begins his accusation of Job saying, *"Is not your fear of God your confidence, and the integrity of your ways your hope? Think now, who that was innocent ever perished? Or where were the upright cut off?"*⁸⁴⁵ The Greek LXX Septuagint makes Eliphaz's intent very clear⁸⁴⁶ as Eliphaz continues, *"if there had been any truth in thy (Job's) words (concerning thy innocence), none of these evils would have befallen thee."*⁸⁴⁷ Eliphaz states what he considers obvious, it is inconceivable the innocent and upright would ever perish or be cut off. He bolsters his argument by revealing a word brought to him earlier by a [stealthy spirit] who stated no man can be righteous or pure before God. Seemingly Eliphaz's point is God does not make mistakes, Job is suffering because God is punishing him for having done wicked things.

It should be obvious to the reader Eliphaz's accusation is false because the reader knows that the LORD had judged Job upright and blameless, a man who feared the LORD, a man who maintained his integrity even after suffering great adversity. The Hebrew reader can readily recognize that Eliphaz is using the same words to accuse Job, i.e. 'fear of God, integrity, and uprightness' that God had spoken when He spoke of Job's excellent virtues. This contradiction of the LORD's words is readily apparent even without the LORD's rebuke of Eliphaz and the other friends at the end of the Book.

The [spirit's] words go way beyond underpinning God's punishment of Job, the words of the [spirit] are an accusation against all men. It is inconceivable that any man can be righteous or pure before God, ever.

It is Zophar who amplifies on this accusation during his second discourse. His discourse begins and ends with Adam⁸⁴⁸ and the whole discourse expounds on the iniquitous actions justifying the conclusion that Adam is wicked. Not only does this connection to the [spirit of contradiction's] message illuminate the source of Zophar's vitriol, but even Zophar's introduction of his second discourse alludes to the [spirit of contradiction].

Zophar begins saying that "Therefore my thoughts answer me, because of my haste within me. I hear censure which insults me, and out of my understanding a spirit answers me."

The problem is that the [spirit's] words taken by themselves can be interpreted in different ways. One way is that they are saying in effect that no one can compare to God. This is a message to which all believers can agree. One to which many commentators ascribe to. But if we follow the earlier caution sign and look at the [spirit's] words within context we can see an entirely different intent and meaning. We have already shown that Eliphaz,

⁸⁴⁵ Job 4:6-7

⁸⁴⁶ This verse is found only in the LXX Septuagint, it is not in the Hebrew text.

⁸⁴⁷ These words are not found in the Hebrew text.

⁸⁴⁸ Or Adam

however unknowingly, contradicts of the LORD's judgment of Job just before he quotes the [spirit's] words. The [spirit's] words are the foundation on which Eliphaz has built his contradiction and accusation of Job. Then, as shown in subchapter on the [lynchpin] in Chapter 6, the spirit's message grows throughout the Poetic section in the discourses of the three friends.

The similarities between the spirit's message and the accusations Eliphaz will make against man in Chapter 15, and Bildad makes in Chapter 25, more clearly reveal the vitriol in the message. But here again there is an ambiguity, Eliphaz and Bildad speak of man but many exegetes do not hear Eliphaz speaking of 'man' but instead of 'wicked men.' If one assumes that Eliphaz and Bildad are accusing wicked men then the vitriol is ignored. It may even be justified. But if one looks closely at the words, Eliphaz's vitriol includes 'he who is born of a woman' and Bildad's the 'son of man.' Neither of these phrases are restricted to evil men. They speak more Scripturally and generally of man. The vitriol in the three friends words can then be recognized for what it truly is, hatred of man. Thus the words of the [spirit of contradiction] stealthily undergird the attempt by the three friends to get Job to admit he is a mercenary.

Of the seven speakers in the Poetic portion of the Book of Job two of these speakers say of themselves that they are 'filled with' ⁸⁴⁹ the 'nismat' of God. 'Nismat' is the Hebrew word that is normally translated as spirit or breath. Job and Elihu say this of themselves, that they are 'filled with' the nismat of God. Neither the three friends nor the [spirit] ⁸⁵⁰ that comes to Eliphaz ever refer to themselves as being 'filled with' the 'nismat' of God. ⁸⁵¹ This fact spot-lights and highlights Job's question to the three friends in Chapter 26, "whose 'nismat' (spirit) was expressed through you?" [who] indeed! Neither Job nor Elihu recognize the three friends 'nismat' as being from God. Nor does the narrator speak of the three friends' nismat as being from God; instead it appears the [spirit] that spoke to Eliphaz was wrapped in ambiguity and stealthiness; such that the question "whose nismat was expressed through you" could only be discerned by the context.

When detectives try and solve a crime a useful tool is a simple board ⁸⁵² on which photographs of suspects are affixed and a list of clues are displayed. ⁸⁵³ Sometimes they will draw lines connecting these clues to help them to discover important relationships that can further add to their comprehension and understanding of the facts. This process is more intuitive and does not have the certainty of something like mathematical proof but it can be very helpful in solving the case. There are many words in the Book of Job that are threads leading to other parts of Scripture that help to highlight motivation. While lacking the certainty of a mathematical proof these are still very helpful in the development and understanding of the Book and in recognizing the [spirit of contradiction].

⁸⁴⁹ Job states that 'nismat' of God is in his nostrils. (Job 27:3) Elihu states the 'nismat' of God gives him life. (Job 33:4)

⁸⁵⁰ The Hebrew word used for this [spirit] is 'ruah'

⁸⁵¹ Of course, the seventh speaker is God Himself.

⁸⁵² More modern and well funded constabularies now use computers to replace the old style white boards.

⁸⁵³ It may seem untoward to consider murder investigation tools in the exegesis of the Book of Job but actually it is very toward. One could characterize the Book of Job as a 'murder mystery.' Job's children and servants were murdered for no good reason. In this 'murder mystery' the murderer is obvious, it is [hasatan]. Christians especially are attuned to this since Jesus had said that [the devil] was a murderer from the beginning. The mystery in this murder concerns the motivation. Motivation is a very important part in the prosecution of any murderer. In this case it is only in light of the central question, what is man, that the case for the motivation of the [spirit of contradiction] can truly begin.

It began in Genesis when [the serpent] i.e. [hasatan]⁸⁵⁴ tempted the woman to get Adam to turn from God and follow his own choice. Adam chose to be like God, the same choice his woman had made who had been seduced by [the serpent]. Why did [the serpent] tempt the woman? It was to disclose what Adam was. [the serpent] proved that Adam was not the humble and faithful servant of the LORD but a man who would reach out to be like God. [the serpent] thus uncovered what Adam was. But [the serpent] did not know the ways of God and the LORD rebuked [him] and Promised that the seed of the woman would crush [his] head. A Second Adam would come to reveal what Adam was, i.e. the Son of God.

When Joshua, the high priest, was plucked like a brand from the fire to restore the Temple service,⁸⁵⁵ [hasatan] was there to uncover Joshua. Joshua had filthy clothes (an allegory for iniquity). Yet the LORD was jealous for the Promise, and just as the exiled unjust can be washed clean and brought back to the land of Israel, so the LORD had chosen Joshua. The LORD had His angel to remove Joshua's filthy garments and clothe him with rich apparel. [hasatan] stood opposed to Joshua. [hasatan] had wanted to uncover what Joshua was, a man of iniquity unworthy of leading Temple worship. But the Angel of the LORD called upon the LORD to rebuke [hasatan] and Joshua was clothed just as the LORD had wanted.

[the devil] was in the wilderness after Jesus Christ had fasted for forty days. [the devil] wanted to uncover what Jesus really was. But Jesus, the New Adam, rebuked [him] and did not succumb to [his] temptations.

On the white board of our analysis each of these occasions connects [hasatan] to [his] attempt to prove just what man was. Connecting to each of these occasions is [hasatan] in the Book of Job. [hasatan] wanted to uncover just what Job was. But Job was only an instance of man, a man whom the LORD had judged was blameless and upright, fearing God and avoiding evil. Thus [hasatan] would reveal what was in [his] heart of stone regarding what man was. While [hasatan] was not named in the Poetic chapters, [he] was there in the stealthy [spirit of contradiction]. [his] words to Eliphaz were the seed that grew into the obvious vitriol against man. Man was abominable, lacked wisdom, a maggot, a worm, who would die and never be remembered like his own dung. This was all part of the [spirit of contradiction's] plan to prove Job was a mercenary, at best the best of wicked men. The connections on the board lead to the conclusions that [the spirit of contradiction] was [hasatan] trying to uncover what man was.

In Eliphaz and Bildad's words about man it can be most clearly recognized that exude the [spirit of contradictions] vitriol.

Then there is the comparison of the Book of Job to Psalm 8. Some of the threads that connect the Book of Job to Psalm 8 have already been mentioned but there is more. Many of the important images and words in Psalm 8 also occur Book of Job. These threads between Job and Psalm 8 include:

⁸⁵⁴ *There are commentators who take exception to stating the [hasatan] is [satan who] is the [serpent] in the Garden in Genesis. They argue that the Christian understanding of [satan] did not come about until after the Old Testament period, i.e. during the 'intertestamental' period and the Christian era. Saint Augustine had stated the principle that "the New Testament is in the Old Testament concealed; the Old is in the New revealed." God is the Divine Author of Scripture. The recognition that [satan] is the [serpent] in the Garden is stated in the Book of Revelation. The same Divine Author inspired the author(s) of the Book of Job and Revelation. So the concealment of this relationship in the Old is no reason to reject the revelation of the New. But this commentary presents and understanding of the Book of Job, the Temptation in the Garden in Genesis, the Temptation of Christ in the Wilderness to show that they are all speak of the same [being statan].*

⁸⁵⁵ *On the road to the fulfillment of the LORD God's promise in the Garden.*

- The LORD (YAHWEH) thread – Psalm 8 begins and ends praising the majesty of the LORD. In the Book of Job, the LORD begins and ends the Book. Job calls out for the Name of the LORD to be blessed.⁸⁵⁶ Elihu will trumpet God’s majesty before the theophany of the LORD to Job. But the Book of Job also speaks of the contradiction of the LORD by [hasatan]. This begins the battle that continues throughout the Book until the Almighty overcomes⁸⁵⁷ His [contradictor]. Then the heavens are made fair.

- the [enemy] thread - Psalm 8 speaks of the ‘enemy’, the foe of God [whom] God has found a bulwark against and stilled. David says that it is to the praise of the LORD that man has been crowned with glory and honor. The [enemy] is [he who] is [the adversary] of David, [who] would take his crown. Twice in the Book of Job, Job asks why as God counted him as the ‘enemy’. But it is clear that the true enemy⁸⁵⁸ is [hasatan whom] the LORD rebukes, strikes and pierces because [he] had contradicted the LORD and accused the man Job for no good reason.

- The heavens thread - Psalm 8 speaks in awe of the heavens, the moon, and the stars, that are the works of the LORD’s fingers. The [spirit of contradiction] derides the heavens, saying they are not clean and derides the moon, and the stars saying they are not bright or clean.

- The crown and bulwark threads - Psalm 8 speaks of the LORD crowning man with glory while Job speaks of God stripping him of his glory and taking the crown from his head. Psalm 8 speaks of a bulwark to still the enemy while [hasatan] accuses the LORD of hedging His protection around Job and Job complains that God has hedged him in.

- The angelic thread - Psalm 8 praises the LORD in making man who is a little less than the angels while the [spirit of contradiction] states that God charges the angels with error so how much more man, who dwells in houses of clay.

- The animal thread - Psalm 8 speaks with awe at God’s creation of sheep and oxen, of the beasts of the field, the birds of the air, and the fish of the sea. The praises the LORD are sung for giving man dominion over them. Eliphaz stated that if Job would renounce his integrity that he should not fear the beasts of the earth and he would be at peace with the beasts of the field. Job later states that the beasts of the field, the birds of the air, and the fish of the sea teach that the tents of robbers are at peace, those who provoke God are secure. Elihu corrects Job stating that God teaches us more than the beasts of the earth and the birds of the air.

So many threads tie Psalm 8 to the Book of Job that this supports the conclusion that both the Psalm and the Book of Job are centered around the questions, ‘what is man’ and ‘how do we speak rightly about the LORD.’ In Psalm 8 we speak rightly about the LORD by singing His praises. That it is to the LORD’s glory that the LORD has crowned man with glory and honor and has found a bulwark against his foes, the enemy and the avenger. The Book of Job speaks of the LORD being contradicted, the LORD, as it were, removing the hedge about Job and his crown being taken. Man is accused of being no more than dung in the earth but it is the Almighty who wins the battle with the [contradictor hasatan]. It would be Holy appropriate that every time the Book of Job that it be followed by singing Psalm 8.

