

The Day or Time of the Persecuted



DEDICATED

This work is dedicated to Elders Vivian Grant and Michael Sterling who have chosen to be Christlike in their discourse and tenor in handling the matters of our Church and also Charles Lee who seek to know by investigation the truth of a matter and Oral Farquarson who tirelessly prepares himself to lead out in Bible Class most Sabbath afternoons so far avoiding innuendos, aspersion but teaching and edifying from the Word of God.

And to Lascelles Ellis who having heard and considered the whole matter as it relates to Job could correctly conclude that Job helped the poor in Chapter 29 and not as he was reputed to have done in Chapter 22 in taking a pledge from the poor for nought and taking away the clothing of the naked. He also quite correctly mentioned the absence of Elihu from the three who were instructed to make reconciliation by offering and Job's intercession and prayer for their sins.

Only a pity though that this principle of establishing every matter by two or three witnesses was not adhered to in another instance but rather the Elders were quick on the insistency of one who had sinister intention and perhaps political ambitions and subscribed to his negative views and perpetuate fallacious rumours. Only two of them had a spirit of penitence whose words I quote verbatim as follows:

- *Thanks again for this deep and insightful commentary on the book of Job. May the Lord continue to bless your thoughts and your work as you continue in your ministry. I must also take this opportunity to express my deep regret, the emotional pain and suffering that you and your family has suffered over the year and sincerely apologize to you on behalf of my fellow leaders and elders for not having the courage to bring this matter to a closure as we ought to. I ask for your forgiveness and your prayers as I continue on this journey seeking the holiness that is required of all of us if we plan to inherit the Kingdom Christ has prepared for us. I will continue to pray for you and your family as well. Thanks for your encouragement and the grace you have shown me in spite of my failure at times to represent Christ as I should. God bless you my brother.*

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- *I am sorry for that which was said. I do not know how this information was communicated, therefore, I can not comment any further until the elder board meet to discuss this matter with urgency. In light of what may have been communicated to him I suggest we apologize to him and move on. I pray that this year will be a year of sincere transformation. May we all have a wonderful day.*

I am reminded of Jesus' prayer for the Scribes, the Pharisees, and Sadducees: the Chief Priests and all those who had a hand in His crucifixion: 'Father forgive them for they know not what they do.' Forgiveness is available to all but only those who seek it by repentance will secure its blessings, Luke 17: 3.

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THE BOOK OF JOB OVERVIEW

The first set of 7 Chapters outlines the account of Job, his family and friends (and the by stander: Elihu), and the parallel to that of Christ and Israel (and Pilate, the Roman).

The second set of 7 Chapters explains the account from the perspective of the spiritual wrestle of the Great Controversy with reference to an inquisition or rather the **investigative** judgment.

The third set of 7 Chapters expands on the concept of the Seed of the Woman as the First Wise Man Born of a Woman with reference to the Judgement: a Judge or Intercessor to justify or convict, of course for this to happen there has to be a **conclusion or a review** from the investigation. It continues with the concept of preeminence speaking too of the Wicked: the First Born of Death, his life, portion, heritage and ultimate end: The Fury or Wrath, the Day of Destruction which is the initial part of the **executive** phase of the Judgement.

The fourth set of seven Chapters speaks of faith or the Fear of the Lord as the Vein or Source of Wisdom and Understanding, and its contrast: the Almighty, His uttermost ways and the thunder (voice) of His power from which **the Fleeing Serpent** (the source of the Wicked) cannot escape and; likewise, the thunder (voice) of the Mighty who by it are able to depart from evil, be justified and remain pure: sinless in **the time of Judgement**. In this set, Job uses the elements of nature: the components of the day or time; and the decree for rain, the cloud and the way of the lightning of thunder to argue his points which demonstrate how the Almighty records His messages in nature to corroborate the doctrines of the written word or Bible. The synonyms: Almighty, Mighty Man and Wicked Man replace the terms: Seed of the Woman: First Wise Man Born of a Woman and the First Born of Death from the third set.

The fifth set of seven Chapters enacts the concepts of the previous set with collective references to the Levitical Priest, holiness: becoming one with God. Job describes his former experience of being the Mighty Judge, Chief or Priest, and King in the army which equates with that of One Like God: Michael, the Prophet,

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Priest and King in Heavenly Sanctuary, he demonstrates as from nature yet again that The Mighty: The Cloud, is driven by the Wind or Spirit even as Yeshua was driven by the Spirit into the Wilderness to be tempted of the devil. He also speaks of how to know or see the Almighty Days (times) or ways even as Messiah was God's only begotten Son in whom He was well pleased. Elihu's response follows next with inferences to the trial of Messiah before Pilate in the Righteous Just (Prince, King) One. There is a demonstration of an enactment progressively of the Almighty Thunder (Voice) of His Power by His Word in a dream or vision and also how it is tried, tested and proven as eternal. And finally we see what the price of the vein or source of wisdom and understanding is: the Life and Death of the Just One.

The sixth set of seven Chapters expands on the previous progressive sets of Chapter speaking collectively to the sealing: the settling in truth of the Righteous and the fate or destiny of damnation and destruction of the Wicked. Elihu's response continues in the first two Chapters thus completing 6 Chapters or a double trilogy of Chapters. He spoke of the establishment of the Mighty Judge, Priest and King and God's judgement and wrath against sin which Job bore in the role of Messiah of course this is reflected in **the Day of Atonement (Judgement)** service with the killing of the Lord's Paschal goat. He continues on the Mighty, the Cloud driven of the Wind: The Thunder (voice) of His Power using elements from nature: the cloud, light rain, heavy rain, snow, the whirlwind, the lightning of thunder, and fair weather which all depicts the mighty witnesses, word of truth, the Spirit and voice of His power and its purpose of sealing his people. This is all a development from the 4th and 5th sets where Job first introduced the thought we now see a fulsome development and the enactment of the ministry of the Holy Place of the Sanctuary in nature.

God then came even as Elihu had spoken: in a Whirlwind, from the 3rd Chapter (in the 6th set) and spoke one on one to Job by rhetoric, which if careful attention is paid to each question, one would see the functionality of the setup of creation's sanctuary. And if the questions asked were answered, these paint a beautiful picture of our salvation. God by his response affirms the argument of Creation's

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Sanctuary enlarging on the previous **constellations** mentioned by Job in Chapter 9 (**Pleiades, Orion, Arcturus and sons**) by mentioning their collective name: **the Mazzaroth** which is a reference to the higher ether which parallels His Most Holy Place. In the first Chapter of His response captioned: Seeing or knowing the Almighty Days (Times) or His ways we understand that light or the dayspring is as clay to the seal, a garment that the righteous wears and alternately darkness is as clay to the seal, a garment that the wicked wears: thus both are sealed. Both, light and darkness are the components of time, as we now know it, is a garment that the sealed wears.

God in the Whirlwind continues to expand on the higher ether which parallels His Most Holy Place in knowing and observing the Time or Season and using 10 animals, creeping things and birds: **the wild goats, hinds, wild asses, unicorn or wild bull, ostrich, horse, the hawk, and the eagle** whose names all appear in the modern names of constellations and are yet to be corroborated by me with the original names from the days of Adam, Seth and Enoch. But suffice it to say that the higher ether or heaven with its solar system: the sun and 9 planets on the inside and its constellations of stars on the outer sides around parallels the pattern of God's Most Holy Place of His Ark of the Covenant with the light: the Law of the Ten Commandments on its inside and the light of the Book of the Law: the Pentateuch in its side. (Thus Creation pattern which parallels the Holy Places of His Sanctuary is complete confirming Him as its Architect and Maker as He had given this pattern to Moses in the Mount.) These are the light of the Firmament to give light upon the earth as established from the fourth day of creation. So now God explains in this chapter the messages of these animals, creeping things and birds of course again by rhetoric which (ends in a prophecy of the last day or time church) we would all do well if we know and observe these instructions in our own lives that it might be well with our souls, thus again we wear the garment of light.

He expands further in the following Chapter in **Behemoth (water ox, hippopotamus, Nile horse)**, yet again another contemporary name of a constellation, which reveals the chief or principal ways of the Almighty God which

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ends with the Covert or Secret Place of the Most High. He expands thereafter with yet again another: **Leviathan (a wreathed animal, serpent, Draco: Dragon Constellation, a symbol of Babylon)**, the final constellation which is the devil, the king over all the children of pride, describing him in a fulsome way and his destruction. He ends by establishing Job as Priest: intercessor to make reconciliation by offering and prayer for the sins of Eliphaz and his friends: Bildad and Zophar, instructing Eliphaz to so do lest He deals with him and his friends according to their folly, because He will only hear the prayers of His servant Job who spoke righteously. Thus Christ or Messiah was established as our High Priest in Heaven since His resurrection to make reconciliation by His offering and prayers in Israel's and our behalf if only we would obey and come to Him in faith.

This Eliphaz, Bildad and Zophar did and at that time the Lord turned the captivity of Job and blessed him double folded as it is written in the last Chapter of the Book of Job. So according to the prophecy of the Book of Job Israel shall return unto the Lord and accept His Son, Yeshua called Jesus as the Messias as their savior, intercessor and High Priest.

But there was no mention of Elihu who was the youngest and the bystander into whose hand Eliphaz, Bildad and Zophar delivered Job when they answered not another word. But Yeshua, Jesus, at His trial before Pilate gives us some insight into this matter, saying, then to him, you have no power over me except it be given to you from above, therefore, they that deliver me unto you have the greater sin. Was Elihu's sins forgiven? Is much the same question as to say: was Pilate's sins forgiven? We know if we confess our sins then He is faithful and just to forgive us and to cleanse us from all unrighteousness: 'he took water and washed his hands, saying, I am innocent of the blood of this just person: see ye to it.' 'And all the people answered: his blood be on us, and on our children.' Thus the confessed sins are transferred from the penitent and the Sanctuary to the head of the scapegoat or draco, the devil, and his followers in the Day of Atonement (**Judgement**). Thus complete the Prophecy of the Book of Job, the hated or persecuted.

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CHAPTERS:

Chapters 1 & 2 reveals the behind the scenes drama before “the Throne of Heaven” and the resultant troubles and calamity for Job. Chapter 3 outlines Job’s response to the evil that has befallen him and his family. Chapters 4 & 5 outline the response of Job’s friend, Eliphaz, the first of three Witnesses which testified against Job. Chapters 6 & 7 outline Job’s response to the Testimony of Eliphaz. The Chapters are captioned:

- 1 THE FEAST OF THE FIRST (DAY) BORN OR PASSOVER: THE 7 SONS OF JOB AND THEIR FEASTS**
- 2 THE 2nd (DAY) SPIRITUAL TEST FULFILLED IN THE 7 DAYS (OF MOURNING) UNLEAVENED BREAD FEAST**
- 3 JOB'S DAY OF BIRTH (BEGINNING, PERIOD, AGE, NATIVITY OR BIRTH) CURSED**
- 4 THE DAY OR TIME BEFORE THE FACE OF ELIPHAZ (GOD OF GOLD)**
- 5 THE HOLY (ONLY) ONE OF THE SANCTUARY AND SAINTS**
- 6 THE DAY OR TIME OF HIS (THE HOLY ONE) SUFFERING UNTO DEATH**
- 7 MAN'S APPOINTED TIME UPON THE EARTH**

The drama that ensues in the book of Job, the hated, reveals the reality of Yeshua, the Messiah’s life, as a man among His own. Job and his family reveal the drama of Christ and Israel. His three friends: Eliphaz, Bildad, and Zophar are like the two or three witnesses who applied the Testimonies of the Law and Prophets wrongly and crucified their Lord and Saviour as did the Pharisees, the Scribes, and the Sadducees, these three Jewish religious sects. Moses or rather God testified against Israel (and the world) in the Book of Job! The Pharisees, the Scribes, and Sadducees were as those who forged lies applying a sticker or plaster rather than ministering to the cause of the sin malady as does the Great Physician by the Law and the Prophets.

In Chapter 8 Bildad gave his witness painting Job and his family as that of the Bulrush and Flags: hypocrites, who are in a Controversy with God, while he presents the Perfect Man as He that fears God whose end is greater than his beginning. Job responded to Bildad in Chapter 9 outlining the awesome attributes of God who is just, all wise, all mighty and whose wrath is great and that he could do nothing but make his supplication to this, his Judge in this Great Controversy. In Chapter 10 Job continues to give insights into the nature and time of the Great Controversy outlining it as an inquisition or rather like the ‘investigative (part of the) judgement,’ a searching out or enquiring after sins.

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The third witness, Zophar, speaks in Chapter 11 of the Great Controversy from the perspective of the trial of faith that works by love and Job responds to his testimony in Chapters 12 to 14, the first trilogy: 12 speaking of the Sovereign One at work in all the earth; 13 speaking of the truth or Law and 14 speaking of God's desire to the work of His Hand, Man, the Seed of the Woman. The Chapters are captioned:

- 8 THE DAY OR TIME OF THE RIGHTEOUS AND THE BULRUSH**
- 9 THE DAY OR TIME OF THE GREAT CONTROVERSY**
- 10 THE NATURE & TIME OF THE CONTROVERSY**
- 11 THE GREAT CONTROVERSY: THE TRIAL OF FAITH WHICH WORKS BY LOVE**
- 12 THE GREAT CONTROVERSY REVEALS THE SOVEREIGN ONE AT WORK**
- 13 THE TRUTH (LAW) IN THE CONTROVERSY**
- 14 THE RECOUNT (SECOND TIME) OR RESURRECTION OF THE SEED OF THE WOMAN**

By the end of the second set of 7 Chapters all of Job's three friends had given their first round of witness and Job had responded to each one in turn. But his friends would not accept his words but rather continued to advance their positions. Job by his words, in their eyes they thought, was not a rebuttal to their Testimony but rather the reason for his condemnation. His condemnation Eliphaz began in his second round of witnessing came from his own mouth not his!

Eliphaz began in Chapter 15, the third set of 7 Chapters, with the rhetoric of are you 'The First Wise Man Born' of a Woman, a clear reference to the Seed of the Woman. Job responded in Chapter 16 with being forsaken of the Spirit to die and in Chapter 17 he continues and narrates his death; in Chapter 18 we hear again from Bildad who speak of the First Born of Death and the King of Terror; Job responds in Chapter 19 with the concept of the Kinsman Redeemer being 'the skin of his teeth' by which he escapes the blotting out of his name from the inheritance of his people which revives his hope, who turns out to be God himself; Zophar speaks of the fleeting or departing nature of the portion and heritage of the First Born of Death in Chapter 20 and Job responds to him in Chapter 21 clarifying the heritage and portion of the Wicked: the First Born of Death and identify his ultimate end: the day of destruction! The Chapters are captioned:

- 15 THE FIRST (WISE) MAN: THE SEED OF THE WOMAN OR THE FOREFATHER**
- 16 THE FIRST (WISE) MAN BORN OF A WOMAN, THE SEED OF THE WOMAN, FORSAKEN BY THE SPIRIT TO DIE**

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- 17 THE FIRST (WISE) MAN BORN OF A WOMAN, THE SEED OF THE WOMAN, SPEAKS OF HIS DEATH**
- 18 THE FIRSTBORN OF DEATH: THE BIRTHRIGHT OF DEATH OR THE INHERITANCE OF DEATH AND DESTRUCTION**
- 19 THE KINSMAN REDEEMER, THE FIRST (WISE) MAN BORN OF A WOMAN, WHO IS GOD**
- 20 THE FIRST BORN OF DEATH, HIS PORTION OR HERITAGE**
- 21 THE FIRST BORN OF DEATH: THE WICKED END, THE DAY OF WRATH & DESTRUCTION**

We have reached the fourth set of 7 Chapters which speak of faith, the mother of all that is living, and the two Characters identified from the third set of seven Chapters have been given the synonyms of The Mighty Man and the Wicked Man, God being, the Almighty. If you remember from the third set of seven Chapters they were called: The First Wise Man Born of Woman: The Seed of the Woman, who is God, and the First Born of Death. For the fourth set of seven Chapters faith and the Fear of the Lord are also synonyms.

In Chapter 22 Zophar spoke of the Mighty and the Wicked before the Lord in which he specifically accuses Job of injustices against his brother, the poor and needy and urges him to repent. Job responded in Chapters 23 and 24; 23: My Righteous Judge will have me as gold, without any accusations, indicating that he had not departed from His Law and that he had esteemed His words even above his necessary food; in 24: The Days of the Almighty, Mighty and Wicked, outlining that the Almighty is All-knowing of the Times or Days and that the fruits or works identify whose we are, whether Mighty or Wicked. He draws on the different aspects or components of the day to argue his point which ultimately ends with wicked not escaping the judgement from the All-knowing Almighty.

Bildad in Chapter 25 makes reference to the Unknown Scarlet Worm or Maggot that devours the flesh of death and the grave in perhaps the shortest of Chapters in the Bible. This he did by default or inference for His Ministry was unmentioned by all of the three of these witnesses. They all maintain that no man born of a woman could be justified, pure or sinless. Yea, none of us of ourselves can merit being sinless, yet the sinless one, the Seed of the Woman: the Kinsman Redeemer, the Scarlet Worm or Maggot devours the flesh of death and destruction and imparts His Merits or sacrifice

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which justifies and cleanses and empowers by the Gift of the Holy Ghost that we can will not to sin anymore, but if we do, He is our Advocate or High Priest. Job responds to Bildad, in his second trilogy, a parable, in Chapters 26-28; 26: The Almighty, the uttermost parts of His ways and the thunder of His power in contrast to the meagerly ministry of his friends; 27: The Hand of the Almighty or the thunder of His might is such that the fleeing serpent (wicked) cannot escape; and 28: The Vein or Source of Wisdom & Understanding, the Thunder (voice) of the Mighty that will shake the earth as the Thunder of God's power moves the pillars in Heaven. Hence, it is possible to hold fast (be mighty) our integrity in Christ by the Fear of the Lord and departing from evil. The Chapters are thus captioned:

- 22 THE MIGHTY & WICKED BEFORE THE LORD**
- 23 MY RIGHTEOUS JUDGE WOULD HAVE ME AS GOLD (PRECIOUS)**
- 24 THE DAYS OF THE ALMIGHTY, THE MIGHTY & THE WICKED**
- 25 THE UNKOWN SCARLET WORM: SON OF MAN, THE JUST & PURE ONE THAT JUSTIFIES**
- 26 THE ALMIGHTY, THE UTTERMOST PARTS OF HIS WAYS: THE THUNDER OF HIS POWER PART 1**
- 27 THE HAND (POWER) OF THE ALMIGHTY OR THE THUNDER OF HIS MIGHT AND POWER PART2**
- 28 THE VEIN OR SOURCE OF WISDOM & UNDERSTANDING: THE THUNDER OF THE MIGHTY PART 3**

We have reached the fifth set of 7 Chapters which expands or enact the subject handled in the previous set and deals collectively with the Ministry of the Levitical High Priest. Job's trilogy from the former set, being the last 3 Chapters, of those 7 Chapters, continues in a trilogy in the first 3 Chapters of this set of 7 Chapters. Thus he has the last and first trilogy of the 4th and 5th set covering 6 Chapters in total when his 'words had ended'. Chapters 29-31 are the first trilogy of this 5th set for Job. In 29 he speaks of himself, The Mighty Judge, Chief or Priest, and King in the army who is One like God: Michael, Prophet, Priest and King. In 30 he speaks of The Mighty: The Cloud, driven by the Wind or Spirit as Jesus was driven into the Wilderness by the Spirit to be tempted of the devil. In 31 he speaks of how do we see or know The Almighty days or times: His ways and become as Yeshua called the Anointed or Messiah.

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After that his three friends were confused into silence and did not answer him a word at which time, Elihu, who was supposedly a bystander, who addresses them all as one another friends and companions, broke his silence. He was the youngest and became angry when no one answered Job's last double trilogy and took it upon himself to give a response, which was no different from what Job's friends had said about him. His response, like Job's last response, is covered in 6 chapters: 32-35, in the 5th set of 7 Chapters and extended into the following set of 7 Chapters. In 32 he speaks inferentially of The Just: Prince, King, One; in 33 he speaks again of The Almighty thunder (voice) of his power enacted by his word in a dream or vision; in 34 he speaks of The Power of the Almighty the thunder (voice) of his might tested, tried and proven and in 35: The Price of the vein (source) of wisdom and understanding: The Death of the Just One. The Chapters are thus captioned:

- 29 THE MIGHTY JUDGE, CHIEF (OR HIGH PRIEST), AND KING IN THE ARMY, ONE LIKE GOD (MICHAEL) PROPHET, PRIEST & KING**
- 30 THE MIGHTY, THE CLOUD, DRIVEN OF THE WIND**
- 31 SEEING OR KNOWING THE ALMIGHTY DAYS (TIMES) OR HIS WAYS**
- 32 THE RIGHTEOUS OR JUST (KING, PRINCE) ONE (ELIHU'S RESPONSE TO BILDAD PT 1)**
- 33 THE ALMIGHTY THUNDER (VOICE) OF HIS POWER ENACTED BY HIS WORD IN A DREAM OR VISION (ELIHU'S RESPONSE TO JOB PT2)**
- 34 THE POWER OF THE ALMIGHTY, THE VOICE (THUNDER) OF HIS MIGHT TESTED, TRIED AND PROVEN (ELIHU'S RESPONSE TO JOB PT 3)**
- 35 THE PRICE OF THE VEIN (SOURCE) OF WISDOM & UNDERSTANDING, THE DEATH OF THE JUST ONE (ELIHU'S RESPONSE TO JOB PT 4)**

We have reached the 6th and last set of 7 Chapters. There is a development and an interesting and common theme or contrast that is seen in the progressive sets of 7 Chapters first discovered in Chapter 29, in the 5th set of 7 Chapters and Chapter 22, from the 4th set of 7 Chapters. In Chapter 22 Eliphaz, reputed in verses 5-6 that Job had taken a pledge for nought and deprived the naked of clothing, but Job responded in Chapter 29, verses 12-13 etc., which was quite the opposite. Then Elihu's responses from Chapters 32-35, of the 5th set of 7 Chapters, and Chapters 36 – 37, of the 6th set of 7 Chapters, are each a development of its respective precept from the previous set of 7 Chapters. For example Chapter 32 is in response to Chapter 25, 7 Chapters before, and Chapters 33 to Chapter 26, etc. etc. (The careful reader might want to do a similar

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comparison of earlier Chapters with successive sets and see if this common thread holds true. This should not be considered strange as the Word of God is precept upon precept.) Because of this Elihu's responses are captioned with similar titles to that of the earlier one in the previous set of 7 Chapters.

The 6th set of 7 Chapters deals with the common theme of sealing, a settling in the truth or a sealing of the fate of damnation or destruction of the wicked. The Chapters are thus captioned:

- 36 THE MIGHTY JUDGE, PRIEST AND KING (ELIHU'S RESPONSE TO JOB PT 5)**
- 37 THE MIGHTY, THE CLOUD, DRIVEN OF THE WIND: THE THUNDER OR VOICE OF HIS POWER (ELIHU'S RESPONSE TO JOB PT6)**
- 38 SEEING OR KNOWING THE ALMIGHTY DAYS (TIMES) OR HIS WAYS (THE LORD'S RESPONSE TO JOB PT 1)**
- 39 KNOWING AND OBSERVING THE TIME OR SEASON (THE LORD'S RESPONSE TO JOB PT 2)**
- 40 BEHEMOTH REVEALS THE CHIEF OR PRINCIPAL WAYS OF THE ALMIGHTY GOD (THE LORD'S RESPONSE TO JOB PT3)**
- 41 LEVIATHAN (WREATHED ANIMAL, SERPENT, DRACO: DRAGON, BABYLON), KING OVER ALL CHILDREN OF PRIDE (THE LORD'S RESPONSE TO JOB PT4)**
- 42 THE LAST OR REVIEW CHAPTER OF THE SEALING OF JOB (THE HATED & PERSECUTED): HIS LATER END!**

Chapter 1: THE FEAST OF THE FIRST (DAY) BORN OR PASSOVER: THE 7 SONS OF JOB AND THEIR FEASTS

Blessed are the poor in spirit for there is the kingdom of heaven.

THE BEGINNING OF JOB (the hated or persecuted), the Servant of God, one that feared God, and is a perfect man and upright and hates evil, who lived in the Land of Uz or Counsel, in the East, being the Mightiest of all Men from the East. He had 7 Sons and 3 Daughters, many cattle, herds and a great household and was protected and blessed of the Lord. But **one day** when the Sons of God presented themselves before the Lord, satan, the accuser of the brethren also presented himself claiming Earth as his own. But the Lord responded putting down his claim and pointing to the sterling example of Job, one who feared the Lord with all his heart. The enemy or opponent retort and accused Job, the hated or persecuted, of an ill motive, fearing God because of the blessings which emanates from such. Many Counsels emanates and is inferred from this Chapter which outlines the Job's Beginning. We will do well to take heed to them.

Name Of the Lord: The Lord and His Servant Job in the Land of Uz	v Satan and his servant, SABEANS: ETHIOPIANS	<p>JOB (PERFECT & UPRIGHT) LIVED IN THE LAND OF UZ: There was a man in the land of Uz (a son of Aram also the region settle by him; consultation; to counsel, to take advice; to counsel together), whose name was Job (hated and persecuted); and that man was perfect and upright, and one that feared God, and eschewed evil.</p>	<p>GOD'S SERVANT JOB: And the LORD said unto Satan (opponent, adversary), Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?</p>	<p>ALL OF JOB'S SERVANTS SLAIN BY THE SABEANS ONLY ONE LEFT TO TELL: And the Sabeans (Sheba or 7, name of three early progenitors of the tribes, an ethiopian district) fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.</p>	<p>IN ALL THIS JOB SINNED NOT: In all this Job sinned not, nor charged God foolishly.</p>	1	Name Of the Lord: The Lord and His Servant Job in the Land of Uz
Spirit of the Fear of the Lord	the spirit of accusation (satan): questions the motive of God's servants	<p>7 SONS & THREE DAUGHTERS: And there were born unto him seven sons and three daughters.</p>	<p>SATAN'S ACCUSATION: Then Satan answered the LORD, and said, Doth Job fear God for nought?</p>	<p>FIRE OF GOD BURN UP ALL THE SHEEP AND SERVANT AND I ONLY LEFT: While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.</p>		2	Spirit of the Fear of the Lord
Genesis: The Blessings of Preeminence	The Blessings of Preeminence removed	<p>THE GREATEST MAN OF ALL IN THE EAST: His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.</p>	<p>AN HEDGE & BLESSINGS ABOUT HIM: Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.</p>	<p>THE CHALDEANS FELL UPON THE CAMELS: While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.</p>		3	Genesis: The Blessings of Preeminence
Exodus: The 7 Feasts of the Heritage of God	The Hand of the Lord against but for His Heritage	<p>7 DAYS OF FEAST OR SEVEN FEASTS: And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.</p>	<p>PUT FORTH THINE HAND AND TOUCH: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.</p>	<p>THE FEAST IN THE FIRST BORN SON'S HOUSE: While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:</p>		4	Exodus: The 7 Feasts of the Heritage of God
Levitical Priest and His Continual Ministry	The House of the First Born destroyed in a day and 7 Feasts fulfilled	<p>JOB CONTINUALLY PRIEST OF HIS HOUSE: And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.</p>	<p>ONLY UPON HIMSELF PUT NOT THINE HAND: And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.</p>	<p>A GREAT WIND FROM THE WILDERNESS THAT SMOTE AND DESTROYED THE ELDEST SON'S HOUSE: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.</p>		5	Levitical Priest and His Continual Ministry
Numbers: a feast day or a day of mourning and worship?		<p>THE SONS OF GOD PRESENT THEMSELVES BEFORE GOD: Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.</p>	<p>CHILDREN FEASTING IN THEIR ELDEST BROTHER'S HOUSE: And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:</p>	<p>JOB IN MOURNING: Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.</p>		6	Numbers: a feast day
Deuterios: second, recount or review (these two)	The LORD and satan	<p>THE QUESTION TO SATAN: And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.</p>	<p>A MESSENGER: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:</p>	<p>BLESSED BE THE NAME OF THE LORD: And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.</p>		7	Deuterios: second, recount or review (these two)

Chapter 2: THE 2nd [DAY] SPIRITUAL TEST FULFILLED IN THE 7 DAYS (OF MOURNING) UNLEAVENED BREAD FEAST
Blended are they that mourn for the shall be comforted. When we consider the consequences of our sins that cause the suffering of Christ then we ourselves are bound to mourn in agony, sorrow and repentance for sins. The evil, suffering and pain that came upon Job and the mourning of his friends depicts such in this Chapter. Job (the hated and persecuted) was clearly one of the kings of the earth, being an upright, perfect and innocent man and would be a representative of the earth before the Presence of the Lord. But this position the enemy or opponent (satan) claimed from his exercise of dominion, authority and power: from going up and down and to and fro in the earth, he said. But Job was a better representative of the righteousness and holiness of God as His servant. The first accusation in Chapter 1: **'does Job fear thee for nought'** and its test was unsuccessful in yielding the result the adversary had hoped for as Job still maintained his integrity (innocence) and did not even sin against the Lord with his lips. Yea, whosoever offended not in words is a perfect man mark him. Therefore, the opponent (satan) in the controversy, intensify the accusation for yet a greater test, this time saying: **'skin for skin all a man has he will give for his life'**. Jesus similarly underscored the value of a man's life when He asked: what shall it profit a man to gain the whole world and loose his soul or what will a man give in exchange for his soul?. The enemy was saying Job had not buckled because it is natural to expect that a man would give all he has to save his life. But if his life: touch his bone and flesh is threatened he would buckle. Thus the Lord gave Job into the hand or power of the enemy setting the limit that his life be spared. From the encounter we see that the adversary seeks to steal, kill and destroy. The test of Job (the hated and persecuted) points to the ultimate test of Christ, the Messiah, who would destroy by death the enemy who has the power of death and deliver all of us who have been held captive all our lives by the fear of death. Jesus' life like Job was spared in that His righteousness constrained the Father to resurrect Him again.

Deuterios: The rest in the grave	Numbers: under (the hand of the enemy) the power of death but his life spared	Levi: the Lord's body sacrifice	Exothos: Will a man die for his faith?	Genesis: a perfect, upright and innocent man	Spirit of inquiry	Name of the Lord: A DAY FOR THE PRESENCE OF THE LORD
7 days of great grief: like the passover and feast of unleavened bread	7 days of great grief: like the passover and feast of unleavened bread	Job's friends lament his (suffering) sacrifice	an appointment for the communion of the faithful	Job (the hated and persecuted) sinned not with his lips	spirit of blasphemy (curse)	a day to scrape himself with potsherd and sit in ashes
<p>JOB SMITTEN: So went Satan forth from the presence of the LORD, and smote (kill, slaughter, punish) Job with sore (wicked) boils from the sole of his foot unto his crown.</p>	<p>HE IS IN THY HAND BUT SAVE HIS LIFE: And the LORD said unto Satan, Behold, he is in thine hand; but save his life.</p>	<p>PUT FORTH NOW THINE HAND & TOUCH HIS BONE & FLESH AND HE WILL CURSE THEE: But <u>put forth thine hand now</u>, and touch his bone and his flesh, and he will curse thee to thy face.</p>	<p>SATAN'S ANSWER: And Satan answered the LORD, and said, <u>Skin for skin, yea, all that a man hath will he give for his life.</u></p>	<p>JOB HOLD FAST HIS INTEGRITY: And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, <u>although thou movedst me against him, to destroy him without cause.</u></p>	<p>THE LORD'S QUESTION & SATAN ANSWER: And the LORD said unto Satan, <u>From whence comest thou?</u> And Satan answered <u>the LORD</u>, and said, From going to and fro in the earth, and from walking up and down in it.</p>	<p>THE SONS OF GOD & satan PRESENT THEMSELVES BEFORE THE LORD: Again there was a <u>day</u> when the <u>sons of God</u> came to present themselves before the LORD, and <u>Satan</u> came also among them to present himself before the LORD.</p>
	<p>THE LAMENT OF JOB'S FRIENDS: And when they lifted up their eyes afar off, and knew him not, <u>they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads</u> toward heaven.</p>	<p>JOB'S FRIENDS MADE AN APPOINTMENT TO COME, MOURN AND COMFORT HIM: Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; <u>Eliphaz</u> (God of Gold) the Temanite, and <u>Bildad</u> (unknown origin) the Shuhite (humble, bow down), and <u>Zophar</u> (skip about) the Naamathite (pleasantness): <u>for they had made an appointment together to come to mourn with him and to comfort him.</u></p>	<p>JOB SINNED NOT WITH HIS LIPS: But he said unto her, <u>Thou speakest as one of the foolish women speaketh.</u> What? <u>shall we receive good at the hand of God, and shall we not receive evil?</u> In all this did not Job sin with his lips.</p>	<p>THE WIFE'S QUESTION AND COUNSEL: Then said his wife unto him, <u>Dost thou still retain thine integrity? curse God, and die.</u></p>	<p>JOB SCRAPED HIMSELF WITH A POTSDHERD: And he took him a <u>potsherd</u> to scrape himself withal; and he sat down among the ashes.</p>	<p>JOB SCRAPED HIMSELF WITH A POTSDHERD: And he took him a <u>potsherd</u> to scrape himself withal; and he sat down among the ashes.</p>
<p>Numbers: under (the hand of the enemy) the power of death but his life spared</p>	<p>Numbers: under (the hand of the enemy) the power of death but his life spared</p>	<p>Levi: the Lord's body sacrifice</p>	<p>Exothos: Will a man die for his faith?</p>	<p>Genesis: a perfect, upright and innocent man</p>	<p>Spirit of inquiry</p>	<p>Name of the Lord: A DAY FOR THE PRESENCE OF THE LORD</p>
Deuterios: The rest in the grave	Numbers: under (the hand of the enemy) the power of death but his life spared	Levi: the Lord's body sacrifice	Exothos: Will a man die for his faith?	Genesis: a perfect, upright and innocent man	Spirit of inquiry	Name of the Lord: A DAY FOR THE PRESENCE OF THE LORD

Chapter 3: JOB'S DAY OF BIRTH (BEGINNING, PERIOD, AGE, NATIVITY OR BIRTH) CURSED

We see the curse, the suffering pain and sorrow that fell upon Christ when He was born into this world to bear our guilt and shame. Thus Job cursed his day! The constituent of a day, the unit of time, or a period is what Job cursed. He would have preferred the day and night when he was born not to have existed or be reckoned among the days or months of the year. In the misery, the hurt, the pain, the sorrows, he longed for death but it would not come. He never thought though of taking his own life but instead he thought it would have been better that the time of his birth did not exist. And so he cursed the day, its twilight, and its night. He spoke of things which Christ by his death on the cross has cursed for us that it should no longer exist in the New Heavens and New Earth and in the New Jerusalem. How we long for that Day and look for it with eager anticipation!

<p>Deuterios: SOLITARY OR DESOLATE (TO FOLD OR WRAPPED UP) NIGHT</p> <p>Numbers: LET NOT THE NIGHT BE NUMBERED IN THE MONTHS</p> <p>Levi: LIKE DOOMS DAY OR THE DEATH OF OUR SAVIOUR</p> <p>Exothos: DAY OF DARKNESS, LIGHT SHOULDN'T COME OUT</p> <p>Genesis: THE DAY PERISH SHOULDN'T EXIST</p> <p>Spirit: THE TWILIGHT: LIGHT & DARKNESS:HAPPINESS & ADVERSITY</p> <p>Name of the Lord: A CURSED BIRTH (HIS) DAY WHEN HE CAME TO EARTH</p>	<p>I SAW THE HEAVENS DEPARTED AS A SCROLL ROLLED (TO COIL OR WRAP) UP</p>	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>SHADOW OF DEATH: DARKNESS OVER ALL THE LAND FROM THE 6th HR UNTO THE 9th HR</p>	<p>MY LIGHT SHOULD HAVE GONE OUT!</p>	<p>THE DAY OF SORROW: TROUBLES, SIGHS & ROARING</p>	<p>O HAPPY DAY WHEN JESUS DIED & WASHED MY SINS AWAY</p>	<p>1</p>	<p>JOB CURSED HIS DAY: After this <u>opened Job his mouth</u>, and cursed his day.</p>	<p>LET THEM CURSE IT: Let them <u>curse it that curse the day, who are ready to raise up their mourning.</u></p>	<p>HAD GOLD BUT STORED SILVER: Or with princes that had <u>gold</u>, who filled their houses with <u>silver</u>:</p>	<p>GLAD TO FIND THE GRAVE: Which <u>rejoice exceedingly</u>, and are <u>glad</u>, when they can <u>find the grave?</u></p>	<p>1</p>	<p>Name of the Lord: A CURSED BIRTH (HIS) DAY WHEN HE CAME TO EARTH</p>
	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>SHADOW OF DEATH: DARKNESS OVER ALL THE LAND FROM THE 6th HR UNTO THE 9th HR</p>	<p>MY LIGHT SHOULD HAVE GONE OUT!</p>	<p>THE DAY OF SORROW: TROUBLES, SIGHS & ROARING</p>	<p>LIGHT IS GIVEN FOR US TO SEE THAT WE ARE LOST</p>	<p>2</p>	<p>JOB SPEAKS: And Job spake, and said,</p>	<p>LET IT NOT SEE THE DAWNING OF THE DAY: Let the stars of the <u>twilight thereof be dark</u>; let it look for light, but have none; neither <u>let it see the dawning of the day:</u></p>	<p>STILL BIRTH: Or as an <u>hidden untimely birth</u> I had not been; <u>as infants which never saw light.</u></p>	<p>GROPING IN LIGHT: Why is <u>light given to a man whose way is hid</u>, and whom God hath hedged in?</p>	<p>2</p>	<p>Spirit: THE TWILIGHT: LIGHT & DARKNESS:HAPPINESS & ADVERSITY</p>	
	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>SHADOW OF DEATH: DARKNESS OVER ALL THE LAND FROM THE 6th HR UNTO THE 9th HR</p>	<p>MY LIGHT SHOULD HAVE GONE OUT!</p>	<p>THE DAY OF SORROW: TROUBLES, SIGHS & ROARING</p>	<p>THE DAY OF SORROW: TROUBLES, SIGHS & ROARING</p>	<p>3</p>	<p>THE DAY & NIGHT PERISH: Let the <u>day perish</u> wherein I was born, and the <u>night in</u> which it was said, <u>There is a man child conceived.</u></p>	<p>THE REASON: Because it shut <u>not up</u> the doors of my mother's womb, <u>nor hid</u> sorrow from mine eyes.</p>	<p>THE WICKED CEASE & WEARY REST: There the wicked cease from troubling; and there the weary be at rest.</p>	<p>SIGHING AND ROARING: For my sighing cometh before I eat, and my roarings are poured out like the waters.</p>	<p>3</p>	<p>Genesis: THE DAY PERISH SHOULDN'T EXIST</p>	
	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>SHADOW OF DEATH: DARKNESS OVER ALL THE LAND FROM THE 6th HR UNTO THE 9th HR</p>	<p>MY LIGHT SHOULD HAVE GONE OUT!</p>	<p>THE DAY OF SORROW: TROUBLES, SIGHS & ROARING</p>	<p>MY LIGHT SHOULD HAVE GONE OUT!</p>	<p>4</p>	<p>A DARK DAY: Let that day be darkness; let not God regard it from above, <u>neither let the light shine upon it.</u></p>	<p>WHY NOT A STILL BIRTH: Why died I not from the womb? why did I not give up the ghost when I came out of the belly?</p>	<p>PRISONERS REST & VOICE OF OPPRESSOR NOT HEARD: There the prisoners rest together; they <u>hear not the voice of the oppressor.</u></p>	<p>GREATEST FEAR REALIZED: For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.</p>	<p>4</p>	<p>Exothos: DAY OF DARKNESS, LIGHT SHOULDN'T COME OUT</p>	
	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>SHADOW OF DEATH: DARKNESS OVER ALL THE LAND FROM THE 6th HR UNTO THE 9th HR</p>	<p>MY LIGHT SHOULD HAVE GONE OUT!</p>	<p>THE DAY OF SORROW: TROUBLES, SIGHS & ROARING</p>	<p>SHADOW OF DEATH: DARKNESS OVER ALL THE LAND FROM THE 6th HR UNTO THE 9th HR</p>	<p>5</p>	<p>DARKNESS: SHADOW OF DEATH: A CLOUD: BLACKNESS Let <u>darkness</u> and the <u>shadow of death</u> stain it; let a <u>cloud</u> dwell upon it; let the <u>blackness of the day</u> terrify it.</p>	<p>MORE QUESTIONS: Why did the knees prevent me? or why the breasts that I should suck?</p>	<p>THE SMALL & GREAT PRESENT: The <u>small and great are there</u>; and <u>the servant is free from his master.</u></p>	<p>NO SAFETY, REST NOR QUIET: I was <u>not in safety</u>, neither had I rest, neither was I quiet; yet <u>trouble</u> came.</p>	<p>5</p>	<p>Levi: LIKE DOOMS DAY OR THE DEATH OF OUR SAVIOUR</p>	
	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>SHADOW OF DEATH: DARKNESS OVER ALL THE LAND FROM THE 6th HR UNTO THE 9th HR</p>	<p>MY LIGHT SHOULD HAVE GONE OUT!</p>	<p>THE DAY OF SORROW: TROUBLES, SIGHS & ROARING</p>	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>6</p>	<p>THE NIGHT SHOULD NOT EXIST: As for that night, let <u>darkness</u> seize upon it; let it <u>not be joined into the days of the year</u>, let it not <u>come into the number of the months.</u></p>	<p>LAIN STILL & REST: For <u>now</u> should I have lain still and been quiet, I should have slept: then had I been at rest,</p>	<p>WHY IS LIGHT GIVEN TO THE MISERY & LIFE TO THE BITTER IN SOUL: Wherefore is <u>light given to him that is in misery</u>, and life unto the bitter in soul;</p>	<p>6</p>	<p>Numbers: LET NOT THE NIGHT BE NUMBERED IN THE MONTHS</p>		
	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>SHADOW OF DEATH: DARKNESS OVER ALL THE LAND FROM THE 6th HR UNTO THE 9th HR</p>	<p>MY LIGHT SHOULD HAVE GONE OUT!</p>	<p>THE DAY OF SORROW: TROUBLES, SIGHS & ROARING</p>	<p>AS DARKNESS NOT RECKONED IN TIME</p>	<p>7</p>	<p>SOLITARY NIGHT: Lo, let that night be <u>solitary</u>, let <u>no joyful voice</u> come therein.</p>	<p>DESOLATE PLACES FOR KINGS & COUNSELLORS: With kings and counsellors of the earth, which built <u>desolate places</u> for themselves;</p>	<p>DEATH DELAY: Which long for death, but it cometh not; and <u>dig for it more than for hid treasures</u>;</p>	<p>7</p>	<p>Deuterios: SOLITARY OR DESOLATE (TO FOLD OR WRAPPED UP) NIGHT</p>		

Day cursed why was I born death an escape there is joy for those who escape in death

Chapter 4: THE DAY OR TIME BEFORE THE FACE OF ELIPHAZ (GOD OF GOLD)

The time or day had come for the Edomite Eliphaz to speak whose three **rhetorics** ascribed guilt to Job. He affirms his position also by arguments from his super natural encounter with a spirit. The third **rhetoric** though translated in the sense of a greater than comparative is thought to be rather a relational comparative in which case 'more than' is substituted with 'as'. The **rhetorics** are coined for a posi/(nega)tive affirmation or response. But these questions bring into sharp focus how it is that the Son of God, the Messiah would come as a man and suffer being righteous and be cut off being innocent: did His own words fell on him? This is the dark providence of God to offer His soul for sin and resurrect Him again to save the World because of His Righteousness. Eliphaz of the **red kingdom** like so many today did not understand thoroughly the issues that pertain to our salvation and THE REDEEMER. This can clearly be seen in the different teachings of the so many wide and varied denominations and religions of the 21st CENTURY. Job's words of faith which he has used to strengthened and encourage so many weak and enfeebled brethren has been credited by this Edomite to have come upon Job himself. Imagine that! The good that Job had done is what is said to have overtaken him! Not only so but the **red hairy one** ascribed it to Job's unrighteousness and the character of God as he insists that God put no trust in His servants and likewise credit His angels with folly. This Eliphaz gleaned from his encounter with a 'spirit'. Eliphaz, though a friend of Job, was he dabbling in spiritism? But for the prayers of Job He would have become like the **Scarlet coloured beast** of the 21st Century who is perfected in the abomination of the occult. It was because of God's trust in His servant Job why He permitted these trials of the evil one, the accuser, upon Job. He held up Job's life as a golden example of faith and obedience when the accuser appeared before Him as the representative of the all the earth. Job was put through the crucible because the devil questioned the motive for his faithfulness and God's trust in Him as He boasted of him, saying: he is perfect and upright, and eschews or hates evil! Face to Face was Job with his friends. Eliphaz faces off with the issues pertaining to Job, the progressive verses dealing with the products (and senses) of the different members of the face. The mouth speaks, the eye of the mind sees and the impact on the sense of feeling. From the mouth and nostrils one speak and breathe but such like a spirit is not seen though it is before our face or eyes. The product or what is generated from Job's mouth pure and true instructions words of courage and faith and these are fulfilled upon Job himself and thus he is sealed or settled receiving only what are his perfect and complete ways. The Chapter can also be done from the Recount or Review of the question: Can the Innocent or Righteous be cut off? And clearly this question ultimately relates to the Messiah!