⁸⁵⁶ Job 1:21

⁸⁵⁷ Rebukes, strikes and pierces

⁸⁵⁸ Note that the same Hebrew word ‘enemy’ is used when Esther speaks of [haman] as the ‘enemy.’

It is not only Psalm 8 that points to the Almighty's victory over [hasatan], the [leviathan]. In Job Chapter 36 Elihu tells Job and the friends that he has some things to say on God's behalf.⁸⁵⁹ First Elihu responds to Job's statement that the wicked are often free from God's rod. Elihu says the God does not keep the wicked alive,⁸⁶⁰ while the righteous God seats on thrones forever. If the righteous are bound in fetters and caught in the cords of affliction, as the righteous Job is, God declares to them, in this case to Job, their work and their transgressions, that they are behaving arrogantly. This is what Elihu, God's messenger is doing, declaring to Job his pride that is the root of his calling God into question. God's messenger tells Job that God opens their ears to instruction, and commands that they return from iniquity. If they listen and serve him, they complete their days in prosperity, and their years in pleasantness. This is just what happens to Job.

Elihu goes on to say that God, besides delivering the afflicted by their affliction and opening their ears by adversity, has also brought Job out of distress into a broad place where there was no cramping, and what was set on Job's table was full of rich food.

There is an ambiguity regarding the [spirit's] nature. Saint Paul had said that [satan] can come disguised as a spirit of life. While Moses had spoken to God with a still voice and saw His form the form did not cause terror. In comparison to the [spirit] coming to Eliphaz the LXX states that the LORD sent an angel to Daniel to speak for Suzanna. No such identification is given to Eliphaz's spirit. Isn't this ambiguity an important theme in the Book of Job? Is the LORD or [hasatan] to blame for Job's adversities?

MORE on ENEMY

There is another place in the Book of Job where the word 'enemy' occurs that resonates with [hasatan] as the [enemy]. This time it is spelled with three letters not with four.⁸⁶¹ At a highpoint in the poetic chapters in Chapter 27, Job declares, *"I hold fast my righteousness, and will not let it go.. Let my enemy be as the wicked, and let him that rises up against me be as the unrighteous.."*⁸⁶² The three friends had been trying to convince Job to renounce his integrity saying that no man can be righteous before God. At this highpoint in the Poetic section of the Book, Job rejects their temptations and holds fast to his integrity; the three friends will never speak again. But Job's words have a target, a prophetic target. While Job knows nothing of [hasatan's] audience before God, he prophetically curses his [enemy]. Job curses his [enemy] [who] had caused all his adversities for no good reason. Job prophetically curses his [enemy] [who] had tried to get him to curse God to His Face. While Job did not curse God to His face, Job curses the [enemy], the [enemy who] tried to get Job to curse God to His Face; the [enemy] to both him and to God. The [enemy] that had contradicted the LORD to His Face.

⁸⁵⁹ Job 36:1. If we take Elihu's words as the Words of the Divine Author then these words of Elihu makes him a messenger of God. In Hebrew the word for messenger is based on the root word 'malak' often translated as angel.

⁸⁶⁰ Job 36:6

⁸⁶¹ Here is it spelled "Aleph, Yod, Bet" without the 'Vav', but both spellings, with and without the 'Vav,' are from the same root and are translated 'enemy'.

⁸⁶² Job 27:6-7

There is confirmation in the New Testament that the [enemy] is [the devil], i.e. [hasatan.] In Jesus's Parable of the Sower of the Word of the LORD, Jesus states, "*the field is the world, and the good seed means the sons of the Kingdom; the weeds are the sons of the evil one, and the enemy who sowed them is the devil.*"⁸⁶³ This parable acts as part of a Rosetta stone where we learn that the [evil one] is [the enemy] who is [the devil]. This identification is but another thread supporting the conclusion that the real [enemy] in the Book of Job is [the devil] i.e. [hasatan].
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There is still another interesting point about the Hebrew word 'enemy'. As already seen, the question "*what is man?*" is a thread in Psalm 8 verse 4 that connects to the same question in the Book of Job. Preceding this verse in Psalm 8, there is another thread in verses 1 and 2 that connects Psalm 8 to the Book of Job. This thread is the four-letter word [enemy]. Psalm 8 begins, "*O LORD, our LORD, how majestic is your name in all the earth! You Whose glory above the heavens is chanted by the mouth of babies and infants, You have founded a bulwark because of Your foes, to still the [enemy] and the [avenger].*"⁸⁶⁵ Here in Psalm 8 the word for 'enemy' is the same four-letter Hebrew word that occurs twice in the Book of Job. Psalm 8 is a song of joy upon looking up to the heavens and the works of God's hands.⁸⁶⁶ It rejoices that the LORD is mindful of man and cares for him; that the LORD has crowned man with glory and honor, and has stilled the [enemy] of man. This is the same [enemy] [who] accuses man night and day before God⁸⁶⁷ in the assembly where the sons of God present themselves before the LORD.⁸⁶⁸ Psalm 8 could well be sung after the Book of Job. It is a fitting conclusion to the Book.

[hasatan] – the enemy of the Jews

Jesus told the Samaritan woman who brought Him a drink from the well that "*salvation is from the Jews.*" Jesus was stating something that had been obvious to the Heavenly assembly for some time. After man was tempted and had failed so miserably and descended into such depravity, worshipping other gods and even aborting their own children, the LORD focused on Israel to bring about the Protoevangelium Promise. They were the Promised People and they were given the Promised Land. It was to be through Israel that Jesus would be born and He would bring salvation.

Within [hasatan's] hatred of man there grew an especially intense hatred for Israel. Salvation for man meant that [hasatan] had been wrong, that [he] should have served. [he] should never have contradicted the Word of the LORD by refusing to serve. From Israel would come One Who would serve and Who should be served, He was not only King of Israel but He was the King of kings, the LORD of Lords, the King to Whom all authority in Heaven and earth was given.

The Book of Zechariah highlights the battle between the Word of the LORD and [hasatan] over Israel. The first two Chapters of Zechariah speak of the LORD restoring the Jews to the land, specifically Jerusalem. The Jews

⁸⁶³ Matthew 13:38-40

⁸⁶⁴ Again see Appendix ??? for a discussion revealing [hasatan] and [his] other names.

⁸⁶⁵ Ps 8:1-2

⁸⁶⁶ One can imagine it being sung by Elihu as he 'sings' of the Glory and Majesty of God.

⁸⁶⁷ Revelation 12:10.

⁸⁶⁸ Job 1:6

& 2:1

had been exiled and Jerusalem had been destroyed. Seventy years after they were exiled an angel of the LORD, an angel who clearly has concern for Jerusalem, asks the LORD of hosts, “*how long will You have no mercy on Jerusalem and the cities of Judah, against which You have had indignation these seventy years?*” In response the LORD “*answered (with) gracious and comforting words .. I am exceedingly jealous for Jerusalem and for Zion... I have returned to Jerusalem with compassion; my house shall be built in it, says the LORD of hosts.. My cities shall again overflow with prosperity, and the LORD will again comfort Zion and again choose Jerusalem.*”

Key to the rebuilding of the LORD’s Temple is Joshua the High Priest, who will “*rule My house and have charge of My courts.*” Standing opposed to Joshua is [the prince of perfection] and [strict justice], [who] stands in contradiction to the Word of the LORD. [hasatan] accuses Joshua the High Priest of filthy garments, an allegory for Joshua’s iniquity. Therefore, according to the contradiction, Joshua cannot be priest much less high priest given his iniquity. It would not be [just] nor it would be [perfect.]

The angel of the LORD (possibly the same one who had concern for Jerusalem) ⁸⁶⁹ calls on the LORD to rebuke [hasatan.] He states, “*The LORD rebuke [you], O [hasatan]! The LORD Who has chosen Jerusalem rebuke [you]! Is not this a brand plucked from the fire?*” “*Plucked from the fire*” seems to acknowledge the past iniquity of the high priest Joshua but the angel of the LORD goes on to state, “*Remove the filthy garments from him. And to him (Joshua) he said, Behold, I have taken your iniquity away from you, and I will clothe you with rich apparel.*”

The removal of filthy garments and the clothing with rich apparel recalls Elihu’s words in the Book of Job, “*If there be for him an angel, a mediator, one of the thousand, to declare to man what is right for him; and He (God) is gracious to him, and says, ‘Deliver him from going down into the Pit, I have found a ransom; let his flesh become fresh with youth; let him return to the days of his youthful vigor.’*” ⁸⁷⁰ The Word of the LORD had stated that He was jealous for Jerusalem but [hasatan] stood in contradiction to the Word of the LORD. This restoration would be on the road leading to the Cross, where the Heel of the Seed of the woman would crush [hasatan’s] head. [hasatan] stood opposed and attempted to obstruct this road. [he] had chosen to take [his] stand on [strict justice] and accuse Joshua the High Priest of iniquity. But the angel of the LORD called on the LORD to rebuke [him] and removed Joshua’s filthy garments and had him clothed in rich apparel. ⁸⁷¹

So, while [hasatan] had been given authority on earth, [he] did not have complete authority. Joshua had been clothed in rich apparel. The Protoevangelium Promise was the hedge confining [hasatan’s] authority. It always constrained [him] from unlimited power. It was for the Protoevangelium Promise that the LORD was jealous for Jerusalem. The Promise that would lead to the Cross. So, in trying to understand how [hasatan] is both free to act in the affairs of men but also constrained by the Promise, Scripture provides the story of Balaam. This story helps us to understand how [hasatan] could act against Israel given the Protoevangelium hedge around Israel.

When the king of Moab had offered gifts to Balaam so that he might curse Israel, God sent an angel of the LORD to warn Balaam not to curse Israel because they were a blessed people. Balaam went anyway intending to

⁸⁶⁹ It is interesting that there is a Jewish Midrash that associates Joshua the High Priest with (Saint) Michael. Prior to the occasion spoken of by Zechariah, the Midrash relates that Joshua had been accused by two men “pretending to heal by occult methods” (both could be from the kingdom of [hasatan]) resulting in the king of Babylon sentencing Joshua to be burned. The angel Michael (Saint Michael) “came down and saved Joshua. He then brought him On High before the Throne of Glory.”

⁸⁷⁰ Job 33:23–25

⁸⁷¹ Acts 10:15 – “What God has made clean you must not call profane.”

curse Israel until he was confronted by an angel ⁸⁷² of the LORD who prevented him. ⁸⁷³ Subsequently when Balaam saw Israel spread out on the plains, he blessed, not cursed, Israel. This is an example of a hedge. The hedge prevented Balaam's curse. But the animosity of Balaam was not totally contained.

Later Balaam exhorted the Midianites to send their beautiful daughters to allure the Hebrew men with their beauty and entice these men to idolatry by worshipping the Baal of Peor. ⁸⁷⁴ It worked, as described in Numbers 31:15-16 "Moses said to them, "Have you let all the women live? Behold, these caused the sons of Israel, by the counsel of Balaam, to act treacherously against the Lord in the matter of Peor, and so the plague came among the congregation of the Lord." ⁸⁷⁵ And in Revelation 2:14 "Balaam, who taught Balak to put a stumbling block before the sons of Israel, that they might eat food sacrificed to idols and practice immorality." Balaam had been prevented by God from cursing the Jews but had been allowed to counsel the Midianites to tempt the Jews and bring a plague upon the Jews.

[hasatan] is enormously powerful. As described in the Book of Job, ⁸⁷⁶ "Can you fill [his] skin with harpoons, or [his] head with fishing spears? Lay hands on [him;] think of the battle; you will not do it again! Behold, the hope of a man is disappointed; he is laid low even at the sight of [him.] No one is so fierce that he dares to stir [him] up." ⁸⁷⁷ [hasatan] is enormously powerful and hates man and because of [his] hatred for man, [he] hates Israel. All hope would be disappointed if God had not put a hedge about Israel protecting Israel from the [evil one]. Yet like Balaam, the boundaries about [hasatan] do not mean that [he] cannot tempt them. [he] could still tempt Israel to worship false gods. ⁸⁷⁸

Scripture records that often Israel slipped into idolatry and each time God brought upon them punishment for their transgressions. But Israel continued and because of the Promise, it was through the Jews that salvation was accomplished by the Son of David, the Son of God, Jesus Christ. As Vatican II stated, "To the Jews "belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ"; "for the gifts and the call of God are irrevocable.""