Name of the Lord: BEFORE THE FACE OF ELIPHAZ	Spirit: THE BREATH OR BLAST OF GOD	Genesis: JUST & PURE TEACHINGS OR WORDS	Exodus: WORDS OF COURAGE & FAITH	Levi: THE WORDS FULFILLED UPON JOB	Numbers: DOES A MAN RECEIVE ONLY WHAT ARE HIS COMPLETE & PERFECT WAYS?	Deuterios: THE RECOUNT: REMEMBER OR CALL TO MEMORY, A REVIEW
SPEAK, SEE & FEEL	EXHALE BY MOUTH & NOSTRILS	STRENGTHENED THE WEAK & DESTROY THE ENEMY	STRENGTHENS THE FEEBLE & SCATTERS THE ENEMY	DO WE HEAR & UNDERSTAND?	SEALED, FULLY SETTLED IN WAYS, SLEEP & FATE OR DESTINY	CAN THE INNOCENT & THE RIGHTEOUS BE CUT OFF
1	ELIPHAZ ANSWERED: Then Eliphaz (God of Gold) the Temanite (descendant of Esau, Edomites) answered and said,	AS A MAN SOWS SO SHALL HE REAP: Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.	A SPIRIT PASSED BY: Then a spirit passed before my face; the hair of my flesh stood up:	1	Name of the Lord: BEFORE THE FACE OF ELIPHAZ	
2	WHO CAN WITHHOLD FROM SPEAKING: If we assay (prove, test or try) to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?	BY THE BLAST & NOSTRILS OF GOD: By the blast of God they perish , and by the breath of his nostrils are they consumed.	COULD NOT DISCERN THE FORM: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,	2	Spirit: THE BREATH OR BLAST OF GOD	
3	INSTRUCTOR & COUNSELLOR: Behold, thou hast instructed many , and thou hast strengthened the weak hands.	THE LION'S VOICE BROKEN: The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.	WHO IS JUST OR PURE? Shall mortal man be more just than God? shall a man be more pure than his maker?	3	Genesis: JUST & PURE TEACHINGS OR WORDS	
4	WORDS OF HOPE: Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.	OLD & YOUNG LION PERISH & SCATTERED: The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.	SERVANTS & ANGELS CHARGED: Behold, he put no trust in his servants; and his angels he charged with folly:	4	Exodus: WORDS OF COURAGE & FAITH	
5	THOU FAINT AND ART TROUBLED: But now it is come upon thee, and thou faintest ; it toucheth thee, and thou art troubled.	A THING I HEARD: Now a thing was secretly brought to me , and mine ear received a little thereof.	CRUSHED BEFORE THE MOTH: How much less in them that dwell in houses of clay , whose foundation is in the dust , which are crushed before the moth?	5	Levi: THE WORDS FULFILLED UPON JOB	
6	THY WAYS: Is not this thy fear , thy confidence , thy hope , and the uprightness (completeness & perfect) of thy ways?	THOUGHTS OF THE VISIONS OF THE NIGHT: In thoughts from the visions of the night, when deep sleep falleth on men,	PERISH FOR EVER: They are destroyed from morning to evening: they perish for ever without any regarding it.	6	Numbers: DOES A MAN RECEIVE ONLY WHAT ARE HIS COMPLETE & PERFECT WAYS?	
7	DOES THE INNOCENT SUFFERS? Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?	ALL MY BONES SHAKE: Fear came upon me, and trembling, which made all my bones to shake.	WITHOUT EXCELENCY & WISDOM: Doth not their excellency which is in them go away? they die, even without wisdom.	7	Deuterios: THE RECOUNT: REMEMBER OR CALL TO MEMORY, A REVIEW	

Chapter 5: THE HOLY (ONLY) ONE OF THE SANCTUARY AND SAINTS

Eliphaz continues with his counsels to Job and makes many negative insinuations against Job even to the extent of calling him foolish and such one whose habitation he has cursed. He speaks also in behalf of his accompanying friends. He highly recommends that Job seek unto or call upon God, the Holy One, as no one else, not even the Saints, the holy or sacred as God can help him. By this he not only claimed that he and his accompanying friends were holy but that they could not help Job. The evil that befell Job and his family he paints as a picture that befalls the foolish their children and habitation. The concept of the Sanctuary, Tabernacle or Habitation and the Holy One (Shehbah) who inhabits & blesses it thus is also shared in the verses of this chapter. The concept is shared suggesting that Saints are the Sanctuary or Tabernacle in which the Holy One abides and blesses, and thus they are safe, prosperous and delivered from the evil one. The point is that the Saints can not help Job only the Holy One of the Saints or the Sanctuary who does great, marvellous and unsearchable things without number! The Beatitudes of Matthew 5 is the corrected version of the verses below in context as the substance is true. The last part of the Beatitude: blessed are ye when men shall revile ye and persecute and say all manner of evil against ye falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven. For so persecute they the Prophets which were before you. That is the context that is missing from Job 5. Eliphaz and his friends had missed this context altogether from this exposition. Thanks be to Yeshua, the Christ who clarified this position with his own life and in Matthew 5. So Jesus provides clarity for Job 5 in the Beatitudes, David in Psalm 34 and 91 uses many references from Job 5; Paul uses: despise not the chastenings of the Lord for afterwards it yields the peaceable fruits of righteousness. Job 5 read in successive incremental verses is a beautiful literary piece for the most part with a common duality theme running in each verse. However, though it resonates with TRUTH it was wrongly applied to the life and experiences of Job by His friend before whom he now was. Job 5 encourage us to call upon or seek unto or fear God which was the same thing which was credited of God to Job: perfect and upright, one that feareth God and eschews or hates evil. By this we are joined or attached to the Sanctuary of the Holy One!

Deuterios: Numbers: REDEMPTION FROM DEATH, AFFLICTION & TROUBLE Levi: THE DEFENDER OF THE SANCTUARY OF THE WISE Exodus: THE JUST DELIVERER & SAVIOUR IN OUR MIDST Genesis: THY BLESSED HABITATION Spirit: WHAT FRUIT IS IN YOU? Name of the Lord: THE CALL THAT WILL BE ANSWERED	THAT CAUSES US TO BE IN SAFETY IS IT MARVELLOUS AND UNSEARCHABLE: LOVE, JOY PEACE? A CURSE UPON THE FOOLISH IS A BLESSING THE JUST DELIVERER & SAVIOUR IN OUR MIDST DELIVERANCE ASSURED IN SIX, EVEN IN SEVEN TROUBLES/TRIALS/PLAGUE WHICH IS FOR OUR GOOD THE TRUTH/DOCTRINE TESTED, TRIED & PROVEN WHICH IS FOR OUR GOOD THE DEFENDER OF THE SANCTUARY OF THE WISE THE DEFENDER OF THE SANCTUARY OF THE WISE REDEMPTION FROM DEATH, AFFLICTION & TROUBLE Deuterios:	1 WHO WILL ANSWER THE CALL FOR HELP? Call now, if there be any that will answer thee; and to which of the <u>saints</u> (sacred or holy as God, a sanctuary) wilt thou turn?	SEEK UNTO GOD I would seek unto God, and unto God would I commit my cause:	THE POOR SAVED: But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.	DESTRUCTION & FAMINE MOCKED NOR IS THERE FEAR OF THE BEEASTS: At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.	1 Name of the Lord: THE CALL THAT WILL BE ANSWERED
		2 WRATH & ENVY KILLS THE FOOLISH: For <u>wrath killeth the foolish man</u> , and <u>envy slayeth the silly one</u> .	GREAT & MARVELLOUS THINGS: Which <u>doeth great things and unsearchable</u> ; marvellous things without number:	THE POOR HAS HOPE: So <u>the poor hath hope</u> , and iniquity stoppeth her mouth.	IN LEAGUE & PEACE WITH THE STONES & BEEASTS: For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.	2 Spirit: WHAT FRUIT IS IN YOU?
		3 THE FOOLISH ROOT & HABITATION CURSED: I have seen the foolish taking root: but suddenly I cursed his habitation.	WHO GIVES RAIN & WATERS THE FIELDS: Who giveth rain upon the earth, and sendeth waters upon the fields:	THE HAPPY MAN: Behold, <u>happy is the man whom God correcteth</u> : therefore despise not thou the chastening of the Almighty:	THY TABERNACLE OF PEACE: And thou shalt know that <u>thy tabernacle shall be in peace</u> ; and thou shalt visit thy habitation, and shalt not sin.	3 Genesis: THY BLESSED HABITATION
		4 THE FOOLISH CHILDREN ARE FAR FROM SAFETY: His children are <u>far from safety</u> , and they are crushed (bruised) in the gate, neither is there any to deliver them.	THE LOWLY EXALTED: To set up on high <u>those that be low</u> ; that <u>those which mourn may be exalted to safety</u> .	HE WOUNDS & MAKES WHOLE: For <u>he maketh sore, and bindeth up; he woundeth, and his hands make whole</u> .	THY SEED GREAT & OFFSPRING AS GRASS: Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.	4 Exodus: THE JUST DELIVERER & SAVIOUR IN OUR MIDST
		5 THE ROBBER SWALLOWS UP THEIR SUBSTANCE: Whose harvest <u>the hungry eateth up</u> , and taketh it even out of the thorns, and the robber swalloweth up their substance.	CRAFT DEVICES SET A NOUGHT: He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.	DELIVERANCE IN 6th & 7th TROUBLES: He shall deliver thee in <u>six</u> troubles: yea, in <u>seven</u> there shall no evil touch thee.	ENTER THE GRAVE AT FULL AGE: Thou shalt come to thy grave in a <u>full age</u> , like as a <u>shock of corn</u> cometh in in his season.	5 Levi: THE DEFENDER OF THE SANCTUARY OF THE WISE
		6 AFFLICTION & TROUBLE COMES NOT OUT OF THE GROUND: Although <u>affliction</u> cometh not forth of the dust, neither doth <u>trouble</u> spring out of the ground;	THE WISE TAKEN IN THEIR CRAFTINESS: He taketh the wise in their <u>own craftiness</u> : and the <u>counsel of the froward</u> is carried headlong.	REDEMPTION IN FAMINE & WAR: In famine he shall <u>redeem</u> thee from death: and in war from the power of the sword.	WE HAVE SEARCHED IT & IT IS FOR THY GOOD: Lo this, <u>we have searched it</u> , so it is; <u>hear it</u> , and <u>know thou it</u> for thy good.	6 Numbers: REDEMPTION FROM DEATH, AFFLICTION & TROUBLE
		7 MAN BORN UNTO TROUBLE: Yet man is <u>born unto trouble</u> , as the sparks fly upward.	JOINED WITH DARKNESS AT DAY & GROPING IN THE NOON: They meet with darkness in the daytime, and grope in the noonday as in the night.	HID FROM THE SCOURGE OF THE TONGUE: Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.	7 Deuterios:	

Chapter 6: THE DAY OR TIME OF HIS (THE HOLY ONE) SUFFERING UNTO DEATH

We get insights into the suffering of the Holy One of Israel and his longing for death because of the pain, anguish and weakness of the flesh. We see the contents of his prayer as we did at Gethsemane, the Oil or Wine Press, in the Mount of Olives, when he plucked the Olive Fruit, saying: It is written I shall smite the Shepherd and the sheep shall be scattered and knelt in prayer at Gethsemane: pressing out its content into a cup, saying: Father let this cup pass from me, but not my will but thine will be done, three times. We see how by silence he drank the contents: he laid down his life and did not fight back his false accusers. Job, the hated and persecuted, sufferings gives us insights into the longing and desire for death of the Holy One in this chapter and how his brethren had betrayed his friendship.

Deuterios: WHAT HAVE YOU FORSAKEN?	Numbers: WHAT IS THE WISE THING TO DO?	Levi: THE CRY OF THE DESPERATE!	Exodus: IS THE SPIRIT OF FAITH DYING?	Genesis: WORDS OF LIGHT/VAPOUR?	Spirit: THE HAND (POWER) AT WORK	Name of the Lord: THE REQUEST (PRAYER) & ANSWER
IS IT CHARITY?	ONLY THE WISDOM WITHIN YOU WILL HELP YOU DECIDE	MY GOD! MY GOD! WHY HAS THOU FORSAKEN ME!	BY FAITH DEATH IS CONQUERED: BY HIS KNOWLEDGE SHALL MY RIGHTEOUS SERVANT JUSTIFY MANY	THE WORDS OF THE HOLY ONE GIVES UNDERSTANDING (AND LIFE, CAN NEVER DIE!)	CUT ME OFF OR REDEEM ME!	THE LONGING FOR DEATH
7	MY SORROWFUL MEAT: The things that <u>my soul refused to touch</u> are as my sorrowful meat.	THE AFFLICTED SHOULD BE SHOWN PITY: To him that is afflicted pity should be shewed from his friend; but he forsaketh the <u>fear</u> of the Almighty.	YE ARE AFRAID: For now ye are nothing; <u>ye</u> see my casting down, and <u>are afraid</u> .	LOOK UNON ME IF I LIE: Now therefore be content, <u>look upon me</u> ; <u>for it is evident unto you if I lie</u> .	THE HATED ANSWERED: But Job answered and said,	1
6	EATING THE UNSAVOURY: Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?	IS HELP & WISDOM DEPARTED? Is not my help in me? and is wisdom driven quite from me?	CONFOUNDED BECAUSE OF HOPE: They were confounded (confusion) <u>because they had hoped</u> ; they came thither, and were ashamed.	A PIT DUG FOR A FRIEND: Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.	THE REQUEST FOR MY GRIEF & CALAMITY TO BE WEIGHED: Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!	2
5	INAPPROPRIATE BEHAVIOUR: Doth the wild ass bray (scream from hunger) when he hath grass? or loweth (bellow) the ox over his fodder?	STRENGTH OF STONES: Is my strength the strength of stones? or is my flesh of brass?	TEMA & SHEBA GROUP: The troops of Tema (descendants of Ishmael: God will hear) looked, the companies of Sheba (7 or Ethiopians or Sabeans) waited for them.	WTHE WIND OF WORDS/SPEECHES: Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?	HEAVIER THAN THE SAND OF THE SEA: For now it would be heavier than the sand of the sea: therefore <u>my words are swallowed up</u> .	3
4	POISON ARROWS OF THE ALMIGHTY: For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.	WHAT IS MY DESTINY? What is my strength, that I should hope? and what is mine end, that I should prolong my life?	THEIR WAY TURNED ASIDE: The paths of their way are turned aside; they go to nothing, and perish.	I'LL HOLD MY TONGUE: Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.	COMFORTED IN DEATH: Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for <u>I have not concealed the words of the Holy One</u> .	4
3	HATED DESIRE HIS REQUEST: Oh that I might have my request; and that God would grant me the thing that I long for!	DECEITFUL BRETHREN THAT PASS AWAY AS A BROOK: My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;	NO REQUEST FOR GIFTS: Did I say, <u>Bring unto me?</u> or, <u>Give a reward for me</u> of your substance?	THE REQUEST TO RETURN: Return, I pray you, let it not be iniquity; yea, <u>return again, my righteousness is in it</u> .	THE REQUEST TO BE CUT OFF: Even that it would please God to destroy me; that he would <u>let loose his hand</u> , and cut me off!	5
2	BLACKISH BROOKS: Which are blackish by reason of the ice, and wherein the snow is hid:	DELIVER ME FROM THE ENEMY: Or, Deliver me <u>from the enemy's hand?</u> or, Redeem me from the hand of the mighty?	DISCERNING TASTE? Is there iniquity in my tongue? cannot <u>my taste discern perverse things?</u>	THE REQUEST FOR MY GRIEF & CALAMITY TO BE WEIGHED: Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!	6	6
1	Name of the Lord: THE REQUEST (PRAYER) & ANSWER	Name of the Lord: THE REQUEST (PRAYER) & ANSWER	Name of the Lord: THE REQUEST (PRAYER) & ANSWER	Name of the Lord: THE REQUEST (PRAYER) & ANSWER	Name of the Lord: THE REQUEST (PRAYER) & ANSWER	Name of the Lord: THE REQUEST (PRAYER) & ANSWER

Chapter 7: MAN'S APPOINTED TIME UPON THE EARTH

Though we (live) tread upon the earth we should not trample under foot God's Law: sign, mark or seal. But we should observe and obey all His Commandments. Job felt like he had become a mark like that of the beast against God as the weight of his sufferings had made him a burden unto himself. Such was the suffering of Christ when He bore the weight of the sins of the world and offer his soul as an offering for sins and He became the Lord's Paschal Goat or Atoning Sacrifice whose merit is the pardoning of all sins confessed and forsaken. By His Atonement we can face the Investigative Judgement with confidence and as Job requested when our sins and transgressions will be pardoned and our iniquities be taken away. The weight of the suffering that Job experienced forshadowing that of Christ suffering will also be borne by them that have the mark of the beast upon whom the 7 Last Plagues will be poured out upon at the appointed time.

Name of the Lord: MAN'S APPOINTED TIME UPON THE EARTH	Spirit: JOB COVETS THE SHADOW OF THE ALL SEEING (ALMIGHTY)	Genesis: THE TIME OF MAN'S SOJOURN THAT ENDS	Exodus: THE CONTINUAL TEST OF FAITH BOTH NIGHT & DAY	Levi: LOATHSOME WITH A WATCH OVER ME	Numbers: DAYS SHORTENED BY THE PRESERVER OF MEN WHO ARE SET AS A MARK (SEAL)	Deuterios: THE REVIEW OR RECOUNT OF MY LIFE	Name of the Lord: MAN'S APPOINTED TIME UPON THE EARTH
YET THY EYES ARE EVER UPON ME THOUGH I AM BENEATH THE EARTH	HE DOESN'T WANT TO CONTINUE TO LIVE UPON (ABOVE) THE EARTH: INTO THY HANDS I COMMIT MY SPIRIT	GLORY, VANITY, WEARISOMENESS & DEATH	CONTINUAL TESTING THAT CAUSE ANGUISH OF SPIRIT	HE HAS NO FORM, COMELINESS NOR BEAUTY THAT WE SHOULD DESIRE HIM	BUT FOR THE ELECT SAKE THOSE DAYS SHALL BE SHORTENED	THE JUDGEMENT: TO INVESTIGATE, REVIEW AND EXECUTE	Spirit: JOB COVETS THE SHADOW OF THE ALL SEEING (ALMIGHTY)
1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7
LIFE OF WIND	EYES THAT NO MORE SEE GOOD	THE JUDGEMENT & ATONEMENT					Deuterios: THE REVIEW OR RECOUNT OF MY LIFE
<p>THE APPOINTED TIME FOR MAN: Is there not <u>an appointed time to man upon earth</u>? are not his days also like the days of an hireling?</p> <p>THE EYE SHALL SEE ME NO MORE: The eye of him that hath seen me shall see me no more: <u>thine eyes are upon me, and I am not.</u></p> <p>I CHOOSE DEATH: So that <u>my soul chooseth strangling, and death</u> rather than my life.</p> <p>DESIRING OR LOOKING FOR THE REWARD: As a servant <u>earnestly desireth</u> (to inhale eagerly, figuratively: to covet) <u>the shadow</u> (hovering over, to shade or shadow), and as an hireling looketh for the reward of his work:</p> <p>THE DEAD AS THE CLOUD THAT IS CONSUMED: As <u>the cloud is consumed</u> (to complete, finish, end or consumed) <u>and vanisheth (or pass) away</u>: so he that goeth down to the grave shall come up no more.</p> <p>I WILL NOT LIVE ALWAY: I loathe it; <u>I would not live alway</u>: let me alone; for my days are vanity.</p> <p>MONTHS OF VANITY: So am I <u>made to possess months</u> of vanity, and wearisome <u>nights</u> are appointed to me.</p> <p>SHALL NOT RETURN TO HIS HOUSE: He shall <u>return no more</u> to his house, neither shall his place know him any more.</p> <p>WHAT IS MAN? <u>What is man, that thou shouldst magnify him?</u> and that thou shouldst set thine heart upon him?</p> <p>THE NIGHT OF MISERY: When I lie down, I say, <u>When shall I arise</u>, and the night be gone? and I am full of <u>tossings to and fro</u> unto the dawning of the day.</p> <p>I WILL NOT REFRAIN MY MOUTH: Therefore I will not refrain my mouth; <u>I will speak in the anguish of my spirit</u>; I will complain in the bitterness of my soul.</p> <p>THE MORNING VISIT & CONTINUAL TRIAL: And that thou shouldst <u>visit him every morning, and try him every moment?</u></p> <p>FLESH CLOTHED WITH WORMS: My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.</p> <p>A WATCH OVER ME: Am I a sea (to roar), or a whale, that thou settest a watch over me?</p> <p>ALLOW ME TO SWALLOW MY SPITTLE: How long wilt thou not <u>depart from me, nor let me alone</u> till I swallow down my spittle?</p> <p>A WEAVER'S SHUTTLE: My days are swifter than a weaver's shuttle (to plait or to weave), and are spent without hope.</p> <p>BED COMFORT? When I say, My bed shall comfort me, my couch shall ease my complaint;</p> <p>A MARK AHAINST THEE: I have sinned; what shall I do unto thee, O thou preserver (guard, protect or in a bad sense: conceal) of men? why hast thou set me as a <u>mark</u> (an object of an attack) against thee, so that I am a burden to myself?</p> <p>MY LIFE IS WIND: O remember that my life is wind: mine eye shall no more see good.</p> <p>SCARY DREAMS & VISIONS: Then thou scarest me with dreams, and terrifiest me through visions:</p> <p>PARDON MY TRANSGRESSION THAT I MIGHT SLEEP IN THE DUST: And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.</p>							

Chapter 8: THE DAY OR TIME OF THE RIGHTEOUS AND THE BULRUSH

Job clearly was known by his friends as a Preacher from their responses. His words were piercing, sharp and on point. And from the testimony of Bildad, the second witness, they continued to be so even though he was in sorrows and anguish, and yet he did not curse God nor spoke foolishly. Remember Eliphaz had said earlier that his words had come upon him and he was not able to bear them, and Bildad now refers to Job words as a Strong Wind questioning how much longer will he continue to exercise this 'spirit of faith' as it is written I have believed therefore have I spoken. So therefore as much as Job was in anquish we see that his spirit of faith shun through as a strong or mighty wind. Though his body was suffering and perishing yet his faith was strong and enduring. Bildad uses the analogy of the rush and flag or bulrush in its mire and water or swamp to describe the house and habitation of Job and his family: children. In contrast he spoke of the place and habitation of a perfect man as being prosperous whose beginning though small his latter end shall be greatly increased. This God gave Job when he blessed him double folded in the last Chapter. The Chapter speaks substantively to one walking in the fear of the Lord, a perfect man, and another who only appears to be so doing but is rather a hypocrite: a bulrush or flag, though withering appears green. Job's house is painted as one that supplies the mire and water that causes bulrushes and flags that flourishes green but yet are destroyed.

Name of the Lord: ENQUIRE OF THE FORMER AGE DWELLING PLACE OR HOUSE	Spirit: WORDS AS STRONG WIND	Genesis: THE ALMIGHTY & JUSTICE	Exodus: CHILDREN AS RUSH & FLAG CAST AWAY BECAUSE OF SIN	Lev: THY SUPPLICATION UNTO THE ALMIGHTY	Numbers: THE HABITATION OF THE UPRIGHT PROSPEROUS	Deuterios: THESE TWO BEGINNING & END; HOPE & TRUST; MOUTH & LIPS	THAT ARE LIKE A PASSING SHADOW & GREENESS OF A GARDEN THAT WITHERETH	WHAT IS THE REASON FOR OUR EXISTENCE	THIS IS THE JOY OF YOUR WAY: A HERB WHILE GREEN WITHERETH	THE HYPOCRITE & EVIL DOERS PERISH	Name of the Lord: ENQUIRE OF THE FORMER AGE DWELLING PLACE	Spirit: WORDS AS STRONG WIND	Genesis: THE ALMIGHTY & JUSTICE	Exodus: CHILDREN AS RUSH & FLAG CAST AWAY BECAUSE OF SIN	Lev: THY SUPPLICATION UNTO THE ALMIGHTY	Numbers: THE HABITATION OF THE UPRIGHT PROSPEROUS	Deuterios: THESE TWO	
1																		
2																		
3																		
4																		
5																		
6																		
7																		

<p>BILDAD ANSWERS: Then answered Bildad (origin unknown) the Shuhite (to sink, bow down, incline, <u>humble</u>), and said,</p>	<p>PREPARE THYSELF TO SEARCH OF THE FATHERS: For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:</p>	<p>NO SUPPORT: He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.</p>	<p>CLOTHED WITH SHAME: They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.</p>
<p>WORDS AS STRONG WIND: How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?</p>	<p>DAYS ARE A SHADOW: (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)</p>	<p>GREEN BEFORE THE SUN: He is green before the sun, and his branch shooteth forth in his garden.</p>	
<p>PERVERSION OF JUSTICE: Doth God pervert judgment? or doth the Almighty pervert justice?</p>	<p>WHO WILL TEACH THEE? Shall not they teach thee, and tell thee, and utter words out of their heart?</p>	<p>WRAPPED ABOUT THE HEAP: His roots are wrapped about the heap, and seeth the place of stones.</p>	
<p>A CAST AWAY: If <u>thy children</u> have sinned against him, and he have cast them away for their transgression;</p>	<p>THE GROWTH OF THE RUSH & FLAG: Can <u>the rush</u> (bulrush) grow up without mire? can <u>the flag</u> grow without water?</p>	<p>THE DENIAL: If he destroy him from his place, then it shall deny him, saying, I have not seen thee.</p>	
<p>THY SUPPLICATION: If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;</p>	<p>IT WITHERETH: Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.</p>	<p>THE JOY OF HIS WAY: Behold, this is the joy of his way, and out of the earth shall others grow.</p>	
<p>FOR THE PURE & UPRIGHT: If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.</p>	<p>THE HYPOCRITE'S HOPE PERISH: So are the paths of all that forget God; and the hypocrite's hope shall perish:</p>	<p>GOD WILL NOT CAST AWAY A PERFECT MAN: Behold, God will not cast away a perfect man, neither will he help the evil doers:</p>	
<p>SMALL BEGINNING BUT LATTER END INCREASE: Though thy beginning was small, yet thy latter end should greatly increase.</p>	<p>HOPE CUT OFF: Whose hope shall be cut off, and whose trust shall be a spider's web.</p>	<p>MOUTH FILLED WITH LAUGHTER: Till he fill thy mouth with laughing, and thy lips with rejoicing.</p>	

CHAPTER 9: THE DAY OR TIME OF THE GREAT CONTROVERSY

Job now responds to Bildad, the second Witness, testimony of supplication and humbling of oneself in which he suggests that Job was a hypocrite or bulrush, worst yet, evil, otherwise the Almighty would have by now come to his rescue and make his habitation prosperous. Bildad therefore insinuated that Job was contending or in a controversy with God which Job now comprehensively addresses in this Chapter. God is not like man that we can contend with Him. Job speaks to the attributes and works of God, who is Judge, just, allwise, almighty, whose wrath and anger is ever so great. He concludes that he could do nothing but fear the Lord and make supplication unto this His Judge. Therefore, it stands to reason that those who opposes God would be involved in nothing less than what could be best described as **THE GREAT CONTROVERSY!** From what Job understands as the power, might, anger and wrath of God and His works which He describes in this Chapter we can see these images which John in the **BOOK OF REVELATION** also describes. Job outlines from his response that he is not oppose to but rather is on the side of God in this **GREAT CONTROVERSY**, therefore he says I would make my supplication to my Judge. How about you friend are you making your supplications, pleadings and intercessions to our Advocate, Friend and Judge in Heaven to make our account right with God? Remember, we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, and against spiritual wickedness in high places.

<p>Deuterios: THE FEAR OF THE LORD</p> <p>Numbers: HIS ANGER & WRATH</p> <p>Levi: WHO IS LIKE THIS JUDGE?</p> <p>Exodus: THE ALLWISE ALMIGHTY</p> <p>Genesis: THE GREAT CONTROVERSY</p> <p>Spirit: HOW TO BE JUST WITH THE LOFTY ONE?</p> <p>Name of the Lord: THE JUDGE AT WORK</p>	<p>HE CREATES, RECEIVES PLEADS FOR HIS GRACE, HE DECIDES WHAT WILL BE & HE IS JUST</p> <p>ALL WE DO TO BE JUST & INNOCENT DOESN'T GUARANTEE THAT THE LOFTY & JUST ONE WILL HEARKEN AS WE DESIRE</p> <p>WORDS THAT BEST DESCRIBES THIS: COMPLEX, GREAT THINGS OR WONDERS, WOUNDS MULTIPLED, INVISIBLE (ABSENT) TO OUR EYES, NAKED & IN A DITCH</p> <p>THAT OVERTURNS MOUNTAINS; TAKETH AWAY; HE IS STRONG; CAUSES TIME TO BE SWIFT; NO JUDGE CAN STAND BETWIXT HIM & MAN</p> <p>WISE, MIGHTY, INVISIBLE, BITTERNESS, SWIFT RUN, NOT FLESH</p> <p>SHAKES THE EARTH; CAUSE THE PROUD TO STOOP UNDER HIM; AND TERRIFIES</p> <p>JOB'S RESPONSE TO THE JUDGE, THE JUST ONE, THE ALLWISE ALMIGHTY, WHOSE ANGER IS GREAT</p>	<p>1</p> <p>JOB ANSWERS: Then Job answered and said,</p>	<p>HEAVENS HE SPREADS AND THREADS THE WAVES: Which alone spreadeth out <u>the heavens</u>, and treadeth (walk) upon <u>the waves</u> of the sea.</p>	<p>WOULD NOT ANSWER BUT MAKE SUPPLICATION TO MY JUDGE: Whom, though I were righteous, yet would I not answer, but I <u>would make supplication to my judge.</u></p>	<p>HE DESTROYS THE PERFECT & WICKED: This is one thing, therefore I said it, <u>He destroyeth the perfect and the wicked.</u></p>	<p>WHY WOULD I LABOUR IN VAIN: If I be wicked, <u>why then labour I in vain?</u></p>	<p>1</p> <p>Name of the Lord: THE JUDGE AT WORK</p>
		<p>2</p> <p>JUST WITH GOD? I know it is so of a truth: but <u>how should man be just</u> with God?</p>	<p>HE MAKES THE STARS: Which maketh Arcturus (the constellation of the great bear), Orion (any notable constellation specifically Orion (as if a burly or fat one)), and Pleiades (a cluster of stars: seven stars), and the chambers of the south.</p>	<p>NOT BELIEVE HE HAD HEARKENED TO MY REQUEST: If I had called, and he had answered me; <u>yet would I not believe that he had hearkened</u> unto my voice.</p>	<p>LAUGH AT THE TRIAL OF THE INNOCENT: If the scourge slay suddenly, <u>he will laugh at the trial of the innocent.</u></p>	<p>THE WASH WITH SNOW WATER: If I <u>wash myself with snow water, and make my hands never so clean;</u></p>	<p>2</p> <p>Spirit: HOW TO BE JUST WITH THE LOFTY ONE?</p>
		<p>3</p> <p>CANNOT ANSWER ONE OF A THOUSAND: If he will contend (controversy, strife) with him, he <u>cannot answer him one of a thousand.</u></p>	<p>WONDERS WITHOUT NUMBER: Which doeth great things past finding out; yea, and <u>wonders without number.</u></p>	<p>BREAKS & MULTIPLIES MY WOUNDS: For he breaketh me with a tempest, and <u>multiplieth my wounds without cause.</u></p>	<p>THE EARTH IN THE HAND OF THE WICKED: The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, <u>where, and who is he?</u></p>	<p>PLUNGED IN A DITCH: Yet shalt thou <u>plunge me in the ditch, and mine own clothes shall abhor me.</u></p>	<p>3</p> <p>Genesis: THE GREAT CONTROVERSY</p>
		<p>4</p> <p>WISE & MIGHTY: He is <u>wise in heart, and mighty in strength</u>: who hath hardened himself against him, and hath prospered?</p>	<p>HE IS NOT SEEN: Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.</p>	<p>FILLED WITH BITTERNESS: He will not suffer me to take my breath, but filleth me with bitterness.</p>	<p>DAYS SWIFTER THAN A POST: Now my days are swifter than a post (run): they flee away, they see no good.</p>	<p>NOT A MAN: For he is not a man, as I am, that I should answer him, and we should come together in judgment.</p>	<p>4</p> <p>Exodus: THE ALLWISE ALMIGHTY</p>
		<p>5</p> <p>HE OVERTURNS THE MOUNTAINS: Which <u>removeth the mountains</u>, and they know not: which overturneth them in his anger.</p>	<p>NONE CAN HINDER: Behold, <u>he taketh away, who can hinder him?</u> who will say unto him, What doest thou?</p>	<p>STRONG JUDGEMENT: If I speak of strength, <u>lo, he is strong</u>; and if of judgment, who shall set me a time to plead?</p>	<p>THE EAGLE THAT HASTE TO THE PREY: They are passed away as the swift ships: as <u>the eagle that hasteth to the prey.</u></p>	<p>NO JUDGE BETWIXT US: Neither is there any <u>daysman (Judge) betwixt us</u>, that might lay his hand upon us both.</p>	<p>5</p> <p>Levi: WHO IS LIKE THIS JUDGE?</p>
		<p>6</p> <p>SHAKES THE EARTH OUT OF HER PLACE: Which <u>shaketh (to quiver with any violent emotion: anger or fear) the earth out of her place</u>, and the pillars thereof tremble.</p>	<p>THE WITHDRAW OF HIS ANGER: If God will not withdraw <u>his anger</u>, the proud helpers do stoop under him.</p>	<p>I CONDEMN MYSELF IF I SAY I AM JUST: If I justify myself, <u>mine own mouth shall condemn me: if I say, I am perfect</u>, it shall also prove me perverse.</p>	<p>CAN I FORGET MY COMPLAINT? If I say, I will forget my complaint, I will leave off <u>my heaviness</u>, and comfort myself:</p>	<p>TAKE THY ROD AWAY FROM ME: Let him <u>take his rod away from me</u>, and let not his fear terrify me:</p>	<p>6</p> <p>Numbers: HIS ANGER & WRATH</p>
		<p>7</p> <p>COMMANDS THE SUN NOT TO RISE: Which commandeth the sun, and it riseth not; and sealeth (maked an end) up the stars.</p>	<p>CANT ANSWER HIM: How much less shall I answer him, and <u>choose out my words</u> to reason with him?</p>	<p>I DESPISE MY LIFE: Though I were perfect, yet would I not know my soul: I would despise my life.</p>	<p>AFRAID OF ALL MY SORROWS: I am afraid of all my sorrows, I know that thou wilt not hold me innocent.</p>	<p>I SPEAK IN FEAR OF HIM: Then would I speak, and not fear him; but it is not so with me.</p>	<p>7</p> <p>Deuterios: THE FEAR OF THE LORD</p>

Chapter 11: THE GREAT CONTROVERSY: THE TRIAL OF FAITH WHICH WORKS BY LOVE

In the mouth of two or three witnesses shall every matter be established. Eliphaz, the God of Gold, gave his answer, so did Bildah, the meek, now it was Zophar, the joyous and pleasant to respond. Each Witness gave the answer from his perspective, so Eliphaz, spoke to obedience that which is golden: a man reaps what he sows; Bildah, speaks to meekness and humility and the appearance of a bulrush: one who appears to bow down as bulrush or flag, and though green withers as a hypocrite who says one thing yet does another; now Zophar, the joyous and pleasant or kind one, gives the answer of love. Job and his family prefigured Christ and his family; and his three friends, the children of Israel who wrongly applied the testimony or witness of the Law and the Prophets against Christ and his ministry and slew him. What a Controversy that those of his own community, household or nation that should be his friends did not know him? Remarkable, yet if they knew, understood and correctly applied the testimony of the two or three witnesses they would have known of His innocence. The reality and truth of Job drama becomes more evident when one considers the meaning of the name of his friends to equate with the same meaning and exposition of LOVE as given in the meaning of Jacob's wives and children's names. The witness of Job's three friends mocked him as did the Scribes and Pharisees who said at Christ's crucifixion he has helped others but himself he can not save; let him come down and we will believe him. But these tests or trials, though they be the six or seven troubles or plagues love triumph and never fails even in dying it endures; in sacrifice it overcomes. There is so much hurt, pain, anguish and suffering that is all incorrectly administered in the the NAME OF LOVE. As Job was requested to and prayed for his friends in the last Chapter even so Christ prayed: Father forgive them for they know not what they have done. As Abraham believed God and it was imputed to him for righteousness and became the Friend of God. Yeshua, explains who are His Friends. Henceforth I call you no more servants for which servant knows what His Lord does, but Friends for all things I have heard of my Father I have made known unto you. And greater love has no man than this that one should die for his friends, and yet while we were yet sinners (enemies) Christ died for the ungodly. For God is not willing that any man should perish but that all should come unto repentance. The Trial of faith that works by love suffers afflictions, abuses, insults and false accusations, yet it never fails, it endures even unto the end. So obedience is the works, action or love of faith: faith without works is dead, and faith works by love; humility and meekness or a full surrender is its essence and the evidence of its conversion; and joy, unspeakable joy with kindness is its ultimate fruit. Yet these three evidences were missing from Job Friends and so the prayer of one who God hears was needed for love to triumph that we all might receive the blessings of Abraham! The prayer of one will swell to a hundred and forty and four thousand that will yield a multitude which no man can number but God has numbered them as the 153 big fishes of John 21. We thank you O God, amen.

<p>Name of the Lord: JOYFULL, KINDNESS, LOFTY & OF DEPTH OR SUBSTANCE, BLAMELESS & FEARLESS: LOVE</p>	<p>THE ANSWER OF LOVE: LOVE NEVER FAILS NOR FEARS</p>	<p>1</p>	<p>ZOPHAR ANSWER: Then answered Zophar (departing, skip about, depart early) the Naamathite, (pleasantness) and said,</p>	<p>HIGH AS HEAVEN & DEEPER THAN HELL: It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?</p>	<p>FACE LIFTED UP WITHOUT SPOT: For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:</p>	<p>1</p>	<p>Name of the Lord: JOYFULL, KINDNESS, LOFTY & OF DEPTH OR SUBSTANCE, BLAMELESS & FEARLESS: LOVE</p>
<p>Spirit: JUSTIFIED, MEASURED, FORGIVEN</p>	<p>FRUIT OF THE SPIRIT: FAITH, AS IT IS WRITTEN, I HAVE BELIEVED, THEREFORE HAVE I SPOKEN</p>	<p>2</p>	<p>WORDS & TALK DO NOT JUSTIFY: Should not the multitude of words be answered? and should a man full of talk be justified?</p>	<p>LONGER & BROADER THAN EARTH & SEA: The measure thereof is longer than the earth, and broader than the sea.</p>	<p>FORGET THY MISERY: Because thou shalt forget thy misery, and remember it as waters that pass away:</p>	<p>2</p>	<p>Spirit: JUSTIFIED, MEASURED, FORGIVEN</p>
<p>Genesis: LIES & PEACE?</p>	<p>THE LIFE THAT SHINES: MERCY & TRUTH ARE MET, RIGHTEOUSNESS & PEACE SHALL KISS EACH OTHER</p>	<p>3</p>	<p>JOB LIES? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?</p>	<p>WHO CAN HINDER HIM? If he cut off, and shut up, or gather together, then who can hinder him?</p>	<p>AS THE MORNING! And thine age (life) shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.</p>	<p>3</p>	<p>Genesis: LIES & PEACE?</p>
<p>Exodus: FAITH COMES BY HEARING THY WORDS! THY LAW IS TRUTH!</p>	<p>HOW SHALL A YOUNG MAN CLEANSE HIS HEED UNTO THY WORD!</p>	<p>4</p>	<p>PURE DOCTRINE? For thou hast said, My doctrine is pure, and I am clean in thine eyes.</p>	<p>HE KNOWS VAIN MEN: For he knoweth vain men: he seeth wickedness also; will he not then consider it?</p>	<p>SECURE & SAFE REST: And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.</p>	<p>4</p>	<p>Exodus: FAITH COMES BY HEARING THY WORDS! THY LAW IS TRUTH!</p>
<p>Levi: GOD IS LOVE! AND LOVE AND WISDOM GOES TOGETHER</p>	<p>PERFECT LOVE CASTS OUT ALL FEAR!</p>	<p>5</p>	<p>OH THAT GOD SPEAK AGAINST THEE: But oh that God would speak, and open his lips against thee;</p>	<p>MAN, A WILD ASS COLT: For vain man would be wise, though man be born like a wild ass's colt</p>	<p>MANY SHALL MAKE ENTREATY TO THEE: Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.</p>	<p>5</p>	<p>Levi: GOD IS LOVE! AND LOVE AND WISDOM GOES TOGETHER</p>
<p>Numbers: THE SECRETS OF WISDOM: DOUBLE TO WHAT IS UNDERSTOOD</p>	<p>HOPE CAUSE THE RIGHTEOUS (PROPHET) TO HAVE VISION & LIFE</p>	<p>6</p>	<p>THE SECRETS OF WISDOM: And that he would shew thee the secrets of wisdom, that they are <u>double to that which is!</u> know therefore that God exacteth of thee less than thine iniquity deserveth.</p>	<p>PREPARED & STRETCHED OUT: If thou prepare thine heart, and stretch out thine hands toward him;</p>	<p>THE SIGHT OF THE WICKED SHALL FAIL: But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.</p>	<p>6</p>	<p>Numbers: THE SECRETS OF WISDOM: DOUBLE TO WHAT IS UNDERSTOOD</p>
<p>Deuterios: BE THOU PERFECT!</p>	<p>REPENT!</p>	<p>7</p>	<p>CAN THOU FIND THE ALMIGHTY UNTO PERFECTION? Canst thou by searching find out God? canst thou find out the Almighty unto perfection?</p>	<p>REPENT! If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.</p>	<div style="border: 1px solid black; width: 100%; height: 100%;"></div>	<p>7</p>	<p>Deuterios: BE THOU PERFECT!</p>

Chapter 12: THE GREAT CONTROVERSY REVEALS THE SOVEREIGN ONE AT WORK

None but One God who is Sovereign, being the one who decides, His will, causative or permissive is what is realized in all the earth and all, the earth, the sea, the air and its dwellers: the tabernacle and inhabitants, the beasts, fishes, fowls, man: counsellors, judges, people, the chief people, princes and the mighty, the ancient and aged, the trusty and the robbers the deceived and deceiver are all subject to him and will accomplish His will and ultimate purposes. There is an allusion in the chapter to Israel, the chief people, and those who are insulated in thinking wisdom dies with them are led away to wonder yet gain in the wilderness, but this time to grope in darkness where there is no way, because being at ease they despise THE LIGHT OR FLAME as demonstrated in the drama of Job and his friends. This is Job's first response to Zophar, the third witness.

Deuterios: HE SHUTS THAT WHICH NONE CAN OPEN	Numbers: GOD'S HAND AT WORK	Levi: BRUISED HEEL OR FEET, A FLAME DESPISED?	Exodus: THE TRIAL OF FAITH	Genesis: THE LIFE GIVER	Spirit: THE HAND OF THE LORD	Name of the Lord: THE SOVEREIGN
Deuterios: HE SHUTS THAT WHICH NONE CAN OPEN	Numbers: GOD'S HAND AT WORK	Levi: BRUISED HEEL OR FEET, A FLAME DESPISED?	Exodus: THE TRIAL OF FAITH	Genesis: THE LIFE GIVER	Spirit: THE HAND OF THE LORD	Name of the Lord: THE SOVEREIGN
7	THE BEASTS, THE FOWLS OF THE AIR, MAN, PRINCES & THE MIGHTY CAN ATTEST TO THIS	INCREASING & PROSPERING ABUNDANTLY; DECREASING & TAKING AWAY BOTH THE TABERNALES OF ROBBERS & THE TRUSTY	WE SHOULD TAKE HEED lest we be like them at ease and despise the flame or light, the counsel and wisdom of the ancient. Remember he leads away princes & overthrow the mighty	THE JUST UPRIGHT MAN IS LAUGHED TO SCORN, SO ARE WORDS ON TRIAL BY THE EAR AND MEAT TO THE MOUTH THAT TASTE & EVEN KINGS ARE FREED AND BONDED, LIKEWISE A NATION (THE CHIEF OF THE PEOPLE) THAT GROPE IN THE DARK WITHOUT THE LIGHT OF THE WORLD	KNOWLEDGE & UNDERSTANDING ON PAR REVEALS HIM AS THE GIVER OF LIFE, OF ALL PROFESSION & AUTHORITIES, UNDERSTANDING & INTELLECT: WHO TAKES AWAY THE HEART OF THE NATION (THE CHIEF OF THE PEOPLE) WHICH NOW WANDERS IN THE WILDERNESS	WHO IS SOVEREIGN? THE EARTH & SEA; DARKNESS & LIGHT REVEALS SUCH
1	JOB ANSWERED: And Job answered and said,	SPEAK TO EARTH & SEA: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.	HE WITHHOLD & SEND: Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.	HE DISCOVERS THE DEEP THINGS: He discovereth deep things out of darkness, and bringeth out to light the shadow of death.	1	
2	THE PEOPLE WITH WHOM WISDOM DIES: No doubt but ye are the people, and wisdom shall die with you.	THE HAND OF THE LORD: Who knoweth not in all these that the hand of the LORD hath wrought this?	STRENGTH & WISDOM: With him is strength and wisdom: the deceived and the deceiver are his.	HE INCREASES & DESTROYS: He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.	2	
3	UNDERSTANDING AS YOU: But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?	OUR LIFE IN HIS HAND: In whose hand is the soul of every living thing, and the breath of all mankind.	HE SPOILS & MAKE FOOLS: He leadeth counsellors away spoiled, and maketh the judges fools.	TAKES AWAY THE HEART OF THE CHIEF PEOPLE OF THE EARTH: He taketh away the heart (feelings, will, or intellect, the center, the mind or understanding) of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.	3	
4	MOCKED & SCORN: I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.	TEST & TRY: Doth not the ear try words? and the mouth taste his meat?	HE LOOSES & GIRDLES KINGS: He looseth the bond of kings, and girdeth their loins with a girdle.	THEY GROPE & STAGGER: They grope in the dark without light, and he maketh them to stagger like a drunken man.	4	
5	DESPISED IN THE THOUGHT OF HIM AT EASE: He that is ready to slip (to waver, make to shake or slide) with his feet is as a lamp (flame, lightning, torch) despised in the thought of him that is at ease.	WISDOM & UNDERSTANDING: With the ancient is wisdom; and in length of days understanding.	SPOILT & OVERTHROWN: He leadeth princes away spoiled, and overthroweth the mighty.		5	
6	ROBBERS PROSPER & ARE SECURE: The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.	WISDOM, STRENGTH, COUNSEL & UNDERSTANDING: With him is wisdom and strength, he hath counsel and understanding.	SPEECH & UNDERSTANDING TAKEN AWAY: He removeth away the speech of the trusty (morally to be true or certain or to go to the right hand, hence assurance, believe, bring up or establish), and taketh away the understanding of the aged.		6	
7	ASK & BE TAUGHT: But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:	HE SHUT & CANT BE OPEN: Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.	HE POURS CONTEMPT: He poureth contempt upon princes, and weakeneth the strength of the mighty.		7	

Chapter 13: THE TRUTH (LAW) IN THE CONTROVERSY

Job is certainly the defendant who is certain that he will be justified eventually by the Law or the processes that it guarantees. His friends Eliphaz, Bildad and Zophar, these three, are like the Pharisees, Sadducees and Scribes, the Doctors of the Law, who are considered as worthless Physicians as they forged lies instead of addressing the causes for the symptoms or rather the afflictions of Job. Yea, like so many today, they prescribe a plaster to stick on as a patch: they forge, instead of ministering to the cause for the malady as does the Great Physician. The Law was our School Master to bring us unto Christ that we might be justified or declared innocent, being forgiven. But for Him to have atoned for our sins He must have first suffered as a sinner but pronounced righteous or innocent himself of doing any such sins. So then the dark processes of God allows and causes His suffering that his suffering unto death pays or atones for the sins of the world for He Himself did no sins. So in that He suffered innocently God applied the merits of His sacrifice to the account of His people and was constrained to raise Him again from the dead for He couldn't be credited with the wages of sin which is death. Job in his role play of Messias was suffering innocently. The only thing Job could point to was the sins or iniquities of his youth or past. But Messias, the Perfect Man, had no such sins but He was pure in all His days. Job in this Chapter stands as Defence in the case of the Great Controversy one on one with God, a role played by Messias, the Christ, who is our Advocate before our Heavenly Father. A contrast between His three friends and the Two or Three Witnesses of the Law and the Prophets is they are pure and true and do not argue wickedly or deceitfully in defence of God and His Truth. To this I say amen! Job also felt constrained as a servant, a slave, whose feet were in stocks. He also make reference to a sign or symbol of Messias: print on his heels or rather bruised heel. Nevertheless, he had much to say in this case in his defence. Brothers and Sisters so speak and do as they that shall be judged by the Law of Liberty. Those who practise deceit and wickedness are of the devil for the devil lied from the very beginning.

Deuterios: OUR SPEECH IN THE CONTROVERSY	Numbers: BRUISED HEEL & FEET IN STOCKS	Levi: BE WISE IN THE CONTROVERSY OR DEBATE	Exohtos: DO CTORS OF THE LAW?	Genesis: ONE ON ONE AUDIENCE WITH GOD	Spirit: THE SPIRIT KNOWS	Name of the Lord: BEFORE THE FACE OR PRESENCE OF GOD
Deuterios: OUR SPEECH IN THE CONTROVERSY	Numbers: BRUISED HEEL & FEET IN STOCKS	Levi: BE WISE IN THE CONTROVERSY OR DEBATE	Exohtos: DO CTORS OF THE LAW?	Genesis: ONE ON ONE AUDIENCE WITH GOD	Spirit: THE SPIRIT KNOWS	Name of the Lord: BEFORE THE FACE OR PRESENCE OF GOD
<p>HOW DO YOU DEFEND GOD IN THE GREAT CONTROVERSY? DO YOU SPEAK DECEITFULLY OR WICKEDLY? IF SO YOU DO NOT SPEAK THE THINGS THAT ARE RIGHT. BY YOUR SPEECH YOU HAVE TAKEN YOUR OWN FLESH IN YOUR TEETH, YOUR OWN LIFE IN YOUR HAND. WHAT ABOUT THE HAND OR POWER OF GOD? DOES IT CAUSE YOU TO FEAR OR TO DREAD? LIKE CHRIST WE ARE WEARIED AND CONSUMED.</p>	<p>JOB THOUGH HE FELT LIKE A PRISONER OR SLAVE WHOSE FEET WERE IN STOCKS SO HE WAS CONSTRAINED WITH A PRINT OR BRUISE ON HIS HEEL HE ARGUE HIS CASE THOROUGHLY BEFORE GOD.</p>	<p>JOB ADVISES HIS FRIENDS TO BE SILENT IN WISDOM OR NOT TO SPEAK UNADVISABLY. ON THE OTHER HAND JOB AS MUCH TO SAY IN THIS CONTROVERSY THAT HE FEELS IF HE KEEPS QUIET HE WILL DIE. HE QUESTIONS GOD'S RECORD AGAINST HIM AS HE EXPERIENCES AS HE CALLS IT: THE INIQUITIES OF MY YOUTH.</p>	<p>THE EXCELLENCY OF GOD AND HIS LAW (TRUTH) TAKE CENTER STAGE WHICH IS CONTRASTED TO THAT OF DOCTORS OR PHYSICIANS WHO FORGE LIES. JOB AFFIRMS HIS CONFIDENCE TO BE DECLARED JUSTIFIED.</p>	<p>JOB DESIRES TO SPEAK AND REASON WITH THE ALMIGHTY TO ASK HIM WHY HE HIDES HIS FACE FROM HIM AND DEAL WITH HIM AS AN ENEMY. HE ALSO REVEALS HIS CONCERN FOR HIS FRIENDS THAT GOD WILL REMOVE THEM IF THEY ARE RESPECTORS OF PERSONS</p>	<p>JOB AS THE SAME KNOWLEDGE LEVEL AS HIS FRIENDS; GOD HAS KNOWLEDGE OF THEIR MOCKINGS & HYPOCRISY. HE ALSO KNOWS OUR SINS & TRANSGRESSIONS UNSWERVING TRUST IN GOD & COMMITMENT TO HIS CAUSE</p>	<p>JOB UNDERSTOOD WHAT WAS HAPPENING IN THE EARTH BEFORE THE FACE OF GOD AND CONTENTS WITH HIS FRIENDS IF THEY WILL ACCEPT THIS OF GOD'S PERSON. HE ALSO AFFIRMS IS UNSWERVING TRUST IN GOD & COMMITMENT TO HIS CAUSE</p>
<p>DECEIT TALK FOR GOD? Will ye speak wickedly for God? and talk deceitfully for him?</p>	<p>MY REASONING: Hear now my reasoning, and hearken to the pleadings of my lips.</p>	<p>HOLD YOUR PEACE: O that ye would altogether hold your peace! and it should be your wisdom.</p>	<p>FORGERS OF LIES: But ye are forgers (stick on as a patch, to impute falsely) of lies, ye are all physicians (to mend, to cure, to heal) of no value.</p>	<p>DESIRE TO REASON WITH THE ALMIGHTY: Surely I would speak to the Almighty, and I desire to reason with God.</p>	<p>THE SAME KNOWLEDGE: What ye know, the same do I know also: I am not inferior unto you.</p>	<p>MINE EYE & EAR: Lo, mine eye hath seen all this, mine ear hath heard and understood it.</p>
<p>MY FLESH IN MY TEETH: Wherefore do I take my flesh in my teeth, and put my life in mine hand?</p>	<p>LET ME ALONE: Hold your peace, let me alone, that I may speak, and let come on me what will.</p>	<p>ASHES & BODIES OF CLAY: Your remembrances are like unto ashes, your bodies to bodies of clay.</p>	<p>HIS FEAR & DREAD UPON YOU: Shall not his excellency (exaltation in rank or character, highness) make you afraid? and his dread fall upon you?</p>	<p>REPROOF FOR THOSE WHO SECRETLY ACCEPT PERSONS: He will surely reprove you, if ye do secretly accept persons.</p>	<p>SEARCH & MOCK: Is it good that he should search you out? or as one man mocketh another, do ye so mock him?</p>	<p>DEFENDING GOD IN THE CONTROVERSY: Will ye accept his person (face, presence)? will ye contend (controversy, to defend) for God?</p>
<p>WITHDRAW THINE HAND FAR FROM ME: Withdraw thine hand far from me: and let not thy dread make me afraid.</p>	<p>I WILL NOT HIDE: Only do not two things unto me: then will I not hide myself from thee.</p>	<p>HOLD MY TONGUE & GIVE UP THE GHOST? Who is he that will plead (to hold a controversy, to defend or to chide, plead, contend, debate) with me? for now, if I hold my tongue, I shall give up the ghost.</p>	<p>ORDERED CAUSE: Behold now, I have ordered my cause (properly a verdict divine law); I know that I shall be justified (make right in a moral or forensic sense).</p>	<p>HEAR MY SPEECH: Hear diligently my speech, and my declaration with your ears.</p>	<p>MY SALVATION: He also shall be my salvation: for an hypocrite shall not come before him.</p>	<p>THOUGH HE SLAY ME YET I TRUST HIM: Though he slay me, yet will I trust in him: but I will maintain (to be right, justify or convict, to decide) mine own ways before him.</p>
<p>A GARMENT THAT IS MOTH EATEN: And he, as a rotten thing, consumeth, as a garment that is moth eaten.</p>	<p>FEET ASLO IN STOCKS: Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.</p>	<p>BITTER THINGS AGAINST ME: For thou writest bitter things against me, and makest me to possess the iniquities of my youth.</p>	<p>A LEAF DRIVEN TO & FRO: Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?</p>	<p>HIDDEN FACE: Wherefore hidest thou thy face, and holdest me for thine enemy?</p>	<p>MAKE ME KNOW MY SIN: How many are mine iniquities and sins? make me to know my transgression and my sin.</p>	<p>THE CALL AND ANSWER: Then call thou, and I will answer: or let me speak, and answer thou me.</p>

Chapter 14: THE RECOUNT (SECOND TIME) OR RESURRECTION OF THE SEED OF THE WOMAN

God's desire to the work of His Hand, Man, the Seed of the Woman, is the change that is brought about by his resurrection though now he is of a few days and full of trouble he waxes old and dies and his flesh upon him has pain and his life is full of sorrows. Man, the flower of the womb, is cut down and continues no more, unlike the tree whose roots remain and waxes old at the scent of water buds yet again and bring forth boughs as a plant, yet for now man steps, ways and days are numbered. It appears as if God watches over our sins. God's judgement or decision against sin is: the soul that sins shall die and so man dies. But it is appointed unto man once to die but afterward comes the Judgment review. The record of our transgressions and iniquities will be open at that time. Job turns our focus now on who is able to succeed without fail, who is the ONE OF THE SEED OF THE WOMAN that is able to come forth clean or pure from the unclean, impure or defiled woman. We know that God is able to bring forth such an ONE and did so in the person of Yeshua, called Jesus, the Christ or Messias. He is the Seed of the Woman that Genesis spoke of that would crush the head of the serpent and whose heel he would bruise. Though man's days are limited and he is bounded that he cannot pass yet the pure or the clean that comes forth of the impure or unclean, the Seed of the Woman, was able to PASSOVER, even before the heavens passes and even though the hope of man passes or is destroyed. Those who are his people will likewise live again after the Heavens passes or is no more. The wrath of God is manifested from Heaven against all sin and unrighteousness and Job speaks of his pain, suffering and affliction as resulting from God's wrath and Judgement as Christ cried from the Cross: My God, My God why has Thou forsaken me when he felt the weight of sins upon his shoulders. He like Job desired to die and commit or commend his spirit into the hand of God and gave up the ghost. The third day was his appointed time to rise again afterwards those that are His will be resurrected at His Second Coming. IF A MAN DIES SHALL HE LIVE AGAIN (THE SECOND TIME)? YEA! HE THAT IS WITHOUT FAIL THAT IS ABLE TO BRING FORTH THE CLEAN OR PURE FROM THE UNCLEAN OR DEFILED HAS THIS DESIRE TOWARDS THE WORK OF HIS HAND, THE SEED OF THE WOMAN. AMEN! HALLELUJAH!

Deuterios: THE PASSOVER OR RESURRECTION	Numbers: THE WRATH OF GOD!	Levi: THE SEED OF THE WOMAN WILL LIVE AGAIN!	Exothos: THE ONE WITHOUT FAIL	Genesis: THE JUDGEMENT	Spirit: THE SCENT OF WATER	Name of the Lord: SEED OF A WOMAN
DOES MAN AS THE TREE HAS A SECOND TIME TO RISE AGAIN? JUST AS THERE IS HONOUR AND DISHONOUR THERE IS DEATH AND THERE IS THE RESURRECTION. JOB HAS HOPE IN THE CHANGE THAT WILL COME IN THE RESURRECTION OR THE PASSOVER!	THE DESIRE TO REST FROM THE WRATH OF GOD UNTIL THE HIRELING'S DAY IS ACCOMPLISHED OR TO BE HIDDEN IN THE GRAVE UNTIL IT IS PAST FOR GOD PREVAILS EVER AGAINST MAN. AFTER WHICH AT A SET TIME JOB DESIRES TO BE REMEMBERED.	MAN DAYS OR TIME IS SET OR NUMBERED BY GOD. HE DIES OR SLEEPS AND DOESN'T RESURRECTS OR AWAKES UNTILL THE HEAVENS PASS. AS THE WATERS WEAR & WASHES AWAY THE STONES & THINGS THAT GROWS OUT OF THE EARTH EVEN SO THE HOPE OF MAN IS DESTROYED.	ALL HAS FAILED. NOT ONE HAS DONE GOOD EVEN AS THE WATERS OF THE SEA FAIL AND THE MOUNTAINS FAIL	THE WAGES OF SIN IS DEATH! BUT WHERE IS HE AFTERWARDS? THE RECORD OF HIS TRANSGRESSION & INIQUITY REMAINS. ITS APPOINTED UNTO MAN ONCE TO DIE BUT AFTERWARDS COMES THE JUDGEMENT	THE FLOWER OF THE WOMB IS CUT DOWN & DIES. YET A TREE THROUGH ITS ROOTS REMAIN & GROW OLD WILL BUD AT THE SCENT OF WATER. FOR NOW MAN WAYS & DAYS ARE NUMBERED.	MAN IS OF A FEW DAYS, FULL OF TROUBLE, LIKE A TREE WAX OLD & DIES. YET WHEN GOD CALLS HE WILL ANSWER. BUT FOR NOW HE HAS PAIN & SORROWS
7	6	5	4	3	2	1
THE HOPE OF A TREE: For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.	MAN'S DAY AS AN HIRELING: Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.	NUMBERED DAYS: Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass ;	THE RHETORIC OF THE CLEAN OUT OF THE UNCLEAN: Who can bring (without fail, would to God) a clean thing out of an unclean? not one .	OPEN EYES-JUDGEMENT: And dost thou open thine eyes upon such an one , and bringest me into judgment with thee?	THE FLOWER OF THE WOMB: He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.	MAN BORN (THE SEED) OF A WOMAN: Man that is born of a woman is of few days, and full of trouble.
SHALL MAN LIVE AGAIN: If a man die, shall he live again? all the days of my appointed time will I wait, till my change (pass on , spring up or change) come.	HID IN THE GRAVE UNTIL THY WRATH IS PAST: O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!	THE SLEEP OF DEATH TILL THE HEAVENS BE NO MORE: So man lieth down, and riseth (to rise, continue) not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.	THE WATERS THAT FAIL: As the waters fail from the sea, and the flood decayeth and drieth up:	MAN DIES: But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?	ITS GROWTH: Yet through the scent of water it will bud, and bring forth boughs like a plant.	THE ROOT OF A TREE: Though the root thereof wax old in the earth, and the stock thereof die in the ground;
MAN DOESN'T HAVE KNOWLEDGE OF HIS DESCENDANTS: His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.	FOREVER OPPOSITION AGAINST MAN: Thou prevailest for ever against him, and he passeth : thou changest his countenance, and sendest him away.	THE WEAR & TEAR OF MANS HOPE: The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.	THE MOUNTAIN FAILING: And surely the mountain falling cometh to nought, and the rock is removed out of his place.	SINS LOCKED AWAY: My transgression is sealed up in a bag, and thou sewest up mine iniquity.	STEPS NUMBERED: For now thou numberest my steps: dost thou not watch over my sin?	A DESIRE TO THE WORK OF THINE HANDS: Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.
7	6	5	4	3	2	1
Deuterios: THE PASSOVER OR RESURRECTION	Numbers: THE WRATH OF GOD!	Levi: THE SEED OF THE WOMAN WILL LIVE AGAIN!	Exothos: THE ONE WITHOUT FAIL	Genesis: THE JUDGEMENT	Spirit: THE SCENT OF WATER	Name of the Lord: SEED OF A WOMAN

CHAPTERS 15: THE FIRST (WISE) MAN: THE SEED OF THE WOMAN OR THE FOREFATHER

Eliphaz, God of Gold, starts his second round of witnessing against Job with the rhetoric of the First (wise) Man born or the First Seed of the Woman, in the first Chapter of the third set of 7 Chapters. Clearly Job was not the first man born of a woman but the rhetoric was posed to make the point or statement that Job did not restrain wisdom unto himself. But Eliphaz view articulated by him and considered as that of his nation, Edom, though it was correct in the ultimate sense that a sword (the Word of God) waited for such a person, yet in this life upon the earth such persons live in luxury and prosperity such that they are likewise deceived into thinking that all is well with their souls. But we know, according to the word of God, when they shall say peace and safety then sudden destruction will come upon them as travail upon a woman. Job as was Yeshua, the Seed of the Woman, depicted as one who did not have the Spirit of God but rather Beelzebub or the devil. He was painted and indeed the youngest in human years of the four, who were aged, and grayheaded, even older than his father and so these his forefathers were more akin to wisdom, knowledge, understanding, and able to give counsels with reason and power as in the mind of Eliphaz they had the Spirit of God. But Yeshua, the Seed of the Woman, whom Job, the hated, depicted was even before Abraham as he said: before Abraham was I am. So then the knowledge of the First Wise Man or Seed of the Woman is as that of our Forefathers with great reason and power! Those in opposition to God in the Great Controversy are correctly painted as blasphemers who have departed from the faith though it was wrongly applied to Job, the hated, who depicted our Lord and Saviour, Jesus, the Christ. What great Controversy is this where truth is called error and falsehood truth! Woe unto them who are thereby deceived. Revelation also speaks aptly of this blasphemy of the latter days. Though Eliphaz misapplied the prophecy to Job as did the Scribes, Pharisees and Sadducees did to Jesus, yet we get further insights outside the book of Revelation of the truth that pertains to our latter days upon the earth.

Name of the Lord: TO THE RIGHT HAND, THE SOUTH OR NORTH SIDE? ISAAH 54:13	ELIPHAZ, A TEMANITE, OF EDMOM PRIDE HIMSELF AS A DWELLER OF THE SOUTH, AS BEING TO THE RIGHT OR STRONG SIDE OF THE PERSON/PEOPLE OF THE EAST, WHO WERE CONSIDERED WISE. (JOB WAS A MAN OF THE EAST), HE ADVANCES THE SO CALLED KNOWLEDGE OF HIS NATION PERTAINING TO GOD, HIS SAINTS, HIS SANCTUARY & THE WICKED MAN & HIS FATE. BUT IS THIS THE VIEW POINT FROM THE "RIGHT HAND" OF THRONE OF HEAVEN WHICH WAS DEPICTED IN THE EARTHLY SANCTUARY WITH THE MOST HOLY PLACE PITCHED DUE WEST?	1	ELIPHAZ SPEAKS AGAIN: Then answered Eliphaz the Temanite (the south as being on the right hand of he person facing the east, a descendant of Edom), and said, THE SECRET & WISDOM OF GOD: Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? NO TRUST IN HIS SAINTS: HEAVENS NOT CLEAN IN HIS SIGHT: Behold, he putteth no trust in his saints; (a angel, saint or sanctuary); yea, the heavens are not clean (pure or clean) in his sight. NO BELIEF IN HIS RETURN: He believeth not that he shall return out of darkness (wickedness, night, obscurity, death), and he is waited for of the sword. NO FUTURE: He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection (in completion that is wealth) thereof upon the earth.	Name of the Lord: TO THE RIGHT HAND, THE SOUTH OR NORTH SIDE? ISAAH 14:13
SPIRIT THE CANDLESTICK BRANCHES & FLAME: THE MENORAH	THE WISE HAS KNOWLEDGE & UNDERSTANDING AS HE IS FILLED WITH THE SPIRIT OF THE LORD WHICH IS DEPICTED BY "THE WIND" LIKE THE EASTWIND. HE IS ALSO DEPICTED AS "THE LIVING WATERS". BOTH SYMBOLS WERE USED BY ELIPHAZ WITH NEGATIVE CONNOTATIONS: FILLING THE BELLY WITH THE EASTWIND: VAIN KNOWLEDGE OR DRINKING INIQUITY AS WATER. THE SPIRIT GUIDES INTO ALL TRUTH AGAIN HERE HE SPEAKS OF A MAN IN DARKNESS WITHOUT BREAD OR FOOD. THE SPIRIT IS DEPICTED AS THE 7 CANDLESTICKS/BRANCHES WHICH IS ALWAYS LIT, AGAIN HERE HE SPEAKS OF A MAN WHOSE BRANCHES THE FLAME DEVOURS. JOB IS BEING PAINTED BY ELIPHAZ AS ONE WITHOUT THE SPIRIT OF GOD! AS DID SCRIBES, THE PHARISEES AND SADUCEES PAINTED JESUS AS HAVING THE SPIRIT OF BEELEZBUB OR THE DEVIL	2	THE WISE & VAIN KNOWLEDGE: Should a wise man utter vain knowledge, and fill his belly with the east wind? THOU KNOW & UNDERSTAND ALL: What knowest thou, that we know not? what understandest thou, which is not in us? ABOMINABLE & FILTHY MAN: How much more abominable and filthy is man, which drinketh iniquity like water? WANDERING ABROAD FOR BREAD: He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand. NO LEAVING DARKNESS: He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.	SPIRIT THE CANDLESTICK BRANCHES & FLAME: THE MENORAH
Genesis: THE FOREFATHERS TO BE PREFERRED TO THE FIRST (WISE) MAN OR SEED OF THE WOMAN	HOW SHOULD ONE REASON & WHOSE REASON SHOULD BE ACCEPTABLE? JOB (AS WAS YESHUA THE CHRIST) WAS THE YOUNGEST AMONGST THE GROUP AND CLEARLY THOSE WHOSE AGE EXCEEDED NOT ONLY HIS BUT THAT OF HIS FATHER, BEING THE GRAYHEADED, THE AGED, AND THE ELDER REASON WAS PROFITABLE AND ACCEPTABLE AS THEY SHARE THEIR VAST EXPERIENCE (WHAT THEY HAVE SEEN & HEARD) AND SO ELIPHAZ REPRESENTS THAT HIS COUNSELS SHOULD BE ACCEPTED. THE SAME THE ELDERS OF ISRAEL REPRESENTED IN THE TRADITIONS THEY HANDED DOWN IN THEIR VARIOUS RELIGIOUS SECTS.	3	UNPROFITABLE TALK: Should he reason with unprofitable talk? or with speeches wherewith he can do no good? GRAYHEADED & VERY AGED: With us are both the grayheaded and very aged men, much elder than thy father. I WILL SHOW & DECLARE: I will shew thee, hear me; and that which I have seen I will declare; TROUBLE & ANGUISH: Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. TRUST NOT IN VANITY: Let not him that is deceived trust in vanity: for vanity shall be his recompence.	Genesis: THE FOREFATHERS TO BE PREFERRED TO THE FIRST (WISE) MAN OR SEED OF THE WOMAN
Exodus: THE CONTROVERSY OF BLASPHEMY IN OPPOSITION TO THE FAITH	JOB IS SAID TO HAVE CAST AWAY HIS FAITH WHICH HAS GREAT RECOMPENSE OR REWARD IN THAT THE FEAR OF THE LORD WHICH IS THE BEGINNING OF WISDOM AND PRAYER TO GOD IS PUT ASIDE. HE IS PAINTED AS BELITTILING THE COMFORT OR CONSOLATIONS OF GOD & HAS NOT HEEDED THE COUNSELS OF THE WISE, HENCE JOB IS LIKE ONE WHO IS IN OPPOSITION/CONTROVERSY AGAINST THE ALMIGHTY & WILL BE LIKE A WITHERING BRANCH.	4	PRAYER WITHHELD & FEAR A CAST OFF: Yea, thou castest off fear (morally reverence), and restrainest prayer before God. THE CONSOLATIONS OF GOD: Are the consolations of God small with thee? is there any secret thing with thee? THE WISE MEN SPOKE & HAVE NOT HIDDEN: Which wise men have told from their fathers, and have not hid it: HAND STRETCHED OUT AGAINST THE ALMIGHTY: For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. WITHERING BRANCH: It shall be accomplished before his time, and his branch shall not be green.	Exodus: THE CONTROVERSY OF BLASPHEMY IN OPPOSITION TO THE FAITH
Levit: THE STRANGER'S (PROFANE) MOUTH OF BLASPHEMY	JESUS SAYS I AND MY FATHER ARE ONE, AND THE ELDERS OF THE PEOPLE ACCUSED HIM OF BLASPHEMY. LIKEWISE JOB IS ACCUSED OF SPEAKING PROFANITY OR INIQUITY AS A STRANGER TO THE HOUSE OF ISRAEL. THE INTENT AND DESIRE OF HIS HEART IS QUESTIONED (AS THE MOUTH AND HEART ARE ONE OR ATTACHED) AND THE EARTH AS A GIFT TO THE WISE ONLY IS STATED NOT TO SUCH A STRANGER. THE DESTROYER RUNS UPON THE BACK OF SUCH A STRANGERS NECK TO INFLICT THE WOUND BY THE SWORD WHICH WAITS FOR HIM. CLEARLY THIS DEPICTION IS SIMILAR TO THE HEAD WHICH WAS WOUNDED BY THE SWORD IN REV 13: 3 AND DID LIVE.	5	MOUTH & TONGUE OF INIQUITY & CRAFT: For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty. HEART ASTRAY & WINKING EYES: Why doth thine heart carry thee away? and what do thy eyes wink at, THE EARTH GIFTED ALONE TO THE WISE: Unto whom alone the earth was given, and no stranger passed among them. THE DESTROYER'S RUIN ON THE NECK OF THE WICKED: He runneth upon him, even on his neck, upon the thick bosses (back, the top or rim) of his bucklers (defence, scaly hide of a crocodile): UNRIPE GRAPES & THE FLOWER OF THE OLIVE CAST OFF: He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.	Levit: THE STRANGER'S (PROFANE) MOUTH OF BLASPHEMY
Numbers: THE MOUTH OF WICKEDNESS & HYPOCRISY SPEAKS OF THE TRAVAIL OF PAIN ALL HIS DAYS	JOB DID NOT CURSE GOD AS HIS WIFE HAD COUNSELED NOR DID HE SPEAK FOOLISHLY IN ALL HIS TRIALS. HIS TRAVAIL WAS NOT AS THE STRANGER TO GOD YET ELIPHAZ SPOKE ILL OF HIM CLAIMING HIS OWN MOUTH CONDEMNED HIM. WE GAIN INSIGHTS AS TO WHY THE BEAST OF REVELATION SPOKE BLASPHEMY: FOR IT IS THE BEAST WRITHING IN PAIN OR TRAVAIL ALL HIS DAYS AS THE CONDEMNED WHO WILL BE MADE DESOLATE. UNFORTUNATELY THOUGH TO JOB WAS THIS ASCRIBED.	6	THE MOUTH OF CONDEMNATION: Thine own mouth condemneth (to be wrong or wickedness) thee, and not I: yea, thine own lips testify against thee. BLASPHEMY: That thou turnest thy spirit against God, and tellest such words go out of thy mouth? THE WICKED IN ALL HIS DAYS: The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. FAT FACE & FLANKS: Because he covereth his face with his fatness, and maketh collops (plump or obesity) of fat on his flanks (loins). DESOLATION BY FIRE: For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.	Numbers: THE MOUTH OF WICKEDNESS & HYPOCRISY SPEAKS OF THE TRAVAIL OF PAIN ALL HIS DAYS
Deuterios: THE FIRST (WISE) MAN BORN OR FIRST SEED OF A WOMAN	JOB WAS NOT THE SEED OF THE WOMAN THAT WAS TO COME AS THE DESTROYER TO BRUISE THE HEAD OF THE SERPENT OR THE WICKED ONE WITH THE SWORD BUT HE DEPICTED SUCH A ONE WHO IS JUST, HOLY AND RIGHTEOUS. IT IS UNFORTUNATE THAT ELIPHAZ PAINTED HIM AS THE STRANGER OR PROFANE THAT CONTRIVES MISCHIEF, VANITY & DECEIT & WHO WITH HIS DESOLATE CITY AWAITS DESTRUCTION.	7	THE FIRST MAN: Art thou the first (first, in time, rank or place, ancestor, foreparents, beginning) man that was born? or wast thou made before the hills? A RIGHTEOUS & CLEAN MAN: What is man, that he should be clean (innocent, count pure, clean)? and he which is born of a woman, that he should be righteous (to be right, just, pure)? THE DESTROYER ALLIGHT UPON THE WICKED MAN: A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. THE MAN OF DESOLATE CITIES: And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps. THEIR CONCEPTION & BIRTH: They conceive mischief, and bring forth vanity, and their belly prepareth deceit.	Deuterios: THE FIRST (WISE) MAN BORN OR FIRST SEED OF A WOMAN

CHAPTER 16: THE FIRST (WISE) MAN BORN OF A WOMAN, THE SEED OF THE WOMAN, FORSAKEN BY THE SPIRIT TO DIE

From the beautiful, bright eyed babe born in a stable in Bethlehem to a grown young man whose visage and form was so marred that he was not one to be desired and there was none to comfort him. Even so Job, the hated, was persecuted by his enemy to this degree recording what great trial the Son of Man, the Seed of the Woman must endure to secure my (our) salvation by his suffering and death. Job notwithstanding his suffering and isolation from all took courage in the thought that his witness (record) was in heaven. In his grief and suffering he declares confidently I need someone to plead or intercede for me. Thus he declared the necessity of the role he played unknowingly of that of Messiah, The Christ, the Seed of the Woman, The Advocate, the Justifier, and the Judge!

Deuterios: JUDGEMENT REVIEW-I NEED AN INTERCESSOR!	Numbers: HIS SUFFERING UNTO DEATH	Levi: STRENGTHENED, BROKEN & SHAKEN TO PIECES BUT MY WITNESS (RECORD) IN HEAVEN	Exothos: GIVEN BY GOD INTO THE HANDS OF WICKED	Genesis: THE JUST, THE FIRST MAN BORN OF A WOMAN, SMITTEN REPROACHFULLY	Spirit: FORSAKEN BY THE HOLY GHOST OR COMFORTER, THE EYES OF THE LORD	Name of the Lord:THE SOVEREIGN, THE WITNESS AGAINST AND TO JOB'S FACE	1	JOB NOW TESTIFIES OF THE WITNESS GOD HAS GIVEN AGAINST HIM WHICH IS CLEARLY EVIDENT BEFORE HIS OWN FACE. HE ALSO CONFESSES HIS ACCEPTANCE OF THIS & SPEAK OF HIS DEATH FROM WHICH HE SAYS THERE IS NO RETURN.	1	Name of the Lord:THE SOVEREIGN, THE WITNESS AGAINST AND TO JOB'S FACE
							2	JOB NOW SPEAKS OF HOW LIKE CHRIST HE WAS FORSAKEN, REMEMBER JESUS CRIED: MY GOD, MY GOD WHY HAS THOU FORSAKEN ME? JOB HAD NO COMFORTER; THE EYES OF HIS ENEMY WAS SHARPEN UPON HIM; THERE WAS NO LONGER A GLOW TO HIS FACE BUT IT WAS RATHER FOUL WITH WEeping. WHERE WAS THE HOLY GHOST, HIS COMFORTER, THE EYES OF THE ALMIGHTY, THE HALO AROUND HIS HEAD, THAT CAUSED HIS FACE TO SHINE WITH A GLOW?	2	
							3	JOB OUTLINES THE COURAGE OR BOLDNESS OF THOSE WHO SPEAK AGAINST HIM WITH VAIN WORDS & HIS ATTACKERS BY WHOM HE HIS SMITTEN REPROACHFULLY AND YET HE HAS DONE NO INJUSTICE AND HIS PRAYERS REMAIN PURE.	3	
							4	JOB CONFESSES THAT HE COULD SPEAK AGAINST HIS FRIENDS AS THEY HAVE SHAKEN THEIR HEADS AT HIM IF THEIR SOUL WAS IN HIS STEAD AND THAT HE HAS BEEN DELIVERED BY GOD INTO THE HANDS OF THE WICKED. HE REQUEST OF THE EARTH NOT TO COVER HIS BLOOD NOR SHOULD HIS CRY HAVE ANY PLACE. ISRAEL LIKE JOB'S FRIENDS SPOKE AGAINST MESSIAH AND HE WAS DELIVERED INTO THE HANDS OF THE UNGODLY ROMANS WHO CRUCIFIED HIM.	4	
							5	JOB MAINTAINS THAT HE WOULD INSTEAD ENCOURAGE HIS BRETHREN AND MAKE THEM ALERT AND BY THE MOVING OF HIS LIPS REDUCE THEIR GRIEF BUT INSTEAD HE IS BROKEN AND SHAKEN TO PIECES & SETUP AS AN AIM. HE AFFIRMS HOWEVER & TAKE COURAGE THAT HE HAS A WITNESS IN HEAVEN.	5	
							6	PATIENCE IN GRIEF HAS NOT CAUSED ANY EASE. I AM COMPASSED ABOUT BY ARCHERS AND MY REINS ARE BROKEN ASUNDER AND MY BITTERNESS POURED OUT UPON THE GROUND (WHEN JESUS TASTED THAT IT WAS VINEGAR & GALL HE DID'NT DRINK) AND I AM SCORNE BY MY FRIENDS; YET MY EYES POUR OUT TEARS UNTO GOD.	6	
							7	WEARIED AND DESOLATE OF COMPANY; OVERWHELMED AGAIN AND AGAIN BY A GIANT JOB DECLARES I NEED AN INTERCESSOR.	7	

1	THEN JOB RESPONDS: Then Job answered and said,	FILLED WITH WRINKLES & LEANNESS (FORM MARRED, Is 52:14): And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.	SACKCLOTH SEWED UPON MY SKIN: I have sewed sackcloth upon my skin, and defiled my horn in the dust.	GOING THE WAY OF THE GRAVE: When a few years are come, then I shall go the way whence I shall not return.	1
2	MISERABLE COMFORTERS ALL ARE YE: I have heard many such things: miserable comforters are ye all.	TORN & GNASHED UPON: He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.	FACE FOUL (VISAGE MARRED, Is 52: 14) WITH WEeping: My face is foul with weeping, and on my eyelids is the shadow of death;		2
3	DOES VAIN WORDS HAVE AN END? Shall vain words have an end? or what emboldeneth thee that thou answerest?	GAPED UPON & SMITTEN UPON THE CHEEK: They have gaped (open wide) upon me with their mouth; they have smitten (to strike lightly or severely) me upon the cheek reproachfully; they have gathered themselves together against me.	NO INJUSTICE IN HAND & PURE PRAYERS: Not for any injustice in mine hands: also my prayer is pure.		3
4	I COULD BE AS YOU: HEAD SHAKEN, IF YOU WERE IN MY STEAD: I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.	DELIVERED TO THE UNGODLY & INTO THE HANDS OF THE WICKED: God hath delivered me to the ungodly, and turned me over into the hands of the wicked.	LET MY CRY HAVE NO PLACE: O earth, cover not thou my blood, and let my cry have no place.		4
5	I WOULD STRENGTHEN YOU: But I would strengthen (to be alert, physically (on foot) or mentally (in courage) you with my mouth, and the moving of my lips should asswage (restrain, refrain, spare, preserve) your grief.	NO LONGER AT EASE I AM BROKEN ASUNDER & TAKEN BY THE NECK: I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark (an aim as closely being watched).	WITNESS & RECORD IS IN HEAVEN: Also now, behold, my witness is in heaven, and my record is on high.		5
6	MY GRIEF IS NOT ASSWAGED: Though I speak, my grief is not asswaged: and though I forbear, what am I eased?	COMPASSED ABOUT BY HIS ARCHERS: His archers compass me round about, he cleaveth my (slice, break open or pierce) reins asunder, and doth not spare; he poureth out my gall (bile from its bitterness) upon the ground.	SCORNE BY MY FRIENDS: My friends scorn me: but mine eye poureth out tears unto God.		6
7	MADE WEARY AND DESOLATE OF COMPANY: But now he hath made me weary: thou hast made desolate all my company.	OVERRUNNED BY A GIANT: He breaketh me with breach upon breach, he runneth upon me like a giant.	AN INTERCESSOR DESIRED: O that one might plead (to be right, to justify, to decide, to convict, to argue, judge) for a man with God, as a man pleadeth for his neighbour!		7

CHAPTER 17: THE FIRST (WISE) MAN BORN OF A WOMAN, THE SEED OF THE WOMAN, SPEAKS OF HIS DEATH

Job narrates his death, laying down in the earth as it was at the beginning from whence Adam was taken: the travail of his soul and the wonder, the response, of the upright and innocent to his suffering, afflictions and pains. He also questions what shall become of his hope which goes down with him in the pit. This illustrating how great the weight of sin was upon Yeshua at the time of his death as he didn't know if his sacrifice was accepted of the Father in Heaven as He was totally forsaken and the face of God hid from His. So then as Yeshua, the Word of God, stooped at the Beginning, formed man of the dust of the ground and breathe into his nostrils the breath of life, now He stoops again and enters the grave of the earth, to raise and lift us back again to stand upright in holiness unto God, the Living One, as depicted when He first stooped to create man!

<p>Name of the Lord: THE TRAVAIL OF HIS SOUL & THE WONDER OF THE UPRIGHT BEFORE THE LORD</p>	<p>HE SHALL SEE THE TRAVAIL OF HIS SOUL AND SHALL BE SATISFIED. FOR BY HIS KNOWLEDGE SHALL MY RIGHTEOUS SERVANT JUSTIFY MANY FOR HE SHALL BEAR THEIR INIQUITY, IS 53:11</p>	<p>1</p>	<p>GRAVES ARE READY FOR ME: My breath is corrupt (travails or writhe in pain), my days are extinct (extinguish), the graves are ready for me.</p>	<p>THE UPRIGHT & INNOCENT ASTONISHED & UPSET: Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.</p>	<p>WHERE IS MY HOPE: And where is now my hope? as for my hope, who shall see it?</p>	<p>Name of the Lord: THE TRAVAIL OF HIS SOUL & THE WONDER OF THE UPRIGHT BEFORE THE LORD</p>
<p>Spirit: THOUGH MOCKED YET THE RIGHTEOUS POSSESSES LIFE AND INCREASE</p>	<p>MOCKING THE CHIEF PRIESTS SAID AMONG THEMSELVES WITH THE SCRIBES: OTHERS HE SAVED BUT HIMSELF HE CANNOT SAVE. WE GET FURTHER INSIGHTS OF HOW MUCH YESHUA SUFFERED ON THE CROSS EVEN AS JOB THAT HE FELT ALL HOPE WAS LOST. YET HE PROMISED HIS DISCIPLES I WILL NOT LEAVE YOU COMFORTLESS I WILL COME TO YOU AGAIN IN THE PERSON OF THE HOLY SPIRIT: FOR YOU SHALL RECEIVE POWER AFTER THE HOLY GHOST IS COME UPON YOU.</p>	<p>2</p>	<p>PROVOKED BY MOCKERS: Are there not mockers with me? and doth not mine eye continue in their provocation?</p>	<p>THE RIGHTEOUS GROWS STRONGER: The righteous also shall hold (possess) on his way (course of life or mode of action), and he that hath clean (fair, pure) hands shall be stronger (increase) and stronger.</p>	<p>REST IN THE DUST & BARS OF THE PIT: They shall go down to the bars of the pit, when our rest together is in the dust.</p>	<p>Spirit: THOUGH MOCKED YET THE RIGHTEOUS POSSESSES LIFE AND INCREASE</p>
<p>Genesis: JOB DESIRES SECURITY TO LAY DOWN YET AGAIN AS ADAM WHO WAS TAKE FROM THE EARTH AT THE BEGINNING</p>	<p>MESSIAS DEATH WAS APPROVED AND EFFECTED BY THE DRIVING OF NAILS INTO HIS HANDS AND FEET. AND THERE WAS NO WISE MAN AMONG THE SCRIBES, PHARISEES AND SADDUCEES AS IT WAS WITH JOB THREE FRIENDS.</p>	<p>3</p>	<p>PUT ME IN SURETY WITH THEE: Lay down now, put me in a surety with thee; who is he that will strike (to clatter or to slap the hands together or to drive a nail or tent peg) hands with me?</p>	<p>CANNOT FIND ONE WISE MEN: But as for you all, do ye return, and come now: for I cannot find one wise man among you.</p>		<p>Genesis: JOB DESIRES SECURITY TO LAY DOWN YET AGAIN AS ADAM WHO WAS TAKE FROM THE EARTH AT THE BEGINNING</p>
<p>Exothos: UNDERSTANDING AROUND BUT MY THOUGHTS NOW CEASE</p>	<p>AND YET THEIR HEARTS THOU HAS HIDDEN FROM THESE THINGS AND THEY ARE ABASED IN IGNORANCE: NO FAITH. AS JOB DESCRIBES IN DEATH OUR THOUGHTS CEASE AS WE GO OUT OF THIS WORLD.</p>	<p>4</p>	<p>HEART HID FROM UNDERSTANDING: For thou hast hid their heart from understanding: therefore shalt thou not exalt them.</p>	<p>DAYS ARE PAST: My days are past, my purposes are broken off, even the thoughts of my heart.</p>		<p>Exothos: UNDERSTANDING AROUND BUT MY THOUGHTS NOW CEASE</p>
<p>Levi: A FLATTERER EFFECT IS AS DEATH OR ONE DYING TO HIS OFFSPRING</p>	<p>THE FAILING EYES OF THE CHILDREN OF A FLATTERER EXPERIENCES THE SAME AS JOB NOW IN DYING THE NIGHT IS CHANGED INTO DAY AND VISA VERSA. HIS THOUGHTS WERE FAILING AT THIS POINT</p>	<p>5</p>	<p>THE FLATTERER'S CHILDREN VISION: He that speaketh flattery to his friends, even the eyes of his children shall fail.</p>	<p>NIGHT CHANGED INTO DAY: They change the night into day: the light is short because of darkness.</p>		<p>Levi: A FLATTERER EFFECT IS AS DEATH OR ONE DYING TO HIS OFFSPRING</p>
<p>Numbers: THE GRAVE HOUSE & A BED IN DARKNESS</p>	<p>JOB WAS FORMERLY IN CONTEMPT NOW HE SAYS HE HAS BECOME A PROVERB OR BYWORD. YESHUA WAS DISRESPECTED IN HEAVEN BY THE DEVIL AND HIS ANGELS AND HE BECAME LIKEWISE A BYWORD IN ISRAEL WHEN HE VISITED HIS PEOPLE. AND HE MADE HIS BED IN DARKNESS.</p>	<p>6</p>	<p>A TABRET AND NOW A BYWORD: He hath made me also a byword (satire, proverb) of the people; and aforetime I was as a tabret (contempt, smiting, play drums or tambourine).</p>	<p>MY BED AND HOUSE: If I wait, the grave is mine house: I have made my bed in the darkness.</p>		<p>Numbers: THE GRAVE HOUSE & A BED IN DARKNESS</p>
<p>Deuteors: THE REVIEW OF ONE DYING & HIS END: DEATH</p>	<p>JOB OUTLINES HIS PASSING: MINE EYE BY REASON OF SORROW IS DIM: DARKEN & ALL MY MEMBERS ARE AS SHADOW: BEGIN TO BE DARK. BY REASON HE EXPECTS HIS END WILL BE CORRUPTION AND THE WORMS TO FEAST ON HIS CARCASE SO HE CALL THESE OF HIS HOUSE OR GRAVE: FATHER, MOTHER & SISTER. BUT WE KNOW JOB DID'NT DIE FOR HIS BODY TO SEE CORRUPTION EVEN AS YESHUA, THE LORD'S ANOINTED OR HOLY ONE WAS NOT LEFT TO SEE CORRUPTION, PS 16: 10. GLORY HALLELUJAH!</p>	<p>7</p>	<p>MY EYE & MEMBERS: Mine eye also is dim (to grow dull, darken, dim) by reason of sorrow, and all my members are as a shadow (shade, begin to be dark).</p>	<p>MY FATHER, MOTHER AND SISTER: I have said to corruption (destruction), Thou art my father: to the worm, Thou art my mother, and my sister.</p>		<p>Deuteors: THE REVIEW OF ONE DYING & HIS END: DEATH</p>

CHAPTER 18: THE FIRSTBORN OF DEATH: THE BIRTHRIGHT OF DEATH OR THE INHERITANCE OF DEATH AND DESTRUCTION

10 Chapters after his first testimony in Chapter 8 Bildad now again speak in this Chapter. Eliphaz began this the third set of 7 Chapters with the rhetoric of the First Wise Man Born of a Woman and Bildad continues along with this theme of preeminence in this Chapter speaking of the destruction of the wicked and making reference to 'the firstborn of death'. The chapter has been so dubbed in keeping with this theme. We have outlined in the Chapter what type of destruction that comes first out of the womb of death. In other words we have reference to 'the Second or Last' Death which is the Firstborn of Death as described in the Book of Revelation. The term can also be applied to the unrepentant sinner or 'the wicked'. It is very unfortunate that Job friend should choose to associate him with such a person as did the rulers of Israel saying Jesus or Yeshua by the beelzebub, the prince of devils, cast out demons. The ultimate unrepentant sinner or 'the wicked' is the devil and text below make apt reference to situations which best describe and are associated with his ultimate demise. This is how the enemy will be humbled, cast down and will bow down as suggested by the Bildad's tribe or descendants name: the shuhite.

Name of the Lord: HUMILIATED IN A SNARE WITH BRIMSTONE BEFORE THE LORD	WE HAVE A VISUALIZATION OF THE TESTIMONY OF BILDAD OF THE WICKED, HUMILIATED & ENTRAPPED IN A SNARE BY HIS OWN DOING WITH BRIMSTONE UPON HIS HABITATION	1	BILDAD NOW AGAIN SPEAKS: Then answered Bildad the Shuhite (to sink, bow down, incline, humble), and said,	CAST INTO A NET BY HIS OWN FEET: For he is cast into a net by his own feet, and he walketh upon a snare.	BRIMSTONE UPON HIS HABITATION: It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.	1	Name of the Lord: HUMILIATED IN A SNARE WITH BRIMSTONE BEFORE THE LORD
Spirit: GIVING UP THE GHOST OR DYING	JOB IS REQUIRED TO GIVE UP & MAKE AN END OF HIS WORDS THAT THE THREE WITNESSES MAY HAVE THE LAST WORDS. REFERENCE IS ALSO MADE OF HIM BEING DECEIVED (TAKEN BY THE HEEL) AND HIS DESTRUCTION, ROOTS & BRANCHES.	2	MARK THE END & WE WILL SPEAK AFTER: How long will it be ere ye make an end of words? mark, and afterwards we will speak.	TAKEN BY THE HEEL BY THE GIN: The gin (a sheet, a thin net, a plate, a snare) shall take him by the heel, and the robber shall prevail against him.	BENEATH & ABOVE THE EARTH: His roots shall be dried up beneath, and above shall his branch be cut off.	2	Spirit: GIVING UP THE GHOST OR DYING
Genesis: NO MEMORY OF HIS GENERATION: BRUTE BEASTS ENSNARED & PERISH	BILDAD DESCRIBES THE WICKED ENSNARED AND PERISHING AS BRUTE OR VILE BEASTS WITH NO MEMORY OF HIS GENERATION OR NAME. THE SAME VIEW HE SAYS JOB HAS HAVE THEM BEING VILE BEASTS.	3	COUNTED AS VILE BEASTS: Wherefore are we counted as beasts, and reputed vile in your sight?	THE SNARE & TRAP: The snare is laid for him in the ground, and a trap for him in the way.	MEMORY & NAME PERISH: His remembrance shall perish from the earth, and he shall have no name in the street.	3	Genesis: NO MEMORY OF HIS GENERATION: BRUTE BEASTS ENSNARED & PERISH
Exodus: CHASED OUT OF THE WORLD	THE RHETORICS CONJURES UP THE VISION OF A DESOLATE (FORSAKEN) EARTH AS IN THE 1,000 YEARS THE DEVIL IS BOUNDED AFTER THE ROCKS/MOUNTAINS ARE MOVED OUT OF HIS PLACE AND THE TERRORS OF THE LAST PLAGUES WHEN THE EARTH IS THROWN INTO DARKNESS	4	TORN IN ANGER & THE EARTH FORSAKEN: He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?	TERRORS MAKE HIM AFRAID: Terrors shall make him afraid on every side, and shall drive him to his feet.	DRIVEN TO DARKNESS: He shall be driven from light into darkness, and chased out of the world.	4	Exodus: CHASED OUT OF THE WORLD
Levi: ONE WITH DARKNESS: PUTTING OUT OF THE WICKED LIGHT	THE PUTTING OUT OF THE LIGHT OF THE WICKED REFERS TO HIS AND HIS FAMILY DEATH AND DESTRUCTION	5	WICKED LIGHT PUT OUT: Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.	STRENGTH HUNGERBITTEN: His strength shall be hungerbitten, and destruction shall be ready at his side.	NONE SHALL REMAIN IN HIS DWELLINGS: He shall neither have son nor nephew among his people, nor any remaining in his dwellings.	5	Levi: ONE WITH DARKNESS: PUTTING OUT OF THE WICKED LIGHT
Numbers: TABERNAACLE OF DARKNESS	THERE IS LIKEWISE NO PHYSICAL LIGHT AS THE SUN IN THOSE DAYS WILL BE DESTROYED. THE INHERITANCE OF DEATH WILL DEVOUR HIS STRENGTH OR POWER AND HE WILL BE AN ASTONISHMENT	6	THE LIGHT SHALL BE DARK: The light shall be dark in his tabernacle, and his candle shall be put out with him.	DEVoured BY THE FIRSTBORN OF DEATH: It shall devour the strength of his skin: even the firstborn (the birthright, the burst out of the womb) of death shall devour his strength.	ASTONIED AT HIS DAY: They that come after him shall be astonied at his day, as they that went before were affrighted.	6	Numbers: TABERNAACLE OF DARKNESS
Deuterios: THE WICKED VEXED & UPROOTED BY THE KING OF TERRORS	THE WICKED POWER IS VEXED AND HIS OWN COUNSEL CAST HIM DOWN. HIS CONFIDENCE IS LIKEWISE UPROOTED BY THE KING OF TERROR. THE ONE WHO KNOWS NOT GOD IS THE WICKED & SUCH IS THE PLACE OF HIS DWELLING.	7	CAST DOWN BY HIS OWN COUNSEL: The steps of his strength (ability, power, might) shall be straitened (be in distress, in straits, or vexed), and his own counsel shall cast him down.	BROUGHT TO THE KING OF TERRORS: His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors (alarm, hence destruction).	THE DWELLINGS OF THE WICKED: Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.	7	Deuterios: THE WICKED VEXED & UPROOTED BY THE KING OF TERRORS

CHAPTER 19: THE KINSMAN REDEEMER, THE FIRST (WISE) MAN BORN OF A WOMAN, WHO IS GOD

The hope that the 'Kinsman Redeemer,' 'The First Wise Man Born of a Woman,' 'the Seed of the Woman,' engenders take center stage in this Chapter of Job's response to Bildad's 'First Born of Death' from the previous Chapter. Job had lost all his children: 7 sons and 3 daughters and now we get insights of his attempt to raise up seed but his wife would not lay with him for to her his breath was profane. Job saw the hope of the Kinsman Redeemer to fulfill this function as his only hope. And that thought revived his hope which he had stated in Chapter 17 as going down with him to the bars of the pit. Job expected that after his flesh is consumed the Kinsman Redeemer would be the means or the 'skin of his teeth' by which he will escape oblivion and destruction. Let me explain again for emphasis, Job's bones were cleaving to his flesh, he was emaciated and he expected his flesh to be eventually consumed, the only thing he would have left is 'the skin of his teeth' the smile that belongs to a skeleton. The Kinsman Redeemer is considered as such 'the skin of his teeth' with which he escapes the blotting out of his name from inheritance among his people. The concept of the Kinsman Redeemer gives Job the hope of seeing him in his own flesh, which speaks to his resurrection. And for this I say praise God! Glory! Hallelujah! Job continues in explanation and we see in reality who Job considers to be his Kinsman Redeemer, GOD HIMSELF, whom he will see in his own flesh.