⁸⁷⁹

There is another noteworthy point concerning [the devil] and his hatred for the Jews that is found in the LXX Septuagint. In the Greek text of Esther 8:1 in the LXX Septuagint, Esther speaks of "*haman, the devil*." The Hebrew text reads differently, "*haman, the enemy of the Jews*." This situation is similar to what seemed to be a dichotomy between 2 Samuel 24:1–25 and 1 Chronicles 21:1–22:1. 2 Samuel says that 'the LORD' incited David to take a census of Israel while 1 Chronicles says that 'satan' stood and incited David to number Israel. The resolution of the seeming dichotomy was that the LORD sent a satan to incite Israel. Similarly, the Hebrew text of Esther 8:1 speaks of "haman, the enemy of the Jews" using the Hebrew word 'saran' that is commonly used to speak of human enemies. The Septuagint, on the other hand, uses "the devil" to describe haman. This reference

⁸⁷² to be an adversary or 'satan' to Balaam

⁸⁷³ After an angel of the LORD appeared even an ass was smart enough to know that continuing on the journey would result in death.

⁸⁷⁴ This is mentioned in Scripture though Josephus greatly elaborates on Balaam's counsel and the result.

⁸⁷⁵ The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Nu 31:15–16). San Francisco: Ignatius Press.

⁸⁷⁶ This is a description of [leviathan] another name for [hasatan.]

⁸⁷⁷ Job 41:7–10

⁸⁷⁸ Who were demons within [his] kingdom.

⁸⁷⁹ Catholic Church. (2000). Catechism of the Catholic Church (2nd Ed., p. 223). Washington, DC: United States Catholic Conference.

to [the devil] points to the demonic influence behind haman. Hence after it is said that “haman is the enemy of the Jews” one can also say that haman is [the devil.] Thus [hasatan] is synonymous with [one who] is ‘the enemy of the Jews.’

A similar situation to ‘haman in the Book of Esther’ is mentioned by Joseph Ratzinger in his interview by Peter Sewald.⁸⁸⁰ Ratzinger mentions, what he had judged as a reliable account(s), that hitler would be fearful and tremble⁸⁸¹ looking into an empty part of the room mumbling that ‘he is here.’ Nobody else in the room saw who or what hitler was speaking of. Some in the room took it be an evil spirit that hitler was seeing, a demon. So, just as the LXX Septuagint points to the demonic influence behind haman, a man who hated the Jews, this account points to a demonic influence behind hitler. Just as haman died intending to kill the Jews, so did hitler. Just as haman’s ten sons were hanged so too hitler’s ten ‘sons’⁸⁸² were hanged. [hasatan] had hated man and hated the Promise that would prove [his perfection] imperfect. [hasatan] had hated the Jews from whom salvation would come. [hasatan] was the [spirit of contradiction] behind: the three friends in Job, haman and hitler. Despite all [his] diabolical efforts, it was at the Cross that Jesus crushed the head of this [serpent.]

Two Kingdoms

Matthew 12:22-32 reads,

“Then a blind and mute demoniac was brought to him, and He healed him, so that the mute man spoke and saw. And all the people were amazed, and said, “Can this be the Son of David?” But when the Pharisees heard it they said, “It is only by (the) Beelzebul, the prince of demons, that this man casts out (the) demons.” Knowing their thoughts, He said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if [the satan] casts out [the satan], [he] is divided against [himself]; how then will [his] kingdom stand? And if I cast out demons by [beelzebul], by whom do your sons cast them out? Therefore, they shall be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.”

Jesus, the Son of David and the King of the Jews sheds light on a wealth of gems in this single passage in the Gospel of Matthew. The first thing that is highlighted is that the Pharisees believed in demons and believed that the demons had a prince. Most orthodox rabbis today agree, demons exist although it is not widely discussed. Jesus reveals that this [beelzubul] is also ‘the devil’. The Greek definite article ‘o’, translated as ‘the’, is used when referring to satan in these verses. In this instance Scripture refers to the rebukeable spirit as ‘o satan’ instead of ‘o diablo’. But the reader knows from the account of the temptation in the wilderness where Jesus is tempted by [o diablo] that Jesus rebukes [him] saying, “begone [o satan.]”⁸⁸³ Thus Scripture reveals that [o diablo] and [o satan] are one and the same.⁸⁸⁴ [o diablo] and [o satan] both refer to the same rebukeable spirit that hates man and is referred to as [hasatan] in the Hebrew text of the Book of Job.

⁸⁸⁰ *ibid*

⁸⁸¹ *Reminiscent of Eliphaz’s encounter with [spirit of contradiction] in the Book of Job.*

⁸⁸² *Those nazis that were accomplices of Hitler who were condemned to hanging at the Nuremberg trials.*

⁸⁸³ *Again grammatical rules may have precluded saying “begone the satan”.*

⁸⁸⁴ *One of the blessings of having the Old Testament in Greek is that this passage confirms that ‘o diablo’ in the Old Testament is ‘o satan’ are one and the same being.*

Next Jesus highlights that there are two kingdoms. There is the Kingdom of God and the kingdom of [the satan.] These are opposing kingdoms. This means that [the satan's] kingdom opposes the Kingdom of the LORD. There are those who criticize this teaching by straw-manning⁸⁸⁵ it, saying that this teaches there are two gods, one that is good and one that is evil. The Church has constantly taught that this does not mean that there are two gods. God is God alone⁸⁸⁶ and there are no other gods. The Catholic understanding of [satan] was built upon Scripture from both the Old and New Testaments. It is consistent with the revelation of [hasatan] in the Book of Job. [hasatan] was not allowed to test Job until the LORD allowed [him] to do so. [hasatan] is free to follow [his] own will, [he] is free to refuse to serve, but when it comes to man on the earth, [hasatan] authority is limited, he does not have unlimited authority. And when [hasatan] does something unjust, as [he] did to Job, [hasatan] is rebuked.

The genesis for this limit goes back to the beginning, when the LORD God cursed [the serpent]. The LORD God had cursed [the serpent] to crawl on his belly and eat the dust of the earth. Here is the genesis of [the serpents] authority to be, as is stated in Ephesians 2:2, *"the prince of the air"* and as stated in Colossians 1, to bring in the *"dominion of darkness."* Thus [the satan] could tempt Jesus in the wilderness saying about the kingdoms of the earth, *"To You [i] will give all this authority and their glory; for it has been delivered to [me], and [i] give it to whom [i] will."*⁸⁸⁷

The LORD God, the God of Mercy and Justice had delivered the world into the power of [the serpent] BUT [the serpent] had been constrained by the words that the *'Seed of the woman'* would crush [his] head. This was the constraint that was put on [hasatan] when [he] was given the kingdoms of the earth. Throughout [his] reign [he] was constrained by the Word of the LORD. Thus there was Noah, Job, the Patriarchs, and Israel⁸⁸⁸ that were not subject to the unconstrained dominion of [hasatan], [he] was not free to touch them without the approval of the LORD. The Word of the LORD would work through these men to bring the Evangelion Promise to fulfilment. This Promise was fulfilled in Jesus Christ, the Seed of the woman, the Son of David, the only begotten Son of God and the King of the Jews. It was Jesus, through His Life, Crucifixion, and Resurrection, Who would overthrow [hasatan]. Truly in Jesus the Kingdom of God had come.

How are we to think about two kingdoms if the LORD is King of all? That is, if the LORD is king then how can we speak of [hasatan] as a king? Consider the earthly analogy, the LORD allows there to be kings among men. Any earthly kingdom is still under the Kingship of God but the LORD allows men to have and be kings. These kings should serve the LORD but many do not. There have been kings that have freely chosen to do wicked things. God has allowed this. In much the same way we can think of the spirits and the evil kingdom of [hasatan].

When [lucifer] 'stated' [his] reason for not serving, many [spirits] followed [him.] [lucifer] not only beguiled man, [he] beguiled the [spirits] and [they] became [his] followers and God allowed [them] to act in [their] freedom. The LORD did not uncreate or cause [lucifer] and [his] kingdom to cease to exist. The LORD allowed [them] to

⁸⁸⁵ *Straw-manning means characterizing an opposing opinion in the weakest possible way so as to appear to have incontrovertible objections to it. It is the opposite of steel-manning an argument, that is characterizing the strongest part of the opposing opinion and then critiquing it.*

⁸⁸⁶ *Of course One God in three Persons but still One God.*

⁸⁸⁷ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Lk 4:6). San Francisco: Ignatius Press.*

⁸⁸⁸ *And more*

continue to exist. He chose to suffer [them] rather than uncreate [them.] So, the kingdom of [demons] continued, despite [their] refusal to serve and [lucifer] was king over all the [sons of pride.]

But when it comes to man and earth, this demonic [king] and [his] kingdom has bounds. Initially [satan] was bound by the Promise, but after the Promise was fulfilled [satan] was bound by Him to Whom all authority in Heaven and earth had been given, Jesus Christ. Catholic exorcists will tell you that no one can be possessed by a demon(s) unless they had been first given permission by Jesus.⁸⁸⁹ Every and anything that happens is subject to the authority of Jesus. So why does Jesus permit suffering and death, why does He permit [demons] to remain in the world causing disasters for man? Jesus is the Son of the Father and the Father allowed evil to continue in the world and did not uncreate the [demons.] Through His Passion for PERFECTION Jesus would suffer and thereby bring about a greater Good than if [demons] had never been allowed to exist. Jesus would restore man in the Image and Likeness of God.

What else do we know of this kingdom of evil that the King of kings allows to exist? First, we know of [their] hatred for man. They followed [lucifer] [their] king. Next, the Book of Job provides a detailed 'manifesto' concerning this hatred. This is where the Book of Job becomes so revealing. Once the [spirit of contradiction] is recognized and the great influence [he] had over the three friends such that we can hear in what they say the influence of the stealthy [spirit of contradiction], then we can begin to understand what the three friends are saying. This leads to the recognition that when the three friends speak of wicked men, they were actually speaking about man. In another part of this Appendix there is a collection of everything said by the three friends that accuses man as wicked. These words of the three friends are combined with what [hasatan] said before the LORD and what the [spirit of contradiction] had stated.

It seems hard to believe the three friends would accuse man of being so despicable since they were men themselves but one need only recall their words that man was abominable, a worm and a maggot to confirm that they in fact were speaking of man. It was as if they were possessed or at least oppressed by the [spirit of contradiction.] So, all their words that accuse wicked man and how he will perish like his own dung, and die without wisdom, it is as if spoken by [hasatan] [himself] and echoed by the subjects of [his] kingdom.

This evil kingdom has as its foundation and structure the hatred of man. This [satanic] kingdom is not divided. As Jesus had said, a kingdom divided against itself cannot stand. In this kingdom there are many [devils] and Scripture has revealed a few of these names. There is [abaddon], [lilith], [leviathan], [rahab], [behemoth] and [azazel].⁸⁹⁰ The gods mentioned in the Old Testament, [baal], [chemosh], [dagon], [milcom], etc. were [demons]; [demons] [who] oppressed [their] followers and could even have done spectacular things to entice [their] followers.

⁸⁹¹ This is clearly stated in Baruch ⁸⁹² Chapter 4:5-7, "*Take courage, my people, O memorial of Israel! It was not*

⁸⁸⁹ One must be careful not to presume this means that every demon specifically appears before Jesus in order to get permission to possess a person. Instead, think of it rather as there are bounds, established by Jesus. These bounds limit the demons, they cannot operate outside these bounds for fear of being rebuked and pierced. So, for example, think of someone who commits their life to [satan] for the sake of worldly gain. This is an act of free will. In such cases it may be within the bounds within which demons are allowed to possess this person without having to get the permission of Jesus.

⁸⁹⁰ This is not meant to be a comprehensive list.

⁸⁹¹ Some have opined that [demons] are not much discussed in the Old Testament. A few say this even about the New Testament. When in actuality even the Old Testament is replete with references to [demons] and [their] hatred for man. The Book of Job has [satan] and, as has already been explained, a very detailed description of why [they] hate man. Then there are the [gods] mentioned in the Old Testament and the other spiritual [demons] that plague mankind. In the New Testament there is even more. So, [demons] are mentioned throughout both Testaments.