Name of the Lord: PERSECUTED AS GOD IN MY OWN HOUSE BEFORE THE LORD	THE HATED AND PERSECUTED NOW ANSWERS AS ONE FENCED UP, WHOSE PATH HAS DARKNESS WHO IS VIEWED AS THE WICKED AMONG HIS OWN HOUSEHOLD AND AS ONE PERSECUTED AS GOD. THE WRATH OF GOD BROUGHT FORTH THE PUNISHMENT OF THE SWORD WHICH IS HIS JUDGEMENT FOR SIN.	1	JOB, THE HATED & PERSECUTED, ANSWERS: Then Job answered and said,	THE WAY FENCED UP & DARKNESS IN MY PATHS: He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.	AN ALIEN & STRANGER IN MINE OWN HOUSE: They that dwell in mine house, and my maids, count me for a stranger (wicked, profane, to commit adultery): I am an alien in their sight.	PERSECUTED AS GOD: Why do ye persecute me as God, and are not satisfied with my flesh?	THE JUDGEMENT OF WRATH BY THE SWORD: Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.	Name of the Lord: PERSECUTED AS GOD IN MY OWN HOUSE BEFORE THE LORD
Spirit: THE SWORD OF THE MOUTH: THE SWORD OF THE SPIRIT, WORDS	JOB CONSIDERED HIMSELF AS SMITTEN BY THE WORDS OF HIS FRIENDS; STRIPPED OF HIS GLORY AND CROWN. TO THE CONTRARY HIS OWN WORDS YIELDED NO FRUITS AMONG HIS OWN HOUSE FOR HIS TIME HAD COME THAT THE WORD OF GOD SHOULD BE FULFILLED. YET THERE WILL COME A TIME WHEN HIS WORDS WILL BE MOST FRUITFUL. FOR THAT TIME THE WORDS OF THE PERSECUTED (JOB & YESHUA) WERE WRITTEN DOWN FOR US TO HEAR AND BE BLESSED.	2	VEKED & BROKEN IN PIECES BY WORDS: How long will ye vex (grieve, sorrowful) my soul, and break (smite, bruise, crush, humble) me in pieces with words?	STRIPPED OF GLORY & CROWN: He hath stripped me of my glory (splendor and copiousness), and taken the crown (to encircle for attack or protection; crown) from my head.	NO ANSWER FROM THE SERVANT THOUGH HE IS CALLED: I called my servant, and he gave me no answer; I intreated him with my mouth.	JOB DESIRE HIS WORDS TO BE WRITTEN (GOD GRANT HIM THIS DESIRE BY INSPIRATION GIVEN TO MOSES, LIKEWISE THE SAME WAS GRANTED TO JESUS IN THE GOSPEL BOOKS): Oh that my words were now written! oh that they were printed in a book!		Spirit: THE SWORD OF THE MOUTH: THE SWORD OF THE SPIRIT, WORDS
Genesis: GODS FINGER, THE IRON PEN AT CREATION AND MT. SINAI: THE LAW AND THE TESTIMONY HIS INSPIRATION.	6 CHAPTERS: 4, 5, 8, 11, 15 & 18 OUTLINE JOBS FRIENDS TESTIMONY IN WHICH JOB SAYS THEY HAVE REPROACHED/WOUNDED HIM NOW 10 TIMES. ON EVERY SIDE THE PERSECUTED WAS DESTROYED. EVEN HIS BREATH WAS PROFANE UNTO HIS OWN WIFE (SHE WOULD NOT LAY WITH HIM). JOB'S RESPONSE OR HIS WORDS TO THESE TEN TIMES HE WAS REPROACHED OR SINNED AGAINST HE WISH WERE WRITTEN DOWN WITH AN IRON PEN FOREVER. GOD HAS WRITTEN THE 10 SINS THAT REPROACHES HIM IN THE TEN COMMANDMENTS & THE THINGS HE HAS CREATED.	3	TEN TIMES JOB IS REPROACHED: These ten times have ye reproached (wound or insult) me: ye are not ashamed that ye make yourselves strange (injure) to me.	DESTROYED & MY HOPE REMOVED AS A TREE: He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.	MY BREATH STRANGE TO MY OWN WIFE: My breath is strange (profane, to commit adultery) to my wife, though I intreated for the children's sake of mine own body.	GRAVEN WITH AN IRON PEN: That they were graven with an iron pen and lead in the rock for ever!		Genesis: GODS FINGER, THE IRON PEN AT CREATION AND MT. SINAI: THE LAW AND THE TESTIMONY HIS INSPIRATION.
Exodus: THE KINSMAN REDEEMER FUNCTION INSPIRES FAITH IN JOB	JOB CONFESSES NOW THAT IF HE HAS TRANSGRESSED THEN IT REMAINS WITH HIM. (HE IS NOT AWARE OF ANY SUCH TRANSGRESSION.) HE CONTINUES HOW HE IS COUNTED AS AN ENEMY TO GOD, EVEN YOUNG CHILDREN DESPISES HIM. NONETHELESS HE STILL EXERCISES FAITH IN HIS KINSMAN REDEEMER WHO LIVES AND SHALL STAND UPON THE EARTH IN THE LATTER DAY.	4	MY ERROR: And be it indeed that I have erred (to transgress), mine error remaineth with myself.	HIS WRATH KINDLED AGAINST ME: He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.	DESPISED OF YOUNG CHILDREN: Yea, young children despised me; I arose, and they spake against me.	MY REDEEMER LIVES! For I know that my redeemer (to buy back one's relative property and marry his widow) liveth, and that he shall stand at the latter day upon the earth:		Exodus: THE KINSMAN REDEEMER FUNCTION INSPIRES FAITH IN JOB
Levit: THE PRINCE OF THE HOST OF THE EAST LIKE THE PRINCE OF HEAVEN.	BLASPHEMED (DANIEL 8: 10-12), ENCAMPTED AGAINST, HATED BY HIS BELOVED INWARD FRIENDS AND THOUGH HIS FLESH WAS THREATENED TO BE DEVoured BY WORMS STILL YET JOB EXPECTS TO SEE GOD IN HIS FLESH.	5	MAGNIFIED & PLEADED AGAINST: If indeed ye will magnify yourselves against me, and plead against me my reproach (to blaspheme, rail):	TROOPS ENCAMPTED ROUND ABOUT MY TABERNACLE: His troops come together, and raise up their way against me, and encamp round about my tabernacle.	MY LOVED ONES HAVE TURNED AGAINST ME: All my inward friends abhorred me: and they whom I loved are turned against me.	THOUGH DESTROYED MY WORMS IN MY FLESH I SHALL SEE GOD: And though after my skin worms destroy this body, yet in my flesh shall I see God:		Levit: THE PRINCE OF THE HOST OF THE EAST LIKE THE PRINCE OF HEAVEN.
Numbers: TRAPPED IN THE GOSPEL NET	THE FULFILLMENT OF GOD'S WORDS UPON JOB WAS HIS NET AS THE GOSPEL WAS THE NET IN WHICH OUR SAVIOUR WAS CAUGHT FOR THE SALVATION OF MANY SOULS. HIS BROTHERN & ACQUAINTANCES WERE ESTRANGED TO HIM FOR THIS SAKE. HE WAS EMACIATED: BONE CLEAVE TO HIS FLESH AND HE ESCAPED BY 'THE SKIN OF HIS TEETH'. JOB CONSTANTLY HARBOURS THE THOUGHT AND HOPE OF SEEING HIS REDEEMER FOR HIMSELF.	6	COMPASSED WITH THE NET OF GOD: Know now that God hath overthrown me, and hath compassed me with his net.	BRETHREN & ACQUAINTANCE ESTRANGED TO ME: He hath put my brethren far from me, and mine acquaintance are verily estranged from me.	ESCAPED WITH THE SKIN OF MY TEETH: My bone cleaveth to my skin and to my flesh, and I am escaped with the skin (to be bare or naked) of my teeth.	I SHALL SEE HIM MYSELF: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.		Numbers: TRAPPED IN THE GOSPEL NET
Deuterios: IS THE CRY FOR JUDGEMENT UNHEARD OR DELAYED?	THY BROTHER BLOOD CRIES OUT FROM THE GROUND, GEN 4: 10.	7	NO ANSWER TO MY CRY OF JUDGEMENT: Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.	FORGOTTEN BY MY FAMILIAR FRIEND: My kinsfolk have failed, and my familiar friends have forgotten me.	HAVE PITY UPON ME MY FRIENDS: Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.	THE ROOT OF THE MATTER FOUND IN ME: But ye should say, Why persecute we him, seeing the root of the matter is found in me?		Deuterios: IS THE CRY FOR JUDGEMENT UNHEARD OR DELAYED?

CHAPTER 20: THE FIRST BORN OF DEATH, HIS PORTION OR HERITAGE

Bildad continued on the theme of prominence in Chapter 18 from Eliphaz in Chapter 15 and now Zophar continues explaining the same expression or term introduced by Bildad from his perspective: the departing or fleeting nature of the portion or heritage of the Wicked, the First Born of Death (remember the term is used interchangeable to the destruction or death and one who commits sins). He has no permanence but is slated for certain destruction and there is nothing pleasant about that, yet God in love destroys such a one. The only problem is that Zophar continues to misapply the truth to his friend as Job who was innocent!

Name of the Lord: THE PORTION OR HERITAGE OF THE WICKED BEFORE THE LORD	<p>IT'S DEPARTING, HE HAS NO PERMANENCE: HE SHALL FLY AWAY OR CHASED AWAY AS A DREAM OR VISION. HIS WEALTH OR RICHES HE SHALL VOMIT THEM BACK UP. EVEN THOSE OF HIS STOCK: THE WICKED WILL BE UPON HIM.</p>	<p>ZOPHAR ANSWERS: Then answered Zophar (departing, skip about, depart early) the Naamathite (pleasantness), and said,</p>	<p>FLY & CHASED AWAY AS A DREAM & VISION: He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.</p>	<p>THE GREED OF RICHES: He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.</p>	<p>HE SHALL BE IN STRAITS: In the fullness of his sufficiency he shall be in straits (to be vexed): every hand of the wicked shall come upon him.</p>	<p>THE PORTION OF A WICKED MAN: This is the portion of a wicked man from God, and the heritage appointed unto him by God.</p>	Name of the Lord: THE PORTION OR HERITAGE OF THE WICKED BEFORE THE LORD
Spirit: QUICKENED!	<p>QUICKEN BUT NOT FOR LIFE OR RESTORATION BUT FOR DESTRUCTION. AS ZOPHAR THOUGHTS WERE IN HASTE EVEN SO ARE THE THOUGHTS OF THE WICKED, LIKEWISE THE VISION OF THEM, FLEETING. WE SEE HIS DESIRE FOR EVIL IS GREAT & AS HE IS ABOUT TO CONSUME THE JUDGEMENTS OF GOD IN THE FURY OF HIS WRATH IS QUICKLY POURED ALSO UPON HIM.</p>	<p>MY THOUGHTS CAUSE & I'M IN HASTE TO ANSWER: Therefore do my thoughts cause me to answer, and for this I make haste.</p>	<p>HE SHALL NOT BE SEEN ANYMORE: The eye also which saw him shall see him no more; neither shall his place any more behold him.</p>	<p>SLAIN BY A VIPER'S TONGUE: He shall suck the poison of asps: the viper's tongue shall slay him.</p>	<p>GOD'S FURY OF HIS WRATH UPON HIM: When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.</p>		Spirit: QUICKENED!
Genesis: THE TIME OF CORRECTION OR CHASTISEMENT	<p>ZOPHAR ANNOUNCES HE HAS HEARD HIS CORRECTION BUT HE HAS AN ANSWER OF UNDERSTANDING. THE WICKED EXTENDS HIS HAND BY HIS CHILDREN TO CORRECT BY RESTITUTION PREVIOUS WRONGS. IN DISCIPLINE HE IS ALSO DEPRIVED OF THE CHIEF OF WEALTH DESCRIBED AS HONEY & BUTTER & HIS LIKEWISE SLAIN BY THE IRON WEAPON.</p>	<p>SPIRIT OF UNDERSTANDING CAUSE ME TO ANSWER: I have heard the check (chastisement, reproof, correction) of my reproach, and the spirit of my understanding causeth me to answer.</p>	<p>RESTITUTION TO THE POOR: His children shall seek to please the poor, and his hands shall restore their goods.</p>	<p>THE FLOW OF HONEY AND BUTTER NOT SEEN: He shall not see the rivers, the floods, the brooks of honey and butter.</p>	<p>HE FLEES FROM THE IRON WEAPON: He shall flee from the iron weapon, and the bow of steel shall strike him through.</p>		Genesis: THE TIME OF CORRECTION OR CHASTISEMENT
Exodus: OUT OF THE MOUTH OF GOD (THE SWORD OF GODS WORD)	<p>THIS ACCOUNT COMES OUT OF ETERNITY; MAN WHO WAS TAKEN OUT OF THE DUST RETURNS WITH HIS BONES FULL OF SINS. OUT OF HIS SUBSTANCE SHALL HE MAKE RESTITUTION FOR THAT WHICH HE LABOURED FOR UNJUSTLY. HE IS DESTROYED BY A SWORD WHICH COMES OUT OF HIS BODY.</p>	<p>OF OLD TIMES: Knowest thou not this of old (eternity, everlasting, perpetuity), since man was placed upon earth,</p>	<p>BONES FULL OF SIN: His bones are full of the sin of his youth, which shall lie down with him in the dust.</p>	<p>HE SHALL GIVE UP & MAKE RESTITUTION: That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.</p>	<p>THE GLITTERING SWORD COMES OUT OF HIS GALL: It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall (bitterness, bitter thing, also venom of a serpent): terrors are upon him.</p>		Exodus: OUT OF THE MOUTH OF GOD (THE SWORD OF GODS WORD)
Levi: THAT SOWN IS REAPED	<p>THE WICKED JOY ONLY LAST FOR A MOMENT THOUGH IT IS SWEET IN HIS MOUTH. HE OPPRESSES AND VIOLENTLY TAKES A HOUSE NOT HIS OWN. HE IS EVENTUALLY CONSUMED BY A FIRE NOT BLOWN. AND IT SHALL BE ILL WITH THEM IN HIS OWN TABERNACLE/HOUSE.</p>	<p>THE TRIUMPHING OF THE WICKED IS SHORT: That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?</p>	<p>THE SWEETNESS OF WICKEDNESS IN HIS MOUTH: Though wickedness be sweet in his mouth, though he hide it under his tongue;</p>	<p>OPPRESSED & FORSAKEN THE POOR: Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;</p>	<p>CONSUMED BY A FIRE NOT BLOWN: All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.</p>		Levi: THAT SOWN IS REAPED
Numbers: BROKEN/DESTROYED WITHOUT HAND	<p>THOUGH HE MAGNIES HIMSELF TO THE HEAVENS (AGAINST THE PRINCE OF THE HOST OF HEAVEN) AND HIS HEAD REACH UNTO THE CLOUDS (OF WINESSES), HE SPARES NOT BUT KEEP WICKEDNESS IN HIS MOUTH (BLASPHEMES). HE SHALL NOT FEEL QUIETNESS IN HIS BELLY & SHALL NOT SAVE OF THAT WHICH HE DESIRE (IN 1 HR BABYLON SHALL BE DESTROYED). THE HEAVEN SHALL REVEAL HIS INIQUITY (THE LORD HIMSELF SHALL BE REVEALED FROM HEAVEN... IN FLAMING FIRE & SHALL DESTROY HIM WITH THE BRIGHTNESS OF HIS COMING) AND EARTH SHALL RISE UP AGAINST HIM.</p>	<p>HIS HEAD REACH TO THE CLOUDS: Though his excellency mount up to the heavens, and his head reach unto the clouds;</p>	<p>KEPT STILL IN HIS MOUTH: Though he spare it, and forsake it not; but keep it still within his mouth:</p>	<p>NO QUIETNESS IN HIS BELLY: Surely he shall not feel quietness in his belly, he shall not save of that which he desired.</p>	<p>HEAVEN SHALL REVEAL & EARTH SHALL RISE UP: The heaven shall reveal his iniquity; and the earth shall rise up against him.</p>		Numbers: BROKEN/DESTROYED WITHOUT HAND
Deuterios: HIS (THE WICKED) END	<p>HE SHALL PERISH FOR EVER AS HIS DUNG. HIS MEAT IN HIS BELLY IS PERVERTED: THE BITTERNESS OF ASP. HIS GOODS SHALL BE DESTROYED AND THE INCREASE OF HIS HOUSE SHALL DEPART IN THE DAY OF GOD'S WRATH.</p>	<p>PERISH AS HIS OWN DUNG: Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?</p>	<p>HIS MEAT THE GALL OF ASP WITHIN HIM: Yet his meat in his bowels is turned (to turn about or over, be changed or pervert), it is the gall (bitterness) of asps within him.</p>	<p>NONE OF HIS MEAT LEFT: There shall none of his meat be left; therefore shall no man look for his goods.</p>	<p>HIS INCREASE & HIS GOODS SHALL FLOW AWAY: The increase of his house shall depart, and his goods shall flow away in the day of his wrath.</p>		Deuterios: HIS (THE WICKED) END

CHAPTER 21: THE FIRST BORN OF DEATH: THE WICKED END, THE DAY OF WRATH & DESTRUCTION

Job offers clarification and correction to the life, portion, heritage and ultimate end of the Wicked in response to his friend, Zophar's testimony in the previous Chapter. Both good and bad things happened to the wicked but their end is the day of wrath when they shall experience the fury of the Almighty.

Name of the Lord: THE WICKED & HIS SEED BEFORE THE ALMIGHTY	Spirit: COMFORTING TRUTH	Genesis: THE PERIOD OR LIFE OF THE WICKED	Exodus: THE CHAFF, PRESSED OUT!	Levi: THE LAW OR UNION OF CAUSE AND EFFECT	Numbers: SEALED OR SETTLED!	Deuterios: THE HOUSE OF THE WICKED!	Name of the Lord: THE WICKED & HIS SEED BEFORE THE ALMIGHTY
<p>THE HATED OR PERSECUTED NOW SPEAKS FROM HIS UNDERSTANDING, EXPERIENCE & PERSPECTIVE OUTLINING THAT THE WICKED & HIS SEED IS ESTABLISHED QUESTIONING WHY THEY SHOULD SERVE THE ALMIGHTY & OF WHAT PROFIT IT TO THEM TO PRAY UNTO HIM. THEY EXALT THEMSELVES AS IF THEY ARE GOD AND THEIR MONUMENT & SYMBOLS ARE IN THE EARTH.</p>	<p>1</p>	<p>THE PERSECUTED ANSWER: But Job answered and said,</p>	<p>SEED & OFFSPRING ESTABLISHED BEFORE THEM: Their seed is established in their sight with them, and their offspring before their eyes.</p>	<p>WHAT PROFIT IS THERE TO PRAY TO THE ALMIGHTY: What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?</p>	<p>CAN GOD BE TAUGHT? Shall any teach God knowledge? seeing he judgeth those that are high.</p>	<p>DO YE ASK THEM BY THE WAY? Have ye not asked them that go by the way? and do ye not know their tokens,</p>	<p>1</p>
<p>THE INTENTION IS NOT TO CAUSE DISQUIET OR UNEASE BUT TO ENLIGHTEN & COMFORT THAT WE MIGHT OBEY THE TRUTH. THE HOUSES OF THE WICKED ARE SAFE NOT PURSUED BY THE ROD OF GOD. JOB MAINTAINS THAT THE COUNSEL OF THE WICKED IS NOT HIS OWN BUT IS FAR REMOVED FROM HIM. HE HAS SEEN THE WICKED DIE IN FULL STRENGTH & WHOLLY AT EASE AND QUIET. BUT HE MAINTAINS THERE IS A DAY RESERVE FOR THEIR DESTRUCTION WHICH HE CALLS THE DAY OF WRATH.</p>	<p>2</p>	<p>MY SPEECH YOUR CONSOLATION: Hear diligently (intelligently with implication for obedience) my speech (answer, discourse), and let this be your consolations (comfort).</p>	<p>SAFE FROM FEAR & THE ROD OF GOD: Their houses are safe (well, happy, friendly, prosperity, safe) from fear, neither is the rod (stick for walking or correction, punishment) of God upon them.</p>	<p>THE COUNSEL OF THE WICKED IS FAR FROM ME: Lo, their good is not in their hand: the counsel of the wicked is far from me.</p>	<p>DIE IN FULL STRENGTH & EASE: One dieth in his full strength, being wholly at ease and quiet.</p>	<p>THE WICKED'S DAY OF DESTRUCTION: That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.</p>	<p>2</p>
<p>JOB APPEALS TO BE ALLOWED TO SPEAK. HIS DISCOURSE IS ON THE FRUITFULNESS OF THE ANIMALS OF THE WICKED: BULL & COW TO GIVE BIRTH. HE QUESTIONS RHETORICALLY HOW OFTEN COMES DESTRUCTION UPON THE WICKED EVEN THOUGH SORROWS ARE DISTRIBUTED IN THE EARTH. HE HIGHLIGHTS HOW THEIR MEANS (BREASTS & BONES) ARE FULL & HEALTHY TO SUSTAIN THEIR LIVELIHOOD. AGAIN HE QUESTIONS RHETORICALLY WHO SHALL HOLD THE WICKED TO REPAY?</p>	<p>3</p>	<p>ALLOW ME TO SPEAK & THEN MOCK ON: Suffer me that I may speak; and after that I have spoken, mock on (deride, speak unintelligently).</p>	<p>BULL GENDER & COW CALVE: Their bull gendereth, and filleth not; their cow calveth, and casteth not her calf.</p>	<p>GOD DISTRIBUTES SORROWS IN ANGER: How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.</p>	<p>BREASTS & BONES FULL OF MILK & MARROW: His breasts are full of milk, and his bones are moistened with marrow.</p>	<p>WHO WILL REPAY HIM? Who shall declare his way to his face? and who shall repay him what he hath done?</p>	<p>3</p>
<p>JOB'S UTTERANCE OR PRAYER IS UNTO GOD, HENCE HE IS NOT CHAFED: VEXED IN SPIRIT. THE CONVERSE HOLDS TRUE FOR THE WICKED WHO THOUGH THEY SEND OUT THEIR CHILDREN WHO ARE HAPPY & DANCES, YET AT TIMES THEY ARE AS REFUSE/CHAFF: PRESSED OUT THAT ARE CARRIED AWAY BY THE WIND OF DECEIT; ANOTHER DIES BEING CHAFED: DISCONTENTED. THEY ARE BROUGHT INTO THE GRAVE & PILED UP AS HEAPS OR STACK OF SHEAVES.</p>	<p>4</p>	<p>TO WHO IS MY COMPLAINT? As for me, is my complaint (contemplation, utterance, prayer, complaint babbling) to man? and if it were so, why should not my spirit be troubled (grieve, mourn, vex)?</p>	<p>LITTLE ONES LIKE A FLOCK: They send forth (out) their little ones like a flock, and their children dance.</p>	<p>STUBBLE & CHAFF THAT IS CARRIED AWAY: They are as stubble (refuse) before the wind, and as chaff (pressed out, threshed loose) that the storm carrieth away (to thieve, by implication to deceive).</p>	<p>DYING IN THE BITTERNESS OF SOUL: And another dieth in the bitterness (chafed, discontented) of his soul, and never eateth with pleasure.</p>	<p>BROUGHT TO & REMAIN IN THE GRAVE: Yet shall he be brought to the grave, and shall remain in the tomb (heap up, a stack of sheaves, tomb).</p>	<p>4</p>
<p>WHAT CAUSES AN OUTCOME (EFFECT) IS OUTLINED HERE: A LOOK AT JOB WOULD RESULT IN AMAZEMENT; THE TIMBREL IF TAKEN IS FOR REJOICING; THE LAYING UP OF THE WICKED'S INIQUITY IS HIS REWARD; THOSE WHO LIE DOWN IN THE DUST SHALL BE COVERED WITH WORMS; THE DESIRE FOR THE CLOUDS OF THE VALLEY IS AS A RESULT OF BEING PURSUED BY AN INNUMERABLE HOST.</p>	<p>5</p>	<p>BE ASTONISHED: Mark (to turn, to face, look or appear) me, and be astonished (to stun, stupefy, amazed), and lay your hand upon your mouth.</p>	<p>SINGING WITH INSTRUMENTS: They take the timbrel (a tambourine) and harp, and rejoice at the sound of the organ.</p>	<p>THE REWARD OF THE WICKED: God layeth up his iniquity for his children: he rewardeth him, and he shall know it.</p>	<p>LYING DOWN IN THE DUST: They shall lie down alike in the dust, and the worms shall cover them.</p>	<p>EVERY MAN AFTER HIM: The clouds (to pile together, a lump of clay) of the valley shall be sweet (to suck, to relish or sweet) unto him, and every man shall draw after him, as there are innumerable before him.</p>	<p>5</p>
<p>JOB IS SO SETTLED IN HIS UNDERSTANDING THAT WHEN HE REMEMBERS HE TREMBELS WITH FEAR; EVEN SO HIS THE END OF THE WICKED WHO SPENDS HIS DAYS IN WEALTH YET IN A MOMENT HE GOES DOWN TO THE GRAVE; HIS EYES SEES HIS DESTRUCTION: THE WRATH OF THE ALMIGHTY. JOB'S FRIENDS THOUGHTS AND ANSWERS ARE SETTLED IN FALSEHOOD & WRONGLY IMAGINE AGAINST HIM.</p>	<p>6</p>	<p>AFRAID & TREMBLING: Even when I remember I am afraid, and trembling taketh hold on my flesh.</p>	<p>GO DOWN TO THE GRAVE: They spend their days in wealth, and in a moment go down to the grave.</p>	<p>THE WRATH OF THE ALMIGHTY: His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.</p>	<p>THE DEVICES WRONGLY AGAINST ME: Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.</p>	<p>VAIN COMFORT FOR FALSEHOOD IN YOUR ANSWERS: How then comfort ye me in vain, seeing in your answers there remaineth falsehood?</p>	<p>6</p>
<p>THE WICKED LIVE & BECOME OLD & ARE MIGHTY IN POWER. THEY DO NOT DESIRE GOD TO BE IN THEIR FAMILY & ASKS HIM TO DEPART AS THEY DO NOT WANT THE KNOWLEDGE OF HIS WAYS. WHEN THEY DIE THEY HAVE NO MORE PLEASURE IN THEIR HOUSE. THE TWO RHETORICS ARE ASKED TO IDENTIFY THAT THEY DO CEASE TO EXIST: WHERE IS THE HOUSE OF THE PRINCE AND THE DWELLING PLACES OF THE WICKED? THE ONLY ISSUE IS THAT THE REPORTED RHETORICS ARE BEING ASKED BY JOB'S FRIENDS IN REFERENCE TO HIM.</p>	<p>7</p>	<p>WICKED LIVE & BECOME OLD & MIGHTY IN POWER: Wherefore do the wicked live, become old, yea, are mighty in power?</p>	<p>GOD TOLD TO DEPART: Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.</p>	<p>NUMBER OF MONTHS IS CUT OFF: For what pleasure hath he in his house (family, home, palace) after him, when the number of his months is cut off in the midst?</p>	<p>WHERE IS THE DWELLING PLACE OF THE WICKED: For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?</p>	<p>7</p>	<p>Deuterios: THE HOUSE OF THE WICKED!</p>

CHAPTER 22: THE MIGHTY & WICKED BEFORE THE LORD

To possess and dwell in the earth means to possess the fullness of God as depicted by the earth being the symbol of the 4th Commandment of the Law which is the 7th or Shehbab Day or Sabbath. Shehbab or the Holy One speaking of His appellation or title which is in reference to the 7 precepts or statutes of His Holiness. Those who obey the Law would have been obedient to these 7 precepts or statutes embedded in the Law or Torah of God. Hence they receive in symbol: possessing and dwelling in the earth what they have in reality and substance, the holiness of the Holy One of Israel. This is clearly not merited by works but is a gift from God by His indwelling Spirit. How a man attain unto righteousness and holiness through great hardships, trials, afflictions and tribulations was not known or understood by Job's three friends. They thought obedience is only synonymous with prosperity and any deviation from that end indicates that the life of the person was flawed. A similar concept of 'prosperity salvation' is being promoted in our world today. But a day, a period of time, from the beginning was divided into evening and morning: light and darkness or affliction. Remember the Law and Testimony speaks to Light outside of this there is darkness, and gross darkness. In this Chapter we will see the specific accusations levied against Job why he was suffering.

Name of the Lord: THE MIGHTY & WICKED MEN IN THE EARTH BEFORE THE LORD Genesis: THE PLEASURE & DISPLEASURE OF THE ALMIGHTY Exodus: THE JUDGEMENT OF THE ALMIGHTY TO JUSTIFY OR CONVICT Lev: THE WORTHY OR WICKED PRIEST? Numbers: THE OMNISCIENT & MERCIFUL JUDGE Deuterios: THE LIGHT OF THE CIRCUIT OF HEAVEN	<p>OBEEDIENCE IS GOLDEN AND IS SYNONYMOUS WITH PROSPERITY, WEALTH, MIGHT & POSSESSION. TO SUCH MIGHTY MEN BELONGS THE EARTH FOR A DWELLING. THE WAY OF THE WICKED MEN IS IN CONTRAST. THE LAW OF GOD IS THE GUIDE FOR THE MIGHTY IN WHICH HE MEDITATES DAY & NIGHT. THE MIGHTY ARE HUMBLE ENOUGH TO OBEY GOD'S LAW! THE WICKED IS CAST DOWN & IF HUMBLE IS LIFTED UP AS THE MIGHTY.</p> <p>GOD BY HIS SPIRIT EQUIPS MAN TO SERVE HIM AS THE WISE SERVES HIMSELF. GOD SERVANTS MINISTERS TO THE WIDOWS & FATHERLESS. BY THEIR PRESENCE THE EARTH IS PRESERVED AND NOT OVERTHROWN BY A FLOOD. BY THEIR RIGHTEOUSNESS THEIR NATION IS EXALTED OR BUILT UP & BY THEIR PURENESS THEY SECURE DELIVERANCE.</p> <p>THE ALMIGHTY TAKES PLEASURE IN HIS RIGHTEOUS & PERFECT SERVANTS WHILE CONVERSELY SNARES & FEARS ABOUND FOR THE WICKED WHO REQUEST GOD TO DEPART FROM THEM. THE RIGHTEOUS ARE BLESSED WITH THE GOLD OF OPHIR.</p> <p>MORAL REVERENCE WILL JUSTIFY BUT DREADFULNESS OR FEARFULNESS WILL LEAD TO CONVICTION AS FEAR HAS TORMENT AND PERFECT LOVE (MORAL REVERENCE) CAST OUT ALL FEAR. REMEMBER FAITH WORKS BY LOVE AND IF YE LOVE ME KEEP MY COMMANDMENTS. THOSE WHO ARE CONVICTED ARE CAST INTO UTTER DARKNESS AS THOSE COVERED BY THE ABUNDANCE OF THE FLOOD WATERS. DESPITE THE ULTIMATE JUDGEMENT OF THE ALMIGHTY HE ALLOWS THE WICKED TO POSSESS GOOD THINGS IN THEIR HOUSES. ZOPHAR WAS CAREFUL TO MENTION LIKE JOB IN THE PREVIOUS CHAPTER THAT THE COUNSEL OF THE WICKED IS FAR FROM HIM. HE ALSO PROVIDES WEALTH: SILVER FOR THOSE WHO ARE JUSTIFIED.</p> <p>ALL HAVE SINNED AND FALLEN SHORT OF THE GLORY OF GOD. THE WAGES OF SIN IS DEATH AND SO ALL WILL BE DEPRIVED OF ETERNAL OR INFINITE LIFE. THEREFORE ALL WICKEDNESS IS GREAT AND INIQUITIES ARE OF INFINITE CONSEQUENCES. BUT THE LOFTINESS OF GOD IS AS THE HEAVEN AND BEYOND THE STARS. WHEN I CONSIDER THE HEAVENS THE WORK OF THY FINGERS, THE STARS AND MOON WHICH THOU HAS ORDAINED. WHAT IS MAN THAT THOU ARE MINDFUL OF HIM AND THE SON OF MAN THAT THOU VISITEST HIM. GOD HIS GRACIOUS ENOUGH TO GIVE HIMSELF TO FALLEN MAN (WICKED) TO MAKE US WORTHY PRIESTS FOR WHICH I AM GLAD BUT THE WICKED WILL NOT ACCEPT THE GIFT(S) OF GOD THAT THEY MIGHT DELIGHT IN GOD & LIFT UP THEIR FACE UNTO THE ALMIGHTY.</p> <p>A SPECIFIC ACCUSATION NO LEVIED AGAINST JOB OF FRAUDING HIS BROTHER: TAKING A PLEDGE FOR NOUGHT & OF INJUSTICE: TAKING AWAY THE CLOTHING OF THE NAKED. ALSO OF CONTEMPT SAYING GOD AS JUDGE CANNOT KNOW THIS THROUGH THE DARK CLOUD. THE REMINDER OF HOW THE REMNANT WICKED WILL BE JUDGED THE SECOND TIME THAT THEY BE CONSUMED BY FIRE AND NOT COVERED OVER BY WATER AS THE FIRST TIME. LASTLY HE IS ENCOURAGED TO REPENT IN PRAYER & MAKE RESTITUTION: HONOURING HIS VOWS, AND HE WILL BE FORGIVEN.</p> <p>THE PROMISE OF THE LIGHT OF HEAVEN TO HIS SERVANTS ARE THAT THEIR BREAD AND WATER SHALL BE SURE BUT JOB IS ACCUSED OF NOT PROVIDING WATER TO THE THIRSTY NOR BREAD TO THE HUNGRY AND ALSO OF CONTEMPT & IGNORANCE SAYING THE CLOUDS OF HEAVEN IS A COVERING THAT THE LIGHT (GOD) SEETH NOT FROM HEAVEN. JOB IS ENCOURAGE TO BE GOD'S SERVANT AND BE AT PEACE AND GOOD WILL COME UNTO HIM AND WHATSOEVER HE DECIDES WILL BE ESTABLISHED AS THE LIGHT OF HEAVEN SHALL SHINE UPON HIS WAYS.</p>	<p>1</p> <p>ELIPHAZ ANSWERS: Then Eliphaz (God of Gold: obedience is golden, son of Esau) the Temanite (descendant of Esau) answered and said,</p> <p>THE MIGHTY MAN HAD THE EARTH: But as for the mighty man, he had the earth; and the honourable man dwelt in it.</p> <p>THE OLD WAY WICKED MAN TROD: Hast thou marked the old way which wicked men have trodden?</p> <p>THE RESEECH TO RECEIVE THE LAW: Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.</p> <p>THE CAST DOWN & LIFTING UP OF MEN: When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.</p>	Name of the Lord: THE MIGHTY & WICKED MEN IN THE EARTH BEFORE THE LORD Genesis: THE PLEASURE & DISPLEASURE OF THE ALMIGHTY Exodus: THE JUDGEMENT OF THE ALMIGHTY TO JUSTIFY OR CONVICT Lev: THE WORTHY OR WICKED PRIEST? Numbers: THE OMNISCIENT & MERCIFUL JUDGE Deuterios: THE LIGHT OF THE CIRCUIT OF HEAVEN
	<p>2</p> <p>PROFITABLE TO GOD AS TO MAN: Can a man be profitable unto God, as he that is wise may be profitable unto himself?</p> <p>WIDOWS SENT AWAY EMPTY: Thou hast sent widows away empty, and the arms of the fatherless have been broken.</p> <p>CUT DOWN & OVERFLOWN: Which were cut down out of time, whose foundation was overflown with a flood:</p> <p>RETURN TO THE ALMIGHTY & BE BUILT UP: If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.</p> <p>ISLAND OF INNOCENT DELIVERED BY THE PURENESS OF THINE HANDS: He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.</p>		
	<p>3</p> <p>BEING RIGHTEOUS & PERFECT IS THERE ANY GAIN TO THE ALMIGHTY: Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?</p> <p>SNARES & SUDDEN FEAR: Therefore snares are round about thee, and sudden fear troubleth thee;</p> <p>THE ALMIGHTY BESEECH TO DEPART: Which said unto God, Depart from us: and what can the Almighty do for them?</p> <p>GOLD OF OPHIR LAID UP: Then shalt thou lay up gold as dust, and the gold of Ophir (name of a gold region in the east) as the stones of the brooks.</p>		
	<p>4</p> <p>WILL HE REPROVE & JUDGE THEE? Will he reprove (to be right, to correct, to justify or convict) thee for (out of) fear (morally reverence, dreadfulness) of thee? will he enter with thee into judgment (a verdict favourable or unfavourable, sentence or formal decree) ?</p> <p>DARKNESS & ABUNDANCE OF WATERS: Or darkness, that thou canst not see; and abundance of waters cover thee.</p> <p>HOUSES FILLED WITH GOOD THINGS: Yet he filled their houses with good things: but the counsel of the wicked is far from me.</p> <p>THE ALMIGHTY THY DEFENCE: Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.</p>		
	<p>5</p> <p>GREAT WICKEDNESS & INIQUITY: Is not thy wickedness great? and thine iniquities infinite?</p> <p>GOD IN THE HEIGHT OF HEAVEN: Is not God in the height of heaven? and behold the height of the stars, how high they are!</p> <p>SEEN OF THE RIGHTEOUS: The righteous see it, and are glad: and the innocent laugh them to scorn.</p> <p>DELIGHT IN THE ALMIGHTY: For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.</p>		
	<p>6</p> <p>ROBBED: For thou hast taken a pledge (to wind tightly as a rope, to bind, pledge, to pervert, to destroy) from thy brother for nought, and stripped the naked of their clothing.</p> <p>DOETH GOD KNOW? And thou sayest, How doth God know? can he judge through the dark cloud?</p> <p>THE REMNANT THE FIRE CONSUMES: Whereas our substance is not cut down, but the remnant of them the fire consumeth.</p> <p>PRAYER MADE & VOWS PAID: Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.</p>		
	<p>7</p> <p>THE THIRSTY & HUNGRY NOT HELPED: Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.</p> <p>THE COVERING OF THICK CLOUDS: Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.</p> <p>BE AT PEACE: Acquaint (to be familiar with, to minister to, be serviceable) now thyself with him, and be at peace: thereby good shall come unto thee.</p> <p>LIGHT SHALL SHINE UPON THY WAYS: Thou shalt also decree (to cut down or off, to exclude, decide) a thing, and it shall be established unto thee: and the light shall shine upon thy ways.</p>		

CHAPTER 23: MY RIGHTEOUS JUDGE WOULD HAVE ME AS GOLD

Zophar in the previous Chapter levied specific charges or accusations against Job of committing injustice against a brother and the poor and less fortunate of their then society. According to the dictates of love, obedience to the Law, (Zophar) Job was in contravention. Job responded without a railing accusation (neither against God nor man) but state his case recognizing the will of his or as he states it: My Judge would have me as gold (Zophar: God of gold). He also affirms that his steps have not departed from His path or way but even as Zophar had recommended in the previous Chapter of making the Law his meditation day and night he esteems God's words even above his necessary food. We also get insights of the weighty ministry of the Messiah in the afflictions and trials of Job as we see him traverse the path or way in the Sanctuary back to the Mercy Seat of His Father, the same path or way which we each must take to the Shekinah or LIGHT OF HEAVEN.

Name of the Lord: STAND IN AWE BEFORE HIS FACE	<p>THE PERSECUTED SEEKS THE FACE OF GOD EAST AND WESTWARD BUT HE IS NOT THERE UNTIL HE FINALLY REALIZES THAT HE DOES ACCORDING TO HIS WILL FOR HIM AND HE STANDS IN AWE BEFORE HIS FACE TREMBLING</p>	1	<p>JOB ANSWERS: Then Job answered and said,</p>	<p>I GO FORWARD & BACKWARD: Behold, I go forward (eastward, forefront of palce or time, eternity), but he is not there; and backward (the west, behind, the hinder part), but I cannot perceive him:</p>	<p>TROUBLED AT HIS PRESENCE: Therefore am I troubled (to tremble inwardly or palpitate, affrighted, amazed, dismayed, vex, trouble) at his presence (the face): when I consider, I am afraid (startled, stand in awe, made to shake, afraid) of him.</p>	1	Name of the Lord: STAND IN AWE BEFORE HIS FACE
Spirit: THE HEAVYWEIGHT MINISTRY	<p>THERE HE (JESUS) PRAYED UNTIL HIS SWEAT BECAME AS BLOOD: FATHER LET THIS CUP PASS FROM ME BUT NOT MY WILL BUT THY WILL BE DONE. FOR IT BEHOVED HIM TO BE MADE LIKE UNTO HIS BRETHREN THAT HE MIGHT BE A MERCIFUL AND FAITHFUL HIGH PRIEST..FOR IN THAT HE HIMSELF HAD SUFFERED BEING TEMPTED HE IS ABLE TO SUCCOUR THEM THAT ARE TEMPTED. MY GOD, MY GOD WHY HAS THOU FORSAKEN ME..WE ESTEEM HIM AFFLICTED OF GOD!</p>	2	<p>BITTER COMPLAINT: Even to day is my complaint (contemplation, utterance, meditation, prayer, complaint) bitter (bitterness, rebellious): my stroke (a open hand: means, power: ministry, terror, stroke) is heavier than my groaning (sighing, mourn).</p>	<p>CANNOT BEHOLD NEITHER ON THE LEFT OR RIGHTHAND: On the left hand (properly dark, the north), where he doth work, but I cannot behold him: he hideth himself on the right hand (stronger more dexterous, south), that I cannot see him:</p>	<p>THE ALMIGHTY TROUBLES ME: For God maketh my heart soft (mollify, softer, tender), and the Almighty troubleth me:</p>	2	Spirit: THE HEAVYWEIGHT MINISTRY
Genesis: THE WAY TO THE MERCY SEAT	<p>THY WAY O GOD IS IN THE SANCTUARY! STRAIT IS THE WAY AND NARROW IS THE PATH THAT LEADS TO ETERNAL LIFE. OBEDIENCE IS GOLDEN! ALL THE FURNITURE IN THE HOLY PLACES ARE MADE OF OR OVERLAID WITH GOLD. WE MUST BE MADE AS GOLD TO ENTER THROUGH TRIALS, GREAT TRIBULATIONS, AND AFFLICTIONS: THE DARKNESS. WE MUST TAKE THE WAY THAT LEADS TO THE ALTAR OF SACRIFICE TO ENTER THE DOOR OF THE TABERNAACLE.</p>	3	<p>WHERE TO FIND HIM: Oh that I knew where I might find him! that I might come even to his seat!</p>	<p>THE WAY TO GOLD: But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.</p>	<p>NOT CUT OFF BEFORE DARKNESS: Because I was not cut off before the darkness, neither hath he covered the darkness from my face.</p>	3	Genesis: THE WAY TO THE MERCY SEAT
Exothos: THE PATH OF THE JUST	<p>THE LORD IS MY LIGHT! THE PATH OF THE JUST IS AS A SHINING LIGHT THAT SHINES MORE AND MORE UNTO THAT PERFECT DAY. GOD IS LIGHT! TO THE LAW AND TESTIMONY IF THEY SPEAK NOT ACCORDING THEN THERE IS NO LIGHT IN THEM. THY WORD IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH. THIS IS THE WAY WALK YE IN IT. THY WORDS HAVE I HID IN MY HEART SO THAT I MIGHT NOT SIN AGAINST THEE! FAITH COMES BY HEARING, AND HEARING MY THE WORD OF GOD!</p>	4	<p>MOUTH FILLED WITH ARGUEMENTS: I would order my cause (a verdict favourable or unfavourable) before him, and fill my mouth with arguments (correction, chastisement, refutation, proof in defence).</p>	<p>MY FOOT HELD HIS STEPS: My foot hath held his steps, his way have I kept, and not declined.</p>		4	Exothos: THE PATH OF THE JUST
Levi: HOLINESS	<p>TO KNOW ME IS TO LOVE ME. IF YE LOVE ME KEEP MY COMMANDMENTS. LOVE IS THE FULFILLING OF THE LAW. LOVE WORKS NO ILL. THY WORDS HAVE I HID IN MY HEART SO THAT I MIGHT NOT SIN AGAINST THEE!</p>	5	<p>WHAT WOULD HE SAY TO ME: I would know the words which he would answer me, and understand what he would say unto me.</p>	<p>HIS WORDS ESTEEMED ABOVE MY NECESSARY FOOD: Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.</p>		5	Levi: HOLINESS
Numbers: THE FORMER AND LATTER RAIN SEALING TO STRENGTHEN	<p>IF WE FOLLOW UNTO TO KNOW THEN SHALL WE KNOW.....HE SHALL COME UPON US AS THE FORMER AND LATTER RAIN COMES UPON THE EARTH. HE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU..AND YE SHALL BE MY WITNESSES.</p>	6	<p>HE WOULD STRENGTHEN ME: Will he plead against me with his great power? No; but he would put strength in me.</p>	<p>HE DOES AS HE DESIRES: But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.</p>		6	Numbers: THE FORMER AND LATTER RAIN SEALING TO STRENGTHEN
Deuterios: THE APPOINTMENTS OF MY RIGHTEOUS JUDGE	<p>YET MANY ARE THE AFFLICTIONS OF THE RIGHTEOUS BUT THE LORD DELIVERS THE SOUL OF HIS SERVANTS AND NONE OF THEM THAT PUT THEIR TRUST IN HIM SHALL BE DESOLATE.</p>	7	<p>DELIVERED FROM MY JUDGE: There the righteous might dispute with him; so should I be delivered for ever from my judge.</p>	<p>HE PERFORMS MY APPOINTMENT: For he performeth the thing that is appointed for me: and many such things are with him.</p>		7	Deuterios: THE APPOINTMENTS OF MY RIGHTEOUS JUDGE

CHAPTER 24: THE DAYS OF THE ALMIGHTY, THE MIGHTY & THE WICKED

The Allknowing One is the Almighty but they that claim to understand, comprehend or that they know Him do they not see or grasp HIS DAYS or ways (another rhetoric). A day or time is a composite of dark or evening and light, morning; the evening preceding the morning which continues or repeats in cycles reckoned by the greater light of the sun, and the lesser light of the moon. The Chapter makes reference to these different components of time or day: night, dark, evening, morning or light and twilight. The light is the analogy for THE TRUTH: the ways of THE ALMIGHTY. But The Almighty and His Truth are distorted by those who rebel against Him for they (murderer rising as the light or with the morning) kills his neighbour and uses likewise the night for a covering to steal. They use the daytime to identify places or houses which they at night in the dark steal from: the opportunity provided is the means to their end or work. They that should know the Almighty but deny him in works are defined as The Wicked in the Chapter. The Wicked even seeks to rise up against The Mighty, the offspring of The Almighty, but though they prosper for a little eventually they are cut off. Job continued in this Chapter to respond to Zophar's The Wicked and the Mighty Man in this fourth set of seven Chapters, however, unlike Zophar who accuses Job of injustice or unrighteousness, Job poses the rhetoric: 'Why seeing the times are known by the Almighty do not they who know Him see his days?' at the start and then specify 'they' whose fruits or works are such to identify whose they are, whether, they be The Wicked Man or the Mighty Man. The Chapter identifies the Wicked Man of doing great evil to both the poor and less fortunate, yea, even the Mighty Man. But remember the Almighty is Allknowing who is also as Job identifies Him from the previous Chapter the Righteous Judge. So then they shall not escape!