⁸⁹² Baruch is not extant in Hebrew but is included in the Greek Septuagint and the Latin Vulgate and is included in the Catholic Church's canon of Scripture.

for destruction that you were sold to the nations, but you were handed over to your enemies because you angered God. For you provoked Him Who made you, by sacrificing to demons and not to God.” Catholic exorcists will tell you even today that there are demons who identify themselves⁸⁹³ with these names. This leads to the question that when Scripture speaks of [leviathan] and [abaddon] and [others,] are these all names for a single [devil] or are these separate [demons?] For our purposes, think of [them] as one kingdom, with many spirits that are named but [who] are all ruled over by the king known as [satan] and [lucifer.] Thus, it is appropriate to think of [leviathan] and [abaddon] as synonymous with [satan] or [lucifer] because they are not divided. They are the [sons of pride] with [satan] as their king, their father in pride.

[hasatan's] accusation against man

Outside of the Book of Job there are only three verses in the Old Testament that contain the words of [satan]. These are the words spoken by [satan] as the [serpent] to the woman in the Garden of Eden; tempting her to eat of the forbidden fruit so that she and Adam can become like God. The same number of verses, three, are spoken by [satan] in the New Testament when [satan] tempts Jesus at the end of His fast in the wilderness.⁸⁹⁴

There are more verses containing the words of [satan] in the Prose first two chapters of the Book of Job, than in all of these other verses in the Old and New Testaments combined. Seven verses contain the words directly attributed to [hasatan] in the Book of Job. If the [spirit of contradiction] is in fact [hasatan] as stated in this book, and many of the words coming from the three friends are under the influence of the [spirit of contradiction], then the Book of Job presents a large corpus of verses containing the words of [hasatan] that address the object of [his] rebellion, refusing to serve man. The following is a compilation of verses spoken by [hasatan] as [himself] and as the [spirit of contradiction] and those spoken by the three friends under the influence of the [spirit of contradiction] concerning the central question⁸⁹⁵ of the Book of Job, “*what is man.*” Think of this compilation as if [hasatan] were giving a long speech before the heavenly assembly concerning man in the generations before the great flood to justify why [hasatan] refused to serve man.

[i] “have been going back and forth on the earth, and walking up and down on it.” [i] know what man is. ‘Can mortal man be righteous before God? Can a man be pure before his Maker? Even in his servants he puts no trust, and his angels he charges with error; how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth. Between morning and evening they are destroyed; they perish forever without any regarding it. If their tent-cord is plucked up within them, do they not die, and that without wisdom?’

Does man fear God for nothing? Has God not put a hedge about him and his house and all that he has, on every side? God has blessed the work of his hands, and his possessions have increased in the land. But should God put forth His hand and touch all that he has, man will curse God to His face. Skin for skin! All that a man has he will give for his life. But if God were to put forth His hand, and touch his bone and his flesh, man will curse God to His face.

⁸⁹³ under the power of the Jesus acting through the exorcist

⁸⁹⁴ There are three verses in Matthew and three in Luke but they basically contain the same words so it is counted as three total.

⁸⁹⁵ One of the central questions.

Surely vexation kills (man) the fool, and jealousy slays the simple. [i] have seen the fool taking root, but suddenly [i] cursed his dwelling. His sons are far from safety, they are crushed in the gate, and there is no one to deliver them. His harvest the hungry eat, and he takes it even out of thorns; and the thirsty pant after his wealth. For affliction does not come from the dust, nor does trouble sprout from the ground; but Adam is born to trouble as the sparks fly upward.

Do you not know this from of old, since Adam was placed upon earth, that the exulting of wicked man is short, and the joy of the godless but for a moment? Though his height mount up to the heavens, and his head reach to the clouds, man will perish forever like his own dung; those who have seen him will say, 'Where is he?' He will fly away like a dream, and not be found; he will be chased away like a vision of the night. The eye which saw him will see him no more, nor will his place any more behold him. His children will seek the favor of the poor, and his hands will give back his wealth. His bones are full of youthful vigor, but it will lie down with him in the dust. Though wickedness is sweet in his mouth, though he hides it under his tongue, though he is loath to let it go, and holds it in his mouth, yet his food is turned in his stomach; it is the gall of asps within him. He swallows down riches and vomits them up again; God casts man out of his belly. Man will suck the poison of asps; the tongue of a viper will kill him.⁸⁹⁶ He will not look upon the rivers, the streams flowing with honey and curds. He will give back the fruit of his toil, and will not swallow it down; from the profit of his trading, he will get no enjoyment. For man has crushed and abandoned the poor, he has seized a house which he did not build. Because his greed knew no rest, he will not save anything in which he delights. There was nothing left after he had eaten; therefore, his prosperity will not endure. In the fulness of his sufficiency he will be in straits; all the force of misery will come upon him. To fill his belly to the full God will send his fierce anger into man and rain it upon him as his food. He will flee from an iron weapon; a bronze arrow will strike him through. It is drawn forth and comes out of his body, the glittering point comes out of his gall; terrors come upon him. Utter darkness is laid up for his treasures; a fire not blown upon will devour him; what is left in his tent will be consumed. The heavens will reveal man's iniquity, and the earth will rise up against him. The possessions of his house will be carried away, dragged off in the day of God's wrath. This is man's, wicked man's, portion from God, the heritage decreed for him by God.

Can papyrus grow where there is no marsh? Can reeds flourish where there is no water? While yet in flower and not cut down, they wither before any other plant. Such are the paths of all who forget God; the hope of godless man shall perish. Man's confidence breaks in sunder, and his trust is a spider's web. He leans against his house, but it does not stand; he lays hold of it, but it does not endure. He thrives before the sun, and his shoots spread over his garden. His roots twine about the stone-heap; he lives among the rocks. If he is destroyed from his place, then it will deny him, saying, 'I have never seen you.' Behold, this is the joy of man's way; and out of the earth others will spring.

But oh, that God would speak, and open his lips to man, and that he would tell man the secrets of wisdom! For He is manifold in understanding. Know then that God exacts of man less than his guilt deserves. For He knows worthless man; when He sees iniquity, will He not consider it? But stupid man will get understanding when a wild donkey's colt is born an Adam. As [i] have seen, those who plow iniquity and sow trouble reap the same. By the

⁸⁹⁶ Because [the serpent] will strike His heel.

breath of God they perish, and by the blast of His anger they are consumed. He frustrates the devices of the crafty, so that their hands achieve no success. He takes the wise in their own craftiness; and the schemes of the wily are brought to a quick end. They meet with darkness in the daytime, and grope at noonday as in the night. But the eyes of man, wicked man, will fail; all way of escape will be lost to him, and his hope is to breathe his last."

Can man be profitable to God? Surely he who is wise is profitable to himself. Is it any pleasure to the Almighty if man is righteous, or is it gain to Him if man make his ways blameless? Is it for man's fear of Him that He reproves man, and enters into judgment with man? Is not man's wickedness great? There is no end to man's iniquities. For man has exacted pledges of his brothers for nothing, and stripped the naked of their clothing. Man has given no water to the weary to drink, and has withheld bread from the hungry. The man with power possessed the land, and the favored man dwelt in it. Man sent widows away empty, and the arms of the fatherless were crushed. Therefore, snares are round about man, and sudden terror overwhelms him; his light is darkened, so that he cannot see, and a flood of water covers him. Is not God high in the heavens? See the highest stars, how lofty they are! Therefore, man says, What does God know? Can He judge through the deep darkness? Thick clouds enwrap Him, so that he does not see, and he walks on the vault of heaven. Will man keep to the old way which wicked men have trod? They were snatched away before their time; their foundation was washed away. They said to God, 'Depart from us,' and 'What can the Almighty do to us?' Yet he filled their houses with good things— but the counsel of the wicked is far from me.

What is man, that he can be clean? Or he who is born of a woman, that he can be righteous? Behold, God puts no trust in his holy ones, and the heavens are not clean in his sight; how much less one who is abominable and corrupt, man who drinks iniquity like water! Wicked man writhes in pain all his days, through all the years that are laid up for the ruthless. Terrifying sounds are in his ears; in prosperity the destroyer will come upon him. He does not believe that he will return out of darkness, and he is destined for the sword. He wanders abroad for bread, saying, 'Where is it?' He knows that a day of darkness is ready at his hand; distress and anguish terrify him; they prevail against him, like a king prepared for battle. Because he has stretched forth his hand against God, and bids defiance to the Almighty, running stubbornly against him with a thick-bossed shield; because he has covered his face with his fat, and gathered fat upon his loins, and has lived in desolate cities, in houses which no one should inhabit, which were destined to become heaps of ruins; he will not be rich, and his wealth will not endure, nor will he strike root in the earth; he will not escape from darkness; the flame will dry up his shoots, and his blossom will be swept away by the wind. Let him not trust in emptiness, deceiving himself; for emptiness will be his recompense. It will be paid in full before his time, and his branch will not be green. He will shake off his unripe grape, like the vine, and cast off his blossom, like the olive tree. For the company of godless man is barren, and fire consumes the tents of bribery. He conceives mischief and brings forth evil and his heart prepares deceit.

Yes, the light of man the wicked is put out, and the flame of his fire does not shine. The light is dark in his tent, and his lamp above him is put out. His strong steps are shortened and his own schemes throw him down. For he is cast into a net by his own feet, and he walks on a pitfall. A trap seizes him by the heel, a snare lays hold of him. A rope is hid for him in the ground, a trap for him in the path. Terrors frighten him on every side, and chase him at his heels. His strength is hunger-bitten, and calamity is ready for his stumbling. By disease his skin is

consumed, the first-born of death consumes his limbs. Man is torn from the tent in which he trusted, and is brought to [me], [the king of terrors.] In his tent dwells that which is none of his; brimstone is scattered upon his habitation. His roots dry up beneath, and his branches wither above. His memory perishes from the earth, and he has no name in the street. He is thrust from light into darkness, and driven out of the world. He has no offspring or descendant among his people, and no survivor where he used to live. They of the west are appalled at his day, and horror seizes them of the east. Surely such are the dwellings of the ungodly, such is the place of man who knows not God.”

How then can man be righteous before God? How can he who is born of woman be clean? Behold, even the moon is not bright and the stars are not clean in his sight; how much less man, who is a maggot, and the son of man, who is a worm.” No, in this God is wrong to tell us to serve man! [i] know what man is and him [i] will not serve.

These are as if the words of [hasatan] spoken before the heavenly assembly to explain [his] reason for saying, “I will not serve.”

*The Testament of Job*⁸⁹⁷

(This subchapter expands upon the information provided in Chapter 6 about the Testament of Job.)

In any war it is a great advantage for the defender to know as much as possible about the adversary. It is to the adversary's advantage to obscure and hide this information. One way to hide this information is to sow false information, this is known as disinformation. Disinformation is crafted to lead the defender into thinking wrongly about the adversary's strengths and weaknesses. But disinformation is two fanged. An adversary can also fabricate and sow disinformation about the defender in an attempt to propagate doubt, distrust, and confusion among the defenders. Disinformation should contain enough accuracy so as not to be immediately recognized as false yet it must be assiduously crafted so maximum misunderstanding, confusion, and discord take root. It is important that the disinformation be precisely targeted against strategically important points so that it can grow and produce maximum disorientation and confusion.

This leads us to the Testament of Job, an ancient book generally considered to be written in a timeframe close to the time of Christ, up to one hundred years before or after the time Jesus lived. At present there is no precise dating, nor have the author(s) been identified, there is only speculation about both. The Testament has been called by some as one of the Lost Books of the Bible but it is not Biblical, it is anti-Biblical. The Testament was rejected by both Jews and Christians, both of whom barred it from their canons of Scripture. It obscures and contradicts the Word of the LORD. Some consider it Apocryphal, others as Pseudographia, but it should be considered by all as poisonous disinformation. Whether it was intentionally disinformation prepared by enemies of the Inspired Word of God or whether the author(s) were unwittingly influenced by the [spirit of contradiction],⁸⁹⁸ it is hard to say. It can be said that the Testament follows a deadly pattern as seen before in the Garden.

⁸⁹⁷ The following commentary is based on a translation of the Testament of Job contained in “The Old Testament Pseudepigrapha”, Vol I edited by James H. Charlesworth. It should be noted that there are five distinct texts for the Testament. While many of the details are the same there are differences. For example, in one text the three Testament- friends visit Testament-Job after twenty years in another text it is seven years. The Old Testament Pseudepigrapha describes the different texts.

⁸⁹⁸ as was the Eliphaz and the other friends

In the Garden of Eden [the serpent] did not begin his temptation of the woman with a direct contradiction of God's Word. [he] was subtle, sowing doubt by asking the woman whether God had really said not to eat of any tree in the garden. [satan's] tactic is to knock us off balance by obscuring the Word of God before outright contradicting God's Word. This same subtlety is at work in the Testament of Job. It contains many of the familiar details found in the Inspired Book of Job; then it elaborates and embellishes many of them. Because of the similarity of the details and the allure of many of the embellishments the reader can be seduced into thinking of the Testament as a supplement to the Inspired Book of Job, merely providing additional details. But the Testament contains a number of deadly details that obscure and outright contradict the Inspired Book of Job. These act as poison which at first clouds then grows to totally contradict the Word of the LORD.

The Testament is in the form of a testimony by t-job.⁸⁹⁹ He is nearing the end of his life so he describes to his second set of children all that happened to him before, during, and after t-satan's assault on him and after t-god restores his health, wealth, and prestige. His testimony begins as he calls his children to form a circle around him⁹⁰⁰ and he identifies himself as a descendant of Esau. Because t-Job use to live quite near to a venerated idol's temple he had asked himself whether this idol was really the God Who made heaven and earth. As if in response to his pondering, t-god sends a t-angel⁹⁰¹ to reveal that the idol is not t-god but the t-satan "by whom human nature is deceived."⁹⁰² t-job asks t-angel for permission to destroy the temple so as to end this satanic worship. t-angel approves but warns t-job that t-satan will retaliate.

"If you attempt to purge the place of satan, he will rise up against you with wrath for battle. But he will be unable to bring death upon you. He will bring on you many plagues, he will take away for himself your goods, he will carry off your children. But if you are patient, I will make your name renowned in all generations of the earth till the consummation of the age. And I will return you again to your goods. It will be repaid to you doubly, so you may know that the Lord is impartial – rendering good things to each one who obeys. And you shall be raised up in the resurrection. For you will be like a sparring athlete, both enduring pains and winning the crown. Then will you know that the Lord is just, true, and strong, giving strength to his elect ones."

One can only speculate if the author of the Testament ever imagined what t-job would have thought of these promises. Maybe something like,

Let's see – I will lose all ten of my children, maybe my old wife will die,⁹⁰³ lose all my goods and health for a while but my life will be safe. I stand to gain another set of children,⁹⁰⁴ maybe a new and beautiful young wife,⁹⁰⁵ double my wealth, my health will be restored and I will have a long life, and FAME in all generations. Wow, I can

⁸⁹⁹ Because the characters in the Testament have the same or similar names to the Inspired Book of Job, in this discussion Job, satan, the angel, the three friends, Elihu, and god will be preceded by 't-' so to distinguish these from the individuals in the Inspired Book of Job who are also mentioned by way of contrast.

⁹⁰⁰ Forming a circle around him is worthy of further investigation as it might be a subtle signature pointing to the source of the Testament.

⁹⁰¹ T-Job refers to the angel as the "very bright light." One is reminded of Saint Paul stating that even [satan] disguises himself as an angel of light. See 2 Corinthians 11:14.

⁹⁰² An ironic description given that the whole Testament is inspired by a spirit of deception.

⁹⁰³ A possibility as a result of intense grief at knowing all ten of her children were killed in an instant

⁹⁰⁴ One wonders if a new set of children would feel a little unsettled by the thought that t-job had traded all of his first set children for wealth and glory, would he do so again to his second set if an even better opportunity presented itself.

⁹⁰⁵ Maybe with a large dowry

defeat t-satan and be famous in all generations, if only I persevere. I really like the sound of that. It is a great deal!

All I need to do is to be patient.⁹⁰⁶ I would be a fool not to accept such a deal.⁹⁰⁷

No moral or theological dilemmas or questions about justice or judgement for t-Job here, it is all strictly business.

Thus, the Word of God has been obscured, even poisoned. Instead of seeing the genesis of the great adversities that Job suffers as the result of [hasatan's] contradiction of God's Judgement, as described in the inspired Book of Job, the Testament lulls the reader into envisioning a different satan, a t-satan. Some have described t-satan as "far more villainous"⁹⁰⁸ than the [satan] in the Inspired Book of Job,⁹⁰⁹ Nothing could be farther from the Truth. t-satan is but a strawman and a pathetic one at that, obscuring the true malevolence and power of [hasatan,] the prince of [perfection], the [king of the sons of pride], the [leviathan].⁹¹⁰

When t-satan retaliates as a result of the destruction of his temple by t-job, he is only defending his kingdom, as any king would if his property were destroyed. He defends viciously but ultimately ineffectually. t-satan's response to the destruction of his temple is so understandable that even t-angel is able predict it. t-job is able to prepare for and cope against t-satan's attacks because t-angel has told him what t-satan will do and just as importantly what he cannot do. Ultimately t-satan fails to overcome t-job; he concedes defeat, and goes away vanquished and crying. The reader is left amazed how resolutely the t-job, the great wrestler, or shrewd business man, was able to defeat t-satan. t-satan was definitely no [leviathan.]

The Testament of Job has completely obscured the Truth concerning [hasatan] in the inspired Book of Job. In the inspired Book, [hasatan] was the [king over all the sons of pride], [he] was [leviathan,] so powerful that harpoons and spears are of no use.⁹¹¹ In comparison t-satan is a weak and a pathetic spirit who eventually admits defeat and goes away crying. This characterization lulls the reader into thinking of t-satan as a dolt whom man can overcome merely with patience and without any help from God.

Not only is [hasatan] obscured, but just as importantly, [his] motivation is completely obscured. In the Inspired Book of Job [hasatan] had nothing but contempt for man. This emerges in his contradiction of God's Judgement concerning Job and was completely unmasked in the final speeches of Eliphaz and Bildad who speak as [his] mouthpiece.⁹¹² [the spirit of contradiction] judges man as unworthy of a throne, rather "*man will perish forever like his own dung.*"⁹¹³ Man is despicable and only serves God because God protects and rewards him. Take away this protection and his rewards then man is so abominable that he will curse God to His Face. Man is only a maggot and a worm. None of this is mentioned in the Testament, instead t-satan is only and understandably retaliating against an attack on his temple.

⁹⁰⁶ Of course, according to the Testament, it will take twenty years during which t-Job will sit on a dung heap the whole time while Sitis will be required to work as a slave to feed him. Though after the twenty years and just before the restoration of all t-Job's wealth she will go off and die by herself. No wonder t-angel tells t-Job he will have to be patient!

⁹⁰⁷ In the Testament it is all about the 'money' (in this case in the form of livestock, gold and silver)

⁹⁰⁸ Wikipedia, 2018

⁹⁰⁹ That some say was just doing his job. This is addressed in the Appendix "Who is [the satan?]"

⁹¹⁰ In the Testament, t-satan does not begin his discussion with t-job (or t-jobs servants) with a question. It is with a statement or a command.

⁹¹¹ Here I am referring to God's description of [leviathan] which is discussed in the commentary on the Book of Job in Chapter 6 of this Book. Of course there is a man who can overcome [leviathan,] it is Jesus Christ, but the rule that only God can overcome [leviathan] is still valid, since Jesus was both man and God.

⁹¹² Again, see the Chapter 6 and the discussion of the spirit of contradiction that was the inspiration behind the three friends.

⁹¹³ Job 20:7

The person of Job in the Inspired Book of Job has also been poisoned. While not explicitly stated, the reader is led to conclude that t-Job was willing to suffer great losses in the expectation of a reward, an extravagant reward.⁹¹⁴ The reader may or may not have made the same choice depending on his/her business greediness and how much suffering he/she would be willing to undergo. t-job underwent a lot of suffering in order to obtain fantastic rewards. In the sense that he was willing to undergo such great suffering t-job could be considered admirable.⁹¹⁵ But ironically one is led to consider he only does it for the reward, the very thing [hasatan] accused Job of in the Book of Job. t-job had proven himself a patient wrestler (or business man and mercenary) but he is not the Job of the Bible.

Very importantly the very words of t-angel contradict a central point in the Inspired Book of Job, that God allows the righteous to suffer. T-angel states "And I will return you again to your goods. It will be repaid to you doubly, so you may know that the Lord is impartial – rendering good things to each one who obeys." This returning of good things as payment for suffering unjustly makes t-job's decision simply a business deal. One pays God for protection and wealth by obeying God. God in turn rewards the payor with good things. If God allows something bad to happen, He will restore everything doubly. But for those who do not pay their bills God will punish them. This is not the LORD of the Book of Job. Job was blameless and God allowed him to suffer greatly. Job's discourses in the inspired Book make it clear that he has no hope of restoration of his children or wealth. It doesn't even enter his mind. Rather the Job of the Bible is in such agony that he laments that he had ever been born. t-job in contrast is a shrewd business man and is nothing like Job of the Bible. The Testament insinuates in the mind of the reader that t-job's suffering was just part of the business deal that t-job accepted before he destroyed t-satan's temple.

Many of the details from the Book of Job have been greatly embellished by the Testament. Instead of starting out rich t-job starts is described as being fantastically rich.⁹¹⁶ Instead of simply being blameless and upright, the Testament describes t-job as being incredibly generous to the poor. He has thirty tables in his home set for strangers and twelve more for widows. His home is open to feeding the poor twenty-four hours a day. The Testament devotes seven Chapters to extolling t-Job's wealth and philanthropy before he is attacked by t-satan. These details are almost intoxicating.

While in the Book of Job the three friends come to see Job when they hear of Job's adversities, in the Testament the three friends are kings who each come with an army of servants. Their visitation occurs twenty years⁹¹⁷ after t-Job has lost his children, servants, fortune, and health. t-job has been patient and enduring the whole time. These embellishments overwhelm and intoxicate the reader into trusting the narrative so that the poisonous fruit is not detected and it can be more easily swallowed.

The Testament not only obscures [hasatan] and the person of Job but the three kings as well. t-eliphas⁹¹⁸ is still the leader among the three kings but he expresses no concern about getting t-Job to admit his guilt so that his blessing could be restored, as Eliphaz did in the Inspired Book of Job. In the Testament t-eliphas's primary

⁹¹⁴ *The doubling of an enormous fortune is a fantastic reward.*

⁹¹⁵ *Of course, some may take exception to this judgment since his 'business deal' meant the death of his first ten children.*

⁹¹⁶ *For example, where Job in the Book of Job has 7,000 sheep, in the Testament t-Job has 130,000 sheep. Similar inflated scales hold for his other animals.*

⁹¹⁷ *Here there are differences among the different versions of the Testament. One version says that it was seven not twenty years.*

⁹¹⁸ *This is the Greek spelling of Eliphaz.*

concern is to confirm whether the unrecognizable man on the dung heap is really t-job. There is no mention of the [spirit of terror] or his message of contradiction, neither of which is surprising or unexpected given the intent to totally obscure [hasatan] and replace him with a strawman t-satan.

After confirming that it is t-job, t-eliphas laments t-Job's losses, recalling that t-job had been enormously generous to the poor. At this point t-job could have told t-eliphas about the fantastic rewards that were promised by t-god after he endures his suffering, and that he will be famous throughout the generations. But even for the author(s) of the Testament this might have seemed a little too overt, possibly unmasking the disinformation and making it too easy to recognize.⁹¹⁹ Instead t-job responds that his losses do not matter, he has a guarantee of fantastic riches and a place in the life to come. t-eliphas becomes enraged, questioning why did he come to console t-job if he is so sure of an ever-lasting throne. The great tension in the Inspired Book of Job between Eliphaz's insistence that Job repent and Job's adherence to his innocence is nowhere to be found in the Testament.⁹²⁰ t-eliphas is not the Eliphaz.

The Testament's t-baldad ⁹²¹ never accuses man or the son of man as did Bildad. His sole concern is whether t-job has retained his sanity so he tests t-job to determine whether he is still sane. The test is very amusing and its devilish humor is one of the signs pointing to [the spirit] behind the Testament. t-baldad asks a question, "who destroyed your goods?" t-job responds "god" (that is t-god.) This is confusing because earlier t-job had told his second set of children that t-satan had taken away all his wealth (though not before noting the t-god had given him permission.) Here was a chance for t-job to prove to t-baldad what a good business man he was. He could have told him about the promise that his wealth would be restored twofold, he would get another set of ten children, that he would have long life, and be famous for all generations but for the author(s) of the Testament this would require they abandon all subtlety and unnecessarily risk exposing the disinformation to detection. They let the reader construe for himself / herself that it was all about the business deal for t-job. t-baldad continues "then why do you reckon him to be unfair by inflicting you with all these plagues.. at no time does a king dishonor his own soldier who bears arms well for him." The problem with t-baldad's comment is that t-job never complained that t-god had been unfair to him. After all, these losses were all part of the tremendous deal that t-job had made with t-god. There was nothing unfair about that, it was a fantastic deal. Maybe the author(s) of the Testament ⁹²² forgot that they had never written about t-job complaining about t-god. And why should they, t-god was at the other end of the business deal, the one who would pay out the rewards. More likely he/they hoped the reader was familiar with the Inspired Book of Job and expected the reader would take it for granted that Job had questioned God. It is all part of the smoke screen. t-baldad's question is the only place where the question of the justice of the innocent suffering even seems to be implied, if then only tangentially. The reader still knows the context of the Testament, that it was all about the deal. t-job chose to destroy t-satan's temple only after knowing full well that he would be extravagantly

⁹¹⁹ The Testament extols the virtue of patience, even so far as to say it is the highest virtue.