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Name of the Lord: WHO SEES THE DAYS OF THE ALMIGHTY OR ALLKNOWING ONE?</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Spirit: GOD'S EYES ARE UPON THEIR WAYS</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Genesis: DRIVEN BY FEAR IN THE GENERATION TO PREY UPON OTHERS</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Exohtos: TURNED OUT OF THE WAY OR DISCOURAGED</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Levi: THEIR WORK IN THE WILDERNESS UNTO THE GRAVE</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Numbers: NO LIGHT IN THEM</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Deuterios: THEY ARE UNJUST, UNRIGHTEOUS AND EVIL!</p>	<p>THEY THAT KNOW THE ALMIGHTY DO THEY NOT SEE HIS DAYS? THEY ARE SOAKED WITH SHOWERS FROM THE MOUNTAINS AND ARE SHELTERLESS EMBRACING THE ROCKS. THE ADULTERER'S EYE WAIT FOR THE TWILIGHT THINKING HE SHALL NOT BE SEEN. THEY BY THE POWER OF DARKNESS SEEK TO REMOVE THE MIGHTY: NONE IS SURE OF HIS LIFE. THEY: MURDERERS!</p>	<p>TIMES ARE NOT HIDDEN FROM GOD: Why, seeing times (time especially now, when) are not hidden from the Almighty, do they that know (be familiar with, understand, comprehend) him not see his days (a day, a space of time)?</p>	<p>WET WITH THE SHOWERS & WITHOUT SHELTER EMBRACE THE ROCK: They are wet with the showers of the mountains, and embrace the rock for want of a shelter.</p>	<p>ADULTERER WAITS FOR TWILIGHT: The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.</p>	<p>THE MIGHTY DRAWN BY HIS POWER DARKNESS: He draweth (to sow, to prolong, to defer, to forbear, to draw, to remove) also the mighty with his power (capacity, means, produce): he riseth up, and no man is sure of life.</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Name of the Lord: WHO SEES THE DAYS OF THE ALMIGHTY OR ALLKNOWING ONE?</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Spirit: GOD'S EYES ARE UPON THEIR WAYS</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Genesis: DRIVEN BY FEAR IN THE GENERATION TO PREY UPON OTHERS</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Exohtos: TURNED OUT OF THE WAY OR DISCOURAGED</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Levi: THEIR WORK IN THE WILDERNESS UNTO THE GRAVE</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Numbers: NO LIGHT IN THEM</p> <p style="writing-mode: vertical-rl; transform: rotate(180deg);">Deuterios: THEY ARE UNJUST, UNRIGHTEOUS AND EVIL!</p>	
	<p>LANDMARKS ARE DISHONESTLY REMOVED AND FLOCKS ARE VIOLENTLY STOLEN; FATHERLESS & POOR ARE DEPRIVED OF THE LITTLE MEANS THEY HAVE. SEEING THEY KNOW NOT THE LIGHT (TRUTH) IN THE DAY TIME THEY IDENTIFY (MARK) HOUSES WHICH IN THE DARK THEY BREAK IN AND STEAL. BUT GOD SEES THEIR WAYS. THEY: THIEVES!</p>	<p>LANDMARKS REMOVED & FLOCKS STOLEN: Some remove the landmarks; they violently take away flocks, and feed thereof.</p>	<p>FATHERLESS TAKEN FROM BREAST & PLEDGE TAKEN FROM THE POOR: They pluck the fatherless from the breast, and take a pledge of the poor.</p>	<p>THEY KNOW NOT THE LIGHT: In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.</p>	<p>HIS EYES ARE UPON THEIR WAYS: Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.</p>		
	<p>THEY TAKE ADVANTAGE OF THOSE LESS FORTUNATE: THE FATHERLESS & WIDOW'S ASS & OX ARE TAKEN AWAY; THE POOR OR NAKED CLOTHING TAKEN AWAY & FOOD FROM THE HUNGRY. THEY FEAR THE LIGHT: THE MORNING WHICH TO THEM IS AS THE SHADOW OF DEATH. THOUGH THEY PROSPER FOR A LITTLE THEY ARE SOON CUT DOWN. THEY: FEARFULI DRIVEN BY FEAR.</p>	<p>THE FATHERLESS & WIDOWS HERD & CATTLE TAKEN: They drive away the ass of the fatherless, they take the widow's ox for a pledge.</p>	<p>THE POOR & HUNGRY DEPRIVED: They cause him to go naked without clothing, and they take away the sheaf from the hungry;</p>	<p>MORNING AS THE SHADOW OF DEATH: For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.</p>	<p>EXALTED THEN ABASED & CUT OFF: They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.</p>		
	<p>THE POOR HIDE THEMSELVES TOGETHER; MAKE OIL WITHIN THEIR WALLS & THREAVD THEIR WINEPRESSES, YET THEY ARE DEPRIVED OF THE REWARDS OF THEIR LABOUR: THEY SUFFER THIRST. THEY (WICKED) ARE NOT BLESSED AS THE VINEYARDS BUT ARE AS SWIFT WATERS CAUSING DESTRUCTION, THEIR PORTION IS CURSED. JOB'S FINAL RHETORIC IS TO CHALLENGE THOSE WHO CAN PROOF OTHERWISE. THEY: FAITHLESS OR UNBELIEVING!</p>	<p>THE NEEDY TURN OUT OF THE WAY: They turn the needy out of the way: the poor of the earth hide themselves together.</p>	<p>WINEPRESSES TRODDEN & THIRST SUFFERED: Which make oil within their walls, and tread their winepresses, and suffer thirst.</p>	<p>THEIR PORTION CURSED IN THE EARTH: He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.</p>	<p>WHO WILL MAKE MEA LIAR? And if it be not so now, who will make me a liar, and make my speech nothing worth?</p>		
	<p>THEY ARE AS WILD ASSES IN THE WILDERNESS RISING FOR PREY FOR THEMSELVES AND THEIR CHILDREN. MEN GROAN OUT OF THE CITY BECAUSE OF THEIR WORKS YET GOD HOLD THEM NOT ACCOUNTABLE SPEEDILY. AS THE DROUGHT & HEAT CONSUME THE SNOW WATERS EVEN SO EVENTUAL THE GRAVE WILL THOSE THAT SINNED. THEY: SINNERS!</p>	<p>GO FORTH TO THEIR WORK: RISING BETIMES FOR PREY. Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.</p>	<p>THE SOUL OF THE WOUNDED CRY: Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.</p>	<p>THE GRAVE CONSUMES SINNERS: Drought and heat consume the snow waters: so doth the grave those which have sinned.</p>			
	<p>THEY HARVEST CORN IN THE FIELD OF THE WILDERNESS OR THE VINTAGE: INCREASE OF THE WICKED. THEY ARE IN REBELLION AGAINST THE LIGHT OR THE WAYS OF GOD. THEY SHALL BE FORGOTTEN, NEVER TO BE REMEMBERED WHEN WICKEDNESS SHALL BE BROKEN AS A TREE. THEY: WICKED OR REBELS!</p>	<p>THE VINTAGE OF THE WICKED IS GATHERED: They reap every one his corn in the field: and they gather the vintage (a garden or vineyard, vines: the increase of the vineyard) of the wicked.</p>	<p>REBELLION AGAINST THE LIGHT: They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.</p>	<p>WICKEDNESS BROKEN AS A TREE: The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.</p>			
	<p>THEY CAUSE THE NAKED TO BE WITHOUT CLOTHING IN THE COLD. ALL THEIR DAYS (TIMES) THEY KILL THE POOR AND NEEDY & LIKEWISE STEAL. THE WIDOW AND BARRREN ARE NOT SPARED. THEY: EVIL!</p>	<p>NAKED AND IN THE COLD: They cause the naked to lodge without clothing, that they have no covering in the cold.</p>	<p>THE MURDERER KILLS THE POOR: The murderer rising with the light killeth the poor and needy, and in the night is as a thief.</p>	<p>NO GOOD IS DONE TO THE BARREN & WIDOW: He evil entreateth the barren that beareth not: and doeth not good to the widow.</p>			

CHAPTER 25: THE UNKNOWN SCARLET WORM: SON OF MAN, THE JUST & PURE ONE THAT JUSTIFIES

Bildad again responds to Job the third time in this Chapter one of the shortest Chapters of the Bible. Of the 6 verses he poses three verses as rhetorics to underscore his point. Whereas Job spoke of The Kinsman Redeemer his friends makes no reference to Him. Their ministry excluded His work. The second rhetoric below in Bildad eyes prove that Job is in the wrong as for them none can be justified nor pure in God's sight as though the question was asked, they thought there was no answer. In otherwords it was an unanswerable rhetoric! Jobs friends denied recognizing the work of the Kinsman Redeemer much the same way the Scribes, Pharisees and Sadducees denied Jesus as the Messiah or Christ. He to them it appears was unknown, yet the answers to the questions posed is given in the New Testament, the equivalent of the Book Job desired to have been written with all his words.

Name of the Lord: THE (UNKNOWN) SCARLET WORM	THE UNKNOWN HUMBLE ONE ANSWERS	1	BILDAD ANSWERS: Then answered Bildad (origin unknown) the Shuhite (to sink, bow down, incline, humble)	1	Name of the Lord: THE (UNKNOWN) SCARLET WORM
Spirit: HIS HIGH PLACES: HE IS PEACEABLE YET POWERFUL	THE KNOWN EXAMPLE OF THE HIGH PLACES WHERE HE EXERCISES POWER AND CAUSES ALL TO DWELL SAFELY	2	THE HIGH PLACES: Dominion (to rule, governor, to reign, to have power) and fear (a alarm, fear, dread, terror) are with him, he maketh peace (safe, well, happy, friendly, prosperity, peace) in his high places.	2	Spirit: HIS HIGH PLACES: HE IS PEACEABLE YET POWERFUL
Genesis: HIS ARMIES & LIGHT: HE IS INFINITE & ETERNAL	INFINITE NUMBER IN HIS ARMIES & HIS LIGHT IS UPON THEM ALL	3	IS HIS LIGHT HIDDEN? Is there any number of his armies? and upon whom doth not his light arise?	3	Genesis: HIS ARMIES & LIGHT: HE IS INFINITE & ETERNAL
Exodus: THE HOW OF JUSTIFICATION & PURITY	THE JUST SHALL LIVE BY FAITH! THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE: THEREFORE ALSO THAT HOLY THING WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD. FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOEVER BELIEVES IN HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE. IF WE CONFESS OUR SINS HE IS FAITHFUL AND JUST TO FORGIVE US AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS. WE ARE SAVED BY GRACE THROUGH FAITH NOT OF WORKS LEST ANY MAN SHOULD BOAST. IT IS THE GIFT OF GOD.	4	WHICH MAN IS JUST & PURE? How then can man be justified with God? or how can he be clean that is born of a woman?	4	Exodus: THE HOW OF JUSTIFICATION & PURITY
Levi: THE MOON DOESN'T SHINE	YEA, BUT IT REFLECTS THE GREATER LIGHT OF THE SUN OF RIGHTEOUSNESS EVEN SO THE SON OF MAN, THE SON OF GOD, REFLECTS THE LIGHT OF GOD & LIKEWISE HIS STARS. AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER.	5	THE MOON DOESN'T SHINE & THE STARS WHICH DO AREN'T PURE: Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.	5	Levi: THE MOON DOESN'T SHINE
Numbers: SON OF MAN: A SCARLET OR CRIMSON WORM	THE SON OF MAN A SCARLET OR CRIMSON MAGGOT THAT DEVOURS THE DEAD, THEIR SINS AND HELL AND THE GRAVE! YEA BY THE SHEDDING OF BLOOD (THE CRIMSON FLOW) IS THERE THE REMISSION OF SINS	6	MAN OR SON OF MAN, A WORM: How much less man, that is a worm (in the sense of breeding a maggot as rapidly bred)? and the son of man, which is a worm (a maggot, a crimson or scarlet worm)?	6	Numbers: SON OF MAN: A SCARLET OR CRIMSON WORM
Deuterios	[Empty Box]	0	[Empty Box]	0	Deuterios

CHAPTER 26: THE ALMIGHTY, THE UTTERMOST PARTS OF HIS WAYS: THE THUNDER OF HIS POWER PART 1

One, two, three times now his friends (except Zophar) each spoke the things which do not pertain to the matter at hand. And Job have had his full of their useless, inappropriate responses that he chooses in this Chapter to highlight their empty vain words by contrasting them with the awesome grandeur of the uttermost parts of the Almighty ways and then point to the ultimate, the Thunder of His Power or Might which they didn't understand. He underscored the point that very little is known of the Almighty inspite of His awesome and these His uttermost ways, and yet his friends as chosen to occupy their minds and energies with things which were of little value and inappropriate. Some would say that Job in this Chapter lauded it over his friends, but Job was a man way beyond his years, and time and even beyond the experiences and understanding of his friends. Job experiences appertain to those of His Kinsman Redeemer and His friends were in a different sphere and league all together, so then they did not know or grasp the matter at hand. Job said their hearts were hid from understanding. Only the prayer of one who the Almighty will hear can change this sorry state of affairs. So Jesus prayed: Father forgive them for they know not what they do. Amen.

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Name of the Lord: HIS THICK (POWERFUL) CLOUDS!</p>	<p>JOB, THE PERSECUTED, ANSWERS. HE WAS AFFLICTED BUT CONSIDER THE ALMIGHTY BY THE POWER OF HIS CLOUDS ALSO SHUTS UP WATERS WHICH ARE HELD AND THE CLOUDS ARE NOT RENT UNDER THEM. WHAT A MIGHTY GOD!</p>	<p>1</p>	<p>THE PERSECUTED ANSWERS: But Job answered and said,</p>	<p>WATERS BINDED IN CLOUDS: He bindeth (adversary, afflict, be in strait, vex, shut up, bind) up the waters in his thick clouds (properly an envelope or density, that is darkness, a cloud); and the cloud is not rent under them.</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Name of the Lord: HIS THICK (POWERFUL) CLOUDS!</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Spirit: HIS POWER SHARED OR HID BY THE COVER OF THE FACE OF HIS THRONE</p>	<p>THEREFORE HIS SERVANTS MUST CONSIDER THIS ABOUT THEIR LORD AND SEE FOR THEMSELVES HOW IT IS THEY HAVE MINISTERED HIS POWER TO THOSE WHO ARE WITHOUT STRENGTH. THE ALMIGHTY EVEN COVERS THE FACE OF HIS THRONE WITH HIS CLOUDS.</p>	<p>2</p>	<p>HOW HAVE YOU SAVED THE WEAK: How hast thou helped him that is without power? how savest thou the arm that hath no strength?</p>	<p>THE FACE OF HIS THRONE HELD BACK: He holdeth back the face of his throne, and spreadeth his cloud upon it.</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Spirit: HIS POWER SHARED OR HID BY THE COVER OF THE FACE OF HIS THRONE</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Genesis: COUNSEL WITH THE TRUTH BEFORE TIME END</p>	<p>WE AS SERVANTS OF THE ALMIGHTY MUST DISTRIBUTE THE WEALTH OF HIS COUNSELS TO THOSE WHO ARE COMPASSED WITHIN THE BOUNDS OF IGNORANCE BEFORE TIME CEASES OR COME TO AN END.</p>	<p>3</p>	<p>HOW HAVE YOU COUNSELLED THE UNWISE? How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?</p>	<p>THE WATERS COMPASSED WITH BOUNDS: He hath compassed the waters with bounds, until the day and night come to an end.</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Genesis: COUNSEL WITH THE TRUTH BEFORE TIME END</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Exo13: ALLOW HIS SPIRIT TO ACCOMPANY YOUR WORDS</p>	<p>THE SPIRIT OF A MAN IS HEARD ABOVE HIS WORDS. LISTEN TO YOUR WORDS PROFESSED AND JUDGE WHOSE SPIRIT CAME FROM THEE. ARE YE THE ALMIGHTY SERVANTS? EVEN THE PILLARS IN HEAVEN KNOW WHEN HE SPEAKS AND ARE ASTONISHED AT THE ALMIGHTY'S REBUKE.</p>	<p>4</p>	<p>WHOSE SPIRIT CAME FROM THEE: To whom hast thou uttered (declare, profess, utter, explain) words? and whose spirit came from thee?</p>	<p>HEAVEN'S PILLARS TREMBLE: The pillars (column as standing) of heaven tremble and are astonished at his reproof (chiding, rebuke, reproof).</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Exo13: ALLOW HIS SPIRIT TO ACCOMPANY YOUR WORDS</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Levi: THE UNION OF HIS POWER AND UNDERSTANDING TO EXALT AND ABASE</p>	<p>PRIDE GOES BEFORE A FALL SO HUMBLE THYSELF AND THE ALMIGHTY WILL EXALT YOU. PRIDE AND ABASEMENT IS IN UNION AND SO IS HUMILITY AND EXALTATION.</p>	<p>5</p>	<p>DEAD THINGS UNDER THE WATER: Dead (figuratively a ghost, dead, deceased) things are formed from under the waters, and the inhabitants thereof.</p>	<p>THE SEA DIVIDED BY HIS POWER: He divideth (to toss violently and suddenly, a sea with waves) the sea with his power, and by his understanding he smiteth (to dash asunder, smash or violently plunge) through the proud.</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Levi: THE UNION OF HIS POWER AND UNDERSTANDING TO EXALT AND ABASE</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Numbers: HADES, DESTRUCTION & THE CROOKED SERPENT ARE NUMBERED BY HIM</p>	<p>HELL (HADES) AND DESTRUCTION ARE KNOWN OR UNCOVERED BEFORE HIM FOR THE ALMIGHTY BY HIS SPIRIT AND HAND CREATED ALL THINGS, EVEN THE CROOKED SERPENT.</p>	<p>6</p>	<p>HELL NAKED BEFORE HIM: Hell is naked before him, and destruction hath no covering.</p>	<p>THE CROOKED SERPENT HIS HAND FORMED: By his spirit he hath garnished (brightness) the heavens; his hand hath formed the crooked serpent.</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Numbers: HADES, DESTRUCTION & THE CROOKED SERPENT ARE NUMBERED BY HIM</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Deuter: THE HOLY OR SHEHBAH: THE KNOWLEDGE OF THE HOLY IS UNDERSTANDING!</p>	<p>THE EARTH IS HUNG ON NOTHING IN SPACE; THE NORTH STRETCHED OUT OVER DESERT PLACE: THE UTTERMOST PARTS OF HIS WAYS LITTLE KNOWN OR EVEN THE THUNDER OF HIS POWER WHO UNDERSTANDS?</p>	<p>7</p>	<p>THE EARTH HUNG UPON NOTHING: He stretcheth out the north (properly hidden or dark, used in reference to the north, gloomy or dark) over the empty (to lie in waste, a desolation, a desert) place, and hangeth the earth upon nothing.</p>	<p>LITTLE PORTION HEARD OF HIM: Lo, these are parts (coast, corner, uttermost, part) of his ways: but how little a portion (a word, a matter of a thing) is heard of him? but the thunder (peal of thunder) of his power (might, mighty, act, power, strength) who can understand?</p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Deuter: THE HOLY OR SHEHBAH: THE KNOWLEDGE OF THE HOLY IS UNDERSTANDING!</p>

CHAPTER 27: THE HAND (POWER) OF THE ALMIGHTY OR THE THUNDER OF HIS MIGHT AND POWER PART2

This is a continuation from the previous Chapter and therefore ideas and characters identified there are now expounded on in the form of a parable, poem or simile or a metaphor.

But please note God speak of things as if they are not: as in a simile or metaphor but they are, they do exist, because such is His great power, He is the Almighty. So therefore pay attention and identify what is: the truth, for this discourse is of a higher or superior mental action. The Almighty had garnished the heavens for by his hand he formed the crooked serpent: Draco and the Fleeing Serpent are constellations in the Heavens. The serpent was identified from Chapter 26 now in this Chapter he is described as 'fleeing' but can he escape the power of the Almighty?

Names of the Lord: THE HAND (POWER) OF THE ALMIGHTY	<p>THE CRAFT OF THE WICKED IS DECEIT WHICH IS ACCOMPLISHED BY (LYING &) HYPOCRISY. BUT THROUGH THE WICKED & REMNANT/WIDOW: FLEEING SERPENT TRIES HE CAN NOT ESCAPE THE HAND OF THE ALMIGHTY: HIS HOPE/GAINS HIS CRUSHED (HE IS DECEIVED) WHEN HE TAKES AWAY HIS LIFE BY CASTING UPON HIM AND NOT SPARING HIS PLAGUES.</p>	<p>THE PERSECUTED CONTINUES HIS PARABLE: Moreover Job continued his parable (in some original sense of superiority in mental action; properly a pithy maxim, usually of a metaphorical nature; hence a simile; by word, like, parable, poem), and said,</p>	<p>THE HOPE OF THE HYPOCRITE: For what is the hope of the hypocrite, though he hath gained, when God taketh (to draw out or off, to remove) away his soul?</p>	<p>THE REMNANT BURIED & NO WEEPING WIDOWS: Those that remain of him shall be buried in death: and his widows shall not weep.</p>	<p>GOD SHALL NOT SPARE HIM: For God shall cast upon him, and not spare: he would fain flee out of his hand.</p>	Name of the Lord: THE HAND (POWER) OF THE ALMIGHTY
Spirit: THE TIME OF TROUBLE FOR THE WICKED	<p>ONLY THE ALMIGHTY CAN TAKE AWAY & EXECUTE JUDGEMENT: HE HAS WITHHELD JUDGEMENT FOR HIS SERVANT JOB. WILL HE HEAR THE CRY OF THE WICKED IN THEIR TIME OF TROUBLE? THOUGH THE WICKED HEAP UP SILVER & RAIMENT HOW CAN THAT HELP IN SUCH A TIME? EVEN MEN WILL HISS & CLAP AT HIM AS HE THE SERPENT HAD DONE: THERE WILL BE NO HIDING PLACE FOR HIM. ONLY THOSE WITH THE SPIRIT OF GOD SHALL ESCAPE.</p>	<p>THE ALMIGHTY HAD TAKEN AWAY JOB'S JUDGEMENT: As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;</p>	<p>WILL GOD HEAR? Will God hear his cry when trouble cometh upon him?</p>	<p>SILVER & RAIMENT GALORE: Though he heap up silver as the dust, and prepare raiment as the clay;</p>	<p>HISSED OUT OF HIS PLACE: Men shall clap their hands at him, and shall hiss (whistle or hiss as a call or scorn) him out of his place.</p>	Spirit: THE TIME OF TROUBLE FOR THE WICKED
Genesis: THE GARMENTS OF PRAYER & WEALTH AS DUST FOR THE JUST	<p>WILL THOSE THAT ARE ALIVE ALWAYS CALL UPON THE ALMIGHTY AND DELIGHT IN HIM? THE UNJUST PREPARES BUT THE JUST SHALL WEAR HIS GARMENTS AND DIVIDE/INHERIT THE SILVER. AS LONG AS WE BREATHE WE SHOULD LIKEWISE ALLOW THE SPIRIT OF GOD IN OUR NOSTRILS! THE PRAYER WITHOUT CEASING IS THE GARMENT WE WILL WEAR.</p>	<p>MY BREATH, THE SPIRIT OF GOD: All the while my breath is in me, and the spirit of God is in my nostrils;</p>	<p>WILL HE CALL UPON GOD? Will he delight himself in the Almighty? will he always call upon God?</p>	<p>THE JUST SHALL WEAR IT: He may prepare it, but the just shall put it on, and the innocent shall divide the silver (silver (from its pale color); by implication money: - money, price, silver (-ling)).</p>		Genesis: THE GARMENTS OF PRAYER & WEALTH AS DUST FOR THE JUST
Exodus: THE HAND (POWER) OF THE ALMIGHTY: THE MOTHER OF ALL LIVING!	<p>MY LIPS AND TONGUE SHALL SPEAK ONLY OF THE HAND (POWER) OF THE ALMIGHTY BY WHICH I'LL TEACH YOU. THE WICKED IS AS A MOTH THAT BUILD HIS HOUSE AS BOOTH (TEMPORARY NOT PERMANENT). GOD BY HIS LIPS AND TONGUE CREATED ALL THINGS: HE SPOKE AND IT WAS DONE; HE COMMANDED AND IT STOOD FAST: MADE TO LAST FOREVER.</p>	<p>MY LIPS & TONGUE: My lips shall not speak wickedness, nor my tongue utter deceit.</p>	<p>I'LL TEACH YOU OF THE ALMIGHTY: I will teach you by the hand of God: that which is with the Almighty will I not conceal.</p>	<p>HOUSE AS A BOOTH: He buildeth his house as a moth (moth, the second form translated: grass), and as a booth (hut as of entwined boughs) that the keeper maketh.</p>		Exodus: THE HAND (POWER) OF THE ALMIGHTY: THE MOTHER OF ALL LIVING!
Levit: THE PARABLE MINISTRY	<p>EYES WIDE OPEN YET NOT UNDERSTANDING THE MINISTRY OF GOD'S SERVANT. IN SEEING THEY SHALL NOT SEE AND IN UNDERSTANDING THEY WILL NOT PERCEIVE. BUT GOD SERVANT WILL NOT JUSTIFY THEM AS HE WILL NOT REMOVE HIS INNOCENCE AND DO EVIL, EVEN UNTIL DEATH. THEY ARE LIKENED UNTO A RICH MAN WHO OPENS HIS EYES AND IS NOT (NOT KNOWING WHERE HE IS).</p>	<p>I'LL NOT REMOVE MINE INTEGRITY: God forbid that I should justify you: till I die I will not remove mine integrity (innocence) from me.</p>	<p>WHY ARE YE VAIN? Behold, all ye yourselves have seen it; why then are ye thus altogether vain?</p>	<p>THE RICH SHALL LIE DOWN: The rich man shall lie down, but he shall not be gathered (take away, restore, assemble): he openeth his eyes, and he is not.</p>		Levit: THE PARABLE MINISTRY
Numbers: THE ALMIGHTY GIFT TO THE MIGHTY AND THE WICKED	<p>RIGHTEOUSNESS AND PRAISE ARE GIFTS OF THE ALMIGHTY TO THE BOLD AND MIGHTY AS LONG AS THEY SHALL LIVE, THEY ARE THUS SEALED, FOR THEY SET THEIR HEART THUS! LIKEWISE THE WICKED MAN HAS HIS INHERITANCE OR PORTION: TERRORS TAKE HOLD ON SUCH AS A TEMPEST AND THEY ARE CARRIED AWAY IN THE NIGHT.</p>	<p>MY HEART SHALL NOT REPROACH ME: My righteousness I hold fast (become mighty, prevail, courageous, overcome), and will not let it go: my heart shall not reproach (blaspheme, rail or defy) me so long as I live.</p>	<p>THE HERITAGE OF THE WICKED: This is the portion (allotment, inheritance, portion) of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.</p>	<p>TERRORS TAKE HOLD ON HIM: Terrors take hold on him as waters, a tempest stealeth him away in the night.</p>		Numbers: THE ALMIGHTY GIFT TO THE MIGHTY AND THE WICKED
Deuterios: THE WORD OF GOD IS SHARPER THAN A TWO EDGED SWORD	<p>THE ENEMY OF THE MIGHTY IS IDENTIFIED AS THE WICKED & THE UNRIGHTEOUS MAN. HIS CHILDREN ARE MULTIPLIED TO BE DESTROYED BY THE SWORD OR CUTTING INSTRUMENT & HE IS TAKEN AWAY BY THE EAST WIND OR STORM.</p>	<p>MINE ENEMY THE WICKED: Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.</p>	<p>CHILDREN MULTIPLIED FOR THE SWORD: If his children be multiplied, it is for the sword (drought, cutting instrument: knife, sword): and his offspring shall not be satisfied with bread.</p>	<p>CARRIED AWAY BY EAST: The east wind carrieth him away, and he departeth: and as a storm (to storm, to shiver, be tempestuous) hurleth him out of his place.</p>		Deuterios: THE WORD OF GOD IS SHARPER THAN A TWO EDGED SWORD

CHAPTER 28: THE VEIN OR SOURCE OF THAT WHICH IS OF GREAT VALUE (WISDOM & UNDERSTANDING): THE THUNDER OF THE MIGHTY PART 3

Insight is given in this Chapter, following from the first two, which continues the parable, of the source of the thunder or VOICE of those who are Mighty. The Mighty are also known or affectionately called the Sons of Thunder by our Saviour in reference to the son of Zebedee and his brother, James and John, in the synoptic gospel, Mark 3: 17. The trilogy of the parable in these last Chapters of the fourth set of 7 Chapters in Job are weighty whose subject is that of the whole Bible: the Fear of the Lord and departing from evil. In this last Chapter of the trilogy Job makes reference to the waters of the flood which was used to destroy and cleanse the Wicked antediluvian. Remember up to that point it had never rained. Job points to the Almighty Decree, Law, Statute or enactment of the RAIN as the record of His declaration that THE FEAR OF THE LORD is wisdom, AND TO DEPART FROM EVIL is understanding. Thus by the rain and the flood he destroyed the Wicked and saved Noah and his family who feared Him. By the Decree for the Rain and the Way for the Lightning of THE THUNDER God had set up in a more distinctive way the ministry of the Holy Place of His Sanctuary and the role the Sons of Thunder or the Mighty will play in the consummation of all things. Previously God used a mist to water the face of the whole earth. From the Flood until now the Decree was enacted for the Rains and the way of the lightning which comes from the Clouds which are used as Witnesses to water the whole earth. Thus the Ministry of the Holy in Heaven's Sanctuary is now also perfectly mirrored in Creation's Sanctuary from the time of the flood until today. The Thunder is the voice of the Clouds, at least two of them: positively and negatively charged. For the Voice or Thunder of the Clouds to be heard in Heaven there must be at least two of them, hence Zebedee son, James and John, his brother, were so called Sons of Thunder: whatever two of you shall agree upon earth it shall be done of My Father in Heaven. Thus the role and function of the golden altar before the Throne is featured: offering of prayer. The way of the lightning proceeds before the thunder, because light travels faster than sound but is from the same source: The Clouds of Witnesses, and portrays: I beheld satan fall from heaven as lightning, depicting his doom which is certain even before the prayer: Voices or Thunder of the Clouds of Witnesses are heard in the Holy of Heaven. There is also the rushing Mighty Wind which the Disciples heard from Heaven on the Day of Pentecost depicting the speed and The Holy Gost, The Menorah in the Holy in Heaven. Of course the formation of The Clouds of Witnesses in the sky depicts the function the Table of Shewbread performs in the Holy of Heaven where our High Priest, Christ, Our Righteousness, sits. The Covenant of the Rainbow established after the Decree of the Rain and the way for the lightning of the thunder reminds us of God's Covenant to save His people from destruction as the Rainbow which is also seen around His Throne in Heaven. Thus the three furniture of the Holy in Heaven is likewise represented in nature. As the Earth is the Vein or Source out of which comes the treasures and jewels: fine gold, silver, iron, brass, sapphire, gold dust, onyx, crystal, coral, pearls, rubies, topaz, bread or food even so the precious ones of the Fear of the Lord and those who depart from evil are the Jewels of the Almighty, Shehbah! The Fear of the Lord and departing from evil is their Vein or source from whence wisdom and understanding flows, this is the Voice or Thunder of their Power or Might. Job had chosen the Fear of the Lord and to depart from evil which was the source of his wisdom and understanding which made him the most valuable and precious thing upon the earth and the most valuable thing that he had chosen to hold on to in spite of loosing all his possessions and children. He was a Jewel to the Almighty and a Mighty Man of valour who like the Most High's voice or thunder will cause the pillars of the earth to be moved.

Name of the Lord, THE VEIN OR SOURCE OUT OF WHICH COMES	<p>THE VEIN OR SOURCE OF SILVER & GOLD (TRUE WEALTH) WHERE THEY ARE FOUND AND OUT OF WHICH THEY COME. THE FIERCE (ROARING) LION HAS NOT PASSED BY NOR CAN IT BE PRICED FOR GOLD NOR SILVER. AND DESTRUCTION AND DEATH HAVE HEARD WITH THEIR EARS OF THE FAME OF THIS PLACE.</p>	<p>SILVER & GOLD HAVE A VEIN: Surely there is a vein (a going forth, that is, an exit; hence a source or product; specifically dawn, exportation, utterance, a gate, a fountain, a mine: - brought out, bud, that which came out, east, going forth, goings out, that which is gone out, outgoing, proceeded out, spring, vein)</p>	<p>THE LION'S WHELP HAVE NOT TRODDEN IT: The lion's whelps (son, appointed one, appointed one, firstborn) have not trodden (walk by) it, nor the fierce lion passed by it.</p>	<p>IT CANNOT BE PRICED FOR GOLD NOR SILVER: It cannot be gotten for gold, neither shall silver be weighed for the price thereof.</p>	<p>WE HAVE HEARD THE FAME WITH OUR EARS: Destruction and death say, We have heard the fame thereof with our ears.</p>	Name of the Lord, THE VEIN OR SOURCE OUT OF WHICH COMES
Spirit: THE HAND (POWER) OF THE ALMIGHTY	<p>STRONGER THAN IRON HARDER THAN BRASS AS HE OVERTURNS MOUNTAINS BY THEIR ROOTS. HIS POWER CANNOT BE PRICED BY THE GOLD OF OPHIR, THE PRECIOUS ONYX OR SAPPHIRE. HE ONLY UNDERSTANDS OR KNOWS THE WAY AND THIS PLACE OR VEIN.</p>	<p>IRON & BRASS TAKEN OUT OF THE EARTH: Iron (figuratively strong) is taken out of the earth, and brass (figuratively hard) is molten out of the stone.</p>	<p>MOUNTAINS OVERTURNED BY THEIR ROOTS: He putteth forth his hand upon the rock; he overturneth the mountains by the roots.</p>	<p>CANNOT BE VALUED WITH THE GOLD OF OPHIR: It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.</p>	<p>GOD KNOWS: God understandeth the way thereof, and he knoweth the place thereof.</p>	Spirit: THE HAND (POWER) OF THE ALMIGHTY
Genesis: THE END OF TIME (DARKNESS)	<p>WE AS LIVELY STONES ARE BUILT UP A SPIRITUAL HOUSE. STONES OF DARKNESS THOUGH THEY BE STRONG AND HARD THEY HAVE BEEN EXAMINED INTIMATELY BY THE JUDGEMENT AND THEIR END HAS BEEN SET. EVEN NOW HE ALLOWS RIVERS TO FLOW OUT OF THESE ROCKS OR STONES TO COMFORT AND REFRESH HIS LIVELY STONES FOR HIS EYES SEES EVERY PRECIOUS OR VALUABLE SOUL. THE GOLD, CRYSTAL & FINE GOLD CANNOT EQUAL TO THIS HIS PROVISION. HIS EYES SEARCH EVEN TO THE ENDS OF THE EARTH UNDER THE WHOLE HEAVEN.</p>	<p>AND END SET FOR DARKNESS: He setteth an end to darkness (the dark; hence (literally) darkness; figuratively misery, destruction, death, ignorance, sorrow, wickedness: - dark (-ness), night, obscurity, and searcheth (to penetrate, examine intimately) out all perfection (completion; by implication an extremity: - end, perfect): the stones of darkness, and the shadow of death.</p>	<p>RIVERS AMONG THE ROCKS: He cutteth out rivers among the rocks; and his eye seeth every precious thing (value, wealth, costliness, dignity, honour).</p>	<p>CANNOT BE EXCHANGED FOR JEWELS: The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold.</p>	<p>HE SEES UNDER THE WHOLE HEAVEN: For he looketh to the ends of the earth, and seeth under the whole heaven;</p>	Genesis: THE END OF TIME (DARKNESS)
Exodus: THE ALMIGHTY BINDS & BRINGS OUT TO LIGHT	<p>THE FLOODS BREAK OUT FROM THE INHABITANT OR STONE AND ARE DRIED UP GONE AWAY FROM MEN. BUT WITH THE ALMIGHTY HE BINDS THE FLOODS FROM OVERFLOWING & BRINGS OUT (RIVERS HIDDEN) TO LIGHT. HIS WISDOM IS ABOVE RUBIES OR EVEN CORAL OR PEARLS. HE ALSO MAKES THE WEIGHT FOR WINDS AND WEIGHS THE WATERS BY MEASURE.</p>	<p>THE FLOODS BREAK OUT: The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.</p>	<p>HE BINDS THE FLOOD FROM OVERFLOWING: He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.</p>	<p>PRICE OF WISDOM ABOVE RUBIES: No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.</p>	<p>WATERS & WINDS WEIGHED: To make the weight for the winds; and he weigheth the waters by measure.</p>	Exodus: THE ALMIGHTY BINDS & BRINGS OUT TO LIGHT
Levi: THE VEIN FOR WISDOM & UNDERSTANDING IS THE ALMIGHTY AS RECORDED BY THE DECREE	<p>THE EARTH IS AS A STOVE/OVEN UNDER WHICH THE FIRE IS TURNED UP AND OUT OF WHICH COMES BREAD (FOOD). BUT WHAT ABOUT WISDOM & UNDERSTANDING, WHERE ARE THEY FOUND? TOPAZ OF ETHIOPIA NOR PURE GOLD CAN BE USED TO VALUE SUCH. THE ALMIGHTY MAKES A DECREE (RULE) FOR THE RAIN & A WAY FOR THE LIGHTNING OF THUNDER.</p>	<p>FIRE UNDER THE EARTH: As for the earth, out of it cometh bread: and under it is turned up as it were fire.</p>	<p>THE PLACE OF WISDOM & UNDERSTANDING: But where shall wisdom be found? and where is the place of understanding?</p>	<p>TOPAZ & FINE GOLD CANNOT PRICE IT: The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.</p>	<p>A DECREE FOR THE RAIN, LIGHTNING & THUNDER: When he made a decree (enactment, law, commandment, statute) for the rain, and a way for the lightning of the thunder:</p>	Levi: THE VEIN FOR WISDOM & UNDERSTANDING IS THE ALMIGHTY AS RECORDED BY THE DECREE
Numbers: SEARCHED OUT & DECLARED BY THE ALMIGHTY	<p>STONES OF THE EARTH (SHEHBAH) ARE THE PLACE OF SAPPHIRES & DUST OF GOLD. MAN KNOW NOT (CANNOT NUMBER) THE PRICE NOR IS WISDOM & UNDERSTANDING FOUND IN THE LAND OF THE LIVING BUT THE ALMIGHTY HAS NUMBERED IT: HE DID SEE IT AND DECLARED IT AND SEARCHED IT OUT.</p>	<p>STONES OF SAPPHIRES & GOLD: The stones of it are the place of sapphires: and it hath dust of gold.</p>	<p>THE PRICE NOT KNOWN NOR IS IT FOUND AMONG THE LIVING: Man knoweth not the price thereof; neither is it found in the land of the living.</p>	<p>FROM WHENCE COMES WISDOM & UNDERSTANDING: Whence then cometh wisdom? and where is the place of understanding?</p>	<p>IT IS SEEN & DECLARED: Then did he see it, and declare it; he prepared it, yea, and searched it out.</p>	Numbers: SEARCHED OUT & DECLARED BY THE ALMIGHTY
Deuterios: THE VEIN, PATH/WAY TO WISDOM & UNDERSTANDING: FEAR OF THE LORD & TO DEPART FROM EVIL	<p>THE FOWLS/VULTURES OF THE AIR WITH THEIR BIRDS' EYE VIEW DO NOT KNOW THIS PATH OR WAY NOR DOES THE DEPTHS OF THE SEA. IT'S HID FROM THE EYES OF ALL LIVING & KEPT CLOSE FROM THE FOWLS OF THE AIR. BUT IN RECORD OF DECREE THE ALMIGHTY SAID: FEAR OF THE LORD IS WISDOM & TO DEPART FROM EVIL IS UNDERSTANDING.</p>	<p>A PATH NOT KNOWN BY THE FOWL & VULTURE: There is a path which no fowl knoweth, and which the vulture's eye hath not seen:</p>	<p>THE DEPTH OF THE SEA DOESN'T HAVE IT: The depth saith, It is not in me: and the sea saith, It is not with me.</p>	<p>HID FROM THE EYES OF ALL LIVING: Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.</p>	<p>FEAR OF THE LORD IS WISDOM: And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.</p>	Deuterios: THE VEIN, PATH/WAY TO WISDOM & UNDERSTANDING: FEAR OF THE LORD & TO DEPART FROM EVIL

CHAPTER 29: THE MIGHTY JUDGE, CHIEF (OR HIGH PRIEST), AND KING IN THE ARMY, ONE LIKE GOD (MICHAEL) PROPHET, PRIEST & KING

Job continues to give insight into his former life, purpose and position for us to understand his role which clearly shows that he depicted the Messiah. The Trilogy of the last 3 Chapters of the 4th set of seven Chapters extends into the 5th set of 7 Chapters where a better understanding of the parable, poem or byword points to the things of Creation: Sun, Stars, Clouds, rain as types recording the messages of the doctrine of the Almighty Creator. Job is identified in the role of The Cloud of Witness, the Mighty, who fight the good fight and take the spoils from the jaws of the Wicked, relieving the oppressed, the poor, the needy and helpless and providing wise counsels for his people who are blessed by his wisdom. Job confesses that his counsels are the secret of the Almighty which is recorded upon his tabernacle, dwelling or tent. All his people honour him and are in awe by his words, counsels and speech. He is seen in his role as Judge, Chief, and King in the army. The analogy or parable employs the Clouds, Bird's nest and Tree to record the account and life of Job before his persecution, affliction and dilemma.

<p>Diablers: THE CLOTHES, ROBE & DIADEM (CROWN) OF THE JUDGE UPON THE SEAT IN THE GATE OF THE CITY</p>	<p>THE POEM CONTINUES FROM THE 3RD SET OF 7 CHAPTERS. AT THE PRESENCE OF JOB THE YOUNG DO HIDE; THE AGED STAND IN HONOUR AS HE WAS EYES/GUIDE TO THE BLIND/IGNORANT AND FEET/HELP TO THE LAME/HELPLESS. HIS WORDS/SPEECH ARE AS (RAIN) THAT DROPPED UPON THEM THAT THEY SPAKE NOT AGAIN AFTERWARDS: THEY WERE SOAKED & REFRESHED. THIS SHOULD REMIND YOU OF CHRIST IN HIS MINISTRY DURING HIS 3 1/2 YEARS UPON THE EARTH AS RECORDED IN MARK WHERE THEY WERE AMAZED & ASTONISHED AT HIS WORDS AND DEEDS.</p>	<p>1</p> <p>THE PERSECUTED PARABLE CONTINUES: Moreover Job continued his parable, and said,</p> <p>THE YOUNG HIDE & AGED STOOD UP: The young men saw me, and hid (to secrete, held, hide) themselves: and the aged arose, and stood up.</p> <p>EYES TO BLIND & FEET TO THE LAME: I was eyes to the blind, and feet was I to the lame.</p> <p>MY SPEECH DROPPED UPON THEM: After my words (word, a matter of a thing, cause, commandment) they spake not again; and my speech dropped upon them.</p>	<p>Names of the Lord: CLOUD PRESENCE CAUSE (WORD) AND EFFECT</p>
<p>Spirit: PROTECTED BY THE LATTER RAIN</p>	<p>GOD PRESERVED JOB AS 'THE CLOUD OF WITNESS' IN PAST MONTHS FOR THE LATTER RAIN EFFECT. EVEN PRINCES HONOURED HIM BY NOT TALKING & LAYING THEIR HANDS ON THEIR MOUTHS WHEN HE WAS PRESENT AS HE WAS A FATHER TO THE POOR AND SEARCHED OUT THE UNKNOWN CAUSE/MATTER. THEY WAITED FOR HIM WITH OPEN MOUTHS AS FOR THE LATTER RAIN. THIS SHOULD REMIND YOU OF CHRIST WHO IS THE JUDGE OF THE QUICK AND THE DEAD; AND THE ONE WHO BAPTIZES WITH THE HOLY GHOST AND FIRE.</p>	<p>2</p> <p>DESIRE FOR THE DAYS WHEN GOD PRESERVED ME: Oh that I were as in months past, as in the days when God preserved (hedge, to guard, to protect) me;</p> <p>PRINCES LAID THEIR HANDS ON THEIR MOUTH: The princes refrained talking, and laid their hand on their mouth.</p> <p>FATHER TO THE POOR: I was a father to the poor: and the cause which I knew not I searched out.</p> <p>WAITED FOR ME AS FOR THE RAIN: And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.</p>	<p>Spirit: PROTECTED BY THE LATTER RAIN</p>
<p>Genesis: TIME RECKONED BY THY LIGHT UPON MY HEAD AND COUNTENANCE</p>	<p>THY WORDS ARE A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH THROUGH THE DARKNESS. THE NOBLES HELD THEIR PEACE AND STOOD IN AWE: THEIR TONGUE CLEAVED TO THE ROOF OF THEIR MOUTH AS I BRAKE THE JAWS OF THE WICKED' AND PLUCKED OUT OF HIS TEETH THE SPOIL. NONE THOUGHT I DERIDED THEM AS THEY HELD IN HIGH ESTEEM THE LIGHT OF MY COUNTENANCE. THIS SHOULD REMIND YOU OF CHRIST WHEN HE WAS TRANSGURED IN THE MOUNTAIN AND HIS FACE /COUNTENANCE AND GARMENTS SHUN AS THE SUN IN ALL ITS BRILLIANCE; WHO IS THE WORD OF GOD AND WHO DESTROYED THE ENEMY BY DEATH AND DELIVERED ALL OF US WHO WERE HELD CAPTIVE FOR FEAR OF DEATH.</p>	<p>3</p> <p>BY HIS LIGHT I WALKED THROUGH THE DARKNESS: When his candle (to glisten, candle, lamp, light) shined upon my head, and when by his light I walked through darkness (the dark; hence (literally) darkness; figuratively misery, destruction, death, ignorance, sorrow, wickedness: - dark (-ness), night, obscurity);</p> <p>NOBLES TONGUE CLEAVED TO THE ROOF OF THEIR MOUTH: The nobles held their peace, and their tongue cleaved to the roof of their mouth.</p> <p>JAWS OF THE WICKED BROKEN: And I brake the jaws of the wicked, and plucked the spoil out of his teeth.</p> <p>MY LAUGH & LIGHT: If I laughed (laugh, mock, deride, make sport) on them, they believed it not; and the light of my countenance they cast not down.</p>	<p>Genesis: TIME RECKONED BY THY LIGHT UPON MY HEAD AND COUNTENANCE</p>
<p>Exodus: COUNSEL OF GOD UPON MY TABERNACLE & NEST SO I SAT AS CHIEF & KING IN THE ARMY</p>	<p>JOB WAS AS IS DEPICTED BY UZ (CONSULTATION). AS THE SECRET OR COUNSELS OF GOD FROM HIS WORDS WAS UPON HIS TABERNACLE OR TENT. (REMEMBER THE CLOUDS HAVE THE HEAVENS FOR A TABERNACLE IN WHICH ARE THE STARS (AND OTHER LIGHTS) WITH NAMES GIVEN BY GOD WHICH ALSO REVEALS HIS SECRETS.) THIS THE EAR HAD HEARING FROM HIS WORDS: FAITH COMETH BY HEARING AND HEARING FROM THE WORD OF GOD. THUS THEY BLESSED HIM. THE EYE/MIND WHEN IT SAW/UNDERSTOOD GAVE WITNESS UNTO HIM, LIKEWISE. THUS HE WAS A GUIDE UNTO HIS PEOPLE POINTING OUT THE WAY THEY SHOULD GO. AND SO HE SAT AS A CHIEF & KING IN THEIR ARMY. THIS SHOULD REMIND YOU OF HIM WHO SAT UPON THE CLOUD WITH A SHARP SICKLE IN HIS HAND IN REVELATION.</p>	<p>4</p> <p>DAYS OF MY YOUTH: As I was in the days of my youth, when the secret (a session, that is, company of persons (in close deliberation); by implication intimacy, consultation, a secret: - assembly, counsel, inward, secret (counsel)) of God was upon my tabernacle (tent, home);</p> <p>THE EAR & EYE: When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:</p> <p>DIE IN MY NEST: Then I said, I shall die in my nest (chamber, room, nest, nestling), and I shall multiply my days as the sand.</p> <p>CHIEF & KING: I chose out their way (course of life or mode of action, conversation), and sat chief (captain, principal, high priest), and dwelt as a king in the army, as one that comforteth (pity, console) the mourners (lamenting).</p>	<p>Exodus: COUNSEL OF GOD UPON MY TABERNACLE & NEST SO I SAT AS CHIEF & KING IN THE ARMY</p>
<p>Levi: THE UNION OF THE ALMIGHTY, THE MIGHTY & CHILDREN: THE SUN, CLOUDS & STARS</p>	<p>THE BLANKS HAVE BEEN FILLED IN IF JOB BEING THE MIGHTY IS AS THE CLOUD OF WITNESS THAT POURS OUT AND DISSIPATES/PERSECUTED/DIES. HIS CHILDREN ABOUT HIM ARE LIKEWISE CLOUDS OR STARS WHICH ALSO DO FALL TO THE GROUND. THE LIGHT UPON HIS HEAD AND COUNTENANCE IS THEREFORE FROM THE SUN WHO IN TYPE IS THE SUN OF RIGHTEOUSNESS OR THE ALMIGHTY. THE UNION AS DOES NATURE SEEKS TO PROVIDE DELIVERANCE TO THE POOR; FATHERLESS & HELPLESS. THOSE OF THE UNION ARE BLESSED EVEN AS A TREE WHOSE ROOTS ARE BY THE WATERS AND WHOSE BRANCHES ARE WET WITH THE DEW ALL NIGHT.</p>	<p>5</p> <p>THE ALMIGHTY WITH & MY CHILDREN ABOUT ME: When the Almighty was yet with me, when my children were about me;</p> <p>I DELIVERED THE POOR, HELPLESS & FATHERLESS: Because I delivered the poor that cried, and the fatherless, and him that had none to help him.</p> <p>ROOT BY THE WATERS & DEW ALL NIGHT UPON MY BRANCH: My root was spread out by the waters, and the dew lay all night upon my branch.</p>	<p>Levi: THE UNION OF THE ALMIGHTY, THE MIGHTY & CHILDREN: THE SUN, CLOUDS & STARS</p>
<p>Numbers: THE ANOINTING OF THE ALMIGHTY</p>	<p>JOB CLEANSSED HIS LIFE/STEPS WITH THE BEST NOURISHMENT DESCRIBED AS BUTTER (GOD'S WORDS) SUCH THAT HIS REFUGE/THE ALMIGHTY PROVIDED HIM THE ANOINTING (RIVERS OF OIL) THAT HE COULD BE A BLESSING TO THE PERISHING AND CAUSED THE WIDOWS TO SING FOR JOY. SUCH WAS THE ANOINTING OF GLORY THAT IT WAS FRESH/NEW THAT JOB'S POWER WAS RENEWED DAILY (BOW RENEWED IN MY HAND).</p>	<p>6</p> <p>STEPS WASHED WITH BUTTER: When I washed (to lave, bathe, wash) my steps (a walk, a step) with butter (curdled milk or cheese), and the rock (cliff, rock, figuratively: refuge, Mighty God) poured me out rivers of oil (grease, especially liquid (as from the olive, often perfumed); figuratively richness: - anointing, X fat (things), X fruitful, oil [-ed]), ointment, olive, + pine);</p> <p>BLESSING OF THE PERISHING WAS UPON ME & THE WIDOWS HEART I CAUSE TO SING FOR JOY: The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.</p> <p>MY GLORY & BOW: My glory (weight, splendour, copiousness) was fresh (new, fresh) in me, and my bow (bow, arch) was renewed in my hand.</p>	<p>Numbers: THE ANOINTING OF THE ALMIGHTY</p>
<p>Deuteroc: THE CLOTHES, ROBE & DIADEM (CROWN) OF THE JUDGE UPON THE SEAT IN THE GATE OF THE CITY</p>	<p>THE SEAT IN THE GATE OF UZ WAS OCCUPIED BY JOB WHO WORE RIGHTEOUSNESS FOR CLOTHING AND JUDGEMENT FOR A ROBE AND DIADEM OR CROWN. SUCH WERE HIS COUNSELS THAT MEN GAVE EAR, WAITED AND KEPT SILENCE. THIS SHOULD REMIND OF CHRIST WHO IS THE RIGHTEOUS JUDGE.</p>	<p>7</p> <p>A SEAT IN THE GATE OF THE CITY: When I went out to the gate through the city, when I prepared my seat in the street!</p> <p>RIGHTEOUSNESS & JUDGEMENT: CLOTHES, ROBES & DIADEM: I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.</p> <p>MEN GAVE EAR, WAITED, WAS SILENT FOR MY COUNSEL: Unto me men gave ear, and waited, and kept silence at my counsel.</p>	<p>Deuteroc: THE CLOTHES, ROBE & DIADEM (CROWN) OF THE JUDGE UPON THE SEAT IN THE GATE OF THE CITY</p>

CHAPTER 30: THE MIGHTY, THE CLOUD, DRIVEN OF THE WIND

The trilogy of the last three Chapters of 4th set of 7 Chapters also extends and carried into this the second Chapter of the 5th set of 7 Chapters. We have looked at the Mighty in his role of Judge, Chief or Priest and King in the army. Now we proceed to look at what He is driven of or by. The Cloud is used to depict the Mighty Witness or Man in the earth. Yeshua, called Jesus was driven into the Wilderness by the Holy Spirit to be tempted of the enemy. The Cloud which depicts the Mighty Man is driven of the Wind which depicts the Holy Spirit. But in this Chapter the honour, glory and awe of the 1st Chapter: 29 of the 5th set of 7 Chapters dissipates which Job describes as my welfare passes away as a Cloud. Terrors are turned upon him, and pursue him as the wind. He is lifted up and caused to ride upon the wind as the Cloud but likewise he soon dissolves as the Cloud. Nature again is being used to explain the experiences of Job in this parable and many would subscribe to the view that it is but a literary form: an analogy, but do you understand that in an absolute way He who is The Omnipotent, The Almighty uses these things to literally record His messages or doctrines found in the Bible to prove and corroborate His accuracy. The Mighty, Judge, Chief or Priest, and King of the previous Chapter exchanged his glory and honour for sorrows, affliction and death, the wilderness or place, of the vilest of men in this Chapter. He became likened unto the dragon and a companion to the owls and died among thieves.