⁹²⁰ There is at least one text on the internet where Testament-Job states: "Eliphaz and those that were with him.. repeated it again and again that I suffered deservedly in this way for having committed many sins.." So while this very important issue from the Inspired Book of Job is mentioned there is no emphasis given to this point, it seems mentioned almost in passing.

⁹²¹ The Testament speaks of Baldad, the Greek word for Bildad.

⁹²² Or more likely hoped that the reader would remember that Job had called God into question in the Inspired Book of Job and failed to notice it was never mentioned in the Testament.

compensated. Many soldiers of fortune risk being wounded in battle in the expectation of surviving and being well compensated. In t-job's case it was not even an expectation, he had been promised to be doubly compensated by t-angel and to have fame for all generations and a place in heaven. t-baldad does not let t-job answer the question concerning the unfairness before posing a riddle, "why does the sun set in the west but rise in the east?"

Instead of answering, t-job poses a counter-riddle, one which I call the 'latrine befuddlement.' t-job states that he will not respond to t-baldad's riddle until t-baldad can answer how it is that when food and water are eaten together and go down the same throat, the body separates them so they come out separately as solid and liquid. This riddle so befuddles t-baldad that he concludes t-job must be sane to have posed such a difficult riddle. For the reader who recognizes that the Testament has totally obscured and contradicted the Word of God this 'latrine befuddlement' is just another sign of the contempt of the [spirit] that is behind the Testament for the Word of God. For the [spirit of perfection] the very question, why do good men suffer is an oxymoron. No man is good. Man is imperfect and only serves God for selfish reasons. The very question is detestable and deserves a 'latrine befuddlement' response.

Finally t-sophar ⁹²³ questions t-job. He seeks to determine whether t-job wants his (t-sophar's) physicians to treat him. t-job, remembering t-angel's promise of restoration, derides t-sophar saying that the t-god who created the physicians would heal him. Notably t-job does not tell t-sophar about the earlier and great promise of healing by t-angel; rather t-job just ridicules t-sophar. What may puzzle the reader is that later in the Testament t-god will rebuke the three friends saying that he would have destroyed them if t-job had not interceded. This is another point that is consistent with the Book of Job. But this means that t-sophar's offer to have his physicians help t-job, which is essentially the only thing that t-sophar says in the Testament, is a capital offence worthy of destruction.

The three kings in the Testament are a far cry from the three friends in the Book of Job. Rather than accusing t-job of having committed grievous evil that justified his suffering these three kings are almost comic relief. Despite their humorous discourses, t-god rebukes them.

It is hard to believe that the author(s) of the Testament thought any reader would take the rebuke seriously given the discourses of the three friends in the Testament. Maybe he/they was relying on the assumption that the reader had previously read the Inspired Book of Job. Hoping that the reader remembered that the three friends were rebuked by God but was fuzzy on the reason for the rebuke, the author(s) concluded his/their disinformation would not be detected. It is but another sign of the author's contempt for the Inspired Book of Job.

Another character in the Testament that is common to the Book of Job is t-job's wife. In the Inspired Book of Job she is unnamed and mentioned very briefly. She speaks in only one relatively short verse; she tells Job to curse God and die. ⁹²⁴ In contrast she has a very prominent role the Testament where she is called Sitis. Six chapters are allotted to her words and descriptions of her condition. She is mentioned before and after the three kings. A detail that is in common with the inspired Book of Job is that early in the Testament Sitis tells t-job to curse

⁹²³ Again Sophar is the Greek spelling of the name Zophar.

⁹²⁴ In the GREEK LXX Septuagint Job's wife still only speaks one verse, but the verse is much longer. She speaks of Job's children, the sons and daughters of her womb passing away and of her labors while Job sits on the dung heap.

⁹²⁵ t-god and die. After the three kings have concluded their comic relief, Sitis presents herself before them and her husband t-Job. She is in taters and, as some would say, at the end of her rope. She had been slavishly working for twenty years to buy the bread so she and t-job could eat and live while he sat the whole time on the dung heap. She calls upon t-eliphas and the other two kings to look at her sorry condition and recall how lavishly she used to be dressed. Upon comparing her former wealth to her present destitution, the three kings make great lamentations for Sitis. She pleads with them to send their soldiers to bury her children who, after all this time, have never been buried. (According to the Testament that would be twenty years earlier.) They agree and order their servants to go and fulfil her wishes but t-job stops them. After telling them to help him stand up t-job prays to the t-god and then tells them all to look up to the east where they see Sitis's children "crowned with the splendor of the heavenly one." (This is another intoxicating detail for the Testament reader.) Seeing this vision Sitis now recognizes that she has a 'memorial with the Lord'. Utterly exhausted and spent she leaves to go back to work but first she goes to lie down in a cow shed with the oxen. There she dies, alone with only the animals weeping around her body. Nowhere in the Testament does t-job ever say to Sitis, "honey, I know that you have been working as a slave so you could buy the bread I eat while I have been sitting on this dung heap waiting and being patient. But hold on for just a little longer, I will be famous and not only will my wealth be restored but it will be doubly restored. It's a sure thing; a done deal, 'the contract has been signed.' Just be patient." t-job is the antithetical model for considerate and loving communication between a husband and a wife. T-Job has less concern for his wife than the he had for strangers and widows whom he had fed at his tables earlier.

While the three friends in the Testament are kings with lots of servants who made great lamentations for Sitis, (t-eliphas even gave her his cloak) none of them offered to help her. This is another [satanic] detail added to the Testament, like the latrine befuddlement, for the glee of [satan's] sons of pride. The wealthy three kings and t-job let Sitis go off exhausted to die alone with the animals, with no one offering to help her.

As for t-job, he will get a new wife. According to the Testament he marries Dinah who is the mother of his second set of children. Dinah is identified as Jacob's daughter.

t-elihu is also mentioned in the Testament. He is far, far different from the Elihu in the inspired Book of Job. In the Testament a great deal of vitriol has been injected to poison the character of Elihu. In the Inspired Book of Job, Elihu speaks for God, is there to justify Job and then 'trumpets' just before God's theophany in a whirlwind. In the Inspired Book of Job it took six Chapters to present all that Elihu said. In the Testament t-Elihu is accorded only five verses. His speaks just as the three kings have decided to go back to their own countries and says, "stay here till I clarify the issue for him (t-job.) You (the three kings) held on quite some time while t-job boasted himself to be a just man. But I will not hold on. From the start I too made lamentation for him, remembering his former prosperity. ⁹²⁶ And here now he speaks out in boastful grandeur, saying he has his throne in heaven. Listen to me now, and I will tell you about his imaginary estate." The Testament author(s) has t-job refuse to recount any more of t-elihu's words. t-job tells his

⁹²⁵ Again the word curse is stated euphemistically but noticeably Sitis does not mention that t-Job should renounce his integrity. Mentioning this detail may be counter-productive to the disinformation intent of the Testament.

⁹²⁶ Again for the Testament it is all about the money.

children that t-elihu was inspired by t-satan and refers them to a book called “the Miscellanies of Eliphaz”⁹²⁷ for more of what the reprehensible t-elihu had said.

The five sentences that t-job quotes of t-elihu contradict the Inspired Book of Job. First, the Testament quotes t-elihu saying that t-job was boasting that he was a just man. This accusation was never made by Elihu in the Inspired Book of Job. While Elihu quotes Job saying he is a just man he calls Job to task for calling God into question. Elihu never accused Job of boasting that he had been a just man. t-elihu make lamentations for t-job because of his lost property. In the Inspired Book of Job Elihu never laments Job’s lost property. In fact, in the Inspired Book Elihu tells Job, while Job is sitting on a dung heap, that his adversities are the “rich food”⁹²⁸ set before him. In the Inspired Book of Job Elihu never refers to Job speaking of his throne in heaven (another intoxicating detail in the Testament) because Job never spoke of having a throne in heaven. The quoted words of t-elihu, short as they are, are pure disinformation painting a completely contradictory t-elihu from the Elihu in the inspired Book of Job.

The contempt for t-elihu doesn’t end there. t-god rebukes t-elihu and reveals to t-job that t-satan had spoken through him. There is something ironic about this lie. The Testament is actually reflecting that [satan] was the demonic influence by t-elihu’s words. While in the Inspired Book of Job there was the [spirit of contradiction’s] influence behind the three friends, in the Testament it says t-elihu was speaking for t-satan. Recognizing that the Testament as disinformation, this is additional support for the conclusion that in the inspired Book of Job, Elihu was the only one of the four not influenced by [hasatan.]⁹²⁹

t-god tells the three kings that they have not spoken truly about t-job. He tells them He would have destroyed them had not t-job offered sacrifices for them. In response to t-god’s favor, t-eliphaz together with the other two t-friends and all of their troops sing a hymn of condemnation concerning t-elihu. The hymn takes up almost a whole chapter, over half of the chapter verses accuse t-elihu. It says about t-elihu,

(t-Elihu) is the only evil one, (he) will have not a memorial among the living. His lamp is quenched. He is darkness not light. His kingdom is gone and throne is rotted. His tent will be in Hades. He loved the beauty of the snake and the scales of the dragon. Poison is his food. He provoked God’s honored ones to anger. The Lord has forgotten him and the holy ones abandoned him. Wrath and anger shall be his tent. He has no hope or peace only the poison of asps. (He) will have no memorial among the living.⁹³⁰

The Testament contains more verses condemning t-elihu than the verses spoken by t-elihu in the Testament. Again recognizing the Testament as a lie illuminates the person of Elihu in the inspired Book of Job. If the Testament says t-elihu is such an evil one, it must mean that it was very important to vilify Elihu so that any good impression from the Book of Job would be poisoned by disinformation. The opposite of “Elihu is the only evil one” is that “Elihu is a holy one.”

⁹²⁷ Whether the Miscellanies of Eliphaz actually exists or not I do not know.

⁹²⁸ See the discussion of the ‘rich food’ in verse 36:16 in Chapter 6 of this commentary.

⁹²⁹ The logic is that if what the Testament says about t-Elihu is the opposite of the character of Elihu in the Inspired Book of Job, then stating that t-Elihu was the agent of the devil means that Elihu in the Inspired Book of Job was not the agent of the devil.

⁹³⁰ One could almost imagine this as a song of the demons, led by [satan,] accusing Saint Michael the archangel who always stood and forever stands in resistance to [satan] and [his] lies.

This attack on the person of Elihu by the Testament author is one of the strongest pieces of evidence leading to the conclusion that the Testament was [satanically] influenced, not just the naïve, ludicrous, senseless, unwise, and foolish attempt to write a commentary extolling the virtue of resisting [the devil.]

In ancient times, instead of writing a commentary on a book such as the Book of Job, an author would retell the story and add additional details to sermonize a particular point in the Book. The ancient Targums of the Books of Scripture are examples of this practice. So suppose one had the theory that the author(s) of the Testament wanted to write about the profit of resisting the [devil.] But the Testament author(s) was so naïve as to fail to realize that his/their Testament pointed the reader to conclusion that t-job was simply a mercenary who resisted the [devil] for extravagant profit. And he/they were so foolish not to consider how bad it was that in the twenty years that t-job's wife slaved to feed t-job while he sat on the dung heap, that t-job would never have told her the reason for his perseverance, i.e. that he had been promised by t-god that his wealth would be doubly restored.

What exposes the malicious and vicious intent of the Testament author(s) is his/their attack on t-elihu. There was no need to viciously attack the person of Elihu in order to write a 'sermon' on resisting and overcoming the [devil.] It is very suspicious that there is no record of "the Miscellanies of Eliphaz" where the details of what made t-Elihu so evil are provided.⁹³¹ Even if the "the Miscellanies of Eliphaz" were to be found what is the worst that could be reasonably be written about t-elihu? In the Testament t-god chastises t-eliphaz and the other two friends for not talking right about t-bob.⁹³² So what could t-elihu have said about t-job that is worse than what Eliphaz had accused Job of doing in the inspired Book of Job? There Eliphaz had accused Job, *"Is not your wickedness great? There is no end to your iniquities. For you have exacted pledges of your brothers for nothing, and stripped the naked of their clothing. You have given no water to the weary to drink, and you have withheld bread from the hungry. The man with power possessed the land, and the favored man dwelt in it. You have sent widows away empty, and the arms of the fatherless were crushed."* It is unimaginable to think that t-elihu could have accused Job of anything worse than what Eliphaz accused Job of. The only thing worse is if t-elihu had cursed t-god. But Elihu extolled the greatness of God in the Inspired Book of Job, so it would be a false accusation against Elihu just as Naboth had been falsely accused of cursing God and king by order of Jezebel, Ahab's wife.⁹³³ There was absolutely no need to poison the person of Elihu in order to promote a theme of resisting the [devil.] Instead this vitriol against Elihu is the strongest evidence to conclude that the influence behind the Testament was [satanic.]

Just prior to the end of the testimony to his children, t-job describes the 'magical' chords⁹³⁴ that were given to him by t-god to gird his loins. The chords had 'magically' rid t-job of the "worms and plagues" that afflicted his body. There were three cords, one of which t-job gives to each of his three daughters telling them to wear it about their breast for their doorway to live "in the heavens."⁹³⁵ Five chapters are devoted to describing the gift of these

⁹³¹ Just as there are no records of the "The Hymns of Kasia," "The Prayers of Amaltheia's Horn" that are mentioned at the end of the Testament.

⁹³² Whereas in the Hebrew codex of the Book of Job, the LORD rebukes Eliphaz and the others for what they said about Him, not Job.

⁹³³ See I Kings, chapter 21.

⁹³⁴ Similar to the existence of mystically engraved gems pertaining to 3rd-century Gnosticism (cf. C. Bonner, *Studies in Magical Amulets* [Ann Arbor, 1950] pp. 1–21) as cited in *The Old Testament Pseudepigrapha*, Volume 1, Chapter 48, footnote 8 in the Testament of Job.

⁹³⁵ It strikes me as farcical that t-job gives each of his daughters part of his 'jock-strap' to wrap around their breasts for their ecstasies. While the Testament is venomous disinformation, it can be diabolically tongue in cheek, (or is tongue-in-fang more appropriate?)

chords and their 'magical' effects, the description of which are intoxicating. This reference to 'magical' chords is another one of the many details that can alert the reader to the true demonic nature of the Testament and its source.

The Testament ends with t-Job's death and a lamentation by his brother Nereus⁹³⁶ and others at the loss of so 'great' a man. The virtues of t-job, who suffered such terrible losses, are expounded by Nereus. Noticeably absent from this description of t-job's virtues was that t-job was a great businessman, wrestler, and mercenary who knew a fantastic deal when he heard it. t-job had suffered so terribly all the time knowing that his possessions would be restored two-fold, he would get ten more children (possibly a new beautiful young wife), that he would become famous for all generations and rise in the resurrection. t-job was willing to lose his ten children, his wife, his servants, his wealth and health for twenty years so that he could get his fantastic payment. Nereus did not say that while t-job had great concern for the poor that he had never spoken to his wife about the great business deal to encourage her to persevere, to give her hope. Nor did he tell his three king friends, who we may say were worried for t-job, of the great business deal that more than justified his suffering. t-job was not a great or compassionate communicator. He was a mercenary. There had been no great theological issues in the Testament, just an accounting of an exceptionally lucrative business deal! For the Testament it was all about [satanic] poisoning of the Inspired Book of Job and, of course, the 'money.'

Whom should we fear?

*"I will warn you whom to fear: fear [him who], after [he] has killed, has 'exousian' (translated as power or authority) to cast into hell; yes, I tell you, fear [him!]"*⁹³⁷

This saying recorded in Luke is very similar to the saying in Matthew 10:28. There Jesus says "*And do not fear those who kill the body but cannot kill the soul; rather fear [him] who can destroy both soul and body in hell.*"⁹³⁸ Whom is Jesus telling us to fear? Some say [satan] others say it is God. This commentary takes the position that it is [satan]. It will not present a comprehensive discussion or analysis to defend this position but only summarize the reasons that leads to this conclusion. The reader is encouraged to research both sides of the controversy. The reasons for concluding that Jesus is telling us to fear [satan] are:

1. In John 8:44 Jesus stated that [satan] was a murderer from the beginning. A murderer is generally someone to be feared.
2. While the Greek word translated as 'destroy' that is in Matthew 10:28 is used elsewhere in Scripture when speaking of either God or [satan]. The Greek word for 'kill' used in both Matthew and Luke is not. The New Testament never states that God 'kills.' The Greek word for kill comes from the same root as the word for murderer used in John 8:44.

⁹³⁶ Who is never mentioned in the Inspired Book of Job,

⁹³⁷ Catholic Biblical Association (Great Britain). (1994). *The Holy Bible: Revised Standard Version, Catholic edition (Lk 12:4–5)*. New York: National Council of Churches of Christ in the USA.

⁹³⁸ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Mt 10:28)*. San Francisco: Ignatius Press.

3. In 1 Peter 5:8 Saint Peter compares [satan] to “*a roaring lion, prowling around seeking someone to devour.*” A prowling lion is something to be feared. Since Peter speaks implicitly of fear with regard to [satan] it seems to weaken those arguments that are based upon the position we should not fear the [devil].
4. The Greek word ‘*apolia*,’ translated as destroy/destruction that is used in Matthew 10:28 is also used in John 10:10 where Jesus speaks of a thief who comes to steal and kill and destroy. Not only is the thread word “*apolese/apolia*” used in both Matthew 10:28 and John 10:10 but the thief who comes to kill and destroy is doing the very things that Jesus speaks about fearing in Matthew 10:28.
5. There are two ways to translate the Greek word “*exousian*” in Luke 12:4. It can be translated as ‘power’ or ‘authority.’ Catholic Bibles generally translate “*exousian*” in Luke 12:4 as “power,” that is, “*the power to cast into hell.*” Protestant Bibles are divided, some translate it as ‘power’ others as ‘authority.’ The phrase reads “*with authority to cast into hell.*” Whether one translates “*exousian*” as ‘power’ or ‘authority’ will make a difference. If it is translated as power then the emphasis is on an individual who has the capacity to cast into hell. If it is translated as authority then the sense of the sentence would not apply to God. To say that God has the authority to cast into hell prompts the obvious question who gave God that authority? No one confers authority on God because God is the source of all authority. As the source for all authority God can and does delegate authority. In the Book of Job, [hasatan] was given authority to test the man Job, God’s servant. [hasatan] used this authority to have the Sabeans and the Chaldeans kill Job’s servants. Job’s servants were killed by [hasatan] under the authority given [him] by God.⁹³⁹ So if the sense of the Greek word is authority it supports the position that Jesus is telling us to fear [the devil].
6. In the Greek LXX Septuagint the LORD speaks about [leviathan]. At one point He states “*And in its neck power lodges. Destruction (apolia) runs before it.*”⁹⁴⁰ The Greek word here translated as destruction is the same word that is used in Matthew 10:28. God’s whole discourse on [leviathan] speaks of one who has great power and is impervious to man’s attempts to overpower him. Though not directly stated the implication is that [leviathan] is one to be feared; destruction (terror in the Hebrew) runs before [it]. Again the position that says we should never fear [satan] is challenged by this connection between the fear of [leviathan] and the fear of the one Jesus tells us to fear.
7. Very importantly, when it is understood that Jesus is telling to fear [the devil] it resonates with and informs the warning of the LORD in the Book of Job concerning the impenetrability of [leviathan]. It is the LORD Who pierces [leviathan]. There is only one foot that crushed the head of [the serpent], Jesus Christ our LORD and our God. It is by being part of the Body of Christ that we participate in this victory over [hasatan].

This discussion cannot be concluded without noting that Jesus’s words on whom to fear in both Luke 12:4 and Matthew 10:28 are immediately followed by consoling words. “*Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father’s will. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows. So everyone who acknowledges Me before men, I also will acknowledge before My Father Who is in heaven..*” Jesus has overcome [satan]. Jesus is LORD of both

⁹³⁹ This is not to say that God dictated to [satan] how to carry out the authority given [him] as discussed elsewhere in this commentary.

⁹⁴⁰ Septuagint 42:13. This is equivalent to verse 41:22 in the Hebrew version. The Septuagint and the Hebrew version numbered the Chapters and verses differently in this part of the Book of Job.

Heaven and earth. Jesus will protect those who believe and follow Him. [satan] cannot tempt anyone without the authority given to [him] by the LORD Jesus. Maybe an appropriate analogy concerning fearing [satan] is the Catholic Churches position on exorcisms.

Exorcists say that no one can be possessed unless the LORD Jesus has granted them authority. Second if someone is possessed, Jesus has conferred upon the Church the authority to cast out demons. The Church knows just how powerful demons are and is careful to delegate the authority to exorcise demons to authorized individuals only, we call them exorcists. The Church recognizes the power of demons. At the same time the Church exercises the authority given to her by Christ to exorcise demons. So too we must understand that [satan / leviathan] is a powerful being that is like a prowling lion but our LORD Jesus is there to protect us.

who, not where!

*“The shades below tremble, the waters and their inhabitants. Sheol is naked before God, and Abaddon has no covering.”*⁹⁴¹

Where do you look for a supernatural spirit? Do you look down and try to catch a glimpse of a spirit within the shades below? Maybe, while looking down, we need turn our eyes to the right or to the left to have a better chance of seeing a spirit. Of course not, no one does this! A spirit is not located anywhere in physical, material reality. A spirit is not bound by physicality or located at a particular physical location. We think of Sheol and Abaddon as places, places where some spirits of the dead dwell, but Scripture is only using metaphorical, anthropomorphic language to help us understand a deeper reality.⁹⁴² Sheol and abaddon are not places.⁹⁴³

So, if abaddon it is not a physical place where spirits reside what is abaddon? Revelation 9:11 states, *“They⁹⁴⁴ have as king over them the angel of the bottomless pit; his name in Hebrew is abaddon, and in Greek he is called apollyon.”*⁹⁴⁵ [abaddon] is not a ‘place’ but a ‘who.’ [abaddon] is the angel of the bottomless pit.⁹⁴⁶

A supernatural spirit has intelligence and a will. A spirit can communicate with other spirits. The communication between two spirits can be thought of as a song. One spirit ‘sings’ a song to the other spirit. If the singer is a Holy angel maybe they are singing the song “Who is like unto God?!” If the singer is a demon singing to the spirit of a man who has died, who knows what diabolical song would be sung. Maybe it would ‘you are abominable, a worm and a maggot’ who will perish forever like your own dung. Maybe it will not seem like singing at all, maybe it would be like screeching, or fingernails moving across a chalk board. In these examples, the first singer makes one feel uplifted while the second spirit drags one down and smothers. Abaddon is an example of the second spirit. Abaddon is a very powerful spirit who ‘sings’ of despair and anguish. Those caught in his ‘song’ are caught like a fly in a spider’s web and are in agony. [his] song is all that they ‘hear’ and one cannot ‘unhear’ this song. It fills the consciousness and there is no escape. The spirit of the deceased man resonates with a nd is filled with this song. There is no protection, no running from this song. This ‘song’ is the result of turning from God.

⁹⁴¹ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Job 26:5–6). San Francisco: Ignatius Press.*

⁹⁴² *There is a downside to thinking of abaddon as a place. A place seems so external to ourselves. If it is a place then one can think of escape, of fleeing to somewhere else. But there is no escape, abaddon is not a place*

⁹⁴³ *There are many examples of using the concept of ‘place’ to describe a spiritual or mental condition. Consider a person who has a friend who is deeply depressed. The friend can be described as being in ‘some dark place’ or in a ‘bad place.’*

⁹⁴⁴ *They are locusts which sting like scorpions. These are demons sent to plague mankind during the last days.*

⁹⁴⁵ *The Holy Bible. (2006). (Revised Standard Version; Second Catholic Edition, Re 9:11). San Francisco: Ignatius Press.*

⁹⁴⁶ *Bottomless pit is another metaphor.*

Being thrown into this bottomless pit of agony, a 'place' where a spirit that had followed [lucifer] and refused to serve will forever torment the damned. This is [abaddon].