<p>Spirit: THE POWER OF THE MIGHTY WILL ACCOMPLISH WHAT THE ALMIGHTY ALLOWS: TERROR AS THE WIND</p>	<p>Job like the son of man was given into the hands of sinners. Such that those younger than he whose father he would not have set with the dogs of his flock now mocked him. Jesus says other sheep I have which are not of this fold then must I also bring and there shall be one fold (flock). The Syrochenean woman who was so class a 'dog' had the faith to be a sheep/cleansed. But these like those who desired Barabbas were the children of fools. Vile & base men so terrors now pursued Job as the wind by which he was driven and he dissolves & passes away as the clouds: he became a companion and a brother to the unclean/sinners, the dragon & owl.</p>	<p>1</p>	<p>THE CHILDREN OF THE LEAST OR WORST THAT I DISDAINED TO HAVE SET WITH THE DOGS OF MY FLOCK NOW HAVE ME IN DERISION: But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.</p>	<p>CHILDREN OF FOOLS: They were children of fools, yea, children of base men: they were viler than the earth.</p>	<p>MY WELFARE PASSES AWAY AS THE CLOUD AS TERRORS PUSUE MY SOUL AS THE WIND: Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.</p>	<p>BROTHER TO DRAGONS & OWLS: I am a brother (literal and metaphorical application: kindred, like, brother) to dragons (marine or land monster that is sea monster, serpent or jackal: dragon, serpent, whale), and a companion to owls.</p>	<p>Genesis: THE DAYS OR TIME OF AFFLICTION</p>	<p>TRIBULATION IS THE MANIFEST TOKEN OF THE RIGHTEOUS JUDGEMENT OF GOD THAT YE MIGHT BE COUNTED WORTHY OF THE KINGDOM OF GOD EVEN WITH THOSE WITH WHOM OLD AGE HAD PERISHED: JESUS WAS WOUNDED FOR OUR TRANSGRESSION. HE WAS BRUISED FOR OUR INIQUITIES. THE CHASTISEMENT OF OUR PEACE WAS UPON HIM. AND WE WERE HEALED BY HIS STRIPES. WE ESTEEMED HIM STRICKEN, SMITTEN OF GOD AND AFFLICTED. JOB HAD BECOME A BYWORD & SONGS AMONG THE WICKED WHEN HE WAS AFFLICTED AND HE EXPECTED TO DIE. EVEN HIS KINGDOM HAD BLACKENED.</p>	<p>2</p>	<p>HOW MIGHT THEIR STRENGTH OF HANDS PROFIT ME: Yea, whereto might the strength of their hands profit me, in whom old age was perished?</p>	<p>THEIR SONG & BYWORD: And now am I their song, yea, I am their byword.</p>	<p>DAYS OF AFFLICTION TAKEN HOLD UPON ME: And now my soul is poured out upon me; the days of affliction have taken hold upon me.</p>	<p>THOU WILL BRING ME TO DEATH THE HOUSE APPOINTED FOR ALL LIVING: For I know that thou wilt bring me to death, and to the house appointed for all living.</p>	<p>Genesis: THE DAYS OR TIME OF AFFLICTION</p>	<p>EVIL SHALL SLAY THE WICKED AND THEM THAT HATE THE RIGHTEOUS SHALL BE DESOLATE. HERE THE WICKED IS DEPICTED AS THE FLEEING (SERPENT). JOB (THE HATED) SPEAKS OF THEM AS HATING HIM AND FLEEING FROM HIM BUT THEY DO NOT SPARE TO SPIT IN HIS FACE EVEN AS THEY SPAT UPON YESHUA CALLED JESUS. THE 'NIGHT SEASON' IS A REFERENCE THAT SPEAKS OF THE GROSS DARKNESS OF THE DAYS OF AFFLICTION. HE WILL NOT STRETCH OUT HIS HANDS TO THE GRAVE THOUGH THEY CRY FOR HIS DESTRUCTION. BUT WHO IS JOB NOW TALKING ABOUT IN THIS QUOTE. HIMSELF? NO IT IS THE SUFFERING MESSIAH WHOM HE UNDERSTOOD TO BE THE ONE WHOSE SUFFERING HE WAS EXPERIENCING WHEN HIS HARP AND ORGAN WAS TURNED TO MOURNING AND WEEPING.</p>	<p>3</p>	<p>THEY WERE SOLITARY FLEEING TO THE WILDERNESS IN FORMER TIME: For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.</p>	<p>THEY HATE ME & FLEE FAR FROM ME SPITTING IN MY FACE: They abhor me, they flee far from me, and spare not to spit in my face.</p>	<p>BONES PIERCED IN THE NIGHT SEASON: My bones are pierced in me in the night season; and my sinews take no rest.</p>	<p>NOT STRETCH OUT HANDS TO THE GRAVE: Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.</p>	<p>Genesis: THE DAYS OR TIME OF AFFLICTION</p>	<p>THE FOOD OF THE WILDERNESS ARE: MALLOWES (TO SALT) & JUNIPER (TO YOKE OR BIND) ROOTS: LET US BRAKE THEIR BANDS ASUNDER AND CAST THEIR CORDS FROM AMONGST US (LOOSE MY CORD AND LOOSE THE BRIDLE); AND MY DISEASE BIND ME ABOUT MY NECK AS THE COLLAR OF MY COAT. JOB CRIES AND QUESTIONS HIS SITUATION: DID I NOT WEEP & GRIEVE WITH THE POOR & THOSE IN TROUBLE? YESHUA CRIED: MY GOD, MY GOD, WHY HAS THOU FORSAKEN ME?</p>	<p>4</p>	<p>WHO CUT UP MALLOWES & JUNIPER ROOTS FOR FOOD: Who cut up mallows (to salt, sea purslain from its saltiness) by the bushes, and juniper (to yoke up or bind, spanish broom from its pole like stem) roots for their meat.</p>	<p>MY CORD & BRIDLE BEFORE ME LOOSED & I'M AFFLICTED: Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.</p>	<p>MY GARMENT CHANGED BY THE GREAT FORCE OF MY DISEASE: By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.</p>	<p>WAS NOT MY SOUL GRIEVED & DID I NOT WEEP? Did not I weep for him that was in trouble? was not my soul grieved for the poor?</p>	<p>Genesis: THE DAYS OR TIME OF AFFLICTION</p>	<p>DRIVEN FORTH FROM AMONG MEN (THEY CRIED AFTER THEM AS AFTER A THIEF): HE WAS CRUCIFIED AMONG TWO THIEVES, UPON MY RIGHT HAND RISE THE YOUTH; THEY PUSH AWAY MY FEET & RAISE UP AGAINST ME THE WAYS OF THEIR DESTRUCTION. FROM THE 6TH HOUR UNTO THE 9TH DARKNESS (THE SUN DID NOT SHINE) WAS UPON THE LAND: WHEN I LOOKED FOR LIGHT DARKNESS CAME UPON ME.</p>	<p>5</p>	<p>THEY CRIED AFTER THEM AS AFTER A THIEF: They were driven forth from among men, (they cried after them as after a thief).</p>	<p>UPON MY RIGHT HAND RISE UP THE YOUTH: Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.</p>	<p>CAST INTO THE MIRE & I AM BECOME LIKE DUST & ASHES: He hath cast me into the mire, and I am become like dust and ashes.</p>	<p>LOOKED FOR GOOD BUT EVIL CAME UNTO ME: When I looked for good, then evil came unto me: and when I waited for light, there came darkness.</p>	<p>Genesis: THE DAYS OR TIME OF AFFLICTION</p>	<p>HE MADE HIS GRAVE WITH THE RICH: JESUS WAS BURIED IN A CAVE. A GRAVE HE WENT OUT OF THE ROCK. YEAH JOB (THE HATED) SAYS THEY DESTROYED HIS PATH OR WAY AND SET FORWARD MY CALAMITY. THOUGH HE CRIED HE WAS NOT HEARD. HIS BOWELS BOILED WITH HIS CALAMITY AND HE HAD NO REST.</p>	<p>6</p>	<p>TO DWELL IN THE CLIFTS OF VALLEYS & CAVES OF THE EARTH: To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.</p>	<p>THEY DESTROY MY PATH: They mar my path, they set forward my calamity, they have no helper.</p>	<p>I CRY TO THEE & THOU DOST NOT HEAR ME: I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.</p>	<p>MY BOWELS BOILED & REST NOT: My bowels boiled, and rested not: the days of affliction prevented me.</p>	<p>Genesis: THE DAYS OR TIME OF AFFLICTION</p>	<p>THEY PLAITED & PUT A CROWN OF THORNS UPON HIS HEAD. AND JESUS CRIED MY GOD, MY GOD WHY HAS THOU FORSAKEN ME. THE MULTITUDE CRIED AWAY WITH HIM, AWAY WITH HIM. CRUCIFY HIM. GIVE US BARABBAS (THEY CAME UPON ME AS A WIDE BREAKING IN OF WATERS). WE ESTEEM HIM SMITTEN, STRICKEN OF GOD AND AFFLICTED (THOU ART BECOME CRUEL TO ME...) AND THE SUN WAS DARKENED FROM THE 6TH HOUR UNTO THE 9TH HOUR (I WENT MOURNING WITHOUT THE SUN).</p>	<p>7</p>	<p>AMONG THE BUSHES THEY BRAYED: Among the bushes they brayed (bray as an ass, scream from hunger); under the nettles (prickly or thorny weed) they were gathered together.</p>	<p>THEY CAME UPON ME AS A WIDE BREAKING IN OF WATERS: They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.</p>	<p>THY STRONG HAND HAS BECOME CRUEL UNTO ME: Thou art become cruel to me: with thy strong hand thou opposetest thyself against me.</p>	<p>WENT MOURNING WITHOUT THE SUN: I went mourning without the sun: I stood up, and I cried in the congregation.</p>
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Genesis: THE DAYS OR TIME OF AFFLICTION

CHAPTER 31: SEEING OR KNOWING THE ALMIGHTY DAYS (TIMES) OR HIS WAYS

This is now the third Chapter extension of the Trilogy of the last three Chapters from 4th set of 7 Chapters which makes it 6 Chapters spanning the 4th and 5th sets of 7 Chapters in total, another Trilogy by Job, the first three Chapters of the 5th set of 7 Chapters. We will see in this Chapter the Law which governed the life of Job and as a just judge we see his reason of cause, if, and effect, then what a man sows that shall he also reap. We see also that he never claimed to have not sinned but rather than he did not hide or cover them but forsook and repented of them. As a result of the arguments in Chapter 28 Job informs his actions as to how to avoid or depart, and get rid of sins, transgressions and iniquities. Every sin and transgression have a just recompense or reward. We will examine Job's Covenant as it relates to dealing with sins, transgressions and iniquities in this Chapter given the Almighty sees or knows the times then those who know Him should likewise know or see His Times, days or ways.

THE COVENANT OF ISRAEL IN EXODUS20 MUST BE IN TURN BE MADE BY US WITH OUR MEMBERS. IT IS A COVENANT OF THE MIND (EYES), A LAW OF CAUSE AND EFFECT (COVENANT MADE WITH THE EYES THEN DID NOT THINK/JUST AFTER A MIND (JOB)); IF, THEN BY BEHOLDING SO ARE WE CHANGED. AS A MAN THINKS IN HIS HEART, SO HIS HE. THE MIND IS THE SEAT OF DESIRES OR LUST. IF WE (FAMILY) SOW THUS OF THE SPIRIT THEN ANOTHER CANNOT BUT WE SHALL REAP OR EAT ETERNAL LIFE, YEA NEITHER SHALL OUR OFFSPRING BE REAPED OR ROOTED OUT. ALL WAS MADE AND FASHIONED BY ONE, GOD, IN THE WOMB. IF ANY OF OUR MEMBERS, OUR HANDS, OFFEND THEN IT SHOULD BE PLUCKED OFF FROM OUR SHOULDERS. IF WE REJOICE AT THE DESTRUCTION OF THE WICKED THEN WE DESIRE EVIL FOR OUR ENEMIES OUR HEART IS NOT RIGHT. AS GOD DESIRES NOT THAT ANY SHOULD PERISH BUT THAT ALL SHOULD COME TO REPENTANCE. THIS IS THE BURDEN WE CARRY UPON OUR SHOULDERS AND WEAR AS A CROWN UPON OUR HEAD. THIS IS THE LIGHT (TRUTH) OF THE COVENANT OF GOD, BUT FOR THE PRESENT TIME(S) IN THIS LIFE THE DARK PROVIDENCES OF GOD ALLOWS THE CONVERSE EFFECTS' RESULTS FOR THOSE WHO SOW UNTO THE SPIRIT. BUT IT IS ALLOWED FOR OUR GOOD: FOR ALL THINGS WORK TOGETHER FOR GOOD TO THOSE WHO LOVE GOD WHO ARE CALLED TO BE HEIR ACCORDING TO HIS PURPOSES THAT HE MIGHT BE COUNTED WORTHY OF THE KINGDOM FOR WHICH HE ALSO SUFFER.

WHAT IS THE PORTION, INHERITANCE, OF THE ALMIGHTY FROM ABOVE? IF OUR HEARTS HAVE BEEN DECEIVED BY A WOMAN, SUCH THAT WE LAID WAIT AT OUR NEIGHBOUR'S DOOR FOR HIS WIFE (7); IF I WITHHELD THE POOR FROM THEIR DESIRES (1) OR CAUSED THE WIDOW'S EYES TO FAIL. DESTRUCTION FROM GOD IS THE PORTION FOR THOSE WHO DO SUCH, WHICH WAS SUCH A TERROR TO JOB BY REASON OF THE ALMIGHTY HIGHERNESS OR EXCELLENCE & DIGNITY. BECAUSE OF THIS NEITHER DID HE SUFFER HIS MOUTH TO SHOUT (8) BY WISHING A CURSE UPON THE SOUL OR LIFE OF HIS ENEMY. THEREFORE HE TAKES CONFIDENCE AS A PRINCE TO APPROACH UNTO GOD AND DECLARE THE NUMBER OF HIS STEPS OR WAYS.

THE TIME OR PERIOD OF THE DARKNESS OF AFFLICTION OR DESTRUCTION IS STRANGE, UNEXPECTED CALAMITY, FOR THE WICKED BUT SO ARE THE EFFECTS OF HIS WORKS OF INIQUITY. JOB CONSIDERS IF HE PRACTICES ADULTERY IT IS A JUST EFFECT OR REWARD FOR HIM FOR HIS WIFE TO BECOME THE CONCUBINE THAT OTHERS SHOULD BOW DOWN UPON HER. OTHER EFFECTS OF THE WORKERS OF INIQUITY INCLUDES: THE FATHERLESS BEING DEPRIVED OF THEIR MORSALS (1) BY NOT SHARING WITH THEM CURS IS A DISHONOUR TO OUR MOTHERS & FATHERS; THE LOVE OF MONEY (FINE GOLD) THAT IT BECOMES OUR HOPE IS THE ROOT OF ALL EVIL; THE CONSPIRACY IN THEIR DWELLING BY THE MEN WHO DESIRES CANNOT BE SATISFIED UNTIL THEY HAVE FLESH (4) OR LIFE BECAUSE OF THEIR MASTER'S OWN MURDEROUS OR EVIL INTENT AS CAPTURED IN THE ANALOGY OF THE LAND OR FURROW CRYING AGAINST SUCH.

OUR COURSE OF LIFE OR MODE OF ACTION CAN BE COUNTED IN OUR STEPS OR PACE. THE PATH OF THE JUST IS AS A SHINING LIGHT WHICH SHINES MORE AND MORE UNTO THE PERFECT DAY. WE SHOULD CONSIDER (MIND SET) THAT INIQUITY IS A CRIME TO BE PUNISHED BY THE JUDGE. EVERY SIN HAS ITS JUST RECOMPENSE OR REWARD TO PRESERVE JUSTICE IN OUR LAND; WE SHOULD BE THE PARENT TO THE BOY OR GIRL WHO IS PARENTLESS; WE SHOULD NOT REGARD OVER THE GREATNESS OF OUR WEALTH OR THAT OUR HAND HAD GOTTEN MUCH, BUT THAT OUR NAMES ARE WRITTEN IN HEAVEN; WE SHOULD BE HOSPITABLE TO STRANGERS OR TRAVELLERS; WE SHOULD NOT STEAL NOR BY ACTION OR OMISSION CAUSE OTHERS TO LOOSE THEIR LIVES (6). THE JUST DO THESE THINGS BECAUSE THE JUST LIVES BY FAITH. AND FAITH COMES BY HEARING AND HEARING BY THE WORD OF GOD.

THE QUESTION NOW COMES INTO FOCUS: HOW HAVE WE WALKED THE COURSE OF LIFE OR THE WAY; WHAT HAVE BEEN THE PACE OF YOUR STEPS? HAS IT BEEN HOLINESS (AGREEMENT) (4) UNTO GOD GOING CLOSER, AND CLOSER UNTO HIM (THE PERFECT DAY) AS IN HIS SANCTUARY TO DWELL IN EVERLASTING BURNINGS? OR DID YOU WALK IN VANITY, HASTING TO DECEIT? THE LATTER WILL EXPERIENCE THE FIRE THAT CONSUMES TO DESTRUCTION WHICH JOB SAYS WOULD ROOT OUT ALL HIS INCREASE, LIKEWISE. FOR THOSE WHO HAVE NO REGARD FOR THOSE WHO PERISH FOR WANT OF CLOTHING; FOR THOSE WHO GAZE OR HAVE UNDUE REGARD FOR THE SUN THAT SHINES AND THE MOON IN HER BRIGHTNESS (1); FOR THOSE WHO COVER (3) THEIR TRANSGRESSIONS AND INIQUITY AS ADAM IN HER BOSOMS THEN THE CURSE OF SINS THISTLES GROWING INSTEAD OF WHEAT & COCKLE INSTEAD OF BARLEY IS THEIR REWARD: JOB'S WORDS ENDS WITH HIS AGREEMENT WITH THE JUDGEMENT OF THE HOLY GOD FOR SIN.

JOB DESIRES THE REWARD OR PAY OF AN EQUITABLE (JUST) & RIGHT PAIR OF SCALES THAT GOD, THE JUST OR PERFECT (SHEBAH) ONE, WHO BALANCES OR HOLDS THE TWO SCALES, MAY KNOW HIS COMPLETENESS OR INNOCENCE. IN ONE SCALE IS PLACED THE LAW (THAT PERTAINS TO HUMAN, THE LAST S, AND THE DEVINE, THE FIRST A), AND HE IN THE OTHER (DID HE DESPISE OR HOLD IN THE CONTEMPT THE LAW; HIS MINDSET); DID HE WARM THE NAKED WITH THE FLEECE OF HIS FLOCK FOR WHICH HE WAS PRAISED; WAS HIS HEART DECEIVED THAT HE ESTEEMED OR HONOURED SELF; WAS HE IN GREAT FEAR OF A MULTITUDE AND OR THE CONTEMPT OF FAMILIES THAT HE KEPT SILENCE WHEN HE SHOULD HAVE SPOKEN UP AGAINST INJUSTICE IN THE CONTROVERSY?

THE LAW POINTS, SAYING: 'THIS IS THE WAY WALK YE IN IT!' 'THY WAY, O LORD, IS IN THE SANCTUARY!' STRAIT IS THE WAY AND NARROW IS THE PATH THAT LEADS TO ETERNAL LIFE AND FEW BE THAT FIND IT. BROAD IS THE WAY AND WIDE IS THE PATH THAT LEADS TO DESTRUCTION AND MANY BE THAT ENTER THEREIN. WE MUST KEEP OUR HANDS (WORKS) WITHOUT MORAL & PHYSICAL BLEMISH OR STAIN AND WALK NOT AFTER THE LUST OF OUR EYES AND HEART BUT KEEP OUR STEP IN THE WAY. OTHERWISE WHAT SHALL WE DO WHEN GOD RISES UP AND COME, WHAT SHALL WE ANSWER HIM? IF WE HAVE NOT HELP IN THE GATE BUT RATHER LIFTED UP OUR HAND AGAINST THE FATHERLESS? WHAT WILL OUR ANSWER BE? IF WE DENIED THE GOD THAT IS IN HEAVEN (1) BY DOING INIQUITY WHICH IS A PUNISHABLE CRIME BY THE JUDGE. WHAT WILL OUR ANSWER BE? IF WE HAVE DONE HIS WILL AND RECEIVE AFFLICTION, SORROWS, & CALAMITIES THEN LIKE JOB WE DESIRE THE ALMIGHTY TO HEAR AND ANSWER OUR CRY OR PRAYER THAT OUR ADVERSARY OR ENEMY PUT THE RECORD & WRITE IT IN A BOOK. THIS IS THE SECOND TIME NOW THAT JOB REQUEST A BOOK TO BE WRITTEN FIRSTLY OF ALL HIS WORDS AND NOW THAT OF HIS ENERGY. AND GOD DID ANSWER AND GAVE MOSES THE TASK AND HE MADE THE RECORD IN THE BOOK OF JOB.

COVENANT WITH MINE EYES NOT TO THINK ON A MAID: I made a covenant (compact, league) with mine eyes; why then should I think upon a maid?

ME SOW AND ANOTHER EAT: Then let me sow, and let another eat; yea, let my offspring be rooted out.

DID NOT ONE FASHION US IN THE WOMB: Did not he that made me in the womb make him? and did not one fashion us in the womb?

LET MINE ARM FALL & BE BROKEN FROM THE BONE: Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

DIDN'T REJOICE AT THE DESTRUCTION OF HIM THAT HATED ME: If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

I TAKE IT ON MY SHOULDER AND BIND IT AS A CROWN: Surely I would take it upon my shoulder, and bind it as a crown to me.

PORTION OR INHERITANCE OF THE ALMIGHTY: For what portion of God is there from above? and what inheritance of the Almighty from on high?

IF MY HEART DECEIVED BY A WOMAN: If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

WITHHELD THE POOR FROM THEIR DESIRE: If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

DESTRUCTION OF GOD A TERROR TO ME: For destruction from God was a terror to me, and by reason of his highness (dignity, excellency) I could not endure.

MY MOUTH NOT SUFFERED TO SIN: Neither have I suffered my mouth to sin by wishing a curse to his soul.

AS A PRINCE I WOULD DECLARE THE NUMBER OF MY STEPS: I would declare unto him the number of my steps; as a prince would I go near unto him.

DESTRUCTION A STRANGE PUNISHMENT: Is not destruction to the wicked? and a strange (something strange, unexpected calamity) punishment to the workers of iniquity?

LET MY WIFE GRIND ANOTHER: Then let my wife grind (to grind meal, hence to be a concubine) unto another, and let others bow down upon her.

OR HAVE EATEN MY MORSEL ALONE: Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

IF I MADE GOLD MY HOPE: If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

O THAT WE HAD HIS FLESH WE COULD NOT BE SATISFIED: If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

IF MY LAND CRY AGAINST ME: If my land cry against me, or that the furrows likewise thereof complain;

DOETH NOT HE SEE MY WAYS: Doth not he see my ways (course of life or mode of action), and count all my steps (pace or regular step)?

A HEINOUS CRIME: For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

GUIDED HER FROM MY MOTHER'S WOMB: (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb.)

IF I REJOICED BECAUSE MY WEALTH WAS GREAT: If I rejoiced because my wealth was great, and because mine hand had gotten much;

THE STRANGER I WELCOME TO MY HOME: The stranger did not lodge in the street: but I opened my doors to the traveller.

IF I HAVE EATEN FRUITS WITHOUT PAYING: If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

IF I WALKED WITH VANITY: If I have walked with vanity, or if my foot hath hastened to deceit;

A FIRE THAT CONSUMETH TO DESTRUCTION: For it is a fire that consumeth to destruction, and would root out all mine increase.

IF I HAVE SEEN THE POOR WITHOUT COVERING: If I have seen any perish for want of clothing, or any poor without covering.

IF I BEHELD THE SUN WHEN IT SHINED: If I beheld (gaze, regard, respect, stare, view, vision) the sun when it shined, or the moon walking in brightness;

IF I COVERED MY TRANSGRESSION AS ADAM: If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

WORDS OF JOB ARE ENDED: Let thistles grow instead of wheat, and cockle (stink weed or any other noxious or useless plant) instead of barley. The words of Job are ended.

WEIGHED IN AN EVEN BALANCE: Let me be weighed (pay, receive, weighed) in an even balance, that God may know mine integrity (completeness, innocence, perfection).

IF I DID DESPISE THE CAUSE OF MY MANSERVANT: If I did despise the cause (human or divine law) of my manservant or of my maidservant, when they contended (to grapple, to hold a controversy, to defend) with me;

IF HIS LOINS HAVE NOT BLESSED ME: If his loins (as the seat of vigor) have not blessed (praise, salute, bless, curse or blaspheme) me, and if he were not warmed with the fleece of my sheep;

MY HEART SECRETLY ENTICED: And my heart hath been secretly enticed (to open, be roomy in a moral or mental sense, to be simple or be deceived or deluded), or my mouth hath kissed my hand:

DID THE CONTEMPT OF FAMILIES TERRIFY ME: Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

MY STEP TURNED OUT OF THE WAY: If my step (in the sense of going, a step, going) hath turned out of the way (a road, a course of life or mode of action), and mine heart walked after mine eyes, and if any blot (to stain or blemish, physical or moral) hath cleaved to mine hands;

WHAT THEN SHALL I DO WHEN GOD RISES UP: What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

IF I LIFTED UP MY HAND AGAINST THE FATHERLESS: If I have lifted up my hand against the fatherless, when I saw my help in the gate:

AN INIQUITY TO BE PUNISHED BY THE JUDGE: This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

DESIRE THAT THE ALMIGHTY WOULD ANSWER ME: Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.

Numbers: THE RIGHT OR EQUIVALENT PAIR OF SCALES TO KNOW MY COMPLETENESS (SHEBAH)
Desires: MY STEP, HEART, PACE, AND HANDS WALKING IN THE WAY
Leaf: HOLINESS UNTO THE LORD
Excludes: MY WAYS OR LIFE, THE COUNT OR SUM OF MY STEPS
Curses: THE WALK OF AFFLICTIONS OR DESTRUCTION (STRANGER)
Crown: THE WALK OF AFFLICTIONS OR DESTRUCTION (STRANGER)
Names: THE COVENANT OF MY EYES & MIND (MEMBERS) UPON MY SHOULDERS & WORN AS A CROWN

Numbers: THE RIGHT OR EQUIVALENT PAIR OF SCALES TO KNOW MY COMPLETENESS (SHEBAH)
Desires: MY STEP, HEART, PACE, AND HANDS WALKING IN THE WAY
Leaf: HOLINESS UNTO THE LORD
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Names: THE COVENANT OF MY EYES & MIND (MEMBERS) UPON MY SHOULDERS & WORN AS A CROWN

CHAPTER 32: THE RIGHTEOUS OR JUST (KING, PRINCE) ONE (ELIHU'S RESPONSE TO BILDAD PT 1)				
<p>THESE THREE MEN CEASED TO AFFLICT (ANSWER) JOB, THE HATED OR PERSECUTED, BECAUSE HE WAS RIGHTEOUS, CLEANSE OR JUST IN HIS AFFLICTION, YEA, BUT THERE IS A SPIRIT IN MAN: THE ALMIGHTY GIVES THEM INSPIRATION TO BE WISE. THE THREE WERE DISCOURAGED SO THEY ANSWERED NO MORE AND LEFT OFF SPEAKING. GOD OF HIM (JESUS) WAS HIS FATHER, HENCE HE SAID: MY FATHER WORK HITHERTO AND I WORK. AND THE THREE (JEWS) TOOK UP STONES AND CALLED HIM A BLASPHEMER: BECAUSE BEING A MAN HE MADE HIMSELF EQUAL WITH GOD. HENCE HE (ELIHU: GOD OF HIM) SAYS: I KNOW NOT TO GIVE FLATTERING TITLES, IN SO DOING MY MAKER WOULD SOON TAKE ME AWAY.</p>	<p>THESE THREE MEN CEASE TO ANSWER JOB, THE SELF RIGHTEOUS: So these three men ceased to answer (to speak, to respond, to sing, to shout, announce, afflict) job (hated or persecuted), because he was righteous (just, lawful, cleanse) in his own eyes (affliction, conceit, outward appearance).</p>	<p>THE SPIRIT, THE INSPIRATION OF THE ALMIGHTY: But there is a spirit in man: and the inspiration (divine inspiration, intellect) of the Almighty giveth them understanding (to separate mentally or distinguish, to know, wise, prudent, understand).</p>	<p>AMAZED & LEFT OFF SPEAKING: They were amazed (to prostrate, to breakdown by either violence, confusion or fear, be afraid, discouraged, affright), they answered no more: they left off speaking.</p>	<p>KNOW NOT TO GIVE FLATTERING TITLES: For I know not to give flattering titles (to address by an additional name, hence eulogize); in so doing my maker would soon take me away.</p>
<p>THE WRATH OF ELIHU AGAINST JOB, THE HATED OR PERSECUTED, TYPIFIES HOW THE BLASPHEMERS TOOK UPON THEMSELVES THE RAGE OF THE ENEMY (god) AGAINST THE JUST ONE, THE ISSUE BEING HIS RIGHTEOUSNESS. ELIHU DENIES NOT ONLY THE ANNOINTING OF THE JUST (GREAT, PRINCE) ONE BUT ALSO THE THREE AGED FRIENDS OF JOB WHO HE CLAIMS DO NOT UNDERSTAND THE LAW AS THEY REMAIN SILENT AND STOOD STILL AND ANSWERED NO MORE. THUS YESHUA WAS HANDED OVER TO THE BLASPHEMERS TO BE CRUCIFIED: PILATE SAYS: I FIND NO FAULT IN HIM. AND WASHED HIS HAND, SAYING: I AM INNOCENT OF THE BLOOD OF THIS JUST PERSON. THE JEWS SAID: HE BLASPHEMES.</p>	<p>THE 4TH: ELIHU, WRATH AGAINST JOB: Then was kindled the wrath of Elihu (God, the Almighty or any god, of him) the son of Barachel (God has blessed, to bless God or to blaspheme or curse God) the Buitze (descendant of buz: disrespect, contempt and shame), of the kindred of Ram (haughty, lift up, proud, presumptuous, high) against Job was his wrath kindled, because he justified (cleanse, clear self, be just, righteous) himself rather than God (gods) in the ordinary sense, but specifically used of the Supreme God).</p>	<p>GREAT MEN NOT ALWAYS WISE: Great men are not always wise: neither do the aged understand judgment (verdict, human or divine law).</p>	<p>I WAITED BUT THEY STOOD STILL: When I had waited, (for they spake not, but stood still, and answered no more):</p>	
<p>PILATE NOT ONLY FEARED WHEN HE HEARD OF THE TITLE OF THE GENERATION OF YESHUA BEING THE SON OF GOD, BUT WAS ANGRY WITH THE JEWS: SCRIBES, PHARISES AND SADDUCEES, THESE THREE, AS ELIHU BECAUSE THEY COULDN'T DEAL WITH YESHUA CALLED THE CHRIST AND HAD CONDEMNED HIM (TO DIE) EVEN AS JOB. THEREFORE, UNWILLINGLY HE TOOK HIS PART TO GIVE HIS OPINION.</p>	<p>WRATH AGAINST JOBS THREE FRIENDS: Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.</p>	<p>LISTEN TO MINE OPINION: Therefore I said, Hearken to me; I also will shew mine opinion.</p>	<p>I WILL ANSWER WITH MINE OPINION: I said, I will answer also my part, I also will shew mine opinion.</p>	
<p>PILATE LIKE ELIHU WAS THE LAST TO GIVE JUDGEMENT. JOB AND HIS FRIENDS LIKE YESHUA AND SCRIBES, PHARISES, AND SADDUCEES: JEWSH RELIGION, WERE ELDER THAN HE. HE WAITED FOR THEM TO INQUIRE, FIND OR SEARCH OUT DILIGENTLY AND THEN GIVE THEIR WORDS OR JUDGEMENT. NOW WAS HIS TIME LIKE PILATE TO SPEAK. HE CLAIMS THAT HE WAS FULL OF MATTER & CONSTRAINED BY THE SPIRIT TO SPEAK. THE MOUTH SPEAKS FROM THE ABUNDANCE OF THE HEART.</p>	<p>ELIHU THE YOUNGEST: Now Elihu had waited till Job had spoken, because they were elder than he.</p>	<p>I WAITED FOR YOUR WORDS: Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.</p>	<p>I AM FULL OF MATTER: For I am full of matter, the spirit within me constraineth me.</p>	
<p>SPEECHLESS NO ANSWER FROM THE THREE. NONE THAT CONVINCED JOB AS THERE WAS NONE THAT CONVINCED YESHUA. ELIHU, WHOSE BELLY THAT HAS NO VENT IS READY TO BURST LIKE NEW BOTTLES. PILATE WAS CONSTRAINED BY THE ARGUMENT THAT HE MAKES HIMSELF A KING (AS JOB WAS JUST OR A PRINCE) TO GIVE JUDGEMENT. JESUS WILL RETURN THE SECOND TIME AS SUCH: THE KING OF KINGS AND LORD OF LORDS. THE SACRIFICE OF YESHUA UPON THE ALTAR, BEING JUST, CLEANSSES US FROM ALL UNRIGHTEOUSNESS.</p>	<p>ELIHU'S WRATH KINDLED WHEN THE THREE HAD NO ANSWER: When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.</p>	<p>NONE CONVINCED JOB OR ANSWERED HIS WORDS: Yes, I attended unto you, and behold, there was none of you that convinced Job, or that answered his words:</p>	<p>BELLY READY TO BURST AS NEW BOTTLES: Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.</p>	
<p>ELIHU LIKE PILATE BECAME AFRAID. IN THE WORDS OF ELIHU AS THEY WERE OLD AND HE WAS YOUNG. PILATE BECAME AFRAID WHEN HE HEARD THE TITLE OF YESHUA WHICH IDENTIFIED HIS AFFINITY WITH THE DIVINE, THE ANCIENT OF DAYS. THE ONLY THING WAS LEFT TO BE SAID WAS THAT JOB'S AFFLICTION WAS THE WORK OF GOD WHO THRUST HIM DOWN NOT MAN: WE ESTEEM HIM SMITTEN, STRICKEN OF GOD AND AFFLICTED. ELIHU LIKE PILATE HAD TO SPEAK TO BE REFRESHED OR REVIVED, TO BREATHE FREELY, AS THE ACCUSATION ALSO OF A KING WHEN THERE WAS BUT ONE KING, CAESAR, COULD NOT GO UNANSWERED.</p>	<p>I AM YOUNG & YE ARE OLD: And Elihu the son of Barachel the Buitze answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.</p>	<p>GOD THRUSTS HIM DOWN NOT MAN: Lest ye should say, We have found out wisdom: God thrusteth him down, not man.</p>	<p>I'LL SPEAK THAT I BE REFRESHED: I will speak, that I may be refreshed (to breathe freely, to revive, be refreshed); I will open my lips and answer.</p>	
<p>THE ALMIGHTY, THE ANCIENT OF DAYS (YEARS) HAS SPOKEN AND TESTIFIED AND TAUGHT OF HIS GREAT WISDOM. JOB LIKE YESHUA DIDN'T DIRECT HIS WORDS AGAINST ELIHU/PILATE, EXCEPT TO SAY, YE HAVE NO POWER OVER ME EXCEPT THAT WHICH IS GIVEN YOU FROM ABOVE AND HE THAT HAND ME OVER TO YOU HAVE THE GREATER SIN. THE DESIRE OF ELIHU IN HIS PRAYER NOT TO ACCEPT THE PERSON OF ANY MAN OR GIVE FLATTERING TITLES (NOT TO PERVERT JUSTICE) WAS FULFILLED BY PILATE. WHEN HE WASHED HIS HANDS, SAYING I AM INNOCENT OF THE BLOOD OF THIS JUST PERSON.</p>	<p>DAYS SHOULD SPEAK & YEARS TEACH WISDOM: I said, Days should speak, and multitude of years should teach wisdom.</p>	<p>WORDS NOT DIRECTED AGAINST ME: Now he hath not directed his words against me: neither will I answer him with your speeches.</p>	<p>NOT GIVE FLATTERING TITLES UNTO MAN: Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.</p>	

Name of the Lord: JESUS, THE MESSIAH, ANNOINTED BY THE ALMIGHTY

Spirit: DENYING THE ANNOINTED (MESSIAH)

Genesis: THE NATURE OF THE ANNOINTED SON OF GOD (HUMAN & DIVINE)

Exodus: WORDS/JUDGEMENT FROM A SEARCHING OUT

Levi: JUDGED AS JUST, CLEANSE, PRINCE OR KING

Numbers: THE FEAR OF THE ANCIENT OF DAYS THAT CAUSES BIRTHRIGHTNESS & DEATH

Deuterous: THE TESTIMONY OF THE ANCIENT OF DAYS

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CHAPTER 33: THE ALMIGHTY THUNDER (VOICE OF HIS POWER ENACTED BY HIS WORD IN A DREAM OR VISION) [ELIHU'S RESPONSE TO JOB PT2]
 This is an interesting Chapter by Elihu which has the different pieces of the puzzle yet it needs rearranging to see the perfect picture of a dream or vision of the night being narrated when placed in this set order. By identifying who says what and the relevant Scriptures you will be able to see the complete picture of the puzzle when put together in the progressive order.

<p style="writing-mode: vertical-rl; transform: rotate(180deg);"> Numbers: GOD MANIFESTED IN THE LEVI: GOD AS MAN: THE GODMAN OR THE SON OF GOD Genesis: THE WORD OF GOD, THE JUSTIFIER, AND THE SWORD OF FRESHNESS Exodus: THE WORD OF GOD, THE JUSTIFIER, AND THE SWORD OF FRESHNESS Genesis: THE RANSOM FOR MAN'S GENERATION (THE KINSMAN REDEEMER) Numbers: GOD MANIFESTED IN THE LEVI: GOD AS MAN: THE GODMAN OR THE SON OF GOD Deuterios: THROUGH HE SUFFERS YET DELIVERANCE IS SURE Numbers: GOD MANIFESTED IN THE LEVI: GOD AS MAN: THE GODMAN OR THE SON OF GOD Deuterios: THROUGH HE SUFFERS YET DELIVERANCE IS SURE </p>	<p> BELESSED ARE THEY THAT READ, AND THEY THAT HEAR AND KEEP THE WORDS OF THIS PROPHECY FOR THE TIME IS AT HAND, BY WORDS, SPEECHES: VOICE OF WORDS; IN A VISION WHEN DEEP SLEEP FALLS UPON MEN MESSAGES ARE CONVEYED. YEA THE PORTRAYAL HERE OF THIS DREAM BEARS THIS MESSAGE: HIS SOUL DRAWS NIGH UNTO THE GRAVE AND HIS LIFE THE DESTROYERS. GOD OFTENTIMES COMMUNICATE WITH MAN IN THIS WAY. </p> <p> THE PROPHET OPENS HIS MOUTH AND HIS TONGUE HAS SPOKEN IN HIS MOUTH. THE MESSAGE: I AM CLEAN WITHOUT TRANSGRESSION, I AM INNOCENT, NEITHER IS THERE INIQUITY IN ME. THEN HE OPENS THE EARS OF MEN, AND SEALS THEIR INSTRUCTION, IF THERE BE A MESSENGER WITH HIM, AN INTERPRETER, ONE AMONG A THOUSAND, TO SHEW UNTO MAN HIS UPRIGHTNESS: TO BRING BACK HIS SOUL FROM THE PIT (GRAVE), TO BE ENLIGHTENED WITH THE LIGHT OF THE LIVING. THIS WAS FULFILLED WHEN YESHUA WAS RAISED AGAIN FROM THE GRAVE TO CONFIRM HIS RIGHTEOUSNESS FOR HE DID NO SIN TO HAVE DIED IN THE FIRST PLACE. AND THE ALMIGHTY BY THIS ARRANGEMENT OF THE PUZZLE OF WORDS IS CONFIRMING BY THE MOUTH WHICH SPOKE THE WORDS AGAINST HIS SERVANT JOB THAT IN DEED HIS SERVANT JOB HIS INNOCENT! GLORY! HALLELUJAH! </p> <p> THE MESSAGE CONTINUES. MY WORDS SHALL BE OF THE UPRIGHTNESS OF MY HEART: AND MY LIPS SHALL UTTER KNOWLEDGE CLEARLY. BEHOLD, HE FINDS OCCASIONS AGAINST ME, HE COUNTS ME FOR HIS ENEMY, THAT HE MAY WITHDRAW MAN FROM HIS PURPOSE AND HIDE PRIDE FROM MAN. THEN HE IS GRACIOUS UNTO HIM AND SAITH, DELIVER HIM FROM GOING DOWN TO THE PIT: I HAVE FOUND A RANSOM. MARK WELL O JOB, HEarken UNTO ME: HOLD THY PEACE AND I WILL SPEAK. JOB AND DAN IS RANSOMED FROM THE GRAVE BY A KINSMAN REDEEMER. </p> <p> THE SPIRIT OF GOD HAD MADE ME AND THE BREATHE OF THE ALMIGHTY HAS GIVEN ME LIFE (THE TESTIMONY OF JESUS AS REPORTED BY THE ANGEL UNTO MARY HIS MOTHER OF HIS BIRTH). HE PUTS MY FEET IN THE STOCKS, HE MARKS ALL MY PATHS. HE KEEPS BACK HIS SOUL FROM THE PIT, AND HIS LIFE FROM PERISHING BY THE SWORD. HIS FLESH SHALL BE FRESHER THAN A CHILD'S: HE SHALL RETURN TO DAYS OF HIS YOUTH: IF THOU HAS ANYTHING TO SAY: ANSWER ME, SPEAK, FOR I DESIRE TO JUSTIFY THEE. </p> <p> IF THOU CANST ANSWER ME, SET THY WORDS IN ORDER BEFORE ME, STAND UP. BEHOLD, IN THIS THOU ART NOT JUST: I WILL ANSWER THEE, GOD IS GREATER THAN MAN (YEA, THAT GOD WAS MANIFEST IN THE FLESH AND BECOME A MAN). HE IS CHASTENED ALSO WITH PAIN UPON HIS BED, AND THE MULTITUDE OF HIS BONES WITH STRONG PAIN: HE SHALL PRAY UNTO GOD (JESUS AT PRAYER IN GETSEMANE), AND HE WILL BE FAVOURABLE UNTO HIM: AND HE SHALL SEE HIS FACE WITH JOY (HE SHALL SEE THE TRAVAIL OF HIS SOUL AND BE SATISFIED): FOR HE WILL RENDER UNTO MAN HIS RIGHTEOUSNESS (THE MERIT OF JESUS' SACRIFICE IMPUTED TO MAN). IF NOT HEARKEN UNTO ME: HOLD THY PEACE, AND I SHALL TEACH THEE WISDOM. </p> <p> JOB HAD REQUESTED AN ADVOCATE IN EARLIER CHAPTERS, NOW HE IS TOLD IN THIS ACTING OUT OF THE VISION: BEHOLD I AM ACCORDING TO THY WISH IN GOD'S STEAD: I ALSO AM FORMED OUT OF CLAY. (GOD IS ASKED THE QUESTION-) WHY DOST THOU STRIVE AGAINST HIM? FOR HE GIVES NOT ACCOUNT OF ANY OF HIS MATTERS. SO THAT HIS LIFE ABHORS BREAD, AND HIS SOUL DAINTY TO MEAT. HE LOOKS UPON MEN, AND IF ANY SAY, I HAVE SINNED, AND PERVERTED THAT WHICH WAS RIGHT, AND IT PROFIT ME NOT (PARALLELS THE SCRIPTURE GOD LOOKED DOWN UPON THE CHILDREN OF MEN TO SEE IF ANY THAT DID UNDERSTAND THAT DID SEEK GOD) </p> <p> BEHOLD, MY TERROR SHALL NOT MAKE THEE AFRAID (THOU SHALL NOT BE AFRAID FOR THE TERROR BY NIGHT), NEITHER SHALL MY HAND BE HEAVY UPON THEE (THE FATHER SPEAKING TO HIS SON). HIS FLESH SHALL CONSUME AWAY, THAT IT CANNOT BE SEEN, AND HIS BONES THAT WERE NOT SEEN STICK OUT (HE HAS NO FORM NOR COMELINESS THAT WHEN WE SEE HIM WE SHOULD DESIRE HIM). HE WILL DELIVER HIS SOUL FROM GOING INTO THE PIT (HADES OR HELL), AND HIS LIFE SHALL SEE THE LIGHT (THE LORD REDEEMS THE SOUL OF HIS SERVANT AND NONE OF THEM THAT PUT THERE TRUST IN HIM SHALL BE DESOLATE). </p>	<table border="1"> <tr> <td data-bbox="576 220 722 346"> <p>1</p> <p>JOB HEAR & HEARKEN TO MY SPEECHES: Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.</p> </td> <td data-bbox="730 220 868 346"> <p>I HAVE HEARD THE VOICE OF THY WORDS: Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,</p> </td> <td data-bbox="876 220 1015 346"> <p>IN A DREAM IN A VISION: In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;</p> </td> <td data-bbox="1023 220 1161 346"> <p>SOUL DRAWS NEAR TO THE GRAVE: Yea, his soul draweth near unto the grave, and his life to the destroyers.</p> </td> <td data-bbox="1169 220 1299 346"> <p>GOD WORK OFTENTIMES WITH MAN: Lo, all these things worketh God oftentimes with man,</p> </td> </tr> <tr> <td data-bbox="576 357 722 483"> <p>2</p> <p>TONGUE HAS SPOKEN IN MY MOUTH: Behold, now I have opened my mouth, my tongue hath spoken in my mouth.</p> </td> <td data-bbox="730 357 868 483"> <p>I AM CLEAN WITHOUT TRANSGRESSION: I am clean without transgression, I am innocent; neither is there iniquity in me.</p> </td> <td data-bbox="876 357 1015 483"> <p>MEN EARS OPENED: Then he openeth the ears of men, and sealeth their instruction,</p> </td> <td data-bbox="1023 357 1161 483"> <p>A MESSENGER OR INTERPRETER: If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:</p> </td> <td data-bbox="1169 357 1299 483"> <p>ENLIGHTENED WITH THE LIGHT OF LIVING: To bring back his soul from the pit, to be enlightened with the light of the living.</p> </td> </tr> <tr> <td data-bbox="576 493 722 619"> <p>3</p> <p>MY LIPS SHALL UTTER KNOWLEDGE CLEARLY: My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.</p> </td> <td data-bbox="730 493 868 619"> <p>OCCASIONS AGAINST ME: Behold, he findeth occasions against me, he counteth me for his enemy,</p> </td> <td data-bbox="876 493 1015 619"> <p>HIDE PRIDE FROM MAN: That he may withdraw man from his purpose, and hide pride from man.</p> </td> <td data-bbox="1023 493 1161 619"> <p>I HAVE FOUND A RANSOM: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.</p> </td> <td data-bbox="1169 493 1299 619"> <p>HOLD THY PEACE AND I WILL SPEAK: Mark well, O Job, hearken unto me: hold thy peace, and I will speak.</p> </td> </tr> <tr> <td data-bbox="576 630 722 756"> <p>4</p> <p>THE BREATH OF THE ALMIGHTY HAD GIVEN ME LIFE: The Spirit of God hath made me, and the breath of the Almighty hath given me life.</p> </td> <td data-bbox="730 630 868 756"> <p>MY FEET IN THE STOCKS: He putteth my feet in the stocks, he marketh all my paths.</p> </td> <td data-bbox="876 630 1015 756"> <p>SOUL KEPT BACK FROM THE PIT: He keepeth back his soul from the pit, and his life from perishing by the sword.</p> </td> <td data-bbox="1023 630 1161 756"> <p>FRESHER THAN A CHILD'S FLESH: His flesh shall be fresher than a child's: he shall return to the days of his youth.</p> </td> <td data-bbox="1169 630 1299 756"> <p>I DESIRE TO JUSTIFY THEE: If thou hast any thing to say, answer me: speak, for I desire to justify thee.</p> </td> </tr> <tr> <td data-bbox="576 766 722 892"> <p>5</p> <p>STAND UP AND SET THY WORDS BEFORE ME: If thou canst answer me, set thy words in order before me, stand up.</p> </td> <td data-bbox="730 766 868 892"> <p>THOU ART NOT JUST GOD IS GREATER THAN MAN: Behold, in this thou art not just: I will answer thee, that God is greater than man.</p> </td> <td data-bbox="876 766 1015 892"> <p>CHASTENED WITH PAIN: He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:</p> </td> <td data-bbox="1023 766 1161 892"> <p>PRAY UNTO GOD: He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.</p> </td> <td data-bbox="1169 766 1299 892"> <p>I'LL TEACH THEE WISDOM: If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.</p> </td> </tr> <tr> <td data-bbox="576 903 722 1029"> <p>6</p> <p>I AM IN GOD'S STEAD: Behold, I am according to thy wish in God's stead: I also am formed out of the clay.</p> </td> <td data-bbox="730 903 868 1029"> <p>STRIVE AGAINST HIM: Why dost thou strive against him? 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Name of the Lord: JOB'S TRIAL UNTO THE END FOR THE WICKED

GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOSEVER BELIEVES IN HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE. GOD SENDS HIS SON INTO THE WORLD NOT TO CONDEMN THE WORLD BUT THAT THE WORLD THROUGH HIM MIGHT BE SAVED. THUS YESHUA AS JOB IS ACCUSED THAT HE RECEIVES SINNERS AND EAT WITH THE PUBLICANS: WHO GOES IN THE COMPANY OF THE WORKERS OF INIQUITY AND WALKS WITH WICKED MEN. DUST WE ARE AND UNTO DUST WE SHALL RETURN BECAUSE OF SIN AS IS SAID ALL FLESH SHALL PERISH TOGETHER AND TURN AGAIN UNTO DUST. AND THERE IS NO HIDING PLACE FOR THE WORKERS OF INIQUITY. FOR WHEN GOD GIVES QUIETNESS NO ONE CAN MAKE TROUBLE OR WHEN HE HIDES HIS FACE NONE CAN BEHOLD HIM BE IT A MAN OR NATION. THE ALMIGHTY TO HIM DESIRES THAT JOB BE TESTED OR PROVED UNTO THE END WITHOUT FAIL BECAUSE OF THE WICKEDNESS OF MEN THAT EVEN AS YESHUA ENDURED TO THE END THE CONTRADICTION OF SINNERS. FOR GOD DESIRED TO SAVE MAN AND TESTIFIED OF WHAT HIS SON WOULD DO IN THE LIFE OF JOB. BUT THOSE LOOKING ON DID NOT UNDERSTAND THIS.

WHEN HE THE SPIRIT OF TRUTH IS COME HE WILL GUIDE YOU INTO ALL TRUTH. ELIHU WAS SETTING UP ARGUMENTS AND SHOOTING THEM DOWN. THINGS WHICH JOB NEVER SAID. HE MISQUOTED, MISREPRESENTED AND MISUNDERSTOOD JOB. LIKE YESHUA JOB HAD TO ENDURE SUCH CONTRADICTIONS. GOD ONLY LAY UPON MAN THAT WHICH HE ALSO LAID UPON HIMSELF, OTHERWISE HE WOULD BE UNJUST IN SUCH INJUSTICE, SO HE SOMETIMES PERMITS/ALLOWS INJUSTICE. HE ALSO ALLOWS THE HYPOCRITES TO REIGN BUT HE GIVE COUNSELS: THE SCRIBES AND THE PHARISES OCCUPY THE SEAT OF MOSES WHATEVER THEY BID YOU THAT DO, BUT DO NOT AS THEY DO FOR THEY SAY ONE THING AND DO ANOTHER. JOB, LIKE YESHUA IS ACCUSED OF BLASPHEMY/REBELLION, BUT FOR DIFFERENT REASONS: HERE JOB IS ACCUSED OF SPEAKING AGAINST GOD OR RAILING, VILIFYING HIMSELF.

GOD WAYS OR NOT AS MAN AND HE HAS CHOSEN TO DEMONSTRATE HIS SOVEREIGNTY IN THE COMPONENTS OF TIME/DAY. GOD IS LIGHT AND IN HIM IS NO DARKNESS AT ALL: THIS IS HIS CAUSE OR PURPOSE. HE DECIDES, HE HOWEVER MAY DECIDE NOT TO SHINE HIS LIGHT. IN OTHER WORDS, HE DECIDES TO WITHHOLD HIS LIGHT AND ALLOW DARKNESS TO PREVAIL. BUT THIS IS NOT HIS CAUSITIVE WILL BUT HIS PERMISSIVE WILL: HE ALLOWS. JOB UNDERSTOOD THIS AS HE MADE REFERENCE TO THE POWER OF THE ALMIGHTY, THE UTMOST PART OF HIS WAYS IN NATURE AND THE THUNDER (VOICE) OF HIS POWER. BUT HIS COMPANION DID NOT UNDERSTAND GOD DAYS OR WAYS. THEY GAVE THEIR UNINFORMED OPINIONS. JOB READ FROM CREATION'S SANCTUARY AND KNEW MORE AHEAD OF HIS COMPANIONS. THE QUESTION THAT PLAGUED JOB THOUGH WAS THE 'WHY' OF HIS AFFLICTION. BUT WE DO KNOW ALL THINGS WORK TOGETHER FOR GOOD TO THOSE WHO ARE CALLED TO BE HEIRS ACCORDING TO HIS PURPOSE.

TRUTH AND JUDGEMENT IS NOT SUBJECTIVE TO OUR TASTES. THE ALMIGHTY LAW OR WORD IS TRUTH, AND WE SHOULD DESIRE THEM FOR BY THEM OUR EARS ARE OPENED AS FAITH COMES BY HEARING, AND HEARING BY THE WORD OF GOD. WITHOUT THE WORD OF GOD AND THE SPIRIT OF GOD OUR EARS CANNOT TRY THE WORDS TO KNOW THE TRUTH.

THE JUST UNJUST ACT OR JUDGMENT FOR SIN: THAT THE RIGHTEOUS PERISHES WITHOUT JUDGEMENT AS THE ALMIGHTY'S JUDGEMENT FOR SIN THAT ATONES AND IMPARTS THE MERIT OF SALVATION FOR THE REPENTANT SINNER. THEREFORE, THE ALMIGHTY WAS CONSTRAINED TO RESURRECT OR REWARD HIM WHO SUFFERS UNJUSTLY AGAIN WITH HIS LIFE FOR HE DID NO SIN THAT MADE HIM WORTHY OF DEATH BUT FOR THE LOVE OF GOD HE PERMITTED HIS AFFLICTIONS IN BRINGING COUNTLESS SOULS TO SALVATION IN HIS ETERNAL LIGHT. GLORY!!! HALLELUJAH TO OUR RISEN LORD AND SAVIOUR AND TO OUR WISE ETERNAL KING OF GLORY, GOD OUR HEAVENLY FATHER. GLORY!! HALLELUJAH TO OUR GOD AND TO THE LAMB, FOREVER AND EVER, AMEN!! IF YESHUA DIED AND WAS RESURRECTED HIS SACRIFICE FOR SIN BEING ACCEPTED. WHAT HINDERS ME FROM HOLINESS AND RIGHTEOUSNESS?

NON ADMISSION TO THE TRUTH OR THE UNREPENTANT HAS AN INCURABLE WOUND, THIS WAS ANOTHER ACCUSATION AGAINST JOB MUCH IN THE SAME WAY YESHUA WAS ACCUSED OF CASTING OUT DEMONS BY BELZEBUB, THE PRINCE OF DEMONS. BUT THIS WAS NOT TRUE. WHAT IS TRUE HOWEVER IS THAT FOR THOSE WHO DO THESE THINGS WITHOUT REPENTANCE THEIR FATE IS SEALED AND THEY ARE THE WICKED AND GOD WILL DISPOSE OF SUCH AS HE HAS CHARGE OVER THE EARTH. IN A MOMENT IN TWINKLING OF AN EYE AT THE LAST TRUMP PAUL SAYS, ELIHU CALLS IT TROUBLE AT MIDNIGHT, YESHUA SPEAKS OF THE MIDNIGHT CRY. THE BACKSLIDERS WILL ALL DIE AND THE MIGHTY WILL BE TAKEN WITHOUT HAND. IT WOULD BE WISE TO HEARKEN OR OBEY THE MESSAGE HEREIN.

THE ANSWER TO THE QUESTION OF SCORN IS YESHUA OR THE WORD OF GOD SCORNE, MOCKED AND RIDICULED IN SO MANY WAYS. YET HIS WORDS ARE SPIRIT AND THEY ARE LIFE AND IF HE SHOULD GATHER HIS WORDS: HIS SPIRIT AND BREATH WE ALL WILL PERISH. AND HIS EYES ARE UPON ALL OUR WAYS AND HE KNOWS ALL OUR GOINGS AS HE HEARS THE CRY OF THE POOR AND THE AFFLICTED. HEAR YET AGAIN AND ANOTHER SCORN OR MOCKING OF JOB EVEN AS YESHUA, THE WORD OF GOD WAS SCORNE AND MOCKED: HIS WORDS ARE WITHOUT KNOWLEDGE AND WITHOUT WISDOM.

Genesis: THE ALMIGHTY TIMES (DAYS)

Exodus: THE LAW OF GOD: TRUE & ALTOGETHER RIGHTEOUS JUDGEMENT

Levi: THE PRICE OF THE JUDGMENT FOR SIN

Numbers: THE MIDNIGHT CRY: THOSE SEALED, THE WICKED & THE MIGHTY

Deuterius: THE WORD OF GOD: THE THUNDER (VOICE) OF HIS POWER

Name of the Lord: JOB'S TRIAL UNTO THE END FOR THE WICKED

Spiritual: SPIRITUAL THINGS ARE SPIRITUALLY DISCERNED

Genesis: THE ALMIGHTY TIMES (DAYS)

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Deuterius: THE WORD OF GOD: THE THUNDER (VOICE) OF HIS POWER

<p>GOD OR THE ALMIGHTY TO HIM ANSWERED: Furthermore Elihu answered and said,</p>	<p>GOES IN THE COMPANY OF WICKED MEN: Which goeth in company with the workers of iniquity, and walketh with wicked men.</p>	<p>ALL FLESH PERISH TOGETHER: All flesh shall perish together, and man shall turn again unto dust.</p>	<p>NO DARKNESS AS HIDING PLACE FOR THE WORKERS OF INIQUITY: There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.</p>	<p>WHO CAN UNDO WHAT HE DOES: When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only.</p>	<p>MY DESIRE IS JOB'S TRIAL UNTO THE END: My desire is that Job may be tried (to test, prove, investigate, tempt, examine, try) unto the end because of his answers for wicked men.</p>
<p>HEAR O WISE MEN: Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.</p>	<p>NO PROFIT THAT A MAN SHOULD DELIGHT IN GOD? For he hath said, If profiteth a man nothing that he should delight himself with in God.</p>	<p>IF U UNDERSTAND OBEY THE VOICE OF MY WORDS: If now thou hast understanding, hear this: hearken to the voice of my words.</p>	<p>HE WILL NOT LAY UPON MAN MORE THAN RIGHT: For he will not lay upon man more than right; that he should enter into judgment with God.</p>	<p>THAT THE HYPOCRITE REIGN NOT: That the hypocrite reign not, lest the people be ensnared.</p>	<p>ADDING REBELLION TO SIN: For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.</p>
<p>TEST OF THE EAR AND MOUTH: For the ear trieth words, as the mouth tasteth meat.</p>	<p>MEN OF UNDERSTANDING HEARKEN UNTO ME: Therefore hearken unto me, ye men of understanding; far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.</p>	<p>WILL THOU CONDEMN THE MOST JUST: Shall even he that hateth right govern? and wilt thou condemn him that is most just?</p>	<p>MIGHT MEN WITHOUT NUMBER BROKEN: He shall break in pieces mighty men without number, and set others in their stead.</p>	<p>WHAT IS MEET TO SAY: Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:</p>	
<p>WHAT IS GOD AND SOUND IN JUDGEMENT: Let us choose to us judgment: let us know among ourselves what is good.</p>	<p>THE WORK OF A MAN IS RENDERED UNTO HIM: For the work of a man shall he render unto him, and cause every man to find according to his ways.</p>	<p>IS IT FIT TO SAY TO A KING AND PRINCES THOU ART WICKED? Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?</p>	<p>OVERTURNED & DESTROYED: Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.</p>	<p>TEACH ME WHAT I HAVE NOT SEEN: That which I see not teach thou me: if I have done iniquity, I will do no more.</p>	
<p>GOD HAS TAKEN AWAY MY JUDGEMENT: For Job hath said, I am righteous: and God hath taken away (leave undone, be without, take away) my judgment.</p>	<p>GOD WILL NOT DO WICKEDLY: Yes, surely God will not do wickedly, neither will the Almighty pervert judgment.</p>	<p>NO RESPECTOR OF PERSONS: How much less to him that accepteth not the persons of the rich more than the poor? for they all are the work of his hands.</p>	<p>WICKED MEN STRICKEN IN OPEN SIGHT: He striketh them as wicked men in the open sight of others;</p>	<p>HE WILL RECOMPENSE WHEN YOU ACCEPT OR REJECT: Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.</p>	
<p>LYING AGAINST MY RIGHT: Should I lie against my right? my wound is incurable without transgression.</p>	<p>A CHARGE OVER THE EARTH: Who hath given him a charge over the earth? or who hath disposed the whole world?</p>	<p>THE MIGHTY TAKEN AWAY WITHOUT HAND: In a moment shall they die and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand.</p>	<p>BACKSLIDING: Because they turned back from him, and would not consider any of his ways:</p>	<p>LET A WISE MAN HEARKEN UNTO ME: Let men of understanding tell me, and let a wise man hearken unto me.</p>	
<p>JOB DRINKS SCORN AS WATER: What man is like Job, who drinketh up scorning like water?</p>	<p>HEART SET ON MAN: If he set his heart upon man, if he gather unto himself his spirit and his breath;</p>	<p>EYES UPON THE WAYS OF MAN: For his eyes are upon the ways of man, and he seeth all his goings.</p>	<p>THE CRY OF THE POOR COMING UNTO HIM: So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.</p>	<p>JOB WORDS WITHOUT KNOWLEDGE & WISDOM? Job hath spoken without knowledge, and his words were without wisdom.</p>	

There is much truth in Elihu's discourse which reveals God's Judgement against sin, which Job bore in the role of Messias, the High Priest, Judge and King.

Name of the Lord: THE ALMIGHTY, ALL-KNOWING, DELIVERER AND TEACHER	<p>THE LATTER RHETORIC IN THESE PROGRESSIVE LINES TAKES CENTER STAGE. WHO UNDERSTANDS THE ALL-KNOWING, THE ALMIGHTY. HE SEES THE SPREADING OR SCATTERING OF THE CLOUDS OF HIS WITNESSES AND HE HEARS AND UNDERSTANDS THE LOUD CLAMOUR AND CRY OF THEIR VOICES AND HE WILL DELIVER THOSE THAT ARE BOUND IN FETTERS AND ARE IN CORDS OF AFFLICTION AS THEY CRY UNTO AND CALL UPON HIS NAME IN PRAYER; HE WILL DELIVER THE POOR IN HIS AFFLICTION AND OPEN THEIR EARS: EXALTING OR SAVING THEM BY HIS POWER AND TEACHING THEM HIS DOCTRINE.</p>	<p>GOD (ALMIGHTY) TO HIM PROCEEDED: Elihu also proceeded, and said,</p>	<p>BOUND IN FETTERS & CORDS OF AFFLICTION: And if they be bound in fetters, and be holden in cords of affliction;</p>	<p>DELIVERANCE FROM AFFLICTION: He delivereth the poor in his affliction, and openeth their ears (broadness, ear, hearing, listen) in oppression.</p>	<p>BY HIS POWER GOD EXALTS: Behold, God exalteth (to make lofty, set on high, to make safe) by his power: who teacheth (instruct, point out, teach) like him?</p>	<p>SPREADINGS OF THE CLOUDS & NOISE OF HIS TABERNACLE: Also can any understand the spreadings of the clouds, or the noise (crashing or loud clamour, crying, noise, shouting, loud stir) of his tabernacle?</p>	Name of the Lord: THE ALMIGHTY, ALL-KNOWING, DELIVERER AND TEACHER
Spirit: HE SPEAKS IN THE ALMIGHTY BEHAF	<p>WHEN HE THE SPIRIT OF TRUTH IS COME HE WILL GUIDE YOU INTO ALL TRUTH. HE WILL TESTIFY OF ME. HE WILL TAKE FROM ME AND SHOW IT UNTO YOU; HE WILL PROVE OF SIN; OF RIGHTEOUSNESS. THIS IS JUST HIS WAY: HE IS NOT WILLING THAT ANY SHOULD PERISH BUT THAT ALL SHOULD COME UNTO REPENTANCE. THIS IS HOW HE SPREADS (SCATTERS) HIS LIGHT (SUN, LUMINARY, LIGHT) OR TRUTH UPON IT (CLOUD OF WITNESS OR MESSENGER) EVEN TO THE DEPTHS OF THE SEA.</p>	<p>YET TO SPEAK ON GOD'S BEHALF: Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.</p>	<p>THEIR WORKS & TRANSGRESSIONS SHOWN: Then he sheweth them their work, and their transgressions that they have exceeded.</p>	<p>REMOVED FROM STRAITNESS INTO A BROAD PLACE OF FATNESS: Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.</p>	<p>WHO CAN SAY THY WORKS ARE INIQUITY? Who hath enjoined (charge, count, visit, care for, bestow) him his way? or who can say, Thou hast wrought iniquity?</p>	<p>LIGHT SPREAD AS A COVERING UPON IT: Behold, he spreadeth his light upon it, and covereth the bottom of the sea.</p>	Spirit: HE SPEAKS IN THE ALMIGHTY BEHAF
Genesis: RIGHTEOUS MAKER, WORKER, OR CREATOR	<p>OUR CREATOR (MAKER) IS TO BE CREDITED AS RIGHTEOUS. ALL HIS WORKS ARE WROUGHT IN RIGHTEOUSNESS. HENCE THE OPENING OF THE EAR TO WARNING, INSTRUCTION OR CORRECTION. BUT ALSO HIS SPIRIT PROVE OF JUDGEMENT, HENCE JOB AS THE PERSECUTED OR HATED IN THE ROLE OF MESSIAS FULFILLED THE ALMIGHTY'S JUDGEMENT & JUSTICE AGAINST SIN, TRANSGRESSION & INIQUITY FOR THOSE WHO REPENT. OTHERS WILL SUFFER SUCH JUDGEMENT BECAUSE THEY DID NOT HEED. WE ARE HIS WORKMANSHIP CREATED IN CHRIST JESUS UNTO GOOD WORKS: TO MAGNIFY HIS WORK THAT MEN BEHOLD BY HIS CLOUDS OF WITNESSES, THEIR CRY OF PRAYERS AND HIS LIGHT OR TRUTH THAT HE SPREADS UPON THEM HE JUDGES THE PEOPLE.</p>	<p>ASCRIBE RIGHTEOUSNESS TO MY MAKER: I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.</p>	<p>COMMAND TO RETURN FROM INIQUITY: He openeth also their ear to discipline (warning or instruction, correction, reproof, chastisement), and commandeth that they return from iniquity.</p>	<p>JUDGMENT OF WICKED FULFILLED BY YOU: But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.</p>	<p>THOU MAGNIFY HIS WORK: Remember that thou magnify his work, which men behold.</p>	<p>JUDGE HE THE PEOPLE: For by them judgeth he the people; he giveth meet in abundance.</p>	Genesis: RIGHTEOUS MAKER, WORKER, OR CREATOR
Exodus: THE KNOWLEDGE OR WORD OF TRUTH	<p>THE DOCTRINE OR KNOWLEDGE OF TRUTH IS WITH GOD MESSENGERS OR CLOUD OF WITNESSES. IT IS GIVEN FOR US TO OBEY AND SPEND OUR DAYS IN PROSPERITY AND YEARS IN PLEASURES: IN THY PRESENCE IS FULLNESS OF JOY AND TO THY RIGHT HAND ARE PLEASURES EVERMORE. BUT BEWARE THERE IS WRATH (ANGER, HOT DISPLEASURE, FURY) LEST YOU ARE TAKEN AWAY BY HIS CHASTISEMENT AND THERE IS NO MORE REDEMPTION PRICE TO DELIVER. THIS WRATH AGAINST SIN JOB IN HIS ROLE AS MESSIAS, THE ETHERAL SACRIFICE, BORE IN HIS AFFLICTION POINTING TO THAT SUPREME & PERFECT SACRIFICE THAT MEN WILL BEHOLD FROM AFAR FOR SALVATION. BUT THE LIGHT OR TRUTH OF THIS KNOWLEDGE HE MAY COMMAND HIS CLOUDS OF WITNESSES TO HIDE FROM THE UNREPENTANT OR REBELLIOUS.</p>	<p>THE PERFECT IN KNOWLEDGE IS WITH THEE: For truly my words shall not be false: he that is perfect (truth, complete, perfect, sound or whole) in knowledge is with thee.</p>	<p>THE OBEYENT PROSPERS IN PLEASURES: If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.</p>	<p>BEWARE OF HIS WRATH: Because there is wrath, beware lest he take thee away with his stroke (chastisement); then a great ransom (redemption price) cannot deliver thee.</p>	<p>MAN MAY SEE IT: Every man may see it; man may behold it afar off.</p>	<p>THE LIGHT COVERED BY CLOUDS: With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.</p>	Exodus: THE KNOWLEDGE OR WORD OF TRUTH
Lev: MIGHTY, GOD	<p>GOD IS MIGHTY IN POWER AND WISDOM AND SPURNS NO ONE. YET THE DISOBEYENT WILL PERISH BY THE SWORD (HIS WORD); THEY SHALL DIE WITHOUT KNOWLEDGE. HE HAS NO REGARD FOR RICHES, NOR ALL THE FORCES OF STRENGTH OR POWER. THOUGH HE IS MIGHTY YET HE IS NOT KNOWN BY MANY NOR CAN THE NUMBER OF HIS YEARS BE SEARCHED OUT. THE NOISE: CRASH OF THUNDER, WAR, SHOUTS OF PRAISE OF THE CLOUDS OF WITNESSES UTTERS OVER AGAINST OR ABOVE THEMSELVES, LIKEWISE THAT OF THE CATTLE RISES.</p>	<p>GOD IS MIGHTY IN STRENGTH & WISDOM: Behold, God is mighty, and despiseth not any: he is mighty in strength (power) and wisdom.</p>	<p>THE DISOBEYENT PERISHES BY THE SWORD: But if they obey not, they shall perish by the sword, and they shall die without knowledge.</p>	<p>NOT ESTEEMED BY RICHES: Will he esteem thy riches? no, nor gold, nor all the forces of strength.</p>	<p>GOD IS GREAT & YET UNKNOWN: Behold, God is great (mighty, excellent), and we know him not, neither can the number of his years be searched out.</p>	<p>CONCERNING THE NOISE & VAPOUR: The noise (crash of thunder), noise (of war), shouts (of praise) thereof sheweth (profess, utter, rehearse) concerning (above, over, upon or against) it, the cattle (something bought, that is, property, but only live stock; abstractly acquisition: - cattle, flock, herd, possession, purchase, substance) also concerning the vapour (rise).</p>	Lev: MIGHTY, GOD
Numbers: QUICKENED BY THE RAIN: WORDS FROM THE LAW	<p>HE QUICKENS THE POOR IN SPIRIT UNTO WHOM HE GIVES HIS LAW. THE WICKED & THE HYPOCRITES HEAPS UP WRATH: THEY CRY NOT OR REPENT WHEN THEY ARE BINDED OR CHASTENED. WE ARE COUNSELLED NOT TO DESIRE THE NIGHT OR ADVERSITY WHEN PEOPLE (WICKED) ARE CUT OFF IN THEIR PLACES. BUT WE ARE TO DESIRE THE REFRESHING OF THE RAIN: THE SMALL DROPS OF HIS WORDS ACCORDING TO COMES FROM THE VAPOUR OF THE CLOUDS OF WITNESSES. BUT THIS BOOK OF THE LAW SHALL NOT DEPART FROM OUT OF THY MOUTH BUT THOU SHALL MEDITATE IN IT DAY AND NIGHT FOR THEN SHALL THOU MAKE THE WAY PROSPEROUS AND THEN SHALL THOU HAVE GOOD SUCCESS.</p>	<p>RIGHT GIVEN TO THE POOR: He preserveth (quicken, repair, revive) not the life of the wicked; but giveth right (verdict, sentence, law) to the poor.</p>	<p>HYPOCRITES HEAP UP WRATH: But the hypocrites in heart heap up wrath: they cry not when he bindeth them.</p>	<p>IN THE NIGHT PEOPLE ARE CUT OFF: Desire not the night (dark season, right, adversity), when people are cut off in their place.</p>	<p>WATER VAPOUR POUR DOWN RAIN: For he maketh small the drops of water: they pour down rain according to the vapour thereof.</p>		Numbers: QUICKENED BY THE RAIN: WORDS FROM THE LAW
Deuter: RIGHTEOUS ESTABLISHED ON THE THRONE AS KINGS	<p>THE RIGHTEOUS AS DEPICTED BY THE CLOUDS OF WITNESSES ABOVE THAT DO DROP AND DESTIL THE WORDS OF THE LAW ABUNDANTLY UPON MAN ARE INDEED FROM ABOVE AND WILL BE ESTABLISHED AND EXALTED (LIFTED ON HIGH) ON THE THRONES AS KINGS. THE UNRIGHTEOUS WILL DIE IN THEIR YOUTH AND THEIR LIFE IS AMONG THE UNCLEAN SUCH WAS THE JUDGEMENT OF GOD AGAINST SIN WHICH JOB SUFFERED IN HIS ROLE AS MESSIAS. SO THE COUNSEL IS GIVEN TAKE HEED AND REGARD NOT INIQUITY.</p>	<p>THE RIGHTEOUS ESTABLISH ON THE THRONE WITH KINGS: He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.</p>	<p>DIE IN YOUTH: They die in youth, and their life is among the unclean.</p>	<p>REGARD NOT INIQUITY: Take heed, regard not iniquity: for this hast thou chosen rather than affliction.</p>	<p>CLOUDS DO DISTIL UPON MAN: Which the clouds do drop and distil upon man abundantly.</p>		Deuter: RIGHTEOUS ESTABLISHED ON THE THRONE AS KINGS

CHAPTERS 37: THE MIGHTY, THE CLOUD, DRIVEN OF THE WIND: THE THUNDER OR VOICE OF HIS POWER (ELIHU'S RESPONSE TO JOB PT6)

The Almighty, who is terrible (to morally reverse) in majesty (glorious) has ordained that if two of you (clouds) shall agree touching anything upon the earth they shall ask (thunder or voice) It shall be done of my Father in Heaven (heard in the sky or heaven). Matthew 18: 19: Prayer offered at the golden altar. So the thunder or voice of the Mighty Clouds becomes the Voice or Thunder of God. This Chapter is an expansion of what Job had begun in the 4th set of 7 Chapters on The Almighty the uttermost parts of His Ways, and the Thunder of His Power, and also in the 5th set of 7 Chapters, Chapter 30, from which it takes its title. The ordinance of Rain, The Clouds, Thunder and Lightning, enacts the Ministry of the Holy Place and reveals the excellency, majesty, and the glory of the awesome Almighty in His Holy Sanctuary demonstrated before our eyes in nature: Creation Sanctuary, from the days of the Flood, the Antediluvian World, that all may know that He is to be feared and revered even as the holy beings do in heaven and the unfallen Worlds who are acquainted and know Him. So then that which is to be known of God is right before our eyes but few understand or comprehend. Job and Elihu gives us true insights into the majesty and glory of the Heavenly Sanctuary from nature.

<p>Spirit: THE WHIRLWIND FROM THE SOUTH (LOCATION OF THE MENORAH IN THE HOLY PLACE): TERRIBLE MAJESTY OF OUR HIGH PRIEST</p>	<p>HOW DO YOU RESPOND TO THE PHYSICAL REALM & NATURE: THE CLASH OF THUNDER, NOISE OF WAR, THE SHOUTS OF PRAISE? IS YOUR HEART MOVED OUT OF ITS PLACE AS THE PILLARS IN HEAVEN TO THE VOICE OR THUNDER OF HIS POWER? THE BEASTS OR ANIMALS GO INTO DENS, AND REMAIN IN THEIR PLACES. DO YOU KNOW WHEN GOD ORDAIN HIS CLOUDS (WITNESSES) AND CAUSE HIS CLOUD (WITNESS) TO SHINE (LIGHT OF TRUTH)? HOW DO YOU RELATE TO THE GOLDEN (HOT) OR FAIR WEATHER OUT OF THE NORTH (WHERE THE TABLE OF SHEWBREAD IS LOCATED). DO YOU SEE ITS (HIS, THE HIGH PRIEST) TERRIBLE MAJESTY?</p>	<p>1 MY HEART TREMBLES AND IS MOVED OUT PLACE: At this also my heart trembleth (quake, tremble, shudder with fear), and is moved out of his place.</p> <p>BEASTS GOES OUT & REMAIN IN THEIR PLACES: Then the beasts go into dens, and remain in their places.</p> <p>DO YOU KNOW? Dost thou know when God disposed (change, commit, charge, ordain, heap up) them, and caused the light of his cloud to shine?</p> <p>GOD IS TERRIBLE MAJESTY: Fair weather (golden, clear sky) cometh out of the north: with God is terrible (to fear, morally to reverse, reverence, affrighten) majesty (honourable, glorious, excellent, majesty).</p>	<p>1 Spirit: THE WHIRLWIND FROM THE SOUTH (LOCATION OF THE MENORAH IN THE HOLY PLACE): TERRIBLE MAJESTY OF OUR HIGH PRIEST</p>
<p>Genesis: THE NATURE OF GOD: HIS VOICE POWER, BREATH AND SPIRIT LEADS MEN TO REVERE HIM</p>	<p>WE ARE TO LISTEN ATTENTIVELY THE NOISE OF HIS VOICE (THUNDER) OF THE CLOUDS DRIVEN OF THE WHIRLWIND (THE MENORAH) OF THE SOUTH THIS GOES OUT OF HIS MOUTH. WHO UNDERSTAND THE BALANCING OR POISING OF THE CLOUDS (OF WITNESSES), THE WONDROUS WORKS OF HIM WHO IS PERFECT IN KNOWLEDGE? FROM ALL THIS WE SHOULD UNDERSTAND THAT THE ALMIGHTY IS UNSEARCHABLE, EXCELLENT OR MAJESTIC IN POWER, JUDGEMENT & JUSTICE.</p>	<p>2 HEAR THE NOISE OF HIS VOICE: Hear attentively the noise of his voice, and the sound that goeth out of his mouth.</p> <p>OUT OF THE SOUTH A WIND & THE COLD OUT OF THE NORTH: Out of the south cometh the whirlwind: and cold out of the north.</p> <p>DO YOU KNOW? Dost thou know the balancings (to balance, poising) of the clouds, the wondrous works of him which is perfect in knowledge?</p> <p>ALMIGHTY EXCELLENT IN POWER: Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.</p>	<p>2 Spirit: THE WHIRLWIND FROM THE SOUTH (LOCATION OF THE MENORAH IN THE HOLY PLACE): MAJESTIC IN POWER, JUDGEMENT & JUSTICE</p>
<p>Ezekiel: HIS WORKS OF MAJESTY AND EXCELLENCY</p>	<p>FROM THE THUNDER (OR VOICE OF HIS POWER) UNDER THE WHOLE HEAVEN & (THE DEMONSTRATION OF HIS DEFEAT OF AND POWER OVER THE ENEMY) HIS LIGHTNING FALLING UNTO THE ENDS OF THE EARTH; TO THE BREATH OF HIS FROST (ICE OR HAIL) BY WHICH HE STRAITENS THE BREADTH OF THE SEAS; AND WARMS OUR GARMENTS AND APPREASE THE EARTH BY THE SOUTH WIND (HIS SPIRIT) THESE ALL LEAD MEN TO FEAR HIM AS HE IS NO RESPECTOR OF PERSONS.</p>	<p>3 UNDER THE WHOLE HEAVEN & UNTO THE ENDS OF THE EARTH: He directeth (direct, fit, seem good) it under the whole heaven, and his lightning unto the ends of the earth.</p> <p>FROST & STRAITENING OF WATERS BY THE BREATH OF GOD: By the breath (puff that is wind, breath, angry, divine inspiration, intellect) of God frost (hail, rock crystal, frost, ice) is given: and the breadth of the waters is straitened.</p> <p>GARMENTS WARMED BY THE SOUTH WIND: How thy garments are warm, when he quieteth the earth by the south wind?</p> <p>MEN DO FEAR HIM: Men do therefore fear him: he respecteth not any that are wise of heart.</p>	<p>3 Genesis: THE NATURE OF GOD: HIS VOICE POWER, BREATH AND SPIRIT LEADS MEN TO REVERE HIM</p>
<p>Exodus: HIS WORKS OF MAJESTY AND EXCELLENCY</p>	<p>THE THUNDER (VOICE) ROARS WHICH HE CAUSES TO SWELL OUT OR UP CONTINUALLY. THE POURING OUT OF WATER OR SHOWERS (HIS WORDS OR SPEECH) WHEN HE WEARS THICK CLOUDS (HIS WITNESSES REFRESHING/JUDGING THE EARTH) & HE ALSO SCATTERS OR SPREAD OUT BRIGHT CLOUDS (WITNESS BEARING THE LIGHT OF HIS TRUTH). HE ALSO SPREADS OUT THE SKY FROM ONE END TO THE OTHER AND THE ANSWER TO THE RHETORIC IS YES. MESSIAS AT THE BEGINNING WITH HIM DID JUST THAT SPREADING OUT THE HEAVEN AS A MOLTEN OR LAID OUT LOOKING GLASS WHICH ALLOWS YOU TO SEE ITS CONTENTS BUT DO NOT REFLECTS THE OBJECTS BEFORE IT EXCEPT THAT ITS CONTENTS ARE REFLECTED UPON THE FACE OF THE SEAS BENEATH IT. JOB ONLY PLAYED THE ROLE OF MESSIAS AS A MAN OF SORROWS BUT HE WAS NOT WITH HIM AT CREATION WHEN HE AS A MEMBER OF THE GODHEAD CREATED ALL THINGS.</p>	<p>4 THUNDERINGS WITH THE VOICE OF HIS EXCELLENCY: After it a voice roareth (rumble or moan mightily); he thundereth with the voice of his excellency; and he will not stay (swell out or up) them when his voice is heard.</p> <p>HE SCATTERS HIS BRIGHT CLOUD: Also by watering (irrigation, shower, watering) he wearieth the thick cloud: he scattereth his bright cloud:</p> <p>DID YOU WITH HIM SPREAD OUT THE SKY: Hast thou with him spread out the sky, which is strong, and as a molten (pour out, lay out, set down) looking glass?</p>	<p>4 Exodus: HIS WORKS OF MAJESTY AND EXCELLENCY</p>
<p>Levitic: HIS WONDERFUL (THUNDER) VOICE COUNSELS & COMMANDS DOES NOBLE & MIGHTY THINGS ACCORDING TO LIGHT</p>	<p>SANCTIFY THEM THROUGH THY TRUTH THY WORD IS TRUTH. THAT IS AMONG THE MIRACLES, THE WONDERFUL AND NOBLE THING THAT GOD'S VOICE, HIS COUNSELS AND COMMANDS ACCOMPLISHES IN OUR SOUL SALVATION. BY THESE HE MAKES US ONE WITH HIMSELF. WE ARE TAUGHT BY THEM TO ORDER OUR OWN SPEECH OR WAY OF LIFE BY THESE HIS LIGHT (TRUTH) AND NOT DARKNESS.</p>	<p>5 GOD THUNDERS MARVELOUSLY WITH HIS VOICE: God thundereth marvelously (wonderful, marvellous, miracles) with his voice: great (high, long, loud, mighty, noble) things doeth he, which we cannot comprehend.</p> <p>TURNED ABOUT BY HIS COUNSELS: 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.</p> <p>SPEECH CANNOT BE ORDERED BY DARKNESS: Teach us what we shall say unto him; for we cannot order our speech by reason of darkness (the dark, darkness; figuratively: misery, destruction, death, ignorance, sorrow, wickedness).</p>	<p>5 Levitic: HIS WONDERFUL (THUNDER) VOICE COUNSELS & COMMANDS DOES NOBLE & MIGHTY THINGS: TEACH US TO ORDER OUR WAYS ACCORDING TO LIGHT</p>
<p>Numbers: SNOW SMALL RAIN, GREAT RAIN: HIS WORDS FOR CORRECTION, REPROOF & INSTRUCTION IN RIGHTEOUSNESS</p>	<p>GOD'S MAJESTY AND PRAISE IS SEEN IN THE SNOW, SMALL AND GREAT RAIN WHICH HE CAUSES OR ALLOWS FOR CORRECTION, FOR HIS LAND: NATIONS OR WORLD AND FOR MERCY. HOW WILL WE RESPOND TO HIS MAJESTY AND PRAISE (HIS STRENGTH) WILL WE SPEAK AGAINST IT (DESPISE NOT THE CHASTENING OF THE LORD) AND BE SWALLOWED UP? HIS WORDS THEREFORE ARE FOR OUR SETTLING OR SEALING FOR SALVATION OR DAMNATION!</p>	<p>6 SNOW AND RAIN HE COMMANDS TO BE ON THE EARTH: For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength (various applications: force, majesty, praise, security; boldness, might, power, strength, strong).</p> <p>FOR CORRECTION, LAND OR MERCY HE CAUSES IT TO COME: He causeth it to come, whether for correction (correction, dart, rod, sceptre, staff), or for his land (land, nations, wilderness, world), or for mercy.</p> <p>SHALL IT BE TOLD HIM I SPEAK: Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.</p>	<p>6 Numbers: SNOW SMALL RAIN, GREAT RAIN: HIS WORDS FOR CORRECTION, REPROOF & INSTRUCTION IN RIGHTEOUSNESS</p>
<p>Deuterous: THE SEAL OF GOD IMPRESSED</p>	<p>BY BEHOLDING (SEEING) SO ARE YE CHANGED (SEALED): THESE UNDERSTAND AND KNOW. BUT MANY SEE AND YET NOT PERCEIVE GOD'S AWESOME, MIGHTY, WONDERFUL, NOBLE, MAJESTIC & MIRACULOUS WORKS. JOB HIS COMMANDED TO HEAR, LISTEN & OBEY BUT THIS HE HAS ALREADY DONE. HE WAS THE ONE WHO INTRODUCED THE THOUGHT OF THE THUNDER OR VOICE OF GOD'S POWER. WE SHOULD HEARKEN, OBEY AND BE SEALED BY THE MESSAGES OF GOD FROM NATURE BEFORE THE BRIGHT LIGHT OF HIS TRUTH IN THE CLOUDS OF HIS WITNESSES ARE SWEEP AWAY BY THE WIND (OR HIS SPIRIT).</p>	<p>7 MAN'S HAND SEALED TO KNOW HIS WORK: He sealeth (close up, mark or seal) up the hand (an open one indicating power, means, direction) of every man; that all men may know (to know, properly ascertain by seeing) his work (an action, labour, work).</p> <p>CONSIDER THE WONDROUS WORKS OF GOD: Hearken unto this, O Job: stand still, and consider the wondrous works of God.</p> <p>MEN SEE NOT THE BRIGHT LIGHT: And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.</p>	<p>7 Deuterous: THE SEAL OF GOD IMPRESSED</p>