Jesus's descent into Hell

It is one of the mysterious statements made in the Creed. Jesus 'descended into Hell. How could Jesus go into Hell, isn't Jesus LORD, king of heaven and earth? How can He go to Hell, even for a short time. Leaving behind the framework of place and instead entering the framework of the spiritual, the meaning of descent into hell means that the light of Jesus went into the blackness of Hell. Hell is not a physical location, rather it can be thought of a place of spiritual oppression, of an devastating attack by despair and remorse as if engulfed in fiery pain. It is a place where demons accuse men, where you can 'feel' their accusations and you drown in them.

After His death, Jesus confronted this place of despair, this place of hatred, this place of accusation against man. Jesus confronted all the demons and their accusations. For three days He confronted them, withstood their onslaught, experienced the fire of their accusations without being consumed by them. He withstood their hatred and His presence was a testimony to His Kingship, a heavenly and earthly kingship which could withstand the onslaught of all demonic accusations against man. He was the Perfect lamb that had been sacrificed, He and His Life and Presence were a response to these accusations, a response that overcame these accusations. The accusations could not touch the spotless Lamb. He had already been sacrificed, their accusations had no power over Him. He was God's response to [satan] and His Kingdom concerning their accusations against man. A response that overcame all accusations. Then after withstanding their accusations for three days, Jesus was raised from the dead. This was the proof before Heaven, earth, and hell that Jesus had overcome the accusations. That Jesus was the Man. He was the Man from the beginning. The Son Whom God had created Creation for and in Him, through Him, and with Him. Jesus Christ was King of Heaven and earth and He had withstood and overcome the [king of hell] and the gates of hell could not withstand Him.

Rebuked

Following the suggestion by a prominent Jewish rabbi (Tzadok ha-Kohen Rabinowitz of Lublin) that if one wants to understand a word in the Bible, one should look at the first time it is used in Scripture, we begin by looking at the Book of Job for the word [hasatan]. There in the Book of Job we learn, among many things, that the spirit [hasatan] is rebuked.

When [hasatan] presents [himself] before the LORD a second time, after failing spectacularly ⁹⁴⁷ to prove that Job would curse God if his family and wealth were taken, the LORD says to [hasatan,] *"(Job) still holds fast his integrity, although [you] moved Me against him, to destroy him without cause."* *"Without cause,"* or as sometimes translated *'for no good reason'* is a stinging rebuke of one who considers [himself] the [prince of strict justice] and [perfect] in beauty.

For those who hold that [hasatan] is a dutiful angel of the LORD and in essence has no free will, how can it be said that [hasatan] is doing the Will of the LORD if the LORD rebukes [hasatan??] When [hasatan] first appeared before the LORD, the LORD had already pronounced His judgement of Job. How is 'the prosecutor' only

⁹⁴⁷ Remember that [hasatan] had 'stated' this before all those gathered before the LORD in the heavenly assembly.

doing his job by contradicting the LORD's judgement??⁹⁴⁸ If [hasatan] has in essence no free will, does this mean that the LORD gave [hasatan] the job to prove that He is not omniscient and His judgement is flawed??

There are also those in the Jewish community who contend that [hasatan], while doing [his] job of tempting and accusing man, secretly wishes that man would resist his blandishments. Yet how is this consistent with the renowned Rabbi Abaye who translated Job 9:23 in the Talmud (Bava Basra)⁹⁴⁹ substituting the word [satan] for 'disaster.' His translation of the verse reads "*when satan*⁹⁵⁰ (*vice disaster*) *brings sudden death he mocks at the calamity of the innocent.*" The highly respected medieval Jewish rabbi referred to as Rashi, followed Abaye's lead. The subject of the verse is not God but ["the wicked one"], [the satan]. This translation attempts to clearly indicate that it is not the LORD Who mocks the calamity of the innocent but [the satan], who is the 'wicked one.' But if [hasatan] is only doing the Will of the LORD and in essence has no free will then what is the point of translating the verse as 'satan brings??' Does mocking the calamity of the innocent seem congruent with one who secretly wishes that man would prevail over temptation?? Is describing [hasatan] as "the evil one" consistent with a faithful servant of the LORD only doing [his] job??

One can also consider the prohibition the LORD raised for [hasatan] when He allowed [hasatan] to afflict Job's health. While He allowed Job to be in the power of [hasatan] the LORD constrained this power saying, "*only spare his life.*" Would such a prohibition be necessary for a benevolent being who only desires that those tested pass the test? Or does it sound more like a murderer who has to be constrained, lest [he] use the power the LORD allows him to fulfil his desire, the death of man.

It is extremely important to consider [hasatan's] response to the LORD's rebuke. [he] does not say, 'sorry, bad on [me], [i] will do better next time' as if [he] had made a casual mistake. Rather [he] stands firm in [his] contradiction of the LORD's judgement by saying "*Skin for skin all that a man has he will give for his life. Touch his bone and his flesh and he will curse You to Your face.*" [hasatan] is revealing the foundation of his false and poisonous judgement of Job - Job is a man, and any and all men, will curse God to His face if his bone and his flesh were touched. In this response⁹⁵¹ we learn something very important about [hasatan.] [hasatan] judges man as abominable, one who will curse God to His Face if his bone and his flesh were touched.

This goes beyond, far beyond testing and accusing man, [hasatan] hates man. How can anyone say that hating man is the job that God has given to [hasatan]?? How can anyone believe that God hates man, or that He has assigned one of His angels to hate man?? How can anyone contend that God would assign His angel to be unjust and mock the calamity of the innocent?? In Job 4:18 it is stated that "*even in His servants He puts no trust, and His angels He charges with error..*" If [hasatan] has no free will, then why would God charge [him] or other angles with error?? No, ever since [hasatan] freely rebelled against God's Word, [he] has hated man and [he] will

⁹⁴⁸ *In a human court, the prosecutor presents arguments for guilt before the judgement. Once the judge rules, the prosecutor becomes like anyone associated with the matter, they accept the judgement of the judge. Some may say that in the human courts, a prosecutor can appeal to a higher judge. This can't apply in the case of the Book of Job. Who is a higher judge than God??*

⁹⁴⁹ *See Artscroll Tanach, Iyob, A New Translation with Commentary by Rabbi Moshe Eisemann with Rabbi Menachem Scherman.*

⁹⁵⁰ *And in commentaries state that this specifically refers to [the satan.] See Artscroll New Translation with Commentary on the Bok of Job (Iyob). Specifically the commentary on verse 9:21-24, p. 99 and following.*

⁹⁵¹ *That is elaborated on under the disguise of the [spirit of contradiction.]*

forever hate man. God never assigned [him] the job to hate man and thus the LORD can and does rebuke [him,] charging [hasatan] with error.

Hate is a strong word. Going from [hasatan's] statement about man cursing God to saying [hasatan] hates man might seem a stretch. This is one of the astounding revelations in the Book of Job and why a careful analysis of the Book of Job is revealing. As was done in this book's Chapter 6, [hasatan] does not disappear after Job Chapter 2 but [he] is still there, only stealthily, as any thief would want to be. [hasatan] is [the spirit] that comes to Eliphaz to stealthily bring word that *"man cannot be righteous or pure. Man dies without wisdom."* This [spirit] contradicts the LORD's word concerning Job that he is blameless and upright. This [spirit] is the [spirit of contradiction] and it is [his] word that [he] brings stealthily to Eliphaz (and to Zophar ⁹⁵²) that is the foundation upon which the three friends say that man is *"abominable," "a worm,"* and *"the son of man is a maggot."* It is in these words where the hatred of man can be clearly recognized. Thus, the poisonous weed that grew from the seed planted in Eliphaz (and Zophar) by [hasatan] as the [spirit of contradiction] reveals [hasatan's] hatred for mankind.

It should also be noted that the only other book of the Old Testament that mentions [hasatan] is the Book of Zechariah. There, an angel of the LORD calls upon the LORD to rebuke [hasatan]. *"Then he showed me Joshua the high priest standing before the angel of the LORD, and [hasatan] standing at his right hand to accuse him. And the LORD said to [hasatan,] The LORD rebuke [you,] O [hasatan!] The LORD who has chosen Jerusalem rebuke [you!]"* The angel of the LORD twice ⁹⁵³ calls upon the LORD to rebuke [hasatan] indicating the importance of this request. Jesus revealed that a kingdom divided against itself cannot stand. If the angel of the LORD and [hasatan] are both from the same kingdom, how could that kingdom stand if one of the LORD's angels calls on the LORD to rebuke another angel of the LORD?? So, we can conclude from these two books in Scripture that word [hasatan] indicates a spirit who is rebuked and [one] that hates man. A [spirit] that is opposed to the Kingdom of the LORD and mocks the calamity of the innocent. A [spirit who] contradicts the Word of the LORD.

If a spirit that is rebuked is a sign of [hasatan] then we can go back to Genesis when the 'ha nahas,'⁹⁵⁴ translated 'the serpent,' is rebuked. There [hanahas], [the serpent], exercised [his] freewill and tempted the woman. Wisdom 2:24 ⁹⁵⁵ describes the genesis of [the serpent's] temptation, *"through the devil's envy death entered the world, and those who belong to his party experience it."* [the serpent] [who] is [the devil] was envious of Adam. This envy was the foundation for [his] temptation of the woman. [his] temptation succeeded and both the woman and Adam reached out to be like god.

A result of [his] envious temptation was that [the serpent] was cursed, a very piercing rebuke. How can anyone say that God sent [hanahas] to tempt the woman while at the same time acknowledging the [hanahas] was cursed by the LORD God for doing this very evil thing?? How can anyone say that [hanahas] had no free will but was only doing the job God had directed and then hear that [he] did it out of envy and that the LORD God cursed

⁹⁵² And influences Bildad.

⁹⁵³ Twice is a form of emphasis.

⁹⁵⁴ Again it is spelled 'hanahas,' i.e. all one word.

⁹⁵⁵ This is one of those books in the Catholic canon that we have only in the Greek form. There is no extant copy in Hebrew thus it is not included in the Jewish canon of Scripture.

[hanahas]?? [hanahas] is [hasatan] [who] has a free will and chose to contradict the Word of the LORD God. This is why [he] was cursed in the Garden.

Lest one should consider this discussion about 'hasatan' as reading too much into the word 'hasatan' consider the Greek translation of the Old Testament, the LXX Septuagint. It was made by Jewish scholars at least a hundred or more years before the time of Christ. The LXX Septuagint generally uses the word 'diabolo' 'devil' in those verses where the Hebrew text uses 'satan.' Thus in Numbers 22:22 and 22:32 where the Hebrew text reads 'satan' the Greek word 'devil' is used. Greek also has the definite article 'the' written as 'o' and pronounced 'ho.'⁹⁵⁶ For every verse in the Hebrew codex of the Books of Job and Zechariah that contains 'hasatan' the LXX Septuagint reads 'o diabolo' or 'the devil.' In those other verses, such as Numbers 22, where the Hebrew text uses 'satan' but not [hasatan] the same holds true in the LXX Septuagint, the word 'devil' is used but the Greek definite article is not used. Just as Hebrew emphasized 'hasatan' as unique in the Book of Job and Zechariah, so too 'the devil' is unique in the LXX Septuagint.

There is another confirmation and indeed additional revelation concerning [(the) devil]⁹⁵⁷ in the Greek LXX Septuagint Book of Wisdom. The Catholic Church considers this as part of the canon of the Old Testament while there are others who call this Book Apocrypha and don't consider it part of the Scriptural canon. There is no known preexisting version of this Book in Hebrew.⁹⁵⁸ The Greek LXX Septuagint reads,

".. for God created man for incorruption and made him in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his party experience it."

This verse⁹⁵⁹ ties [the devil] to [the serpent] in the Garden of Eden.

⁹⁵⁶ The Greek definite article is gender specific, so there are three forms of the definite article, one for masculine, one for feminine and one for plural.

⁹⁵⁷ In verse 2:24 that speaks of [(the) devil] the definite Greek article does not appear. In fact the name 'devil' that is used here is unique in the Greek text, it is 'diabolou' as compared to 'diabolos' and 'diabolon' that is used elsewhere in the Greek Scripture. This quote from the Book of Wisdom speaks about a single being whose envy ushered death into the world. Whether for grammatical convention or another reason the definite article is not present but Christians have the additional understanding from Hebrews 2:14 that speaks of the devil as having the power of death. Thus this verse in Wisdom speaks effectively speaks of [the devil].

⁹⁵⁸ And there is contention over whether there ever was a pre-existent Hebrew version of this Book.

⁹⁵⁹ Some consider this verse as a later Christian addition to the text but this makes no difference to those who consider this Book as inspired by the Divine Author and is part of the canon of Inspired Scripture.