CHAPTER 39: KNOWING AND OBSERVING THE TIME OR SEASON	THE LORD'S RESPONSE TO JOB PT 2			
<p>There are many lessons that are recorded in all of creation as we have seen thus far from its pattern which suggests that the Wilderness Sanctuary, given to Israel in Exodus, is its blue print print which identifies God as its Architect and Maker and corroborates the Bible and its doctrines in a living and demonstrative way. So then we are without excuse in following after the same pattern of disbelief as Israel in Moses' day. In fact in Job we now see how God testified against Israel yet again hundreds of years before from the record in Job's life of what Israel, his familiar friends: the Scribes, Pharisees, and Sadducees would do to the Messiah, the man of sorrows in His day, and yet he prayed for them: 'Father forgive them for they know not what they have done,' even as Job prayed for his friends.</p> <p>The lights in the Firmament all called out by their names by God himself on the 4th day were for lights in the firmament to give light upon the earth agreeing with the pattern of the ark of the covenant with its Book of the Law, the light: Pentateuch in its sides while the Ten Commandments Light of the two tables of stones were on its inside, thus we have in the higher ether, our solar system: the sun and the 9 planets equating with these 10 Commandments and then on the outersides the different constellations with their messages, which were as God said them for signs, times, seasons, days and years. In the previous Chapter God by rhetoric made reference to these collectively as The Mazzoroth or Zodiac and some of their decans: Pleiades or cluster of 7 Stars, referred to by some as the 7 Sisters or Churches of Revelation, Orion, the burly one, and Arcturus: the Great Bear and his sons. The Book of Revelation also make references to several others: Virgo, The Woman; Draco, The Red Dragon, the 7 Angels receiving the 7 last plagues from Shehah (7), the Holy One: Ursa Minor (7 Stars Constellations with the Polaris: North Pole star at its tip just above the earth) and Ursa Major (another 7 Stars Constellation), to pour out upon the earth. Job in Chapter 24 first made the reference to the knowledge of the Almighty of knowing the times and by extension asking the question: 'then those who know Him do they know his days (times) or ways?' We saw Job's response to this question in his own life in Chapter 31 and then in Chapter 38 we see the Lord's full some response which as said before reveals the functionality of His creation. So even though Job could not answer these questions and perhaps even today as it is the same position yet much can be learned by understanding what is being asked and what can be gleaned otherwise from the questions in this regard. So then what lessons can we learn from the Wild Goats, Hinds, Wild Asses, Unicorn, Peacocks, Ostrich, Horse, Grasshopper, the Hawk, the Eagle? One fundamental lesson is that they adapt to their environment or habitation and are contented making the best use of their surroundings or habitat. How about you? Are you experiencing godliness with contentment which is great gain? This is the first thing we must know and observe whatever the season or time! To every thing there is a season or time to do every thing under the sun: a time to be born and a time to die.</p>	<p>THE HABITATION OF ROCKS (STRONGHOLD & FORTRESS), THE RANGE OF MOUNTAINS, THE GROUND UPON WHERE THE FOOT OR WILD BEAST TREAD, WHERE THERE IS FEAR OR A SWORD OR FROM THE HIGH PLACES THESE ARE OUR HABITATION FOR BEARING YOUNG ONES, AS PASTURES FOR FEEDING, LAUGHING & MERRIMENT, FOR LIVING, WALKING IN THE FEAR OF LORD-AS-K EVEN AS THE ANIMALS & FOWLS ARE OBVIOUS TO THE RISKS BUT LIVING CONTENT BEFORE THE LORD. JESUS SAID IN AN EARLIER TIME: IT IS NOT GIVEN TO US TO KNOW THE TIMES OR SEASON WHICH THE FATHER HAS PUT IN HIS OWN POWER. BUT, LIKE THEN, WE SHALL RECEIVE POWER AFTER THE HOLY GHOST IS COME UPON US IN THE LATTER RAIN SEALING...ON KNOWING THE TIME FOR SOME THINGS IT IS CRITICAL TO OUR WELL BEING, LIKE ITS HIGH TIME FOR US TO FROM OUR SLEEPER AND SLEEP NEVER FEARING BUT ALWAYS BELIEVING AND BEING CONTENT IN OUR CURRENT STATE. WHATEVER TIME OR SEASON WE ARE TO KNOW OR OBSERVE IT WILL BE REVEALED TO US BY THE HOLY GHOST.</p> <p>IN ALL PERIOD: THINGS WE ARE TO BE THANKFUL, FOR THIS IS THE WILL OF THE SPIRIT CONCERNING US AND GOD HAS NOT GIVEN US A SPIRIT OF FEAR BUT OF POWER, OF LOVE AND OF A SOUND MIND. COUNTING OR RECKONING THE MONTHS THAT THE WILD GOATS AND THE HINDS FULFIL SPEAK TO ALSO BEARING THE EXPERIENCE OF PREGNANCY WHICH LIKE TRAVAIL OR GIVING BIRTH IS DIFFICULT AND CHALLENGING, BUT EVEN SO THE EXPERIENCE OF TAINING A WILD BULL OR UNICORN TO SERVE AND ABIDING IN OUR CRIB. CAN WE LABOUR YET IN VAIN BUT WITHOUT FEARS AS THE OSTRICH? EVEN INSPIRE OF THE RATTLING QUIVER AND THE GLITTERING SPEAR AND SHIELD AS HORSES: IF WE CAN'T KEEP UP WITH THE FOOT MEN HOW SHALL WE WITH THE HORSES? CAN WE STOMACH THE BLOOD AND BODY OF THE SLAIN AS THE EAGLES AND HER YOUNG ONES? THESE SITUATIONS ARE THE HARSH REALITIES IN OUR OWN LIVES AND THE LESSONS FROM NATURE'S HAND BOOK EXPOSES TO US WHAT WE HAVE URGENT NEED OF TO SURVIVE. WE NEED THE POWER OF THE HOLY GHOST OF LOVE AND OF A SOUND MIND TO BE BOLD AND FEARLESS!</p> <p>AS TRAVAIL CAUSES THEM TO BOW AND BRING FORTH IN SORROW, FOR THE POOR IN SPIRIT (HE THAT ACKNOWLEDGES THE TRUTH), THESE WHO ACKNOWLEDGES AND CONFESS THEIR SINS, GOD'S SORROW (MOURNING, SORROW FOR SINS) CONFESSING THE TRUTH WORKS REPENTANCE, THE NEW BIRTH, MEENESS (WILLING SUBMISSION TO THE TRUTH), WHICH NEEDS NOT BE REPENTED OF. THEY ARE SO HUMBLING IN BRINGING FORTH AS THE WILD GOATS AND THE HINDS, IN BOTH WHO BEND LOW. IN THIS STATE THERE ARE UNLIKE THE UNICORN, THE WILD BULL, WHICH CAN NOT BE BINGED TO SERVE, HARROWING A FIELD, FOR THEY ARE NOT SUBDUED OR HUMILED AS YET. BLESSED ARE THE MEER FOR THEY SHALL INHIBIT THE EARTH; THESE WILL NOT BE DEPRIVED OF WISDOM NOR UNDERSTANDING AS THE OSTRICH FOR THEIR HUNGER AND THIRST FOR RIGHTHOUSNESS (UNDERSTANDING THE CONCEPT OF AND THE TRUTH IN ACTION) SHALL BE FILLED FILLED WITH WHAT MISERY (THE TRUTH PERSONIFIED), PURITY (TRUTH IMPARTED OR WISDOM), PEACE (THE TRUTH EXPERIENCED) AND JOY (THE TRUTH MAGNIFIED OR GLORIFIED) IF IT APPEARS THEY ARE UNWIS OR WITHOUT UNDERSTANDING AS THE OSTRICH IT'S BECAUSE THEY SIMPLY TRUST IN THE JUDGEMENT OF THE ETERNAL WHO WILL ACT AT THE PERFECT TIME AND SEASON, SUCH IS THEIR JOY THAT IT APPEARS THAT THEY DRINK OR SWALLOW UP THE GROUND IN FIERCENESS AND RAGE AS THE HORSE NEVER FEARING THE TRUMPET OR THE ANNOUNCEMENT OF WAR.</p> <p>THE MIGHTY OR FAITHFUL ARE AS THE YOUNG ONES GROWING UP WITH GRAIN THAT THEY ARE PLUMP OR WELL FED THAT THEY GO OUT AND NOT RETURN UNTO THEIR PARENTS. THEY ARE STRONG AS THE WILD BULL THAT WE CAN TRUST THEM TO LABOUR. THEY CAN OUTRUN THE HORSE AND ITS RIDER AS THE OSTRICH WHO DERIDES OR MOCK SUCH. LIKE THE HORSE THEY MOCK AND LAUGH AT FEAR AND SMELL THE FEAR AFAID OF AND SAY HA HA AMONG THE TRUMPETS. YEA, THESE RECEIVED SEEDS (GRAIN OF ANY KIND) IN GOOD SOIL AND THUS BROUGHT FORTH, SOME SIXTY AND SOME A HUNDRED FOLD. THE SEED IS THE WORD OF GOD.</p> <p>THE SAVED AS THE WILD ASS SENT OUT AS FREE (COMMISSIONED): GO YE THEREFORE INTO ALL THE WORLD AND PREACH THE GOSPEL: WHOSE BANDS ARE LOOSE FOR THE SAVIOUR HAS SET THE CAPTIVE FREE - BOTH THE SAVED & SAVIOUR ARE AS THE WILD BULL THAT WE CAN BELIEVE THAT BY THE HOLY GHOST BRINGS HOME OR CAUSE TO RETURN THE SEED OR POSTERITY (THE HUMAN FAMILY). THE SAVIOUR HAS GIVEN THE SAVED AS THE HORSE (AS LEAPING) THE JOY OF THE LORD WHICH IS OUR STRENGTH AND HAS CLOTHED THE BACK OF THE NECK WITH ITS MANE AS THUNDER: PHRASE (JOY OR STRENGTH) AND PRAYER (THE VOICE OF POWER). THE SAVIOUR HAS GIVEN THE SAVED AS THE HAWK FROM ITS FLASHING SPEED THE WISDOM AND KNOWLEDGE TO FLY FOR EVEN SO HIS ONE BORN OF THE SPIRIT WHO WE KNOWETH NOT FROM WHENCE HE COMES OR WITHER TO HE GOES.</p> <p>THERE ARE MANY DISTINCTIVE FEATURES OR CHARACTERISTICS THAT MARK OR SEAL THE IDENTITY OF THESE ANIMALS AS GIVEN TO THEM BY THE CREATOR. THESE ARE THEIR ENGIN OR MARK FOR THEIR TIME OR SEASON. THE WILD ASS AS ISRAEL HAS FOR A TEMPLE THE WILDERNESS. IN A LATER PERIOD THE WOMAN WAS LED TO HER PLACE AGAIN INTO THE WILDERNESS DURING THE DARK AGES. THE GOODLY WINGS AND FEATHERS OF THE PEACOCK THE TIME OR SEASON WHICH THE CHURCH EXALT OR WAIVE HER WINGS JOYOUSLY WAS SIMILAR TO THE TIME OR SEASON OF THE OSTRICH WHICH HAS WINGS AND FEATHERS FOR SHE WAS DEPRIVED OF WISDOM AND UNDERSTANDING, SAVING A RICH (KIAK), WAIVE JOYOUSLY AND HAVE NEED OF NOTHING AND DID NOT KNOW THAT SHE IS WRETCHED, POOR, MISERABLE, NAKED AND BLIND, WITHOUT WISDOM AND UNDERSTANDING AS THE OSTRICH. THIS ALSO HAPPENED TO ISRAEL WHEN SHE WENT INTO DECLINE AND WAS TAKEN CAPTIVE TO BABYLON. THE EXPERIENCE OF BABYLON IS FEARSOME BUT AS A GRASSHOPPER OR LOCUST WILL CAUSE THE CHURCH TO MULTIPLY OR SPRING FORTH, FOR AS THE HORSE HER SNORT OR BREATH OF HER NOSTRIL: LATTER IS TERRIBLE. SHE WILL WAIT ON THE LORD DURING THIS TIME OR SEASON THAT SHE WILL MOUNT UP ON WINGS LIKE EAGLE AND MAKE HER NEST OR DWELLING ON HIGH.</p> <p>AS THE WILD GOATS, HINDS & THEIR YOUNG ONES SHE MOCKS THE WEALTH, RICHES & COMPANY OF THE CITY. AS THE OSTRICH SHE LEAVES OR FORSAKE HER EGGS IN THE EARTH FOR THE DUST THE WIND OR WINDS BATTER THEM FOR HER LITTLE ONES TO HATCH AND COME FORTH. AS THE HORSE SHE SEARCHES OUT THE VALLEY (COUNTRY SIDE) AND REJOICES IN HER POWER OR STRENGTH IN MEETING THE ARMIES OF THE ENEMY. LIKE THE EAGLE SHE WILL DWELL AND ABIDE IN A LOFTY STRONGHOLD (CRAG OF THE ROCK) ON HIGH.</p>			
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<p>WHO SENT OUT THE WILD ASS FREE: Who hath sent out (to send out) the wild ass (the sense of running wild, onager, ass) free? or who hath loosed the bands of the wild ass?</p>	<p>WILL THOU BELIEVE HIM TO BRING HOMW THY SEED: Wilt thou believe him, that he will bring home (return, requite, recompense, repent) thy seed (seed, figuratively, plant, sowing time, posterity), and gather it into thy barn (to smooth, a threshing floor, any open area)?</p>	<p>HAVE YOU GIVEN THE HORSE STRENGTH: Hast thou given the horse (to skip for joy, a horse as leaping) strength (force, mastery, might, power, strength)? hast thou clothed (wrap around, put on a garment) his neck (in the sense of binding, the back of the neck) with thunder (mane of a horse as quivering in the wind, thunder)?</p> <p>DOES THE HAWK FLY BY WISDOM: Doth the hawk (flower from its brilliance, a hawk from its flashing speed) fly by thy wisdom (understanding, knowledge, wisdom), and stretch her wings (feather, wing) toward the south?</p>		
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THE SELF EXISTENT AND ETERNAL IN DIALOGUE WITH THE HATED OR PERSECUTED: HIS SON. THE LIMITS WERE TESTED BY THE QUESTION: WILL THOU CONDEMN MY JUDGEMENT (LAW) THAT THOU MIGHT BE JUSTIFIED? NO! THE LAW IS SPIRITUAL AND MESSIAS, SON OF GOD AND SON OF MAN, WAS MADE SIN FOR US (WHO KNEW NO SIN) THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM. AND HE CAME NOT TO DESTROY THE LAW OR THE PROPHETS BUT TO FULFILL IT. WHAT IS THE GODHEAD LIKE? THE THREE IN ONE BEHEMOTH, CALLED: A WATER OX, HIPPOPOTAMUS, NILE HORSE. IN HIS HABITAT HE HAS THE SHADY, SLENDER TREES FOR A COVER, AS THE LORD HAS ABOVE HIS THRONE SERAPHIMS; WILLOWS BY THE BROOK OR STREAM COMPASS HIM AS CHERUBIMS AND ANGELS BY THE PURE RIVER OF WATER OF LIFE THAT SURROUNDS THE THRONE.

THE WISDOM OF THE ENEMY IN THE CONTROVERSY WITH THE ALMIGHTY IS NOT TO INSTRUCT HIM BUT BY ACCUSATION TO OPPOSE, QUESTION, CAST DOUBT OR UNCERTAINTY THAT THE OMNIPOTENT WILL ALLOW THE EXPERIENCE OR OPPORTUNITY FOR HIM TO KILL, STEAL AND DESTROY. THAT'S HOW HE GOT THE UPPER HAND ON JOB'S LIFE. BUT THE FACTS CANNOT BE KNOWN BY ALL UNLESS THE EXPERIENCE IS ALLOWED TO PROVE OTHERWISE. JOB CLEARLY WAS NOT OF THE ENEMY AND THE ALMIGHTY AGAIN SET THE LIMIT BY THE QUESTION HOW FAR WILL YOU GO IN CONTENDING WITH ME? MESSIAS STOPPED AT THIS QUESTION IN HIS ANGIUS: MY GOD, MY GOD, WHY HAS THOU FORSAKEN ME? THERE IS NO QUESTION OF THE MIGHT & POWER OF GOD WHICH IS SEEN IN THE THUNDER (VOICE) OF HIS POWER IN NATURE. BEHEMOTH'S MIGHT, POWER AND FORCE IS IN HIS LOINS OR WAIST AND THE NAVEL OF HIS BELLY. SUCH IS HIS CONFIDENCE OR FAITH THAT HE SWALLOWS OR DRINKS UP A RIVER, JORDAN: THAT WHICH FLOWS OR DESCEND TO THE LOWER REGION. YEAH, DEATH HE SWALLOWED UP IN VICTORY! AND HE DOES ALL OF THIS IN NO HASTE!

JOB, THE HATED AND PERSECUTED: MESSIAS, THE SON OF GOD, AS SON OF MAN WAS IN NO WAY ARRAYS AS HE ONCE WAS NONE COULD BEHOLD HIS MAJESTY, EXCELLENCY: LOFTINESS, GLORY OR HONOUR, BECAUSE OR COMELINESS AS HE WAS WHEN HE WAS BEFORE A KING AND IN HEAVENLY PLACES. HE HAD NO TRAIN AS BEHEMOTH'S TAIL WHICH MOVES AS THE CEDAR TREES (FIRM AND WELL ROOTED) AND WHOSE TENDONS OF HIS TESTICLES ARE WRAPPED OR INTERWINE SUCH THAT HE HAS NO FEAR OR CAUSE TO BE ASHAMED. AND WHO CAN WITH HIS EYES SEIZE AND HIS FACE OR NOSTRILS PIERCES SNARES OR TRAPS. YEAH, THE EYES OF THE LORD ARE OVER THE RIGHTEOUS (AND HIS EARS ARE OPENED UNTO THEIR PRAYERS). BUT THE FACE OF THE LORD IS AGAINST THE WICKED TO CUT OFF THEIR REMEMBRANCE FROM THE EARTH.

JOB, THE HATED AND PERSECUTED, IN THIS LATTER ROLE AS MESSIAS WAS CURSED AND AFFLICTED SUCH HE LIKE HIM OPENED NOT HIS MOUTH BUT WAS SILENT LAYING HIS HAND UPON HIS MOUTH. NONE COULD BELIEVE THAT IT WAS HE WHO ONCE SAT IN HEAVENLY PLACES AND LIKE THE FATHER IN HEAVEN COULD DISPERSE THE ANGER OF HIS WRATH AND HUMILIATE THE PROUD. NONETHELESS, THE FRAGILITY OF HIS BONES, EVERYONE WAS PRESERVED THAT NONE WAS BROKEN. AND YET AS BEHEMOTH THE BONES OF HIS SKELETON WAS ONCE AS STRONG AS BRASS AND WERE LIKE BARS OF IRON.

JOB, THE HATED AND PERSECUTED, HAVE RESIGNED HIMSELF HAVING SPOKEN TWICE NOW NOT TO SPEAK FURTHER. IT IS THE WORK OF GOD TO CRUSH WITH HIS FEET EVERY ONE WHO IS PROUD OR HAUGHTY, THE WICKED OR MORALLY WRONG. (HE DOES SO BY ALLOWING EVIL TO COEXIST SUCH THAT THERE IS EVIDENCE THAT THE WICKED IS WORTHY OF DAMNATION AND THOSE WHO SUFFER AT THEIR HANDS ARE WORTHY OF SALVATION. THIS RECORD WILL BE PRESENTED IN THE JUDGEMENT.) BEHEMOTH DEMONSTRATES THE CHIEF OR PRINCIPAL WAYS OF GOD AND ONLY HIS CREATOR CAN BRING HIS SWORD TO OR DESTROY HIM.

THE SELF EXISTENT, ETERNAL, ANSWERED THE HATED AND PERSECUTED OUT OF THE WHIRLWIND OR TEMPEST (WHICH CAME FROM ON HIGH). COVER THEM OVER WITH DUST AND RULE THEIR FACES OR COUNTERNANCE IN SECRET (WITHOUT THEIR KNOWLEDGE) THE MOST HIGH RULES IN THE KINGDOM OF MEN AND HE GIVES IT TO WHOMSOEVER HE WILLS AND SET UP OVER IT (EVEN THE BASEST OF MEN); THE MOUNTAIN OR HIGH PLACES DO PROVIDE FOOD FOR BEHEMOTH WHERE ALL THE BEASTS OF THE FIELD PLAYS.

JOB AGAIN ENCOURAGED BY THE LORD TO STRENGTHEN HIMSELF AS THE MIGHTY FOR THE ENSUING COMMUNION WITH HIM. WE MUST TAKE HEART WHEN WE COMMUNE WITH GOD WHEN HE MAKE HIMSELF AVAILABLE SO WE CAN UNDERSTAND HIS WAYS FOR HE IS NOT WEAK NOR FRAIL OF HEART. IF WE ARE ABLE TO DO AS HE THEN EVEN HE WILL SING OUR PRAISES. BUT SINCE WE CANT WE MUST SUBMIT TO HIS WAY AND ALLOW HIM TO ACCOMPLISH HIS PURPOSES AND WILL WHICH WILL BE FOR OUR SALVATION. LIKE BEHEMOTH, THE LORD HAS A SECRET PLACE OF REST WHERE HE WILL MEET THE MIGHTY IN COMMUNION. REMEMBER, HE THAT DWELLES IN THE SECRET PLACE OF THE MOST HIGH SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY!

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<p>THE LORD ANSWERED JOB: Moreover the LORD (Self Existent, Eternal) answered Job (hated, persecuted), and said,</p>	<p>WILL THOU CONDEMN ME THAT THOU MAY BE RIGHTEOUS: Willst thou also disdain (break up, made void, frustrate, dissolve) my judgment (verdict, sentence, human or divine law)? wilt thou condemn (to be wrong, make trouble, disturb, violate) me, that thou mayest be righteous (to be right in a moral or forensic sense, cleanse, just)?</p>	<p>BEHOLD THE BEHEMOTH: Behold now behemoth (unused root probably meaning to be mute, a mute or dumb beast; a water ox, a hippopotamus, or Nile horse) which I made with thee; he eateth grass as an ox.</p>	<p>THE SHADY TREES & WILLOWS COVER AND COMPASS: The shady trees (slender, lotus trees, shady trees) cover him with their shadow; the willows of the brook compass him about.</p>
<p>CONTENDING & PROVING THE ALMIGHTY: Shall he that contendeth (controversy, contend, debate, adversary) with the Almighty instruct (teach, instruct, correct, reprove) him? he that reproveh God, let him answer it.</p>	<p>ARM & VOICE LIKE GOD? Hast thou an arm (the outstretched hand, mighty, power) like God? or canst thou thunder (to be violently agitated, to roar, to crash, to thunder) with a voice like him?</p>	<p>HIS STRENGTH IN HIS LOINS & NAVEL OF HIS BELLY: Lo now, his strength (might, power) is in his loins (waist or small of the back), and his force is in the navel of his belly.</p>	<p>HE DRINKS A RIVER WITHOUT HASTE: Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.</p>
<p>JOB ANSWERED THE LORD: Then Job answered the LORD, and said,</p>	<p>DECK THYSELF WITH MAJESTY, EXCELLENCY, GLORY & BEAUTY: Deck thyself now with majesty and excellency; and array thyself with glory and beauty.</p>	<p>HE MOVES TAIL LIKE CEDAR: He moveth his tail (in the sense of flapping) like a cedar (to be firm, cedar tree from the tenacity of its roots); the sinews (a strong, tendon, a sinew) of his stones (a testicle as cause of fear, akin to shame) are wrapped (intertwine) together.</p>	<p>TAKEN BY HIS EYES & NOSE PIERCE THROUGH SNARES: He taketh (seize) it with his eyes: his nose (nose, nostrils, hence face) pierceth (puncture, pierce, strike) through snares (trap, nook).</p>
<p>I AM VILE WHAT SHALL I ANSWER THEE? Behold, I am vile (to be light, swift, small, sharp, cursed, afflicted); what shall I answer thee? I will lay mine hand upon my mouth.</p>	<p>CAST ABROAD THE RAGE OF THY WRATH: Cast abroad (disperse, break in pieces) the rage (the nose or nostril, hence face, rage, anger) of thy wrath: and behold every one that is proud (lofty, arrogant), and abase (depress or sink, humiliate) him.</p>	<p>BONES AS BRASS & IRON: His bones are as strong pieces (mighty) of brass (copper, brass, steel); his bones (skeleton of body, bones) are like bars of iron.</p>	<p>CHIEF OF THE WAYS OF GOD: He is the chief (first in place order, time or rank, beginning, principal thing) of the ways (a road as trodden, a mode of life or action, manner) of God: he that made him can make his sword (cutting instrument, sword or knife) to approach unto him.</p>
<p>ONCE, TWICE I HAVE SPOKEN I WILL PROCEED NO FURTHER: Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.</p>	<p>LOOK ON & BRING DOWN THE PROUD: Look on (to see, mark, view) every one that is proud, and bring him low; and tread down (crush with the foot) the wicked in their place.</p>	<p>MOUNTAINS BRING HIM FORTH FOOD: Surely the mountains bring him forth food, where all the beasts of the field play.</p>	<p>LYING UNDER THE SHADY TREES: He lieth (lodge, take rest, sleep, stay) under the shady trees, in the covert (a cover, hiding place, secret place) of the reed (a reed as erect, by resemblance a reed as for measuring), and fens (a swamp, miry place, mud).</p>
<p>THE LORD ANSWERED JOB OUT OF THE WHIRLWIND: Then answered the LORD unto Job out of the whirlwind (hurricane, storm, tempest), and said,</p>	<p>HIDE THE IN THE DUST & BIND THEM IN SECRET: Hide (by covering over) them in the dust together; and bind (to wrap firmly, compress or saddle, to rule, govern) their faces in secret.</p>	<p>THE LORD ANSWERED JOB OUT OF THE WHIRLWIND: Then answered the LORD unto Job out of the whirlwind (hurricane, storm, tempest), and said,</p>	<p>THE LORD ANSWERED JOB OUT OF THE WHIRLWIND: Then answered the LORD unto Job out of the whirlwind (hurricane, storm, tempest), and said,</p>
<p>GIRD UP THY LOINS LIKE A MAN & DECLARE UNTO ME: Gird up (belt, bind) thy loins (to strengthen) now like a man (a valiant man, warrior, mighty): I will demand (inquire, request, demand, ask) of thee, and declare (answer, be aware) thou unto me.</p>	<p>THEN WILL I CONFESS THAT THY OWN RIGHT HAND CAN SAVE THEE: Then will I also confess unto thee that thine own right hand can save thee.</p>	<p>THE LORD ANSWERED JOB OUT OF THE WHIRLWIND: Then answered the LORD unto Job out of the whirlwind (hurricane, storm, tempest), and said,</p>	<p>THE LORD ANSWERED JOB OUT OF THE WHIRLWIND: Then answered the LORD unto Job out of the whirlwind (hurricane, storm, tempest), and said,</p>

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CHAPTER 41: LEVIATHAN (WREATHED ANIMAL, SERPENT, DRACO: DRAGON, BABYLON), KING OVER ALL CHILDREN OF PRIDE

The previous Chapter is the second time, Chapter 38: 3 being the first, that Job is told to gird up his loins like a man: strengthen himself as the mighty to have communion with the Almighty for He is not frail nor weak in heart and He was again going to deal with a weighty subject matter which continues in this Chapter. That forewarning applies to everyone who comes into the presence of God to have communion with Him. God's mercy is everlasting and His truth endures for all generations: forever, therefore, evil shall slay the wicked and them that hate the righteous shall be desolate.

Really, Leviathan on the Dragon who lies in the seas, that which is the constellation up north; Draco, whose tails covers one third of that hemisphere is not only reflected on the wavy robes of the Scroll of the Seas but dwells within its depths! How profound that Draco not only exists as a Constellation but also a creature within the depths of the Seas corroborating the doctrine that Adam knew what name to call him because he had read the message in the constellation above that is reflected upon the face of the wavy Scroll of the Seas: the Living Scroll!

Adam read or observed, marked and called it out: thou are Leviathan, Draco, or Babylon! So it was that Leviathan was named as God had prophesied in the Scrolls of Heaven above reflected upon the face of the way Living Scrolls beneath and dwell within its depths. Thus the doctrine was established the words I speak are Spirit and they are life. What is written in the word of truth manifests in life right before our eyes! The rhetorics continue and begin this Chapter but after these 12 questions came 1 command followed by 21 statements of facts or truths. The command: **Lay thine hand (power) upon him** (Leviathan), **remember the battle, do no more** (as has ended). Job who has strengthened himself as the Mighty is told to lay his hand or power upon Leviathan and mark or remember the battle thus enacting the rhetorics as a possibility. In his role as the man of sorrows, the suffering Redeemer, who before was the Creator of every power, dominion, principalities, thrones, things invisible and things visible, came to earth to lay his hand or power upon the Dragon or Babylon and by death to destroy him, the dragon, who had the power of death and who had held captive (in bondage) all those who were in fear of death.

Name of the Lord: GOD IS LOVE. EVER SINCE THE NOTHING FOUND STRONGER THAN LOVE. THE HOOK AND CORD OF LOVE: THE FATHER, THE SON, THE HAND, THE SPIRIT, THE CORD OF GOD'S LOVE OF GOD'S LOVE

Spirit: THE ANOINTED OR MESSIAH, THE HOOK AND THORN IN THE SERPENT'S FLESH

Genesis: THE NATURE OF THE SERPENT: HYPOCRISY OR LIE, REASONABLE ILLUIONS, ANGER

Exodus: THE COVENANT OF SERVITUDE BEGINS WITH THE DESTRUCTION OF SINS, SINNERS AND THE DRAGON THAT'S THE POWER OF FAITH (THE MOTHER OF ALL LIVING)

Levi: SHEBIAH'S (PREFECT) LOVE CAST OUT ALL FEAR!

Numbers: THE KING (THE EIGHT) WHICH IS OF THE SEVENTH (THE SEVEN) THAT GOES INTO THE CITY OF BABYLON (THE WOMAN), KING OVER ALL THE CHILDREN OF PRIDE (THE 7 HEADS OR RINGS OR RINGS UPON THE HEADS)

Deluders: FATE SEALED OR DAMNED

CAN THE MAN OF SORROWS DRAW OUT LEVIATHAN WITH A HOOK? OR HIS TONGUE WITH A CORD WHICH HE LETS DOWN? THE CHILDREN OF PRIDE (THE KINGS OF THE EARTH AND RULERS) SAY: LET US BREAK THEIR (FATHER AND SON) BANDS ASUNDER AND CAST THEIR CORDS FROM AMONGST US. THEIR CORDS OF LOVE ARE UNBREAKABLE! FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOSEVER BELIEVES IN HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE. FOR GOD SENDS NOT HIS SON INTO THE WORLD TO CONDEMN THE WORLD BUT THAT THE WORLD THROUGH HIM MIGHT BE SAVED. ONCE THE AFFLICTED: THE MAN OF SORROWS, HAS LAID HIS HAND OR POWER UPON HIM TO REMEMBER THE BATTLE OR WAR: THE GREAT CONTROVERSY, HE NEEDS NOT DO ANYTHING MORE. LEVIATHAN HAS SCALES AS SHIELDS OR BUCKLERS HENCE HIS PRIDE. THEY ARE AIR TIGHT THAT THEY ARE A CLOSE SEAL. IN HIS NECK THEIR REMAINS: STRENGTH, POWER OR FORCE AND HE INFLECTS SORROW FOR THIS HE DELIGHTS IN FOR JOY (AND YET OUR GOD WILL GIVE BEAUTY FOR ASHES; THE OIL OF JOY FOR MOURNING AND THE GARMENTS OF PRAISE FOR THE SPIRIT OF HEAVENESS. THIS OCCURS WHEN WE REPENT.) DARTS TO LEVIATHAN ARE AS DRY STRAW: HE LAUGHS OR MOCKS AT THE SHAKING OF A SPEAR.

THE WREATHED ANIMAL IT APPEARS IS MADE PHYSICALLY INDESTRUCTIBLE: THE HOPE OF ALL PERISHES FROM JUST HIS SIGHT. HIS SCALES ARE AIR TIGHT THAT NOTHING CAN COME BETWEEN THEM; AND THE FLAKES OF HIS FLESH ARE JOINED TOGETHER AND CAN NOT BE REMOVED AND SHARP STONES ARE UNDERNEATH HIM WHICH HE SPREADS UPON THE MIRE. BUT HE BREATHES THROUGH HIS NOSE OR NOSTRILS AND FEEDS BY THE JAW BONES OF HIS MOUTH SPewing FIRE, DEVOURING, KILLING CAUSING DESTRUCTION AND DEATH. BUT THEN CAME THE HOOK AND THORN OF RIGHEOUSNESS IN HIS NOSTRILS AND JAW BONE WHICH HE TOOK HOOK, LINE AND SINKER. FOR HE KNEW NO SIN BUT LAID DOWN HIS LIFE AND DESTROYED THE WREATHED ANIMAL WHO HAD THE POWER OF DEATH AND RELEASED ALL THOSE WHO WERE HELD CAPTIVE BY HIM. HIS DEATH IS THE ATONING SACRIFICE FOR ALL SINS. AS BY ONE MAN SIN DEATH PASSED UPON ALL FOR ALL HAS SINNED SO IS THE FREE GIFT THAT THE RIGHTEOUSNESS OF ONE ABOUNDS UNTO MANY THROUGH JUSTIFICATION BY HIM.

THE SERPENT'S PRAYER IS HYPOCRISY FOR HE NEVER YIELDS THOUGH HIS DOOM IS SURE. HE IS INCORRIGIBLE. HE SAYS ONE THING AND DOES ANOTHER. HE HAS THE APPEARANCE OF A LAMB BUT HE SPEAKS AS THE DRAGON. NONE HIS FIERCE THAT DARE TO STIR HIM. HE HAS IMPREGNABLE SKIN AND HIS HEART IS IMPENITENT: HARD AS A NETHER OR LOWERMOST MILLSTONE. HE IS THE ONE THAT MAKES THE DEEP TO BOIL LIKE A POT: THE SEA LIKE A POT OF OINTMENT. YEA HE IS THE REASON WHY THE HEATHEN RAGE AND PEOPLE IMAGINE A VAIN THING.

BY THE COVENANT THE SOUL THAT SIN IT SHALL DIE AND EVERY SOUL THAT AFFLICT NOT ITSELF SHALL BE CUT OFF IN THE JUDGEMENT (DAY OF ATONEMENT) AND SHALL BEAR SUCH PENALTY WITH THE SCAPEGOAT (DRACO) FOR HIS AND THE CONFESSED SINS OF THE PENITENT WHO ARE SAVED BECAUSE OF THE SPILT BLOOD OF THE LORD'S GOAT (THE MAN OF SORROWS) THAT ATONES FOR THEIR SINS. GOD DIDN'T MOCKED WHATEVER A MAN SOWS THIS ALSO HE SHALL REAP. I WILL REPAY SAYS THE LORD FOR ALL THINGS UNDER THE HEAVENS IS HIS BUT THE TIME OR SEASON AS NOT YET COME. THE CONSTELLATION DRACO (DRAGON) IS DESCRIBED IN THE HEAVENS: BY HIS SNEEZING ALIGHT DOES SHINE AND HIS EYES ARE AS THE EYELIDS OF THE MORNING. WHEN HE RAISES (HIS SEASON) THE MIGHTY ARE AFRAID BY REASON OF HIS BRUISES: REMEMBER, JESUS IN GETHESEMANE BECAME SORE AMAZED FOR THE PRINCE OF THIS WORLD COMES AND HE HAD NOTHING WITH HIM. BUT FOR OUR SAKE HE PURIFIED HIMSELF BEFORE. DRACO BY HIS TAIL LEAVES A PATH TO SHINE UPON THE SEA THAT ONE WOULD THINK OF IT AS GREY OR HOARY. A SIMILAR TRAIL IS SEEN THROUGHOUT HISTORY BY THE FIERY DESTRUCTION IN THE DARK AGES.

HE THAT SITS IN THE HEAVEN SHALL LAUGH, THE LORD SHALL HAVE THEM IN STRONG DERISION. THEN SHALL HE OPEN HIS MOUTH AND VEX THEM WITH HIS SORE DISPLEASURE. I SAW A MIGHTY ANGEL COME DOWN FROM HEAVEN HAVING THE KEYS TO THE BOTTOMLESS PIT AND A GREAT CHAIN IN HIS HAND AND HE LAID HOLD ON THE DRAGON, THAT OLD SERPENT, WHICH IS THE DEVIL AND SATAN AND HE BOUND HIM WITH THE CHAIN FOR A THOUSAND YEARS AND CAST HIM INTO THE BOTTOMLESS PIT. REMEMBER THE DRAGON WAS WROUGHT WITH THE WOMAN AND HE WENT TO MAKE WAR WITH THE REMNANT OF HER SEED THOSE WHO KEEP THE COMMANDMENTS OF GOD AND HAVE THE TESTIMONY OF JESUS. BUT NOW HE IS BOUND FOR THE MAIDEN. HIS PARTS ARE NOT CONCEAL: NEITHER HIS POWER NOR HIS COMELY PARTS. IT IS BECAUSE OF THESE WHY HE WAS CORRUPTED AND LIFTED UP IN PRIDE. OUT OF HIS MOUTH GOES BURNING LAMPS AND SPARKS OF FIRE LEAPS OUT FOR HE SPEAKS BLASPHEMIES, YEAH THE TONGUE IS A FIRE THAT SETS THE WHOLE COURSE OF NATURE ON FIRE AND HELL. THOUGH ONE OF HIS AGENTS HEADS WAS WOUNDED YET THE SWORD COULD NOT HOLD, NEITHER THE SPEAR, DART NOR THE HABERGEON FOR HIS DEADLY WOUND WAS HEALED AND ALL THE WORLD WONDERED AFTER THE BEAST UNTO WHOM THE DRAGON GAVE HIS POWER, AUTHORITY AND SEAT. AND THE QUESTION IS ASKED WHO IS LIKE UNTO THE BEAST, WHO IS ABLE TO MAKE WAR WITH HIM; FOR THERE IS NONE UPON THE EARTH LIKE HIM WITHOUT FEAR.

READ REVELATION 17: THE WOMAN WHICH THOU SAW IS THAT GREAT CITY WHICH RULES OVER THE KINGS OF THE EARTH (CHILDREN OF PRIDE). THE 7 HEADS OF THE BEAST ARE 7 MOUNTAINS UPON WHICH THE WOMAN SITS (AND THEY ARE SEVEN KINGS AND SCARLET BEAST IS OF THE SEVENTH WHICH IS THE BEAST THAT GOES INTO PERDITION). THE TEN HORNS ARE TEN KINGS (COMPANIONS) WHO WILL RULE ONE HOUR WITH THE BEAST (And the ten horns who thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire: THE BANQUET). AND THE CITY BABYLON IS PARTED AMONG THE MERCHANTS IN REVELATION 18 WHERE THEY ARE IN MOURNING. GOD WILL KNDLE A FIRE FROM WITHIN THAT SHALL DESTROY BABYLON. THE GREAT CITY, THAT RULES OVER THE KINGS OF THE EARTH.

THE KING OVER THE CHILDREN OF PRIDE: BABYLON, THE EIGHT WHICH IS OF THE SEVENTH, THE SCARLET COLOURED BEAST: LEVIATHAN, THE SERPENT OR DEVIL: DAMNATION IS SEALED BY TWO OR THREE WITNESSES: THIS CHAPTER OF JOB AND REVELATION CHAPTERS 17 AND 18 INSPIRE OF HIS APPARENT INVINCIBILITY.

1	CAN THOU DRAW OUT LEVIATHAN WITH A HOOK & CORD? Canst thou draw out (to draw, to remove) Leviathan (a wreathed animal, that is, a serpent (especially the crocodile or some other large sea monster), figuratively the constellation of the dragon; also as a symbol of Babylon: - Leviathan, mourning,) with an hook? or his tongue with a cord which thou lettest down? LAY HAND UPON HIM & DO NO MORE: Lay thine hand (the hollow of the hand or palm; power) upon him, remember (mark or call to memory, make to be remembered) the battle (the battle, fight, war or engagement), do no more.	HIS SCALE ARE HIS PRIDE: His scales (scales, scaly hide, shield, buckler) are his pride (haughtiness, pride, swelling, majesty), shut up together as with a close (straitly, shut up) seal.	STRENGTH IN HIS NECK & SORROW TURNED INTO JOY: In his neck remaineth strength (force, power, might), and sorrow is turned into joy before him.	DARTS AS STUBBLE & LAUGH AT THE SHAKING OF A SPEAR: Darts (to smite, darts) are counted as stubble (straw as dry); he laugheth at the shaking of a spear (something to strike, a dart).
2	CAN THOU HOOK HIS NOSE & PUT A THORN THROUGH HIS JAW? Canst thou put an hook into his nose? or bore (puncture, strike) his jaw through with a thorn? HIS HOPE IS IN VAIN: Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?	NO AIR AN COME BETWEEN THEM: One is so near to another, that no air can come between them.	FLAKES OF HIS FLESH ARE JOINED TOGETHER: The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.	SHARP STONES UNDER HIM: Sharp stones are under him: he spreadeth sharp pointed things upon the mire.
3	WILL HE MAKE MANY SUPPLICATION & SPEAK SOFTLY UNTO THEE? Will he make many supplications (earnest prayer, intreaty) unto thee? will he speak soft (soft, tender, weak, faint) words unto thee? NONE FIERCE TO STIR HIM UP & STAND BEFORE HIM: None is so fierce that dare stir him up: who then is able to stand before me?	THEY STICK TOGETHER: They are joined one to another, they stick together, that they cannot be sundered (break through, spread or separate).	HIS HEART AS FIRM AS A STONE: His heart is as firm as a stone; yea, as hard as a piece of the nether (lowermost) millstone.	HE MAKE THE DEEP TO BOIL LIKE A POT: He maketh the sea deep to boil like a pot: he maketh the sea like a pot of ointment.
4	WILL HE MAKE A COVENANT WITH THEE? Will he make a covenant with thee? will thou take him for a servant for ever? WHO HAS PREVENTED ME THAT I SHOULD REPAY? Who hath prevented me, that I should repay him? whatever is under the whole heaven is under the whole heavens is mine.	BY HIS NEEDINGS A LIGHT SHINES: By his needings (to sneeze, sneezing) a light doth shine, and his eyes are like the eyelids (eyelash as fluttering, figuratively morning ray as dawning) of the morning.	WHEN HE RAISES HIMSELF THE MIGHTY ARE AFRAID: When he raiseth (rising, exaltation) up himself, the mighty are afraid: by reason of brakings (a fracture, the solution of a dream, bruise, ruin, brakings) they purify themselves.	HE MAKES A PATH TO SHINE AFTER HIM: He maketh a path to shine after him; one would think the deep to be hoary (old, grey) hair.
5	WILL THOU PLAY WITH HIM AS WITH A BIRD? Wilt thou play (to laugh, by implication to deride, mock, play) to him as with a bird? or wilt thou bind (to tie, bind) him for thy maidens (damsel, maiden, young woman)? HIS PARTS, POWER, NOR COMELY PORTION I WILL NOT CONCEAL: I will not conceal his parts, nor his power, nor his comely proportion.	OUT OF HIS MOUTH GO BURNING LAMPS: Out of his mouth go burning lamps, and sparks of fire leap out.	NO SWORD, SPEAR, DART NOR HABERGEON CAN HOLD HIM: The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.	NONE UPON THE EARTH LIKE HIM WHO IS WITHOUT FEAR: Upon earth there is not his like, who is made without fear.
6	CAN THE COMPANIONS MAKE A BANQUET OF HIM? Shall the companions (partner, companion) make a banquet of him? shall they part (cut, split, or divide) him among the merchants? WHO CAN DISCOVER THE FACE OF HIS GARMENT? Who can discover the face of his garment? or who can come to him with his double bride?	OUT OF HIS NOSTRILS GOES SMOKE AS OUT OF SEETING POT OR CALDRON: Out of his nostrils goeth smoke, as out of a seething pot or caldron.	HE ESTEEMES IRON AS STRAW & BRASS AS ROTTEN WOOD: He esteemeth iron as straw, and brass as rotten wood.	HE IS KING OVER ALL CHILDREN OF PRIDE: He beholdeth (to see, enjoy, have experience) all high things. He is a king over all the children of pride.
7	CAN THOU FILL HIS SKIN WITH BARBED IRONS? Canst thou fill his skin with barbed irons (a dart as pointed?) or his head with fish spears? WHO CAN OPEN THE DOORS OF HIS FACET? Who can open the doors of his face? his teeth are terrible round about.	HIS BREATH KINDLES COALS: His breath kindleth coals, and a flame goeth out of his mouth.	ARROW CANNOT MAKE HIM FLEE: The arrow cannot make him flee: slingstones are turned with him into stubble.	

Name of the Lord: GOD IS LOVE. EVER SINCE THE NOTHING FOUND STRONGER THAN LOVE. THE HOOK AND CORD OF LOVE: THE FATHER, THE SON, THE HAND, THE SPIRIT, THE CORD OF GOD'S LOVE OF GOD'S LOVE

Spirit: THE ANOINTED OR MESSIAH, THE HOOK AND THORN IN THE SERPENT'S FLESH

Genesis: THE NATURE OF THE SERPENT: HYPOCRISY OR LIE, REASONABLE ILLUIONS, ANGER

Exodus: THE COVENANT OF SERVITUDE BEGINS WITH THE DESTRUCTION OF SINS, SINNERS AND THE DRAGON THAT'S THE POWER OF FAITH (THE MOTHER OF ALL LIVING)

Levi: SHEBIAH'S (PREFECT) LOVE CAST OUT ALL FEAR!

Numbers: THE KING (THE EIGHT) WHICH IS OF THE SEVENTH (THE SEVEN) THAT GOES INTO THE CITY OF BABYLON (THE WOMAN), KING OVER ALL THE CHILDREN OF PRIDE (THE 7 HEADS OR RINGS OR RINGS UPON THE HEADS)

Deluders: FATE SEALED OR DAMNED

CHAPTER 42: THE LAST OR REVIEW CHAPTER OF THE SEALING OF JOB (THE HATED & PERSECUTED): HIS LATER END!

Outlines His response to the Lord now that he had seen Him face to face, his repentance, and the acknowledgment that it was the Lord who had permitted the evil to have come upon Job and that he was accepted with God and given the role of **Intercessor** at which time his captivity or suffering was turned. This is described as the **LATTER END OF JOB** when he was blessed twofold than **HIS BEGINNING!** As Job prayed for his friends even so must we pray for **the GIFT OF THE SPIRIT** that our captivity upon earth might be turned.

<p>Deuterios: Job's (Three) Friend(s) and Three Fruits or daughters</p> <p>Numbers: Job hates his sins, repents and brings forth 10 fruits or children</p> <p>Levi: Former earing and the Latter seeing</p> <p>Exodus: Hear I Pray and I'll Speak</p> <p>Genesis: The Spirit of Counsel and Might; Wisdom and understanding</p> <p>Name Of the Lord: Communion of The Blessed</p>	<p>The Gift and the Fruits of the Spirit</p> <p>Spirit of the Fear of the Lord</p> <p>The Former and the Latter Rain</p> <p>Full (of the Days) of the Spirit: a double portion</p> <p>Spirit of knowledge and fear of the Lord</p> <p>The Spirit of the Lord</p>	<p>1</p> <p>JOB ANSWERS THE LORD: Then Job answered the LORD, and said,</p>	<p>JOB (THE RIGHTEOUS) AS THE INTERCESSOR/ADVOCATE: Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.</p>	<p>THE DAUGHTERS (FRUITS) OF JOB WERE THE FAIREST: And in all the land were no women found so fair (to be bright, beautiful) as the daughters of Job: and their father gave them inheritance among their brethren.</p>	<p>1</p> <p>Name Of the Lord: Communion of The Blessed</p>
		<p>2</p> <p>THE LORD'S OMNIPOTENCE & OMNISCIENCE: I know that thou canst do every thing, and that no thought can be withholden from thee.</p>	<p>THE LORD'S COMMANDS OBEYED: So Eliphaz (God of Gold: obedience is golden, son of Esau) the Temanite (descendant of Esau) and Bildad (origin unknown) the Shuhite (to sink, bow down, incline, humble) and Zophar (departing, skip about, depart early) the Naamathite (pleasantness) went, and did according as the LORD commanded them: the LORD also accepted Job.</p>	<p>JOB LIVED TO SEE HIS 4TH GENERATION: After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.</p>	<p>2</p> <p>Name Of the Lord: Communion of The Blessed</p>
		<p>3</p> <p>THINGS TOO WONDERFUL: Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.</p>	<p>JOB CAPTIVITY TURNED WHEN HE PRAYED FOR HIS FRIENDS: And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.</p>	<p>JOB DIES: So Job died, being old and full of days.</p>	<p>3</p> <p>Name Of the Lord: Communion of The Blessed</p>
		<p>4</p> <p>I BESEECH THEE TO HEAR: Hear, I beseech (pray) thee, and I will speak: I will demand of thee, and declare thou unto me.</p>	<p>JOB VISITED BY HIS FAMILY WITH GIFTS: Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.</p>		<p>4</p> <p>Name Of the Lord: Communion of The Blessed</p>
		<p>5</p> <p>NOW MINE EYE SEES! I have heard of thee by the hearing of the ear: but now mine eye seeth thee.</p>	<p>LATTER END BLESSED MORE THAN HIS BEGINNING: So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.</p>		<p>5</p> <p>Name Of the Lord: Communion of The Blessed</p>
		<p>6</p> <p>I HATE MYSELF AND REPENT! Wherefore I abhor myself, and repent in dust and ashes.</p>	<p>10 CHILDREN OR FRUITS: He had also seven sons and three daughters.</p>		<p>6</p> <p>Name Of the Lord: Communion of The Blessed</p>
		<p>7</p> <p>AFTERWARDS THE LORD SPOKE TO ELIPHAZ (GOD OF GOLD): And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz (God of Gold) the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.</p>	<p>THE NAMES OF THE FIRST, SECOND & THIRD DAUGHTERS OF JOB: And he called the name of the first, Jemima (properly warm, affectionate, hence a dove); and the name of the second, Kezia (Cassia as peeled, the bark; to strip off or scrape, to segregate (as an angle), cause to scrape or corner); and the name of the third, Kerenhappuch (horn of cosmetic or ray of fair colour).</p>		<p>7</p> <p>Name Of the Lord: Communion of The Blessed</p>